The New-Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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or the N. O. Advocate.

OLD CLIMATES NECESSITATE LABOR.

"Who can stand before his cold?" r. Clarke says, "endure unprovi- ed." "The servants and officers *** made a fire of coals; for it was old." Yes, it is cold that makes e mass of mankind labor. The sposition to labor is not indigen- s to man; it is rather an exotic, d acquired habit. Men begin to rk with no inborn love of it, but m necessity; a necessity partly tural and partly artificial; in- ding, so soon as a competency l allow of ease and repose, to se from toil. Long years, how- er, must be devoted to toil, before coveted season of repose can be ained; and these years of appli- ion beget a habit too strong eas- to be shaken off. So the work- work on, but necessity, and not ure, may justly claim the pater- y of the habit.

The proof of our theory is demon- ted by the habits of the peoples live in cold and warm climates. st, I hold, is the great and inex- ble task-master. Its chilly blast icy touch makes northern pop- ions work, and the absence of freezing lash permits Southern nlations to be comparatively and yet comparatively comfort-

onsider, in northern climates burn in all their houses eight ths in twelve. This creates an ense expense and vast outlay bor. In southern climates but fire is needed, and in the trop- one, save for culinary purposes. at once does away with a y item of expense and labor. northern climates many arti- of thick clothing are necessary rotect the body from the cold; bricate and procure these re- es much labor. In southern tropical climates little clothing ded, or indeed through much year can be endured, beyond ght demands of modesty. then is another large item of saved.

northern climates, during six ght months, domestic animals be fed by man, or perish. The uction, storing and issuing of food is a vast work. In south- and tropical climates there is little or none of this to be done; ro produces spontaneously an e supply.

northern climates the season roduction is short, and during the population must rear, har- and store the subsistence for and beast. In southern cli- s much of the year is summer; in the tropics all the year. The s are dressed in unfailing green, fruits are always ripening and grass never withers. Northern lations work; southern popu- ns work but little, unless com- d, and tropical populations do work at all. The reason ap- s obvious to us. Northern pop- ions work, not from any natural ness for work, but from neces- In one latitude, the climate ssitates and lashes to work; in her latitude the climate admits isure, and invites to repose. aboriginal inhabitants of tropi- limes have never worked, only the force of outside pressure, never will. The barbarous s of Central Africa and the ical islands have never worked, advanced in civilization, and will without the application traneous influences.

hat those influences are, and those influences are to be ap- d, is a problem which the his- of the future must solve. The t likely instrumentalities would to be, intercourse with races igher civilization—the creation fined tastes—of artificial wants e of varied comforts and con- iences. These can only be se- d by labor; the exchange of productions of their own clim- for those of others. This la- will develop energy, ingenuity enterprise, and thus bring up r national character. But after t must be a slow process, and desired result remote; for all erience teaches that natural con- ns are hard to overcome.

W——

For the N. O. Advocate.

"THERE IS A LAD HERE."

A most proper place for a lad to be, away from and out of the com- pany of the bad. In good company, in the company of such as had come together to listen to the wisdom from above, where he could receive the best instruction, and earn to be wise unto salvation—where most lads have been who have come to be the benefactors of the world—as witness Jesus in the Temple, at twelve years of age, among the doc- tors of the law, hearing and asking questions; and Wesley, so studi- ous, serious and devout, that his father admitted him to the Commu- nion at the tender age of eight years.

The next thought in this connec- tion that strikes us is, that God can and often does use humble instru- mentalities to accomplish his gra- cious designs. David, though but a lad, slew Goliah. It is not neces- sary to be great, in order to be good and useful. We are apt to rely too much upon eloquence, learning and character. God can use all these— indeed he often does—but he often does without them almost entirely; and with the weak things confound the mighty, as witness the estal lishment and early history of the Church, without armies, revenues or colleges.

The next suggestion is, that this "lad" was poorly furnished, as man would think, for the necessities of the occasion; a great multitude of hungry people, in want of food, and yet only "five loaves and two small fishes." It was most natural to say, "What are these among so many?" But God, who can make the seed yield thirty, sixty and an hundred fold, and a little "leaven, leaven the whole," can work and save with few as with many; can use appar- ently small resources to accomplish the purposes of his glory. Let us our small gifts, humble position or limited opportunities damp our zeal or discourage our hopes.

The next thought we would re- sent is, that though but a "lad," he had what no other one had in all that vast congregation, though they might have possessed much that he had not, and could not secure. He had, however, what was needful— what the occasion called for—food for the hungry—bread and fish; a small stock, to be sure, and a short and plain bill of fare, but well suited to hungry people who are not fasti- dious about their food. "A lad," an humble man of whom we have not heard or thought, may have just the gifts needed for the work to which he is called. Who, among his early cotemporaries, would have thought that Martin the humble monk, was the man to reform the Christian world, shake the Pope upon his throne, and kindle a light, whose unfading splendor should stream above mountains, over con- tinents and across broad and distant oceans? Moses may hold but a short and slender rod in his hand, but if God will, he can with it di- vide the sea, and smit water from the flinty rock.

It is natural to ask, with a great work before us, and only small means for its accomplishment— What are these for such a work? But it is not gracious ask; faith says, with the blessing of God it can be done. No man would ever have attempted to become a minis- ter or missionary, if he had consid- ered only his own inadequacy.— Rather let us say, "Our sufficiency is of God."

W.

New Orleans, La.

VIRGINIA CONFERENCE DELEGATES.—Just before going to press we have received further news from the Virginia Conference. Bishop Early con- tinued some preachers in their third and fourth years in the work. The following are the Delegates to the General Conference: M. Lee, D. S. Dogget, Wm. A. Smith, James A. Duncan, Nelson Head, F. W. Ben- nett, J. E. Edwards, J. Granberry, G. W. Langhorne, P. Peterson and L. Rosser. Reserves: Paul Whitehead, Samuel Head and Jo- seph H. Davis.

Rev. JOHN SIMMONS, of the Geor- gia Conference, died suddenly of dis- ease of the heart on the 12th De- cember, in the 75th year of his age, and 51st of his ministry.

THE SAVIOUR ON THE SEA.

Matthew xiv., 22d and 23d verses.

In this passage the Saviour, by successive steps, leads to the de- monstration of his Sonship; for al- though he had fed the multitudes, as yet they saw him not; no man had called him the Son of God.

The gradual working of the loaves —their growth under his hand, led to admiration, to reverence, but not to the higher emotion of fear. He ought to be King; he was the great Prophet. But how far below the true grandeur of the Son was this intended honor of earth? What throne was worthy of Him? How feeble the fame of earth to one whose name was already in heaven above every name!

What need had so great a Being for prayer? By it he held commu- nion with the Father. By it he en- larged, for the use of men, that ap- pointed channel for the mercies and gifts of heaven; for a greater river of good was then prepared and about to flow.

It was from the place of prayer that he saw his disciples on the deep; they were midway in their passage; the night was stormy, and it was three o'clock in the morning. Nothing in nature is so grand as the ocean, because, besides its un- known depth and extent, it has mo- tion, and seems at times instinct with life—treacherous, angry, un- governable. Even the stoutest fri- gate is a mere cork dancing on its wave-points. At night its waves curl as liquid fire; its rage is livid and none can control it but He who made it.

The disciples now thought with wonder of His constraint, urging them to take boat. He could not have foreseen this storm. Where was he now? Did he sympathize in their peril, for the wind was ter- rible? Was this to be the end of their ministry? O for the presence of that wonderful Jesus!

No doubt it was in their hour of agony, such an one as Jonah en- countered on his way to Tarshish, that the Saviour arose from his knees to go forth to their aid. The enemy was abroad. On that wild night, the Son of God, treading on the waves, *following after that boat!* He "that spake and it was done," might have willed a calm; but He went. "He which alone spreadeth out the heavens and treadeth upon the waves of the sea." Blessed Sa- viour! there is no sea too stormy for thee!

But one thing more was needed to complete the terrors of the crew, and that revealed itself out of the flashes and uproar of that night—a spirit! a form—the form of a man moving down towards them! It came steadily on. They saw the King of the Floods. No wonder they cried for fear. Nature is terri- ble in proportion as she seems to re- veal God. "The Almighty trou- bleth me; when I consider I am afraid of Him." Here to them was revealed the Master of the world, the living Power of the universe.— How dreadful this place—this Be- thel! To the patriarch the ladder was dreadful, amid angel forms; but here, in this wilderness of dark waters—did He dwell *here*, where man could not; out in the stormy parts of the sea—always surround- ed by night! What they often feared they now saw—the Dreadful God!

But O, how far is He that moveth upon the deep above the concep- tions of men! How much better to them than their fears! "*Be of good cheer, it is I; be not afraid.*"— Whenever the Saviour is intelligi- ble, he is gracious—there with his strength and his love to beget con- fidence. What words these were to come out of that fearful place! The thunder rolling, that "deep and dreadful organ-pipe of God," the winds howling, darkness on the face of the sea, the waves opening them- selves as the jaws of Death—but amid it all, Christ—his hand on the ocean's mane—his voice speaking comfort and immortal peace. Not in the quiet upper chamber, but here, in this rough hour and place —"Peace, be of good cheer."

They recognize him—"*Lord, if it be thou!*" What relief was here!— It was a great art to hear and to know the voice of the Master; and how great the revulsion from dying fear to a consciousness of the kindly presence of the Saviour. "*Bid me come to thee on the waters.*" It is a sublime moment in the history of a man, when he discerns the Saviour in nature. The thoughts of Peter often came like great bolts from heaven, not knowing what he said or did. It is amid such great waves of fear that faith is born, and by them is rocked and nursed. Only here can we see the true power of the greater power; Faith control- ling, arresting, wielding the force of nature. As the laws of vital motion do not arrest or change the law of gravity, but move freely in its pre- sence, so in the miracles of our Lord, the power of a spiritual life was shown superior to the laws of nature.

To this great inspired trust of Pe- ter, the Son of God answered— "*Come,*" and Peter walked upon the water. Those steps were few, but they were strong. Humanity was learning to walk upon the deep.— At God's command, even the yield- ing water is firm beneath the tread of faith. A sinner, under the imme- diate eye of his Lord and by divine impulse, may walk on the sea, but if left to himself for one moment, must sink. His gaze and thought of Christ are not steady enough, he sees the winds boisterous, and fears. So Peter, beginning to sink, cried, "*Lord, save me!*" It was an oppor- tune cry.

"*O thou of little faith, wherefore didst thou doubt?*" Sure enough, O Peter, after having walked, if but five steps, why did you doubt?— When will there ever come power and salvation enough to banish un- belief from the bosom of man?— Amid the greatest triumphs of faith and within the grasping distance of his Lord, man doubts. The Sa- viour chides, but not until he had stretched forth his hand and caught him. See Christ standing on the dark sea, a circle of foam around him, as by and by on the sapphire pavement—the loud, contending waves—the winds careering like Satan loose—the lightnings flashing in hieroglyphic wrath—He standing amid the tempest, in conscious ma- jesty, and in his grasp a sinner— holding him up over the devouring gulfs. So when he died, He grasped and saved a sinner, and lifted him to Paradise; and here, as he re- veals himself the "Almighty God," he is in the very act of salvation.— Verily, the characteristic of the Son of God is, a sinner saved by grace in his right hand.

He is in the boat. Here was the Saviour, and here the King, and here too the calm. The storm husb- ed; then the boatmen and the dis- ciples fell down at the feet of that Majesty, the Monarch of the Deep, and worshipped Him, and said—"*Of a truth thou art the Son of God.*"— 'Twas a marvellous company, and hour and place for the King of the World to be first felt and acknow- ledged as such by men; but 'twas in the grandest parts of creation— the waters; and in that lesser Ark, which carried the fortunes of the New Testament Church. Not as in Sinai, when the "Mountains saw thee and trembled;" but, as when "the overflowing of the water passed by"—"when the deep uttered his voice and lifted up his hands on high." 'Twas the morning watch; the world was for the most part heavy with sleep, while the Son of God was unwrapping the darkness from the minds of a boat's company, and, in advance of the coming sun, throwing his splendors over the Ocean of Humanity. O, blessed light of God's Son! we hail thee, thou undimmed glory of the Father! We fall down, with the ship's com- pany, at thy feet.

O reader, does Christ solve all the horrors of night to thee, or save thee in thy sinking? Trust thou in the Son of God and fear not, for He is able to save thee to the utter- most.

K.

MOBILE CONFERENCE

REPORT ON BOOKS AND PERIODICALS.

The committee on Books and Pe- riodicals report that they have as- certained, with great satisfaction, that the Federal Government has restored the Publishing House to the church, and it is hoped that the House will soon resume the publi- cation of books and periodicals, as heretofore. There is great demand for Hymn Books and Sunday School literature, especially, which we trust the House will soon be able to supply.

They are also gratified in learn- ing that the press and fixtures of the New Orleans Christian Advo- cate and Depository have escaped the disasters of war, and that the Executive Committee of that paper intend to re-issue it as soon as 1000 subscribers are secured. The prospectus receives the approval of your committee, except perhaps that $5 per annum for the paper may be considered too much, as similar pa- pers are issued at lower rates.

The committee are furthermore informed that the Southern Chris- tian Advocate—that old, well-tried and excellent exponent of Southern Methodism—is now published at Macon, Ga., at $3 per annum. With but a slight interval, it has been issued during the war, having been removed from Charleston to Augus- ta, and finally to Macon—its edito- rial management being still in the hands of the same judicious editor, the Rev. Dr. Myers.

They have moreover ascertained that the Rev. Messrs. Baldwin and Grace, two ministers of the Mobile Conference, intend to publish a re- ligious weekly newspaper in Selma, at $4 per annum; this paper is to contain summaries of religious and secular intelligence, discussions of ecclesiastical and other subjects of special interest to our Connection— the members of this Conference are particularly invited to write for its columns and promote its circula- tion.

VIRGINIA CONFERENCE.

DANVILLE, Va., Nov. 27, 1865.

This has been by far the most in- teresting day of the Conference ses- sion. Many very important matters have been discussed and decided. I propose to give you a brief ab- stract of the proceedings and de- bates. The Conference opened at 9 o'clock, with religious exercises, as usual.

The Rev. Dr. Sehon, Missionary Secretary for the Southern Church, was introduced, and made a very interesting speech. He spoke of the embarrassment of missionary operations by the late war, especi- ally in regard to foreign missions. The Indian missions had been de- ranged; the missions among the colored people, sustained for so many years by such an expenditure of money and talent, had been very seriously interfered with. He had been compelled to be President, Board of Directors and Secretary of the Missionary Society himself. The close of the war found the Society without a dollar in its treasury, and there were very many obligations which must be met. The mission- aries in China had not received any thing for years, and they were suf- fering for it. He came to Old Vir- ginia down-trodden, but, thank God, Virginia still, to ask aid especially for these men of God. He was sure they would give what they could. The spirit of Virginia would never die. She would rise from her deso- lation, and in the future be more glorious than in the past. He felt no fear for the future of the South- ern Church. He looked forward to a career of great prosperity and usefulness; to a great harvest of good which should be reaped by this branch of Christ's Church. The Church during the war, cut off from other fields, had turned its attention to our armies, and a noble band of missionary chaplains had done a vast amount of good. The legless, armless men who have come home from the fields of carnage, will tell to your children, in words of burn- ing eloquence, of the noble deeds of piety and love done by these ser- vants of Christ. He urged the preachers to earnest efforts in the missionary cause; and related an interesting incident in regard to the payment of a debt of $15,000 or $20,000, due by the Missionary So- ciety of the Church South, in New York, in 1861. A northern man—a northern Methodist preacher, had kindly and generously paid the whole amount. This must be imme- diately refunded. He spoke of an interview with the President in re- lation to the Church property. He was greatly pleased with him. He believed that we ought to sustain the President cordially. He was honest and true. He is certainly, said the Doctor, the best President we have got.

At the close of the Doctor's ad- dress the Conference appointed a missionary meeting, to be held in the Presbyterian Church, at seven o'clock. The Rev. Dr. Sehon, Dr. Sargeant and others will address it.

The Bishop then introduced the Rev. Samuel Register, of the Balti- more Conference, sent by that body as a fraternal messenger to this Conference. This gentleman deliv- ered with much feeling an address in substance as follows:

He said he had not command of language to express the great plea- sure which he felt in coming to this respected body of Christian minis- ters, bearing words of Christian sa- lutation and greeting from his own Conference. He represented 10,000 members and 90 ministers, who were identified with the Southern Church in sympathy, affection and interests. He rejoiced that the days of strife on the border were over, and he looked forward with very great pleasure to the session of his Con- ference in the spring, when he him- self and the ministers of that body expected to adhere formally to the Southern Church, and receive their appointment at the hands of the venerable Bishop Early. The Con- ference which he represented claim- ed to be the original Baltimore Con- ference. They certainly had a large majority of the whole body in 1861, when by decided vote they separa- ted from the Northern Church.— However that question of identity may be decided, he and his breth- ren were determined to cast in their lot with the Southern Church.

The Rev. Messrs. Rowlie and Cowles offered a series of resolu- tions, expressing the feelings of Christian affection which the Vir- ginia Conference entertains for the brethren represented by Mr. Regis- ter, and advising the Baltimore Con- ference as soon as possible formally to consummate their union with the Church in the South. Also, appoint- ing the Rev. Dr. Doggett a messen- ger, to convey the Christian salutа- tions of this Conference to that of Baltimore at its next session.

The Rev. Dr. Lee responded hap- pily to the resolutions. If any man had a right to express his joy at the visit of Mr. Register, and to the words of love and greetings he bore, he felt he had. In former years he had necessarily taken part in the border controversies. He rejoiced that the day of peace had not only dawned, but was shining in full splendor.

The Rev. Dr. Smith addressed the Conference in a similar strain. He welcomed cordially these breth- ren to our communion.

The Rev. Mr. Langhorn had been aware, for some time, of the inten- tions of these Baltimore brethren, and desired also, with words of wel- come and affection, to greet them.

The Rev. Dr. Doggett made a very eloquent speech, which your reporter regrets that he cannot re- port in full. He said he must give expression to the outburst of emo- tion which swelled his heart. The Church had lost, in some sections, but he regarded this noble accession of these brethren for principles' sake, as a full compensation for all. He drew a graphic and beautiful picture of the future of the Church in the South.

The Rev. Mr. Head alluded to his former connection with the Balti- more Conference, and the kindly re- lations which had always subsisted between himself and his former brethren. His heart was filled with gratitude and joy.

The Rev. Dr. Edwards said that he cordially joined in the congratu- lations with which the Virginia Con- ference welcomed the Rev. Mr. Re- gister as a fraternal messenger from the Baltimore Conference; and that he took occasion to say that the sub- ject had a breadth which had not not been fully represented by Mr. Register; that not only the Valley of Virginia, and the territory lying South of the Potomac, but a large portion of Eastern Maryland was interested in this movement of the Baltimore Conference to unite with the Methodist Episcopal Church South. He had occasion to know, from extensive correspondence, that many of the laity, together with a number of the preachers belonging to the East Baltimore Conference, as well as many from what is called the Old Baltimore Conference, had fully settled the question to unite with the Southern Methodist Church, and that but a few months would elapse before this movement would assume a form that would dissipate all doubt on the subject.

The resolutions were unanimously adopted by a rising vote.

The Rev Dr. Baird, agent of the American and the Virginia Bible Society, was introduced, and made some appropriate remarks. He said he had been appointed with the view to the fraternization of God's people everywhere.

He was cordially received.

The important business of the day was then taken up, and an interest- ing debate ensued. I send you a copy of the report on the part of the Committee on the State of the Church.

I will give you to-morrow a con- densed report of the interesting de- bate upon this paper. The first three resolutions were unanimously adopted. The fourth was under dis- cussion at the close of the session.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

The Committee on the State of the Church beg leave to report, in part, as follows:

The state of the Church has been submitted to the consideration of your committee at a period of her history and under circumstances of so peculiar a character, as to make it a subject of profound and solemn interest. She has just emerged from the midst of a condition of society of all others the most fraught with horrors, and the least friendly to the prosecution of her divinely ap- pointed mission. That the Church has suffered in various ways in this state of things, cannot be denied. Yet in the midst of all, and through all, the Church has lived. God has preserved her in her integrity. In the midst of all her mission of love has been crowned with success. We mourn the loss of some of her loveliest and brightest ornaments— lost to the Church below, but gained by the Church above. We rejoice to hail back to peaceful homes and sacred those who have survived.— And since the war storm has ceased to rage, the work of restoring the waste places, of saving and of pro- moting Christian holiness in the land, is progressing under the man- ifest blessing of God. "And whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

This may fitly be regarded as a new starting point in the career of Methodism as a distinctive form of Christianity in the land. That ca- reer, we trust, will be more glorious than her glorious past. But, that it may be so, great questions of policy must be met and settled with a just adaptation to the circumstances, which, by the providence of God, now invest us. Thus to adapt the policy and workings of the Church, we think, is the paramount duty of those who in the solemn present are charged with the responsibility, giving color, shape and destiny for the future. To meet this responsi- bility, we have need to pray that God would endow the councils of the Church with the wisdom of "Is- sachar, who had understanding of the times to know what Israel ought to do."

Some of those great questions have been brought to the notice of your committee, by memorials and other papers referred to them by this Conference. To these papers we have given careful consideration, and with a most gratifying unanim- ity, we recommend to this Confer- ence that they instruct their dele- gates to present to the General Con- ference to convene at New Orleans on the first Wednesday in April next, for their consideration, the fol- lowing resolutions, which have been adopted by your committee:

"*Resolved*, That "the plan of our Itinerant General Superintendency" ought to be preserved; and we re- commend to the General Conference so to strengthen the Episcopacy as to enable the Bishops "to travel through the connection at large, in order to preach and to oversee the spiritual and temporal affairs of the Church."

Resolved, That this Conference do recommend to the General Confer- ence to alter the law fixing the limit of the pastoral term, so as to make said limit three or four years, as the General Conference may prefer.

Resolved, That the office of Pre- siding Elder is indispensable to the harmonious and efficient working of our itinerant system.

Resolved, That in our judgment the time has fully come when the Ge- neral Conference should inaugurate prompt measures for the introduc- tion of laymen into the legislative and executive councils of the church, in such form and under such regu- lations and limitations as may be deemed judicious, and not in con- flict with the genius of Methodism.

Pending the discussion of the 4th resolution the Conference adjourned.

NORTH CAROLINA CONFERENCE.

This body met at Raleigh, N. C., on 6th December, 1865, Bishop Early presiding.

The following resolutions were presented by the Revs. Wm. Closs and I. T. Wyche:

Resolved, 1. That it is advisable that a Convention of the Methodist Episcopal Church South, should be be held at as early a day as prac- ticable.

2. That the said Convention should be composed of delegates chosen by the ministry and laity.

3. That the said Convention should be organized into two houses —one house to be composed of min- isters, the other of laymen; to be chosen in such form and manner as may be ordained by the General Conference.

4. That all matters pertaining to the spiritual department of the Church should originate in the Mi- nisterial House, and all matters per- taining to the temporal department should originate with the Lay House; and nothing should enter into the organic law of the Church without the sanction of a majority in each House.

5. That the delegates of the North Carolina Conference to the next Gen- eral Conference of our Church be, and they are hereby instructed to present these resolutions to that body, and urge the adoption of such measures as shall promptly carry into effect all the provisions of the foregoing resolutions.

When these resolutions were call- ed, a very interesting debate en- sued, in which Messrs. Closs, N. F. Reid, R. S. Moran, Dr. Craven and Dr. Doub took part.

The resolutions were finally with- drawn by the mover, by permission of the Conference, with a view of giving way to another series of re- solutions, which, it was intimated, would be subsequently introduced- but which not being submitted to the Conference, cannot therefore be reported.

Dr. Deems goes to New York to publish the "Watchman." The Conference approved his purpose, recommended the paper, and passed resolutions regretting the departure of Dr. Deems from the State, and hearing strong testimony to his christian and ministerial character, and to his qualifications as an ed- itor.

Bishop Early was requested, by resolution, to use his influence with his colleagues to have the Ge- neral Conference changed from New Orleans to some central point.

The following are the Delegates to the General Conference: N. F. Reid, C. F. Deems, N. H. D. Wilson, W. H. Bobbitt, B. Craven, J. W. Burkhead and R. S. Moran.

Reserve Delegates: D. B. Nicholson, W. Barringer and W.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, JANUARY 20, 1866.

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1. The price of the paper is Five Dollars per annum, in advance; and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—specially in directing to the "*New Orleans* Christian *Advocate*," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. Keener, D.D., or Rev. J. B. Walker, D.D.

NEW ORLEANS DEPOSITORY.

A Branch of the Methodist Publishing House is located in this city, and the Rev. R. J. Harp has been recently appointed Agent of it. It has on hand a good supply of our Church Publications—a large one of Hymn Books.

The well known enterprise and industry of the Agent is the best assurance that can be given that all orders will be promptly and correctly filled. The Express Companies for a trifle will insure the safe delivery of any books which our friends in the country may order. Address Rev. R. J. Harp, New Orleans, No. 112 Camp street.

PRICES CURRENT.

We have ample arrangements for obtaining commercial information for our paper: the state of the markets, foreign and domestic, tables of prices current, &c.; so that one taking it will have the news of the city dailies in addition to the ordinary news of a religious journal. A paper constituted for Saturday and Sunday reading; talking somewhat of the country, the church and the crops, and somewhat of politics, of preaching and the parson—as we used to do in Texas, just before meeting.

THE GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church South, to be held in this city in April next, we shall issue a *Daily Extra*, which will be furnished at two dollars for the whole period of the session. Persons wishing it will please forward their subscriptions at an early day.

LYONS & CO.

We call attention to the advertisement of the Clothing Emporium of Messrs. Lyons & Co., on the corner of Common and St. Charles streets. They have a very large and excellent assortment of ready made clothing, and a "Southern Manufactory" for the special accommodation of Planters. For years past they have been among the most enterprising and successful clothing merchants of the city.

We have mailed this first number of the XIIth vol. of the Advocate to all the Preachers of the Mobile, Montgomery, Mississippi and Louisiana Conferences. We refer them for our terms to the "Notice to Agents," and confidently expect from our brethren a *prompt* and hearty response.

GREETING.

The Executive Committee of the Joint Board of Publication presents the New Orleans Christian Advocate once more to the favorable consideration of the Ministry and Membership of the Methodist Episcopal Church South, as well as to its large list of patrons in the South-Western States and Conferences. The Committees of Publication of the Mobile, the Montgomery, the Mississippi and the Louisiana Conferences will meet here on the 2d Tuesday of February, and it is very desirable to have their consent and direction in the very outset of so great and difficult an enterprise; but the action of the bodies which they represent and the voice of our friends, heard upon all sides, have for some time past urged the re-issue of the paper. We are therefore at it, not unlike one who, as not yet prepared, hears the last stroke of the bell which summons the people to the church and the preacher to the pulpit. A single glance at the names of those who have been selected to constitute the Joint Board for the publishing of the Advocate, indicates the high favor in which the Itinerant Ministry regards this enterprise, and offers to our people a sufficient guarantee of its success. One important consideration which delayed the re-appearance of our paper was, the condition of the mails. The principal mail routes have been established very leisurely, and some of the carriers are hardly yet in earnest; and even now we must avail ourselves, necessarily, of the various Express Companies which ply from this point, to secure the prompt and secure transmission of our mail packages. To have handled the subscription price, to have toiled and written and issued the paper would scarcely have satisfied our patrons, unless we could go one step farther and see it safely delivered. The daily papers were springing up all around us, which only seemed to demonstrate our own tardiness. But a daily paper, dependent for support upon city and steamboat circulation, upon advertisements and occasional fat contracts with Municipal and State Conventions and corporations and notices of court processes and seizures, is financially a very different affair from a weekly religious journal. In fact, the one pays; the other only lives.

After the experience of some dozen years in this thing, it is to be supposed that the dullest would learn enough to speak confidently—perhaps wisely. The sparseness of population in the new and extreme Southern States is the great obstacle to a successful weekly. And by success we mean not merely a paper self-supporting, but profitable; with say twenty, thirty, or even fifty thousand subscribers. The reading population is not here. The working class, which must ever constitute the staple of a good subscription list, are throughout the Middle, Western and Northern States the supporters of the New York Observer, the New York Christian Advocate, and such like mammoth religious journals. Heretofore that class in the South has been less than nothing, so far as the support of journallsm is concerned. A difficulty which, we are happy to foresee, will lessen with that great tide of immigration which is already setting in toward "these lands."

The New Orleans Christian Advocate, as a weekly journal, accomplished more in the face of these difficulties than any sheet in the States of the far South. But its large list of subscribers was mainly owing to the aid of the best class of agents that ever surrounded or supported a paper. The Southern Itinerant Methodist Ministry in Alabama, Mississippi and Louisiana can achieve any success which they heartily unite upon and determine, in building churches, colleges, schools, asylums, or in the establishment of any good thing. And yet, with all this philosophising and experience of tried friends, when we looked at the times, the thorough and wide poverty which stretches away in the track of war, the uncertainty of a half chaotic future, the pressing demand for the most absolutely necessary things of common support, we hesitated—dreaded to repeat the hopes and fears with which, on the 8th of Feb., 1857, we first launched this honest craft. But in so benevolent an enterprise why should we doubt the favor of Him who has always been "better to us than our fears."

We should have been glad to have had in hand exchanges, original communications, advertisements and withal a plenty of hard cash, before attempting the first number; but this is denied us. In truth, we wished to be underway before beginning; but swimming while as yet one is out of the water is a difficult thing, and only to be imagined by fond mothers. In a few weeks we hope to have made all our connections and to be able to present our patrons with a sheet which will remind them favorably of old times. The fact that we have our own house, our own press, type, engine, and all the old machinery, and are out of debt; that we have a good conscience and a good character; these are no mean elements of success in any undertaking. If now we can add to them economical habits and industrious application, triumph should certainly crown the result. Well, we will modestly assume—"for the sake of argument"—that such are our qualifications; and yet despite this gentle assumption, without one other thing we should not—could not succeed. All this is at *one end of the line*; and without the conscientious, persistent labor of our brethren, the preachers, at the other end, and the prompt support of our old patrons, it would be folly to adventure this enterprise. That co-operation we shall doubtless have. A Methodist Journal at this point, sustaining and defending Southern Methodism, may have been heretofore a positive luxury, but now we know and feel it to be a prime necessity.

THE METHODIST CHURCH NORTH IN THE CITY OF NEW ORLEANS.

On the 25th December the first session of the "Mississippi Mission Conference" was held in St. Paul's, Colored Church, Bishop Thompson presiding. The Conference consisted of some five white and some fifteen colored preachers. The Bishop opened the session with the words, "I feel authorized to organize an Annual Conference in New Orleans, in view of the circumstances which surround us."

Sermons were delivered, committees appointed, Elders and Deacons ordained, reports read, and all the ordinary movements of an Annual Conference were gone through with, judging by the report, most admirably. But the specialities were, first, resolutions regarding the Centenary of American Methodism, in behalf of which the Rev. Dr. Newman was appointed to deliver a sermon; next, the establishing a Biblical Institute for the education of colored ministers, to be located in this city, and to be known as the "Thomson Biblical Institute," of which the Rev. J. P. Newman, D. D., is President and Professor of Pastoral Theology; and lastly, the whole Conference was photographed and "a historical picture was produced which thousands will look back upon with wonder and delight."

From the place where the Conference was held and the address of the Presiding Bishop, we judge that the audience and surroundings of this first session were mostly colored.

"But why *do* we come here? 1. We have the means to do good, and this vast field invites our labor. 2. We should aim to strengthen the government and this will follow the union of the churches of this country. 3. We come to you, the colored people of the South, who were separated from us in 1844. The opportunity is now offered you to return. Our white brethren may not desire us, but you do. You welcome us. We come to you because you are many and will need our care and help. You are destined to be a rich and intelligent people, and your rising power should be made subservient to some benign end."

The list of appointments consists mainly of St. Paul's, Winans and Soule Chapels. There are two preaching places occupied by white preachers—one a hall in Camp street, and the other in the Fourth District. Our old colored preachers, Ross, Scott Chinn and Henry Green, constitute the main staple of the colored preachers, and over all Rev. Dr. Newman is Presiding Elder. There is also an Opelousas District, a Mississippi District and a Texas District. But the main staple here again are Sam. Small, Sam. Osborn, William Kennedy, William Murrell and Jo. Bryant.

All this sounds well and looks as if something had actually been accomplished; but sifted down, it amounts to about this—that the Church North has in this city possession of our colored churches and colored members and colored congregations, with the addition of colored Sunday Schools. And but for the absolute orders of President Johnson, *all* of our churches would have figured largely in the report of this famous "Mississippi Mission Conference." By the aid of the military the Rev. Bishop Thomson and the Rev. Dr. Newman rejoice in the present possession of some $25,000 worth of church property and some 2000 colored members—"another man's line of things made ready to hand." It is a study in itself, the almost unconscious simplicity with which this result of the forty-horse proselyting power of the War Department is paraded as the legitimate triumph of missionary enterprize—"boasting of things without their measure that is of other men's labors." Doubtless before some distant audience the report of this "success" may prove a very good thing financially.

That the religious condition of the colored man will be improved by it, that he will be better instructed, and his new friends be found as serviceable as old ones have been, every good man should hope. But the statistics of Northern Methodism during twenty years show a very small colored membership out of the large colored population within its immediate territory. And is it likely that these Northern preachers can accomplish in the South that which they have signally failed to do at home?

There is one point of view in which this "Mississippi Conference" possesses an interest peculiarly its own. We allude to the unalloyed pleasure with which the Rev. Bishop Thomson and the Rev. Doctor Newman must have realized in the very bosom and centre of St. Paul's, surrounded to suffocation with a packed, wonder-smitten audience, hanging over the galleries and pressing up to the steps of the altar, breathing and drinking in the atmosphere of that choice circle. The easy and beautiful creations of Aladdin's lamp could not have been more bewilderingly intoxicating than must have been the full surprise of men who had talked, dreamt, preached and made a speciality of the "poor negro" for twenty years, and lo! in the twinkling of an eye, they find themselves in the actual, abundant possession and satisfaction of more colored brethren and sisters than they could possibly have imagined, or in fact knew what to do with. It was the rapture of an Eastern wedding, when the bridegroom lifts the veil, and sees for the first time the features of the bride.

LOUISIANA CONFERENCE.

The last session of this body was held in Mansfield, La., Bishop Andrew presiding. A respectable attendance of the members. The preachers appeared to be in good health and were mostly attired in neat and comfortable jeans—a pleasing evidence of the industry and independence of our Southern people.

The session of the Conference was never more harmonious. Resolutions looking to changes in our economy were adopted.

1. "That we declare ourselves in favor of abolishing probationary membership in our church.

2. "That we memorialize the General Conference to establish a solemn and uniform system of receiving members into the communion of our church."

3. "That we respectfully recommend the next General Conference to take into consideration the propriety of extending the term of the Pastorate to *four* years, at the discretion of the Bishop and his advisers."

4. That we respectfully petition the General Conference so to amend the Discipline as that all votes in Quarterly Conference to license Preachers and to recommend Preachers for admission in the Travelling Connection, or to receive Deacons' and Elders' orders, be cast by ballot.

General resolutions were passed:

1. That the last Friday in March be observed as a day of fasting, humiliation and prayer, and that Divine Service be held in our churches on that day, and that the blessing of God be especially implored upon the General Conference to be convened in the city of New Orleans April next.

3. Thanks to the Presiding Bishop, who so ably and impartially presided over our deliberations.

3. Thanks to the citizens of Mansfield, for their courteous and hospitable entertainment of the Conference.

4. Thanks to the Era Line of Red River steamers, for transporting the members of this Conference free of charge.

APPOINTMENTS.

New Orleans District—John C. Keener, P. E.
Carondelet Street Church, J B Walker
Felicity Street, L Parker
Moreau Street, Robert J Harp
First German Church, to be supplied
Second German Church, do
Lafayette German Church, John A Pauley
Jefferson City and Louisiana Avenue, Charles F Evans
New Orleans Circuit, Mathaw D Thomasson
Baton Rouge, Wm E Linfield
Plaquemine and Grosa Tete, to be supplied
Professor in Centenary College, A G Miller
Wesley, Soule and Winans Chapels, to be supplied

Opelousas District—Alex E Goodwyn, P E
Opelousas Station, Jas E Bradley
Washington and Bayou Boeuff, Fisher T Rawson
Lafayette Circuit, J H Nimmo, supply
New Iberia; Jos D Adams
Franklin, A E Goodwyn
Pattersonville, Henry B Frazee
Thibodaux and Houma, Robt Hardie, Jr
Plaquemine Brulee, John S Davis
Opelousas Female College, Ben F White

Alexandria District—Philo M Goodwyn, P E
Alexandria, Philn M Goodwyn
Rapides Circuit, Wm J Atwood
Calcasieu, to be supplied
Grand Chenlere, S J Graves
Centreville, A W Mooro
Harrisonburg and Trinity, to be supplied
Columbia Circuit, E W Yancey
Evergreen and Big Cane, Henry O White
Marksville, Robt Parvin
Winfield, John H Bonit
Atlanta, J F Wynn
Chicot, Fred White

Homer District—Reynolds Triffett, P E
Homer Circuit, Nehemiah A Cravens
Vernon, Whitnell P Kimbnil
Louisville, Wm Waldrip, Benj F Baker, assistant, supplies
Farmersville, R T Parish
Ouachita, Chas W Hodga
Donnsville, Wm D Stayton
Monroe, Reynolds Trippett

Minden District—S S Scott, P E
Minden Circuit, J A Miller
Haynesville, Jno F Trustlow
Mount Lebanon, R A New
Sparta, Thos J Upton
Bienville, R M Crowson
South Bossier, Wm D Shea and S B Surratt

Shreveport District—B F Alexander, P E
Shreveport, Thos B White
North Bossier, Nathaniel M Talbott
Greenwood, Sam J Hawkins
Caddo, L M Lewis, one to be supplied
Mansfield Circuit, John Pipes, James L Chapman
Pleasant Hill, Wm H Moss
Maney, to be supplied
Red River Circuit, J C Reid, R R R Alexander.
Bayou La Chute, Baxter Clegg
Compte, Jessee Fulton.

Bastrop District—J A Ivey, P E
Bastrop and Wright's Chapel, Chas W Carter, Jos H Stone
Bayon Bartholomew, to be supplied
Jefferson Circuit, do
Bayou Desisted, W C Haislip

Tensas District—Wm G McGahohey, P E
Lake Providence, Anthony Cannon
Wesley and Jordan Chapels, P A Dieffenwith
Tensas and Waterproof, J Little, supply
Bayou Macon, Henry L Green
Winshoro, Thomas H McClendon
Delhi, Thomas J Lacey
Carroll, T Renau, supply
Deer Creek and Sicily Island, Lewis A Reed
Concordia, Fielding Bell
Ion, Joshua F Scurlock.

Superannuated—Thos Sanford, David Kinnear, Henry C Thweatt, Joel Sanders, Samuel Armstrong and Charles J Hnlberg.

Transferred—*East Texas Conference*—W. C. Young appointed to Dallas Circuit; Daniel S. Watkins appointed to Jasper circuit.

Louisville Conference—Philip L. Henderson.

Left Without Appointments—Clayton C. Gillespio, on account of ill health; J. F. De Witt, Anderson B. Fly, Wndo H. Frost, Arthur W. Smith, on account of being out of the bounds of Conference: Jepthn Laudrum withdrawn from Conference and the ministry.

MISSISSIPPI ANNUAL CONFERENCE CHURCH SOUTH.

Lexington, Miss., Nov. 1, 1865.

The Mississippi Annual Conference held its session in Lexington, Mississippi, beginning on the 1st November and ending on the 7th. Bishop Paine was prevented attending by sickness.

Levi Pearce was elected President and C. G. Andrews Secretary.

About seventy-two preachers were in attendance.

The following resolution was adopted by a rising vote, with only one dissenting voice:

Resolved, That we fully endorse the sentiments contained in the late address of our Bishops to the preachers and members of the Methodist Episcopal Church South.

The Conference ordered the publication of one thousand copies of the Bishops' address in circular form.

A letter from the fraternal messenger appointed by the Methodist Protestant Church, was read to the Conference, expressive of very brotherly feelings.

The following resolution on the education of the negro, was adopted:

Resolved, That it shall be the duty of the Presiding Elders, aided by the Preachers in charge of circuits and stations, to organize schools, where they can do so to advantage, for the education of the negro, and where it can be done in accordance with the statutes of the State.

Also the following:

Resolved, That the General Conference be memorialized in regard to the boundary between the Mississippi and Mobile Conferences, and be required to change the same so as to make it conform to the line dividing the States of Mississippi and Alabama, and that Bishop Paine be requested to lay the subject before the Mobile Conference, at its approaching session, for consideration and action.

The following were elected delegates to the General Conference: Levi Pearce, Jno. G. Jones, W. H. Watkins, H. H. Montgomery, Benj. Jones, W. Harrington, J. Maclennan, C. K. Marshall.

The following resolution was unanimously adopted by a rising vote:

Resolved, That as Southernors and Southern Methodist Ministers, we do hereby tender our warm and heartfelt thanks to Dr. C. K. Marshall, for his constant, laborious and efficient services rendered to our noble soldiers, in the field and hospital, during the late war, and for the honor he has reflected on the Methodist Episcopal Church South.

Conference renewed their pledge to support their Missionary to China, Rev. J. W. Lambuth.

No member of Conference died during the year; two were received on trial.

The following resolution was adopted:

Resolved, That the Delegates from this Conference be requested to use their influence in the ensuing General Conference to change the mode of examining the characters of the members of the Annual Conference, and if practicable, obtain the passage of a rule requiring the appointment of a "Committee on Character," which committee shall meet on the first day of the Annual Conference, to receive, consider and report on all complaints and charges, if any be made, and upon their final report the entire Conference shall be passed.

APPOINTMENTS.

Natchez District—James A. Godfrey, P. E.
Natchez Station and colored charge, W. H. Watkins.
Kingston, Washington and colored charge, N.H. Cornell.
Buffalo and colored charge, W. Campbell.
Macedonia and colord charge, R. D. Norworthy.
Wilkinson, W. B. Hoes.
" colored charge, P. S. Petty.
Woodville and colored charge, P. Lana.
Percy's Creek, T. H. Brown.
Clinton, Jackson and colored charge, W. J. Harris.
East Feliciana, J. L. Forsyth, T. Price, Superintendent.
Bayou Sah, Plains and colored charge, J. R. Stricklnd.
J. C. Miller, President of Centenary College.
W. T. J. Sullivan, President of Woodville Female Seminary.
A. Gotschll, Missionary to Germans.

Vicksburg District—G. H. Clinton, P. E.
Vicksburg and colored charge, W. F. Camp.
Warren C. colored charge, J. H. Shelton, J. W. Jones.
Raymond and Spring Ridge, P. Howard.
Cayuga, John Lust.
Rocky Springs, P. A. Johnston.
Burtonton, D. A. J. Parker.
" colored charge, C. T. French.
Port Gibson, J. J. B. Jones.
Claiborne colord charge, to be supplied.
Fayette, V. Wadsworth, W. H. Johnson.
Jefferson colord charge, to be supplied.
Rodney colord charge, James D. Willis.
C. K. Marshl, General Conference Agent.
R. Abbey Financial Secretary to Book Concern.

Jackson District—H. F. Johnson, P. E.
Jackson Station and colored charge, W. L. Hannicut.
Clinton and colored charge, A. M. Campbell.
Vernon Livingston and colored charge, R. W. Lamutt.
Canton and colored charge, C. G. Andrews.
Sharon and colored charge, L. Pearce, J. W. Adams.
Camden, E. H. Montgomery, F. M. Ward.
Sulphur Springs and colored charge, J. R. Hamblin.
Carthage and colored charge, to be supplied.
Centr, J. W. McLary, S. D. Akin, President Shrop Female College.

Yazoo District—J. M. Pyon, P. E.
Yazo City, W.B. Lewis.
Mont Olivet, G W. Alexander.
Yazo Circuit, E. Williamson.
Richland and colored charge, George D. Wade.
Lexington, W. I. Barton.
Himes and colred charge, T. C. Parish.
Black Hawk and colored charge, J. D. Newsom.
Carrollton and colored charge, A. J. Smith.
Greenwood, E. L. Garrison.
Sion, to be supplied by Benjamin Holt.

Greenville District—J. McClennon.
Greenville Upper Deer Creek, Joseph Carr.
Greenville and colored charge, W. T. Ashford.
Middle Deer Creek, S. D. Hale.
Lake, Lee and Leota, W. W. Drake.
Issequena, T. W. Flowers.
Sunflower, J. B. Robinson.

Starkville District—K. A. Jones.
Starkville, R. J. Jones.
Ocabeha, W. R. Raney.
Weber, George Jackson.
Louisville and colored charge, John A. Vance.
Attala, James G. Carlisle.
Burkesville, to be supplied by H. Harrison.
Zilpha Mission, L. Erkanbrack.
Banlton, H. Towosend.
Winna, T. W. Castles.
Greensboro', to be supplied by E. F. Gore.
Line creek and colored charge, to be supplied by W. Lewis.

Brandon District—B. B. Whittington, P. E.
Brandon and colored charge, to be supplied by J. J. Ellis.
Concul, T. W. Hines.
Concul colored charge, W. Price.
Goshen, H. Copeland.
Hillsboro, G. W. Boyles.
Hillsboro colored charge, to be supplied.
Union and colored charge, G. H. Williams.
Union and colored charge, J. D. Deskin.
Philadelphia, A. B. Young.
Garlandsville, E. H. Monger.
Lake Mission, to be supplied by — Chatterfield.
Mount Olive and colored charge, J. D. Hays.
Trent, and colored charge, Lewis Kendall.

Pauldng District—James English, P. E.
Pauldng Circuit, T. W. Sharbrough.
Pauldng colored charge, to be supplied.
O'Kohito be supplied by J. W. Holland.
Black Creek, to be supplied.
Red Creek, W. W. Graves.
Ellisville Mission, to be supplied.
Pinnsboro, Biloxi and colored charge, J. J. Clark.
Columbia, H. C. Buck.
Gainesville, Miss., to be supplied.
Mount Carmel and colored charge, H. Lewis.
Westville, W. W. Hurst.

Brookhaven District—B. Jones, P. E.
Brookhaven, George F. Thompson.
Brookhaven colored charge, A. J. Wheat.
Brookhaven Circuit, P. Green.
Monticello, A. Day.
Pearl River, J. D. Barry.
Georgetown and colored charge, R. T. Hennington.
Crystal Springs, Hazlehurst and colored charge, J. W. McNeal.
Bayon Pierre, W. C. Milsaps.
Bayon Pierre colored charge, E. F. Mullens.
Scotland, A. B. Nicholson.
Scotland colored charge, J. B. Bowen.
Homochitta, R. A. Sibley.
Meadville, William Fion.
Meadville colored charge, C. A. McNeal.
Amite colored charge, W. H. Germany, George J. Mortimer supplied.
Holmesville and colored charge, E. A. Flowers.

Arcola District—J. J. Nicholson, P. E.
Arcola and Amitality, C. Chamberlin.
Pontchatoula, L. Merchant and D. W. Dillabay.
Greensburg, M. O.
Greensburg colored charge, to be supplied.
Magnolia, J. B. Higinbotham.
St. Helena, W. Ballard.
East Baton Rouge, C. Godfrey.
Covington to be supplied by A. J. Blackman.
Chefuncta, Miss., to be supplied.
Franklinton, R. Downer.

James W. Lambeth continued to the China Mission.

J. J. Wheat transferred to the Memphis Conference; F. M. Otherston to the Tennessee Conference; Chas F. Evans to the Louisiana Conference; H. J. Youngblood to the Ouachita Conference.

W. Harrington left without an appointment, owing to ill healt

Located—Hewis and J. S. Harris.

Superannuated—J. G. Jones, J. I. E. Byrd, Thomas Clinton, James, J. M. Massey, Hardy Mullins, J. O. Bodward, Thomas Owens, B. Pipkin, S. T. Synoy, G. T. Vickers, A. T. Hines.

MONTGOMRY CONFERENCE.

We regret that we have scarcely any information to give our readers this week from the session of this Conference. But we understand in a letter from Dr. McTyeire, that the New Orleans Christian Advocate was most hartily adopted as the organ of the Conference.

The Delgates to the General Conference are: H. N. McTyeire, O. R. Blue, W. H. Ellison, B. B. Ross, J. B. Cottre, W. A. McCarty. *Reserves*— —— Motley, C. B. Oliver, Publishing Committee New Orleans Christian Advocate—Revs. H. N. McTyeire, D. D., M. S. Andrews and Wm. M. Shapard.

THE MOBILE CONFERENCE.

The second session of the Mobile Conference was held in Franklin street Church, Mobile, November 29th to December 5th, 1865, Bishop Paine presiding. Dr. Dorman, assisted by Messrs. Abernathy and Hearn, was Secretary, as usual.

Three preachers were admitted on trial, viz: R. J. Perry, E. Turner and E. Cameron. Five were continued on trial, viz: C. W. Calhoun, W. Mitchell, J. M. Johnson, W. P. Wilson, H. C. Stone, U. Phillips. Six were admitted in full connection, viz: N. F. Mitchell, W. C. Owings, W. H. Leith, H. Kavanaugh, C. C. Ellis, J. M. Brown, the last three being ordained deacons. Three were ordained elders—W. H. Leith, S. M. Thames, J. Foust. Seven were superannuated, viz: G. Garrett, R. Y. Rew, McMeans, W. C. Harris, J. G. R. J. W. Laney, A. J. Crawford. Seven located—J. J. Hutchinson, H. M. Henderson, T. F. Green, S. Cooper, N. B. Cooper, S. Briggs, B. Owings. Decrease, 247 white probationers and 386 members; increase of local preachers, 0. The amount necessary for superannuated preachers, &c., $4,815, was paid but of this sum $1220 60 was contributed by Messrs. C. W. Butt and T. T. A. Lyon, of Mobile; contributed for missions, $1965. The session of the Conference next year is to be held in Enterprize, Miss. The first Friday in March is to be observed as a day of fasting and prayer, with special reference to the approaching General Conference. Collections are to be taken up in our congregations in February and March, to defray the expenses of the delegates to the General Conference, and if there be an excess it is to be paid over to the Joint Board of Finance.

In the election of delegates to the General Conference, five were elected on the first ballot, to wit: T. O. Summers, W. M. Wightman, J. Hamilton, P. P. Neely, A. H. Mitchell; on the second, R. K. Hargrove on the third, T. W. Dorman; Murrah and C. C. Calloway are reserve delegates.

A committee (R. K. Hargrove chairman) was appointed to take into consideration the condition of the colored people and our duty towards them, which made an able report, closing with the following resolutions:

Resolved, 1. That our church edifices be open to them for divine worship as heretofore, and that they be invited to attend them.

2. That missions be continued among them, and, whenever opportunity offers, that circuits and stations be organized, with officers of their own race, the same to be supplied with ministers from this body or with such others, either white or colored, as the presiding elders may judge suitable for the work.

3. That the ministers appointed be instructed to promote, as far as they may deem advisable, the education of their children.

4. That whenever they decide to leave our church organization for one exclusively of their own race, unwise as we regard it, yet as spiritual children, for whom we have long sacrificed and toiled and prayed in the past, they shall go forth with no bitterness on our part, but rather with blessings.

5. That the Conference request the presiding Bishop to appoint a missionary to the colored people of Mobile—one of our best, most experienced and most influential ministers—and that the Mission Committee appropriate an adequate and liberal sum for his support.

The committee submit the following resolutions to the Conference for adoption:

Resolved, 1. That the Mobile Conference will promptly renew its efforts to circulate the publications of the Publishing House at Nashville, and to secure the liquidation of indebtedness to it within its bounds.

2. That the Mobile Conference will adopt the New Orleans Christian Advocate as its organ, as heretofore the war, and will exert itself to promote its circulation.

3. That, as heretofore, the Mobile Conference will promote the interests of the Southern Christian Advocate.

4. That when the religious paper projected in Selma shall be established, according to prospectus, the Mobile Conference will give it such support as may be compatible with antecedent obligations.

The Last Great Improvement in dentience is the use of nitrous oxide for the painless extraction of teeth. The Colton Association of dentists in New York have administered it in over 20,000 cases without an accident, or anything but a pleasant effect. Dr. H. F. [illegible] known for over twenty years as one of the most skillful among our able practitioners, and has introduced the now popular vulcanite base in the South, has associated with himself Dr. Stone and Glidea. Drs. Smith and Stone, who stand pre-eminent for their great success in the use of the vulcanite base, will attend to that department, and Dr. Glidea, a member of the above named association, will manufacture and administer the nitrous oxide, with which he has had an extensive experience during the last few years. By this combination of skill, experience and integrity, strangers visiting the city can have operations performed with dispatch, and at such moderate prices, that persons of all means need not feel constrained to visit inexperienced or ignorant operators.—*N. O. Ti[illegible]*

To the above we add, that Dr. Smith prepares the plate, and instantly upon extracting the teeth inserts the artificial ones, which are at once useful for mastication. They have the appearance of natural growth. We admire the dental skill of the Doctor and refer the reader to his card.

THE MEXICAN TIMES.

We have received from our old and highly esteemed friend, exGov. Henry Watkins Allen, two copies of his paper, the Mexican Times, dated 2d and 9th ult., respectively, with an endorsement upon one of them bringing freshly back the memory of pleasanter days, which we shall prize highly as long as we live. It is a souvenir of the past—a token of kindly recollection—as well as a remembrancer of the present, from one of the noblest, bravest and truest hearted men, take him all in all, that ever lived.

We are glad to see that Gov. Allen is prospering, that he is above want, and that his own brains and his own industry have enabled him to make an honorable living in the far-off land of his exile: but we read with deep regret several intimations that his intention never to return to his native land was unalterable. We really hope the events of the not far distant future may cause him to change his determination, and that the period is not very remote which shall witness his return to his old home and to the society of his old friends.

Gov. Allen is evidently well pleased with Mexico. Here is one paragraph from his paper:

Notwithstanding our winter has set in, and the night air is "eager and nipping," still our flowers are as beautiful, our cocoanuts and chirimoyas as rich, and our oranges, bananas and pine apples as sweet as ever.

This is a wonderful—wonderful country—with all the tropical fruits and plants of the world, with all the seasons well defined, with good health and the purest water—it is indeed almost an earthly Paradise.

The Governor always was an advocate of mental and moral improvement. We find that these characteristics are operating upon his mind just as strongly in Mexico as they used to in Louisiana. He wishes to elevate the Mexicans by educating them; and what he has to say on the subject, is well told in these words:

The 7,000,000 of Indians and mixed races in Mexico are citizens of the Empire. By the provisional statute of the realm, they are entitled to all the rights and privileges of that Constitution. From them have sprung many of the brightest and best minds of this country. They have made the roads, delved in the mines, held the plow, and used the spade, and built the houses, from time immemorial, to the present hour. They should not be neglected. We know our Democratic Emperor will not forget them. Let the schoolmaster "go abroad" through the length and breadth of this great Empire, and there let him remain. Let there be a teacher on every hacienda, in every rancho, in every village, in every district of every city. If parents will not send their children to school, compel them to do so, as is done in Prussia.

Give to every child in Mexico the key to knowledge. Simply learn them to read and write and they will do the rest themselves. No rising generation must be educated, into policy urges it, humanity demands it, Christian duty requires it, and God himself will bless it.

STATUTES OF LIMITATION.

The New York Chamber of Commerce, at one of its recent meetings, memorialized Congress for direct interference with the operations of laws passed or likely to be passed by the Southern States providing for the cancelling of debts by limitation. It is intended that there was due to Northern merchants at the outbreak of the war, not much less than one hundred and fifty millions of dollars, which the creditors have been unable to collect, owing to the war, in the proper State courts; and therefore if the State Legislatures enact statutes of limitation, many "loyal creditors" will be prevented from obtaining their rights. The petition to Congress prays that a law may be passed exempting these "loyal creditors" from the operation of any such State laws, until they can bring suits for their claims in the United States Courts.

POINTS REACHED BY TELEGRAPH.

Merchants, bankers and business men generally, should clip the subjoined list from our columns and keep it handy for reference. It is a complete alphabetical enumeration of the points in the States of Louisiana, Mississippi, Alabama and Texas, which are connected with New Orleans by telegraph, as officially reported by Captain Ross, Superintendent of Military Telegraphs. By keeping this list on their desks, business men may be spared much unnecessary trouble:

Aberdeen, Miss.	La Grange, Texas.
Adele, La.	Lake, Miss.
Albers, La.	Magnolia, Miss.
Austin, Texas.	Meridian, Miss.
Anderson, Texas.	Mobile, Ala.
Baton Rouge, La.	Monroe, La.
Bonnet Carre, La.	Macon, Miss.
Bashear City, La.	Memphis, Tenn.
Copenhagen, Miss.	Morton, Miss.
Chickasaw, Miss.	Marshall, Texas.
Canton, Miss.	Minden, La.
Black, Miss.	Montgomery, Ala.
Cahuenoni, Texas.	Montevallo, Ala.
Chicot, Texas.	Natchez, Miss.
Chatham, Texas.	Narasslo, Texas.
Clinton, La.	Oxford, Miss.
Canton, Miss.	Okatoma, Miss.
Columbus, Miss.	Opp, Donaldsonville, La.
Corsicana, Texas.	Osyka, Miss.
Demopolis, Ala.	Port Hudson, La.
Enterprise, Miss.	Ponchatoula, La.
Escatia, Miss.	Panola, Miss.
Greenville, Miss.	Pollard, Ala.
Gadsman, Miss.	Pass-a-l'Outre, La.
Galveston, Texas.	Quarantine, La.
Goodhurst, Miss.	Rusk, Texas.
Hernando, Miss.	San Antonio, Texas.
Holly Springs, Miss.	Smithwest Pass, La.
Henderson, Texas.	Summit, Miss.
Harrisburg, Texas.	Shubuta, Miss.
Houston, Texas.	Shreveport, La.
Hockley, Texas.	Selma, Ala.
Hempstead, Texas.	Terrebonne, La.
Huntsville, Texas.	Talladega, Ala.
Iberson, Texas.	Tensas, Ala.
Jackson, Miss.	Uniontown, Ala.
Liberty, Texas.	Vicksburg, Miss.

THE ORPHANS' HOME OF MISSISSIPPI.

The following letter, dated Louisville Hotel, Jan. 9, 1866, was addressed to the editors of some of the Louisville papers:

I have received a letter from a gentleman of Owingsville, Ky., in response to my appeal in behalf of the suffering orphans of my adopted State, in which he kindly offers to adopt one of our poor little boys, give him a finished education and a profession, and in every way treat him as if he were his only child. Are there not many families in this favored State who could take one or more of these poor orphan children and do a good work by them? I should like to receive a thousand such applications, from the right kind of persons, all over the State of Kentucky.

I have also received a letter from a poor man dated Camdenville, Ky., in which he says: "Enclosed please find $— for the benefit of the Orphans' Home of the State of Mississippi. I would be glad to send more, but I am a poor man and have four children. I hope every Southern State will follow the example of Mississippi."

Mr. Editor, are there not thousands scattered over this favored State, who could send me a donation for this noble charity? I know that they would not unless, if the contributions were general, would establish our excellent institution on a permanent basis. The funds of the fatherless and of the sufferers, send in your contributions without delay. I shall remain here for some days to come, and if I should chance to leave before my letters reach me, they will be forwarded to me and their contents duly acknowledged through the Louisville and Mississippi papers.

Respectfully, yours, etc.,
THOS. P. TREADWELL,
General Superintendent of the Orphans' Home of the State of Mississippi.

☞ The trichina disease continues its ravages at Hadersleben, Prussia. Several persons, who had partially recovered, have had a relapse, and have died suddenly of pulmonary paralysis. The deaths from this disease, at Hadersleben and its environs, amount to 65. In the workmen's barracks, out of 27 patients, 24 died. Physicians have hurried from all quarters, to study the new and terrible distemper.

THE LAND OFFICE.

Some two months ago, as well as we can remember, Dr. A. P. Dostie, received the appointment of Register of Public Lands for the State of Louisiana under the United States Government. Judging from an order recently issued by Gen. Canby, the Doctor has concluded to accept the position and open his office for the transaction of business. The order referred to is as follows:

HEADQUARTERS, DEPARTMENT OF LOUISIANA,
New Orleans, La., January 17th, 1866.

Special Orders No. 11.

The State authorities will deliver to A. P. Dostie, Esq., all books, papers, official records and documents, and property of whatever name and description, taken possession of by the rebel authorities, pursuant to an ordinance of a Convention held at Baton Rouge, Louisiana, in the year 1861, of which A. Monton was President, styled: "An ordinance relative to the unappropriated public domain in the State of Louisiana," and surrendered to the military authorities of the United States, and by them transferred to the Auditor of the State of Louisiana. They will also deliver to him all papers and documents relating to the sale or alienation of any such property by the rebel authorities, and to the proceeds of the sale, of whatsoever the same may consist, and to the disposition made of the proceeds.

By order of MAJ. GEN. E. R. S. CANBY.
WICKHAM HOFFMAN,
Assistant Adjutant General.

The ordinance relative to the unappropriated public domain referred to by Gen. Canby was passed on the 12th of February, 1861, the State Convention then being in session in this city. The act declared that the title to all United States lands in Louisiana became vested in the State, from and after that time, subject to such rights as persons had obtained under the law. All laws and parts of laws before in force were continued, except in cases where they conflicted with the ordinances of the Convention. The law also provided that the Surveyor General, Registers and Receivers who held office under the United States, should continue in their positions upon taking the oath of allegiance to the State, and directed that all monies then in their hands be paid to the Treasurer of the State.

On the 7th of March, however, a supplementary ordinance was adopted which prohibited the location of military bounty land warrants on the public domain in Louisiana, and created a "Department of Public Lands," under the control of a "Commissioner of Public Lands," thus suspending the old organization. It was also by this time ascertained that instead of the Surveyor General, Registers and Receivers having money in their possession belonging to the United States, the Government was in arrears to those officers for services rendered, and therefore the State assumed the debt and paid their salaries.

During the transfers and reorganization of the Land Office in accordance with the laws here referred to, many official documents accumulated, and these, together with the original records, are to be turned over to the new Registrar. How much of the land in question was disposed of by the State authorities, under the ordinances of the Convention, we cannot ascertain, but probably no large amount. For the sake of the holders, we hope not; but it is probable that Register Dostie will soon set himself to work to ascertain.

HOME NEWS.

The Victim of Two Gambling Saloons and Sundry "Ropers-In."

Wednesday night a young man, of respectable appearance, was brought to the police station on a charge of being drunk and disorderly; but though slightly intoxicated, he told quite a straight story of the circumstances which preceded and led to his arrest. It seems he is agent for some business house in Philadelphia, and arrived in New Orleans a few days ago, amply provided with funds for the purposes on which he came. By some new acquaintances he was induced to visit a certain gambling room on Carondelet street last Saturday night, and there engaged in the game of "faro," by which he was quietly relieved of the sum of $1650. Inasmuch as he was unlucky at the Carondelet street establishment, he was induced to try his fortune at a similar sporting house on St. Charles street, in the hope that he might be able to recover his lost funds and perhaps win more. But here it seems he was still more unfortunate, for his pocket was lighter by $1900 when he rose from the gambling table than when he sat down. However, his "friends" still clung to him, consoling him in his loss no doubt, but watching for a chance to bleed him still farther of his plethoric supply of greenbacks. They drank—or rather, in the language of the bar-room vocabulary, they "smiled" again and again, till the Philadelphia agent began to forget his losses in the care-killing qualities of "old Monongahela," and one of the "friends" commenced tussling with him in the saloon, during which his memorandum and pocket-book were strangely spirited away from his pocket. Soon as he missed this last portion of his treasure, he became almost crazy at his moneyless condition, and stormed around in such a manner as to make it the duty of the police officer near by to arrest him and take him to the lock-up. As he told his story, the full sense of his misfortunes would seem to pierce his soul as with a blade of steel; he would tear his hair and sob as if his heart would burst. The matter was taken in hand by the Chief, and no doubt some of the parties who ensnared the Pennsylvanian, and then stripped him remorselessly of his last dollar, will have to suffer for their treachery and craftiness.

We learn that the establishment on St. Charles street, by reason of certain moral hydraulic pressure, will probably disgorge the $1900 taken in there. Of the Carondelet street part of the affair, we learn that there seems to be a determination to "hang on" to the $1650.

Let the foregoing be a warning to young men who are flush in purse and too eager to see the "elephant." Beware of the man who would pilot you to the gambling hell or the brothel; beware of the temptation to see the mysteries of city life.

☞ The dog of one of the regiments of the French army died recently in Paris, aged fourteen years; it was adopted by the regiment because, during a hard march, while the sirocco was blowing in the desert, it showed them where water was to be procured; it went to the Crimea, where it was badly wounded, in consequence of its "detestable habit of running after the bombs;" it was present at the battles of Magenta and Solferino, and charged with the regiment, barking as loud as it could at the Austrians.

☞ The Baltimore Methodist Conference could hold its next annual session at Alexandria, Virginia, commencing February 7th. Arrangements are being made with the railroad companies to carry ministers to and from Conference free of charge.

There are two bodies, both claiming to be the Baltimore Conference. The body here referred to is that from which the other seceded, and is composed chiefly of preachers serving in Virginia.

☞ Prussia has prosecuted 173 editors during the past year.

NEGRO SUFFRAGE IN THE HOUSE.

Among the proceedings of the House on the 11th inst., we find the following debate on negro suffrage:

The House resumed the consideration of the bill to extend suffrage in the District of Columbia, by striking out from all laws and ordinances the word "white."

Mr. Rogers, of New Jersey, said there was no purer patriotism than that which belongs to the party opposed to those in power. At the time of the adoption of the Constitution of the United States, none were included within the general terms "people," or "citizens," but white people, and this fact had been solemnly declared by the Supreme Court of the United States; and that the Government was made for white men and women, and not for the colored race.

Mr. Kelly said that he would not be guilty of an impropriety, but he would ask the gentleman to mention the case.

Mr. Rogers replied—The Dred Scott case.

Mr. Kelly asked the gentleman whether he ever heard of the distinction between the dictum of a judge and the decision of a court, and whether he would point out the facts on which he raised this question, or the language on which it was decided. His (Kelly's) recollection was that what one of the judges of the court said was what the gentleman announced as the decision of the court. He affirmed that when the Constitution was adopted, the free colored men of New Jersey and the States adjoining, and of all the States, excepting South Carolina and probably Delaware and Virginia—in which suffrage was regulated by statute, and not by constitutional provision—were citizens, and voted for delegates to the convention which framed the Constitution, and exercised suffrage on the question of its adoption. He challenged the production of any legal decision or historical work to contradict the assertion which he had made.

Mr. Rogers replied that he made the assertion, and would swerve not a single line from it. That in the Declaration of Independence, and in the Constitution, the only intent was to include the white race.

Mr. Kelly said the gentleman misrepresented the case, and asked what the court did decide.

Mr. Rogers replied that the court decided—and every intelligent man who read the decision would see it—that Dred Scott was not a citizen of the United States, or of any State, and did not come within the political status of a citizen, and could not become a free citizen in any court of the United States.

Mr. Kelly remarked that the gentleman had not yet answered what was decided. He (Kelly) would state that the court decided that it had no jurisdiction over the case before it, and therefore turned it out of court, and thereby proclaimed that all the array of facts were outside of the court.

Mr. Rogers said that great sanctity was given to the action of the Supreme Court by the gentleman and his friends, when the Court leaned to radicalism; but when the Court fairly met the issues before the country, they then branded the Court as usurpers, secessionists and tyrants, whose decisions were not entitled to consideration.

Mr. Kelly replied that the gentleman was slightly mistaken. The Republican party do not stand by that decision. He had never heard a member of that party say that the Court decided in accordance with law, when it decided that it had no jurisdiction in the case. The assault was from the other party, who say that the Court had jurisdiction. It decided matters which those gentlemen adopt as their creed.

Mr. Rogers repeated that the Court decided that Scott did not come within the jurisdiction of the Court; was not a citizen of the United States, and could not place himself in a position for action in the Federal Courts. As to conferring suffrage on negroes, it was a monstrous doctrine, forcing equality, and placing them side by side with the white race. No such doctrine was heretofore announced by the Republican party.

Mr. Rogers, in the course of his speech, was interrupted by a question from a member on the Republican side, in relation to suffrage in the various States, and in conclusion he further expressed his views against extending the franchise to negroes, asserting that experience and observation showed that they were incompetent to its intelligent exercise.

Mr. Farnsworth, of Illinois, said, if he recollected rightly, the gentleman from New Jersey did all he could to embarrass the armies of the United States, and to prevent the Government from sending reinforcements to their relief and assistance in the field; and, among other things, the gentleman voted against the passage of a bill providing for the speedy trial of the guerrillas among the rebels, who were shooting our poor soldiers who, while weak and wounded, were dragging themselves from the field of battle, and, if he recollected rightly, the gentleman and his friends in New Jersey, refused to give white soldiers the right to vote, even as to who should represent him in Congress. The gentleman protested against what he called the injustice of giving the black man the right to vote. The white soldiers did not, however, object to clothing the black man with the privilege. Objection only came from the gentleman and his political friends. If freedom is hallowed, then there should be the right of voting to protect it. He took issue with the gentleman that this is exclusively a white man's government, and maintained that our fathers, who made the Constitution, designed it not for the white or black man, but for mankind. He noticed the charges of amalgamation made from time to time, saying it existed where slavery prevailed, not where the negro was free; and as for the allegation that the attempt was to produce equality, he was free to admit that he would prefer a seat here, by the side of Fred. Douglas, than beside Fernando Wood, for instance. [Laughter.] During the war a law was passed giving citizenship to every foreigner who entered the army and served one year. If this privilege was conferred on those ignorant of our institutions, why should it be denied to negroes, who are natives of the land, and who, for four years, fought for the country? The restrictions on suffrages in the States should not deter him from doing his duty toward the colored man in this district. In answering objections which had been made to the bill, he said: "The late election, professing to take the sense of the people on the subject of negro suffrage, was one sided and a mockery—only one part of the people voting, instead of all going to the polls. All the secessionists, sympathizers in the rebellion, and copperheads, voted on that occasion against the extension of suffrage."

Mr. Marshall asked on what authority his colleague made that charge.

Mr. Farnsworth replied: General report. Mr. Marshall said it was very easy to make a general charge, and added that he had been informed that not one of the returned white soldiers voted for negro suffrage. The charge was made without proof.

Mr. Farnsworth repeated his declaration, and intimated that his colleague was a sympathizer with the rebellion.

Mr. Marshall said if his colleague charged that he sympathized with the rebellion, he charged what was not true.

Mr. Farnsworth said those who made the Chicago platform in 1864 sympathized with the rebellion.

Mr. Marshall—You already have my response.

Mr. Farnsworth said—Whether the Democratic Convention intended it or not, they gave aid and comfort to the rebellion. In further advocating the conferring of suffrage on colored soldiers, he said the country would be criminal if it did not grant it.

The House then adjourned.

☞ The Pacific Railroad California directors report that they have now about 5000 Coolies (Chinese) at work on the road, and they expect to have soon 15,000 of them. They are going over the mountains one hundred and twenty miles from Sacramento, 7000 feet above tide-water, and they expect to be at Salt Lake in 1868, where they hope to meet the road from the East. Another year, and they will cross (they say) the long-dreaded Sierras.

☞ The first Russian newspaper was established in 1703. Peter the Great not only took part in making it up, but also himself revised the proofs, as may be seen by several sheets still in existence, which are corrected in his handwriting.

☞ There was a serious rebellion in a district school in Kittery, Maine, the other day, three of the scholars killing their teacher by beating him with a stone. One them has been arrested.

☞ The Union Press, a Radical paper published at Louisville, Ky., has suspended publication for want of patronage.

THE EPISCOPAL CHURCHES IN MOBILE.

The Episcopal Churches in Mobile were opened on Sunday last, for the first time since September. The following pastoral, from Bishop Wilmer, was read by the officiating ministers:

A Pastoral to the Clergy of the Diocese of Alabama.

Reverend and Dear Brethren:

In the pastoral which I issued to the clergy and laity of the Diocese of Alabama, upon the occasion of the closing of the churches by the military authority, I stated that, "should the General Council, of which the Diocese of Alabama is a component part, order any prayer in place of that which had ceased of necessity, then, from that time forth, the ordering of the Council would be decisive as the supreme law of the churches constituting the Council."

The said General Council, at its late session in Augusta, Ga., did provide for such prayer, and recommended that said provision should have the force of law in any diocese, whenever approved by the Bishop or Diocesan Council thereof.

Regarding such decision of the Council as the voice of the Church, I would have immediately seconded the ruling of the Council, but for the military duress under which the Bishop and clergy of the Diocese of Alabama were held.

So great would have been the evil of yielding to secular dictation in matters pertaining to the supremacy of the Church, that I was solicitous to avoid even the *appearance* of this evil.

I stated in my pastoral of June 20 that "any attempt to dictate to the Church can only serve to retard the action which, in pursuance of her obligations to God and to her own traditions, she will unquestionably take, at the proper time and in the proper manner."

It has so turned out; and the use of the prayer for the President of the United States has, through military duress, been postponed in this diocese for the space of two months. The recent revocation of the military "Orders" renders it proper for me to do now what I could not properly have done before such revocation.

I do now, therefore, recommend, that the ruling of the General Council in the premises have the force of law in the diocese of Alabama; and the Clergy thereof are called upon henceforth to use the prayer for those in civil authority, as it stands in the Book of Common Prayer.

RICHARD H. WILMER,
Bishop of the Diocese of Alabama.
Mobile, Ala., Jan. 13th, 1866.

GLEANINGS OF EUROPEAN NEWS.

The fortune left by King Leopold is estimated at fifteen million of dollars. The will is dated 1857. Mr. Van Praet, Grand Chamberlain and intimate friend of the late King, was appointed by him executor of several of his testamentary provisions.

The death of the fattest man in the world, M. Helm, is recorded. He was a German by origin, and employed in Paris as a translator of foreign correspondence. His age was forty-two. He weighed five hundred pounds, and latterly was unable to pass through doors of ordinary dimensions.

H. C. Ohrt, of Burlington, Iowa, County Judge, left for parts unknown on the 28th, having in his possession funds belonging to a number of his German fellow-citizens, amounting, it is supposed, to between $20,000 and $30,000.

John Naylor, of Higby, England, died recently at the age of one hundred and seventeen years, as shown by his baptismal register. He retained his faculties, and was an active walker to the last.

John Cleveland, deceased, of Woodford county, Ky., left by his will $150,000 to found a place of refuge for orphan female children. The institution is to be located in that county.

M. Louis Huart, the chief editor of the Paris *Charivari*, whose death is announced, was, together with Taxile Delord and Clement Caraguel, the principal caterer to the witty columns of that very famous journal. Cham, the caricaturist, still continues to furnish the paper with his inimitable illustrations.

MISCELLANEOUS NEWS.

A railroad track has been laid across the Missouri river on the ice at Atchison, and trains cross regularly.

Boucicault has recently bought 200 French dramas in Paris—for translation.

During the year just closed over 5000 steamboats landed, discharged freight and passengers at Cairo.

During the past year 171 persons have been killed in New York city by being run over. During the same period, 163 persons were drowned in the city, and 62 killed, most of which were outright murders.

A strange disease has broken out among the poultry in Ohio. The chicken's comb and gills turn black, it gapes, sneezes and falls dead in a few minutes.

Last year the stove trade of Troy was immense. Sixteen thousand tons of iron were used, and 150,000 stoves were sent to market.

The Toledo, Wabash and Western railway will spend $1,000,000 for new rolling stock the next six months.

Omnibuses and the heaviest loaded wagons are crossing the river at St. Louis on the ice. Such an event does not often occur.

The Wisconsin Senate has passed a bill making habitual intemperance for one year good cause for divorce.

A man in New Haven kept house open on New Year's, and that night his splendid piano and rosewood bureau were stolen.

It is rumored that President Juarez and Gen. Negrete, with the other distinguished Liberal Mexicans, now in Texas, will probably go to Washington.

The order issued by the State authorities of Mississippi for the disarming of freedmen by the militia has been revoked, all danger being considered over, and the unjust treatment of some of the negroes rendering the measure a harsh one.

The total losses in New York by fire the past year, amounted to over forty-three million dollars, against about twenty-eight million five hundred thousand dollars the previous year.

The Mobile press is very severe upon Gen. Thomas for his comments upon the Episcopal Church of Alabama, in his order permitting the bishop and clergy to resume their functions.

The bill introduced by Mr. Washburne, of Illinois, to revive the grade of General, encounters some newspaper opposition. A severe article against it, in the Washington Republican, is attributed to General Butler, who has no love for any man who tells unpleasant truth about his own military career. It is stated by a Washington correspondent that the bill was proposed with the knowledge and concurrence of Gen. Grant; that he finds his present pay inadequate to the expense of maintaining an establishment in Washington, and keeping open house, as a man, in his position must, to a certain extent; and, moreover, that he desires to make a vacancy for the promotion of his friend, Gen. Sherman. If these representations are correct, Congress will doubtless pass the bill. The people wish to see everything proper and liberal done in the way of honor and reward to those who won the final victories of the war.—*Springfield Republican.*

The Grand Jury of Lafayette county, Miss., have found "a true bill" against Gen. A. J. Smith, U. S. A., for burning the Courthouse and other buildings in the town of Oxford, in the summer of 1864.

The last English census develops the curious fact that there are more Scotch descendants in London than in Edinburg, more Irish than in Dublin, more Roman Catholics than in Rome, and more Jews than in Palestine.

A man who had been five hours in his coffin in New York, awoke just in time to escape burial.

A barber apprentice, aged eighteen, cut his master's throat, in Baltimore, with a razor. The youth was jealous of his master.

The editor of the Loraine county (Ohio,) News, an ultra Abolitionist, who was an officer under Gen. Butler, during the Richmond campaign, makes an expose, in which he declares that Butler's chief of staff revised and re-wrote the dispatches to Northern papers, sometimes entirely changing their tenor to suit the home reputation of his chief. No dispatches, except such as passed his reviewal, could be sent out of the department.

Aaron A. Bradley, the colored preacher, convicted by a military commission at Savannah for seditious language inciting the freedmen to disorder, and sentenced to a year's hard labor at Fort Pulaski, has been released on parole by order of Secretary Stanton.

NEW ADVERTISEMENTS.

SOUTHERN CLOTHING ESTABLISHMENT,

Nos 26, 28 AND 30

ST. CHARLES STREET, CORNER COMMON

CLOTHING! CLOTHING!

WHOLESALE AND RETAIL.

Just received, a large and well assorted stock of

FALL & WINTER CLOTHING,

LATEST STYLES,

Made of the best materials and in the most durable manner.

ALSO,

A very large, fresh and complete assortment of

FURNISHING GOODS AND SHIRTS.

For sale at the lowest market prices.

N. B. Clothing MADE TO ORDER, in the latest style, with dispatch, and in the best manner.

jan 20 L. W. LYONS & CO.

CLOTHING AT WHOLESALE.

Just opened one of the Largest and most Fashionable Stocks of CLOTHING in the Southern country, fine, medium and low priced qualities, made in the best manner, expressly for the Wholesale Trade.

FOR SALE AT LOW PRICES.

Buyers are respectfully invited to examine the stock before purchasing.

L. W. LYONS & CO.

Jan 20 26, 28 and 30 St Charles st, cor Common

Mr. H. STEVENS, formerly with the house of Messrs. Lewis, Stewart & Co., and Mr. C. C. Garthwaite, will be pleased to see his old friends and customers.

SOUTHERN CLOTHING MANUFACTORY,

OVER STORES

Nos 26, 28 and 30 St. Charles st., cor Common,

NEW ORLEANS, LA

CLOTHING MADE TO ORDER.

With dispatch, in the most durable manner and approved styles, at reasonable prices.

A large and magnificent assortment of Freach, English, Scotch, German and American

PIECE GOODS,

Latest styles, suitable to the seasons, always on hand.

L. W. LYONS & CO.

FURNISHING GOODS & SHIRTS,

AT WHOLESALE AND RETAIL.

Just received, a large and magnificent stock of

FURNISHING GOODS AND SHIRTS,

All qualities and latest styles.

Buyers are invited to examine the stock.

L. W. LYONS & CO.,
Nos 26, 28 and 30 St. Charles street,
jan 20 Corner of Common.

TRUNKS, VALISES, BAGS, UMBRELLAS,

WATER PROOF CLOTHING, &c.,

AT WHOLESALE AND RETAIL.

A full and complete assortment of fresh Goods just received per late steamers. Best makers and styles.

For sale low by

L. W. LYONS & CO.,
26, 28 and 30 St. Charles street,
jan 20 corner of Common.

BOYS' CLOTHING EMPORIUM.
NO. 26 ST. CHARLES ST.

Parents, Guardians and others will always find a large and well selected stock of

YOUTHS', BOYS' AND CHILDREN'S

FALL AND WINTER DRESS AND SCHOOL CLOTHING,

SHIRTS AND FURNISHING GOODS.

LATEST FASHIONS.

For sale at low prices by

L. W. LYONS & CO.,
jan 20 corner St. Charles and Common sts.

PLANTATION CLOTHING.

Just manufactured, a full assortment of

CLOTHING,

suitable for Plantation and country use—

Men's and Boys' Kersey Shirts,
" " Log Cabin Shirts,
" " Denim Cotton Shirts,
" " Hickory and Check Shirts,
" " Flannel and Merino Shirts,
Women and Girls Linsey Dresses and Joseys,
" " Striped and Plaid Cot. Dressed and Joseys,
" " Denims,
" " Brown Cotton Chemise,
Blankets, &c., &c.

Planters' and country merchants' orders for Hats, Boots, Shoes, &c., filled at the lowest market rates.

L. W. LYONS & CO.,
jan 20-1m corner St. Charles & Common sts.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.

HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.,

Manufactured expressly for the Mexican and Southern trade.

Shipping Furs and Wool bought. jan20-1y

J. O. ELLIS. W. C. CHAMBERLIN.

ELLIS & CHAMBERLIN, COTTON and Commission Merchants, 23 Carondelet street. jnn 20-1y

BENJ. F. SMITH, STONE & CO., Dental Surgeons, 69 Canal street, corner of Levee. Established in 1842. Dr. Smith's improvement consists in making the set on the Volcanic base and then extracting the teeth, and immediately inserting the artificial ones in their place. The Nitrous Oxide Gas enables us to do this without any pain or danger whatever. This is the most life-like, useful, durable and inexpensive process yet invented, and having been tested by hundreds during the last eight years, reference will be given that will satisfy the sceptical.

Single teeth inserted without clasps or springs. jan20-1m

R. R. WALKER TROS. M'KNIGHT. J. F. JOHNSON.

R. K. WALKER & CO., COTTON Factors and General Commission Merchants, No. 75 Carondelet street, New Orleans. jan 20-1m

Financial and Commercial.

MONETARY.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, JAN. 19, 1866.

The movement in financial circles to-day has displayed a marked reduction in rates of gold and of foreign exchange.

Gold opened with increased firmness, owing to the favorable advices received from New York last night, but a reaction soon set in, and the subsequent sales were effected at prices which eventually ruled in favor of buyers. The sales for the day were effected in the following order, viz: $900, $700 and $15 000 at 140¾@141; $2000 and $3000 at 141¼; $4000, $2000 and $20 000 at 141¾@141⅝; $5000 and $10,000 at 141¾, and $400 Mexican dollars at 110.

FOREIGN EXCHANGE—The demand for sterling has been at no time much better than nominal to-day, and the movement in francs has been restricted from the opening to the close of business. Offerings were ample throughout, and the movement for the day included the following operations, viz: $7000 at 147, $2000 at 148¾, $4000 at 141, $350 and $9000 at 148¾@150, and several hundred thousand dollars in francs at prices that have not transpired.

Domestic exchange has shown no variation whatever since our last. The market was moderately supplied and the movement was of an unusually restricted character, at buoyant discount at bank for sight checks on the Northern cities and corresponding rates for short sight and for time bills.

Stocks have been in fair request since our last, with the following sales, viz: 18 shares of Bank of America at a price that has not transpired; 100 do. Mechanics' and Traders' Bank on private terms, and 10 do. Southern Bank at 112.

Uncurrent bank notes are quiet but firm. Sales today include: $400 State Bank at 72c.; $1900, $2,000, $2000 and $3000 at 73c.; $4000 Bank of New Orleans, at 89c., and $900 Merchants' Bank, at 77c. per dollar.

COMMERCIAL.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, JAN. 19, 1866.

COTTON—The market opened this morning with a fair inquiry, which, however, steadily diminished as the day advanced, and the movement was restricted to 2419 bales for the day, at very irregular prices. Holders generally demanded advanced figures, in view of the upward tendency of the market for several days past, and the very heavy falling off in offerings, resulting from the recent large sales. But buyers contended that they had already anticipated movements at New York and Liverpool, and they have uniformly, this evening, refused to pay asking rates. Transactions for the day have been divided among buyers in the following order, viz: 370 bales, 350, 350, 300, 280, 200, 200, 200, 150, 150, 100, 80 and 50 bales. The market was unsettled from the opening to the close of business, but full previous figures were generally obtained, and the quotations this evening are precisely the same as those presented for several days past, viz: Ordinary 41@43c., good ordinary 45@46c., low middling 47@49c., and middling 50@51c.

COTTON STATEMENT.

		Bales.
Stock on hand September 1st, 1865		83,239
Received since yesterday	3,012	
previously	424,569	427,581
		510,820
Exported since yesterday		
previously	321,627	321,627
Stock on hand and on ship-board not cleared		189,193

SUGAR AND MOLASSES.—There is a fair supply on hand, consisting chiefly of the lower grades, while the better qualities which are mostly needed are scarce. Prices rule in favor of buyers, and the sales of to day and yesterday, not previously reported embrace about 300 hhds. sugar, at 13¾@14c. for fair, 15c. for fully fair, 15½@15¾c. for prime and 16c. ₱ lb for choice, together with some 500 bbls. molasses at 65@70c. for common, 75@85 for good to prime and 90@95c. ₱ gallon for choice.

WESTERN PRODUCE—We noticed considerable animation in this market to-day. Flour is in good request, and holders are less firm in their pretensions. Corn met with ready sale to-day, both for the local trade and for shipment. Oats exhibit a decline, while bran continues firm at previous quotations. The following particulars of the condition of our market will be found below:

FOUR—This commodity has been in good request, with sales of about 3000 bbls. at $5 75@$8 75 per bbl. for common; $7 25@$7 50 for fine, $8@$8 12½ for low superfine; $8 25 for superfine, $8 50 for choice, do., $10@10 50 for extra, and $12 00@$12 12½ ₱ bbl. for choice, do.

CORN—The transactions embrace about 8000 sacks at $1 05@1 07½ for mixed white do., yellow do., and $1 15 ₱ bushel for prime white.

OATS—We notice sales of 1800 sacks, as follows: 1000 on private terms, 600 at 52c., and 200 at 53c. ₱ bushel.

BRAN—A lot of 200 sacks changed hands at $1 70 ₱ 100 pounds.

HAY—We heard of sales of 200 bales New York at $26, and 237 bales prime Western at $30 ₱ ton.

PROVISIONS—There is a good retail demand for even weight mess pork at full prices. Bacon is in moderate request; sides are scarce; while lard is in fair supply, and commands previous rates.

PORK—Retail parcels of even weight mess readily command $35 50 for old, and $36 ₱ bbl. for new. Prime do. is selling in small parcels at $29 ₱ bbl.

BACON—Shoulders are retailing at 14@15c., ribbed sides 16c., clear do., 20c. ₱ lb. Hams are scarce, and bring 18½@20c. for plain, and 25@35c. ₱ lb for sugar cured.

LARD—Lots of 5, 10 and 15 tierces and kegs, are selling at 21c. for the former, and 22c. ₱ lb for the latter.

COFFEE—A good retail demand is carried on, at 28c. for ordinary, 29@29½c. for fair, and 30@31½c. ₱ lb for prime choice Rio. Round lots command 19c. in gold, duly paid, for fair, 19½@20c. in do., for good fair, and 20@20c ₱ lb in do. for prime.

WHISKY—The heavy arrivals of the past week have caused a decline in prices, and we now quote rectified at $2 35 ₱ gallon on retail parcels.

SUNDRIES—We quote Western butter at 30@40c.; Northern do. at 45 to 50c. ₱ lb., Northern cheese 20@23c., English dairy 24@28c. ₱ lb; full weight star candles 24@25c., short weight do. 20@21c. ₱ lb; soap 10@15c. and starch 5@13c. ₱ lb.

GUNNY BAGS—There is but little demand, a few small lots are selling at 30c. for second and 35c a piece for new.

BAGGING AND ROPE—The market is very dull, at 31@31½c. in bales, 29@29½c. ₱ yard in rolls for the former, and 18c. ₱ lb. in coils for the latter.

FREIGHTS—Owing to the abundant offerings of steamship accommodation coastwise, freight by sailing vessels cannot be reported as much better than nominal. The rate for cotton to New York by steam is ⅜c., and to Boston 1¼c. ₱ lb. Freight agents ask ½@⅝c. for cotton by sailing vessels to the above ports. The rate by steamship to Liverpool is 1d., at which the Alabama is now loading. By sailing vessels, the rate to Liverpool is rather firm at 11-16@¾d., and to Havre at 1¼c. There is no flour going forward to the North or to Europe, and we therefore omit quotations for that article, as they are only calculated to mislead parties interested.

CATTLE MARKET—CITY OF JEFFERSON, Jan. 19, 1866.—Arrived yesterday: 44 Texas beeves, 85 calves and 3 milch cows. Sold: 20 Western beeves, 263 Texas beeves, 10 yearlings, 76 hogs, 90 calves and 10 milch cows. Stock on sale: 595 Texas beaves, 22 yearlings, 937 hogs, 93 sheep, 99 calves and 26 milch cows.

PRICES OF STOCK.

Western Beef, 1st quality, ₱ lb net	14@	18
do 2d do do	—	—
do 3d do do	—	—
Texas Beef, choice ₱ lb net	—	10
do 2d qual. do head	$25 00@	30 00
do 3d do do	$15 00@	20 00
Western Hogs, ₱ lb gross	7@	14
Creole do do	7@	14
Stock do do	6@	10
Sheep ₱ head (in lots)	2 50@	3 50
Veal ₱ head	8 00@	15 00
Milch Cows, ₱ head	50 00@	80 00

HIGHLY IMPORTANT DECISION.

SUPREME COURT OF TENNESSEE—LIABILITY FOR CONFEDERATE MONEY.

The following report of a decision just made in the Supreme Court of Tennessee, at Nashville, will possess general interest for the people of this State and of this city:

G. R. Wright and Robert Cantrel, in Error, vs. Wesley Overall.

This is an action of debt, brought in the Circuit Court of Shelby county, to recover eight hundred dollars, due by a promissory note executed by the plaintiffs in error, to one Sampson Yergan, and by him assigned to Reuben J. Scott, and by Scott to Overall, who sues the makers alone.

The contest here arises on a receipt for three hundred dollars, executed by Overall on the ninth of December, eighteen hundred and sixty-two, to Wright, one of the plaintiffs in error. The payment was in what is known as "Confederate money," and the face of the receipt shows it was to be entered as a credit on the note sued on this action. The credit was not entered, and under the instructions of the Circuit Judge to the jury, there was a verdict for the full amount of the note, with interest thereon, and judgment pronounced according to the finding of the jury, from which an appeal in error is prosecuted in this court.

The Circuit Judge, among other things not excepted to, in substance told the jury, that the receipt was an undertaking on the part Overall to see that the three hundred dollars paid should be credited on the note, and inasmuch as the credit had not been entered, the undertaking was executory, and must be supported by a good or a valuable consideration; and that "Confederate money," having been issued against public policy and without the authority of law, was neither a good nor a valuable consideration.

Waiving all criticism on his Honor, the Circuit Judge's construction of the receipt, we think there is no error in the charge of which the applicants have any ground of complaint. The whole question turns upon the validity of "Confederate money," and we are not at liberty to evade it, by refining upon the distinction between executory and executed contracts. Was the "Confederate States" such a sovereign and independent political corporation or organization as authorized it to coin money, or issue its bonds or notes, on the faith, and bind the people of the so-called "Confederate States," for the payment thereof? This is the question with which we have to deal, and however much the business transactions of the people of this State may be involved in it, we have but one duty to perform, and that is, to tread the path marked out by the law.

To coin money is an act of sovereignty, and by the older authorities it is held of such vital importance to the honor of the State that it was placed among the prerogatives of majesty, and could not be delegated. The faith and credit of the State was always pledged for the genuineness of the coin, and the wisdom and policy of the ancient law would not, therefore, entrust the exercise of this right to any other hands than the reigning sovereign.

Under our form of Government the right to coin money is, by the Constitution, expressly delegated to Congress. But to exercise this right, requires the exertion of the sovereign power of the Nation. No less power than the consent of both Houses of Congress, with the approval of the President, can authorize the coining of money or the issuance of the bonds or notes of the United States, predicated on the faith and credit of the Nation.

The published Constitution of the "Confederate States," differs in nothing from our own with respect to the grant of these powers and the mode of exercising them. It purports fully to confer the power to issue bonds or treasury notes, but could that political organization lawfully exercise such power? Was it such an independent State as would authorize the exercise of sovereign powers?

It is claimed for them that they had thrown off the power and authority of the Government of the United States, and so far erected a new and independent Government as to be, at least, a Government *de facto*, and as such entitled to all the rights and privileges belonging to a sovereign and independent nation.

We cannot assent to this proposition. To do so, would be to settle, by judicial determination, what the Confederate States failed to achieve by arms. The very object the Confederate States had in view in the great struggle now ended in the complete triumph of the National power, was to establish a separate, independent, national existence, and failing to accomplish this object, the courts of the country can afford no relief. They are bound, as well upon principle as authority, to recognize the ancient order of things as remaining unchanged. This question is neither a new nor a doubtful one. All the authorities, both in England and America, concur in fixing its character. It is not a judicial question, but eminently a great public, political question, which must be determined by the Legislature and Executive departments of the National Government. Halleck on International Law, section 20, while speaking on this subject, says: "Until the independence of the new State is recognized by the government of which it was before a part, or by the Foreign State, when its sovereignty is drawn in question, courts of justice and private individuals are bound to consider the ancient state of things as remaining unchanged."

In the case of Rose vs. Himily, four Cranch, two hundred and fourteen, this question came directly under review, and Chief Justice Marshall, in delivering the opinion of the court said: "The colony of St. Domingo, originally belonging to France, had broken the bond which connected her to the parent State, had declared herself independent, and was endeavoring to support that independence by arms. France still asserted her claim. A war *de facto* unquestionably existed between France and St. Domingo. It has been argued, that colony, having declared itself a sovereign State, and having thus far maintained its sovereignty by arms, must be considered and treated by other nations as sovereign *in fact*, and as being entitled to maintain the same intercourse with the world that is maintained by other belligerent nations. In support of this argument the doctrines of Vattel have been particularly referred to. But the language of that writer is obliviously addressed *to sovereigns* and *not to courts*. It is for governments to decide whether they will consider St. Domingo as an independent nation, and until such decision shall be made, or France shall relinquish her claim, courts of justice must consider the ancient state of things as remaining unaltered, and the sovereign power of France over the colony unchanged.

This question again came before the Supreme Court of the United States in the case of Hoyt vs. Gelston, 3 Wheaton, 324, when the principle settled in Rose vs. Himily was fully recognized. See also the Santissima Trinidad and the St. Auder—7 Wheaton, 285—and Kennett *et al.* vs. Chambers, 14 Howard, 38. And still in a later case, in the trial of the Savannah pirates, in the Circuit Court of the United States for the Southern District of New York, Mr. Justice Nelson, with whom Shipman, Judge, concurred, while delivering the opinion of the Court, said: "It is claimed that the Confederate States have thrown off the power and authority of the General Government—have a new and independent government in its place, and have maintained against the whole military and naval power of the former, that it is at least a government *de facto*, and entitled to all the rights and privileges that belong to a sovereign and independent nation. The right, also, constitutional or otherwise, has been strongly urged, and the law of nations, and the commentaries of eminent publicists, have been referred to as justifying the secession or revolt of these Confederate States. Great ability and research have been displayed by the learned counsel on this branch of the case. But the court do not deem it pertinent or material to enter into this wide field of inquiry. This branch of the defence involves considerations that do not belong to the courts of the country. It involves the considerations of great public political questions, which belongs to departments of our Government that have charge of our foreign relations—the legislative and executive departments—and when decided by them, the court follows their decision, and until these departments have recognized the existence of the new Government, the courts of the nation can—"

The learned Judge, after declaring that [illegible] been the uniform course of decision [illegible] of the Courts of the United [illegible] on further to say:

"[illegible] colony of South America, and the new Government, erected on separating from the mother country, were acknowledged by an act of Congress, on the recommendation of the President, in 1822. Prior to this recognition, and during the civil war between Spain and her colonies, it was the declared policy of our Government to treat both parties as belligerents, entitled equally to the rights of asylum and hospitality, and to consider them, in respect to the neutral relation and duties of our Government, as equally entitled to the sovereign rights of war as against each other. This was also the doctrine of the Courts, which they derived from the policy of the Government following the political departments of the Government, as it respects our relations with new governments, erected on the overthrow of the old. And if this is the rule of the Federal Courts, in case of a revolt and erection of a new government, as it respects foreign nations, much more is the rule applicable when the question arises in respect to a revolt, and the erection of a new government within the limits and against the authority of the government under which we are engaged in administering her laws. And in this connection, it is proper to say, as the Confederate States must first be recognized by the political department of the mother government, in order to be recognized by the courts of the country; namely, the legislative and executive departments, we must look at the acts of these departments as evidence of the fact. The act is the act of the Nation through her Constitutional public authorities.

The reason of this rule is so obvious, that it requires no comment to enforce it; and at the same time it is so fixed and determinate, that it admits of no latitude of construction. The Courts are bound to follow the action of the political departments of the Federal Government, and when they fail or refuse to recognize the existence of the new Government, the Courts can do nothing more than administer the laws as they exist under the old. Any other rule of practice would break up the harmony of the Government itself, and expose its political and judicial departments to continued conflicts. The one might recognize the "Confederate States", as a Government *de facto*, and the other refuse—who, in such a case, would judge between them? So, also, of the erection of a new Foreign Government, the one might recognize it as a sovereign and independent power, and the other refuse. Such a practice would involve the nation in interminable conflicts of power at home, and endless difficulties abroad. The act of recognizing the existence of a new Government, is the act of the nation itself, and the highest exercise of sovereign power, and if done by any inferior power, it could avail nothing either to the new Government or to its citizens. What advantage, if by any possibility the Courts were to recognize the Confederate States as a Government *de facto*, would accrue to those who once claimed to be citizens under it? Such a recognition, if it were legally possible, could only have an international operation. It could not beneficially effect individuals. "The Confederate Government" *de facto*, or otherwise, that enacted its laws, has ceased to exist—it has no power to enforce them—and surely it will not be contended that the Courts of the United States, States or Federal, are bound to execute the laws of an extinct, insurgent power, enacted against the policy and authority of the Government of the United States, and expressly for its overthrow. Such a principle, we apprehend, would be unprecedented, and directly operative to enable the insurgents to take advantage of their own wrong—a principle abhorrent to the laws of civilized countries, and no where to be tolerated. No rights or protection can accrue to individuals under Confederate laws. They were enacted without lawful authority, and against the policy, laws and Constitution of the United States, and the courts of the country are bound to treat them as if they had never been promulgated.

Applying these principles to the case under consideration, there can be no difficulty in determining the rights of the parties. The payment is evidenced by the receipt, having been made in "Confederate money," was utterly void. The paper itself having been issued against public policy—for an unlawful an illegal purpose, and without any authority of law of which this court can take cognizance, must not be held as worthless bank paper, issued by a legally constituted corporation, but as a paper, issued without any legal authority whatever, and therefore worthless in the payment for property or pre-existing debts.

This principle has been sanctioned by this court in the case of forged or counterfeit paper. In the case of Wan *vs.* Street & Co., two Head, six hundred and nine, the court said: "A payment of genuine bank notes, supposed by both parties to be good, though in fact worthless, will be binding, and the loss must fall on the receiver, in the absence of fraud. It is otherwise if the notes be not genuine—not what they purport to be. So a payment in forged paper would be void and have no effect as a credit or payment for property or pre-existing debts."

Much more must this principle be applicable when the notes purporting to be money, were issued against public policy as well as the laws and Constitution of the United States, and expressly for their overthrow.

But we do not say that a case might arise, involving Confederate money as the basis of an executed contract, where the rights of the parties were vested, which the courts, for the repose of society, would not disturb. In this case, the credit was not entered, and that the application of the principle is without embarrassment.

Affirm the judgment.

MILLIGAN, Judge.

Attest: S. G. FRAZER, Clerk.

ALABAMA.

From the Montgomery Advertiser of the 9th we extract the following:

A gentleman from New York, who came down the road yesterday, reports that at Opelika a negro girl, some sixteen or seventeen years old, came in with her ears cut off close to her head, and alleged that it was done by a man in United States uniform, because she would not let him do violence to her person. No notice had been taken of the outrage by the military authorities. Such inhumanities should be ferreted out and the guilty parties punished severely, whoever they may be. Where the civil authority has not power to act, the military certainly has, and we trust between the two, no acts of the kind will be allowed to disgrace the community.

Mrs. Susanna C. Clay, wife of Gov. C. C. Clay, Sr., died in Huntsville on the 2d inst., at an advanced age.

The Huntsville Advocate states that all the liquor stores in that place were closed during Christmas week, and not the slightest disorder prevailed.

The negroes of Huntsville had a large parade on the 1st instant, in commemoration of the anniversary of their emancipation.

Two soldiers, confined in the Military Prison in Montgomery, made their escape on Sunday night. They belonged to the 58th Illinois, and are said to be desperate characters.

Concerning the withdrawal of the troops from Alabama, the Montgomery Mail of the 14th inst. says:

Gov. Patton returned to the Capitol a day or two since, and from him we learn that the United States soldiers will certainly be withdrawn from the State as soon as the militia is properly organized. The Governor has made a requisition for arms and ammunition, approved and recommended by Gen. Thomas, and he feels assured that the requisition will be promptly filled. Gen. Watson, Adjutant and Inspector General of the State, is hard at work in the matter of organization, and we trust his efforts will be met with a proper and prompt response from all portions of our State. * * * *

He informs us that there is now about one hundred companies of militia partially organized in the State. The General also informs us that as soon as the organization is perfected, the necessary arms and ammunition will be distributed. * * * *

We have heard of the formation of no militia companies for this county as yet, though we learn that Gen. Holtzclaw, who has received the appointment of commandant of the militia, is endeavoring to effect an organization. We would suggest that a regiment might be formed for the city and county; and our old city volunteer companies be revived and reorganized. We are assured that the necessary arms and equipments would be furnished.

CARE FOR THE POOR.—The Mail is pleased to learn that Gov. Patton is making ample provision for the maintenance of the destitute and needy of the State. In this laudable and very important matter, our worthy Governor should have the support and [illegible] of the people.

MISSISSIPPI.

The small-pox, says the Meridian Messenger of the 9th, is doing its work of death here among the freedmen. We heard of several burials day before yesterday. The only sanitary preparation to stay the pestilence that we hear of, is the building of a pest-house out about a mile and a half. That is now in course of erection, but how long before it is finished, we are not advised. In the meantime, negroes will come and go, and we may expect it to be disseminated far and near, and to grow more and more in intensity until it dies out for want of subjects.

It is no longer a secret, says the Clarion, that our able Senators are remaining in Washington City at the earnest solicitation of the President, who is desirous of seeing the Southern States once more represented in the halls of Congress. Judge Sharkey would have returned home long since, but for the assurance of the President that he would be admitted, and his earnest desire to have his assistance in his efforts to do justice to the Southern people.

HORRIBLE ACCIDENT.—Friday evening a most horrible accident occurred to Miss Frances Carpenter, daughter of our fellow-citizen, N. L. Carpenter, Esq., a most estimable and accomplished young lady, about sixteen years of age.

Visiting at the house of a young friend, her clothes took fire, while sitting near the grate. A young lady in the room immediately threw around her a coverlid, but this being dashed aside by Miss Carpenter in her fright, and running into the hall, every article of clothing on her was consumed. She lingered until Sunday morning at one o'clock, when death released her.

A sad and heart-rending record to make of one so lovely. Her talents were of the first order. Her loss would have been hard to bear, even from sickness, but the horrible manner of her end—"burned to death"—is terrible.—*Natchez Courier, 9th.*

GEN. FORREST COLLARS AND PRESENTS A PISTOL AT A U. S. OFFICER.—We have just learned some of the particulars of an interesting incident that occurred yesterday morning on one of the cars on the M. & O. Railroad. There were Federal officers in the car, one of whom was spread out upon two seats. Gen. Forrest accompanied by Mrs. Lyttle, who was going down to Okalona after the remains of her husband, Gen. Lyttle, entered the car, which was somewhat crowded. The General went up to the officer and very politely requested him to allow the lady a seat. The officer replied that he did not know whether he would or not. Gen. Forrest then said he knew he would, and said some hard words, whereupon the officer reached for his sword, but the General was too quick for him, catching him by the collar and presenting a "Colt," persuaded him to step out of the car. If we have been correctly informed, the officer was very much at fault, and his conduct was heartily condemned by the Federals who were with him in the car.—*Corinth Enquirer.*

STILL MAKING CONTRACTS.—Quite a number of contracts were entered into this week between freedmen and the landed proprietors of Marshall county. If all the freedmen in the county were now employed on the farms, not one half of the open land could be cultivated. Thousands of acres of land in the Empire county cannot be cultivated the present year for the want of labor, as several thousand of our best field-hands left during the war, and but few have returned. We hope that every land proprietor will make arrangements, by the end of the present year, to procure labor sufficient to cultivate every acre of cleared land in the county and State. Nature has given us a country unsurpassed in fertility, and although desolation and ruin are now spread broadcast over our beloved South, yet in a few years, by economy and industry, we may be again restored to a prosperity never dreamed of by the most sanguine. Cotton, although dethroned as king, is wealth, and we have the soil and climate to successfully compete with the world, in its product; and if we raise the cotton bales, wealth will again flow to our coffers.—*Holly Springs Reporter.*

The Holly Springs Reporter learns that—

J. L. Craig, a respectable and worthy young man, about twenty-three years of age, was accidentally killed by a fall from his horse on Monday evening last. Mr. Craig's parents reside near Tyro, in this county, and he was on his way home, and about one mile from this place, when the fatal accident occurred.

From the Carroll Conservative, 13th inst., we extract:

The freedmen are pretty well all hired out in this county. They received good wages, almost universally, and we see no reason why as large a cotton crop as ever, with the same amount of hands cannot be raised this year. The negro is a trifling institution in Hayti, but Hayti is a debilitating climate. Perhaps we will find it not so much in the freedom of the negro, after all, as in the latitude. We said that the Anglo Saxon blood could never be conquered. History never gave such an instance. But we were conquered! it is very unsafe to reason from analogy.

There were three hundred and fifty negroes apprenticed in Carroll county the last Probate Court. Can any county in the State beat that? We are very careful of the welfare of "indigent minors" here!

The question to freedmen, heretofore in vogue, "who do you belong to?" is out of date. It now goes, "who are you apprenticed to?"

In reference to the cotton stealing going on, his Honor stated that it was becoming a "stench in the nostrils"—if the police did not stop it, they could not expect to be thought honest. The negroes gathered in large throngs along the wharves, acting, doubtless, under the impression that the larger the crowd the greater the facilities for stealing. These illegal assemblages must be broken up.

In connection with this cotton matter, the Mayor also stated that in addition to the illegal cotton stealing, there was also a great deal of "legal" stealing. This latter is done by the agents of the planters, the weighers, the samplers, etc. It must be stopped, and the police must stop it.—*Times, 12th.*

IMPORTANT PROCLAMATION.

The following proclamation we find in the Jackson (Miss.) Standard of yesterday. It is of the greatest importance, as many of our citizens are interested therein:

EXECUTIVE OFFICE, JACKSON, MISS.

To all whom it may concern—Greeting:

Whereas section 6 of an act of the Legislature of the State of Mississippi, entitled "An act authorizing the issuance of Treasury notes as advance upon cotton," approved Dec. 19, 1861, provides "that whenever the present blockade of the ports of the Confederate States shall be removed—which shall be determined by the proclamation of the Governor declaring the fact—the Governor shall, by said proclamation, require all persons to whom advances may have been made, to deliver the number of bales of cotton upon which they have received an advance, in accordance with their respective receipts, within ninety days from the date of said proclamation."

Now, therefore, I, Benjamin G. Humphreys, Governor of the State of Mississippi, by virtue of the authority vested in me by the constitution and laws of said State, do hereby proclaim that the blockade of the ports of the Confederate States has been removed. And I do require all persons to whom advances may have been made to deliver the number of bales of cotton upon which they have received an advance, in accordance with their respective receipts on file in the Auditor's Office, within ninety days from the date of this proclamation.

In testimony whereof, I have caused the Great Seal of the State of Mississippi, to be hereunto affixed.

(L. S.)

Witness my hand, this 8th day of January, 1866.

By the Governor:

BENJ. G. HUMPHREYS.

C. A. Brougher, Secretary of State.

☞ A frequent cause of dispute between the United States and Prussia, arising out of claims of military service from our naturalized citizens returning home on business or visits to friends, has been partially removed. Hitherto, a ten years' absence deprived a Prussian of his rights as a Prussian subject, without relieving him from his duties as one. The Government has now decreed that the duties shall cease with the rights; so that an emigrant returning home after ten years' absence, will be secure against claims for military service.

LOUISIANA.

The Felicjana (Bayou Sara) Ledger of the 13th instant contains:

In these parts we hear of several of our citizens going into the moss business pretty heavily. The yield is very good, and it is being principally picked from the trees cut for cord wood. In one instance, with five hands, one of the parties within a month's time has gathered, baled and delivered 28,000 pounds of green moss, at three cents per pound, on the bank of the river.

This, we should think, is a pretty fair price, such as will fully justify the experiment—at least the figures look that way.

The river still continues to rise at this point. During the past ten days it has risen about fifteen feet, and is still rising at an average of about six inches in twenty-four hours. The first few days of the rise it came up to the rate of about two feet and a half every twenty-four hours.

We learn from a late date of the Iberville South, that the patrol guard were fired upon near Plaquemine by an armed gang of negroes. They were charged upon and taken. Their shots were not effective, as none of the party were hurt. The negroes are safely lodged in the prison to await their trial.

Our citizens, says the Iberville South, are doing but little in the way of contracting thus far. Their employees, during the past year, show little disposition to comply with Gen. Baird's orders, or the planters' wish. Many of these "intelligent contrabands" have a few dollars from last year's labor, and as long as this lasts there is little care for the morrow with them—they live in the full enjoyment of their idea of freedom, and care for no more.

Many favorite servants feel they acted badly in leaving their old masters as they did, and feel backward about returning; many, very many, were driven away, and all have been induced, in ways too well known to us all, to regard their old owners with suspicion, if not downright aversion, notwithstanding the self-evident fact, despite "present prejudices," that these are their best friends.

With labor in its present state of "confusion worse confounded" there is indeed but a discouraging prospect before us. However, let us not hesitate to take things as we find them and keep moving.

The Baton Rouge Advocate, of the 12th inst., says:

Our merchants yesterday had a big run on their stores for trunks, valises, pocket-books and pistols, these articles being those most coveted by the paid off soldiers. We presume Sambo considers these things as important in an agricultural point of view, hence the activity in the market yesterday.

It is rumored that this post will be broken up and a garrison of the 2d Regulars be stationed in the Government grounds. The town will then resume its wonted quiet appearance. Many of the white troops that have been disbanded intend remaining with us and will become useful and active citizens.

From the Shreveport South-Western, 10th inst., we clip:

The receipts of cotton from the interior are again on the increase, though nothing like what they were one month ago. The receipts by the river, from points above here, are decidedly on the increase. Most of it, however, is for reshipment. The best article of middling cotton still brings 27c. in specie. Business with our leading merchants is again improving, and as soon as the weather settles and the roads improve, we look for the resumption of our former healthy trade.

The river at this point is still rising slowly. The last boat up reports four feet in the channel to the falls. Reports from above the raft are rather conflicting; some say the river has risen eight, and others say it has risen fifteen feet at Dooly's Ferry, but all agree that it is again falling fast. Four or five small packets are making irregular trips to Jefferson. Freight on cotton to the city is $5 per bale; passage $40. Up freights were brought here at $3 and $4 per barrel by all the regular packets, except the Magnolia Hays of the Texas line, which, in some instances, charged and collected $1 and $5 per barrel. This excess, we learn, was refunded in some instances, where there was a probability of killing the goose that laid the golden egg. This exorbitant charge on up freight certainly cannot hold out much longer on the present stage of water. The following boats have arrived since our last: Cuba, Enterprise, Fleta, Lizzie Tate, Maggie Hays and M. E. Allen. The Gossamer has gone above the raft.

We learn that the following prominent citizens of DeSoto parish have been arrested by the military authorities, and are now confined in the military prison at this place, charged with being accessory to the murder of a freedwoman, committed on the 20th of November last, on the plantation of Mr. Edwards, of DeSoto parish: A. Conway, L. Tompkies, J. S. Means, Dr. Horn, J. Laffit, and H. Poyer. The order for their arrest emanated from Major Gen. A. J. Smith, District Commander. They will, in all probability, be tried by a military commission.

The steamer Huntress, hence for New Orleans, with a cargo of cotton, struck the rocks on the lower falls at Alexandria and sunk. The boat will prove a total loss, but most of the cotton was saved. No lives lost. The rumors on the street that she was fired into by the soldiers and that the pilot deserted the wheel, are without foundation.

Col. Giles Boggess and Capt. Milton Boggess were both severely, if not mortally, wounded by Mr. Joseph Cox, yesterday evening, in the gambling saloon over the Palace Coffee-house. The parties fell out about some point in the game which they were playing, and angry words passed between them, which culminated in Mr. Cox drawing his bowie-knife and inflicting on them several severe wounds. Cox was arrested.

The streets of Shreveport are again to be lighted by gas.

The 8th Illinois arrived lately at Shreveport, but found orders from Gen. Canby to be mustered out of service.

Orders have also been received to muster out the cavalry force on duty at that post. This will leave only the 80th United States Colored Infantry on duty there.

We are pleased to notice a constantly growing content on the part of the freedmen in this section of the country. Large numbers of them have already made contracts for the present year, and the balance, with rare exceptions, are seeking homes in which they may make themselves "useful as well as ornamental."—*Greensburg (La.) Journal.*

A SINGULAR CASE.—About fifty-five years ago, a young gentleman and lady formed an association as young people often do, and it was supposed by their friends that it would terminate in matrimony. But for some reason, best known to the parties, the association was dissolved, and they separated. The young man subsequently married and lost three wives, the last one within the last eight or nine months. The young lady married, and lived with her husband over fifty-three years, and raised a numerous family. During the last year her husband died. The lady remained a widow about eleven months, when her former suitor made an advance to her, he being about 75 years old and the lady 71, and they were married. The parties are living in the vicinity of Lynn Post-office, Susquehanna county, Pennsylvania, and the gentleman gave his consent to the publication of this notice.—*Montrose Republican.*

DEATH OF GEN. TRAPIER.—The Charleston papers announce the sudden death of Brig. Gen. W. H. Trapier, of the late Confederate army. Gen. Trapier was a graduate of South Carolina College, and afterward entered West Point. He was in the same class with Gen. Beauregard, and graduated with high honor. After leaving West Point he served in the United States army fourteen years, and was promoted to the rank of Captain of Engineers. On his resignation he returned home to take charge of his estate, near Georgetown, and became a very successful planter. At the breaking out of the war he received the State appointment of Chief of Ordnance, and afterward took charge of the defences of Charleston. After the bombardment of Fort Sumter, he accepted the office of Major of Engineers in the Confederate service. He was subsequently promoted to the rank of a Brigadier General in the Confederate service, and ordered to Florida, afterward to Gen. Johnston's army in Mississippi, and finally was placed in command at Georgetown, South Carolina, which post he retained till the close of the war.

☞ The Jackson Mississippian, of the 17th inst., announces the death of Dr. Robert L. Buck, of that city.

A CAUTION TO PLANTERS.

From the January number of the Richmond Farmer, a new agricultural magazine, we learn that a great deal of unsound cotton seed is now in the market, and planters are warned to be upon their guard against purchasing it. The ruin of numbers of our agriculturists may possibly be effected by the use of bad seed. If extra precautions are not taken, and we therefore counsel a thorough test of all seed before planting. The following method for determining the proportion of sound and unsound grains in a parcel of seeds is offered: Count, say, one hundred or one thousand seeds, place them in a vessel in rich earth, moisten the earth with warm water, place the vessel in a warm place night and morning, and during the day in the sun, South aspect and beside a wall, so that the rays of the sun may be reflected on the seed, and all the sound ones will be up in a few days, so that the amount of rotton seed can be determined. This matter is of too serious consequence to be negligently dealt with.

LETTER FROM JOHN MITCHELL.

The New York Daily News, of the 3d inst., publishes a Paris letter from John Mitchell, dated 13th ultimo. He treats upon the apprehensions of war with the United States, and other topics that possess some interest at this time. There is nothing of a sensational character in the letter. We copy the first paragraph:

The most interesting study at this moment, to those who have the key to it, is the uneasy eagerness with which the organs of public opinion in France and in England seize upon every indication coming from the United States, which may help them to guess what and against whom will be the next American war. For that there is to be a great and furious American war against some power or powers, they seem to admit no doubt. Is the blow destined for England, or for France? And upon what ground or pretext? Every newspaper in Paris has just been canvassing General Schofield and his mission, or no mission. That officer's highly elevated station the other day at the American dinner, soaring aloft on the pinions of the well known venerable bird you wot of, and ending with a toast to the "ancient friendship of France and the United States," has seemed to some simple Parisian journals (not habituated to the flights of our bird), a very pleasing assurance that the United States Government has no designs, or even wishes, on the subject of Mexico.

THE INDUCEMENTS LOUISIANA OFFERS.

There is not a doubt, as we have frequently had occasion to remark, that the inducements offered to emigrants to settle in Louisiana are unsurpassed (if equalled) by those in any other section of the world. Still, there is nothing like facts and figures to convince people, and we, therefore, extract the following positive proof from the columns of our very valuable cotemporary, the Franklin Planters' Banner, of the 6th inst. We hope our exchanges in the North, in the crowded sections of the country, will republish the statement:

PROFITS OF LABOR.—Two white men on the Mississippi, in this State, above New Orleans, by their own labor last year made seven hogshead of sugar, eight barrels of molasses, one hundred and forty carrots of superior Perique tobacco, (four pounds to the carrot, 550 pounds,) eight hundred barrels of corn, besides sweet potatoes, peas, pumpkins, etc., in abundance. The aggregate value of these products may be put down thus:

7 hhds. sugar, 1100 lbs. nett, 7700 lbs., at 15 cts.,	$1155
140 carrols best Perique tobacco, at $10 per carrot,	1400
8 bbls. molasses, 40 gallons, 320 gallons, at 75c.,	240
800 bbls. corn, at $1 50 per bbl.,	1200
Total,	$3995

This gives to each hand $1997 50, besides a supply of potatoes, pumpkins and peas. This crop was raised on land that has been cultivated over a hundred years without manure. This may seem marvellous to those who cultivate the barren hills of New England, and those of the West who obtain but moderate returns for the toils of the year. But such is the character of our sugar lands of Louisiana, and if industrious white men were to come to this State from the North and from Europe, and cultivate these lands with half the industry and economy they use in higher latitudes, in a few years they could become independent, and be able to purchase lands and own homes in this country. As to health, this is a much more healthy country than the State of Illinois or Indiana.

TEXAS.

The Tyler Reporter gives us an account of the following bold robbery, which certainly shows a very supreme contempt for all law in the neighborhood of Van Zandt county. It says:

One of our citizens, the Rev. B. Carter, started his wagon and team, a few days since, in charge of a negro boy, to Mr. Coltharp's mill in Van Zandt county. Near Hamburg, in that county, five white men, on horseback, attacked the negro, and drove him from the wagon. One of the robbers then mounted and drove the wagon some distance from the road into the woods, where the mules, six in number, were cut out and driven away. Let the citizens quietly organize themselves and always be ready to pursue such miscreants and bring them to justice.

In speaking of a mail route, the Reporter says:

We understand that Messrs. Sawyer & Co. will open a stage communication between this place and Marshall in a few days. The line will extend from the latter place to Crockett, via this place. We feel much gratified at the prospect of being placed in communication with the outer world.

The following statistics of Texas agriculture will be interesting:

Acres under cultivation	2,650,780
Acres uncultivated	22,133,247
Cotton, bales on hand	431,463
Corn, bushels on hand	16,509,802
Sweet potatoes, bushels on hand	1,129,759
Live stock, value	$42,825,447

At the election for delegates to the Constitutional Convention of Texas, which took place on the 8th inst., about half of the registered voters voted. In Galveston, Messrs. H. Stuart and A. P. McCormick were elected delegates vice Jesse Stancel and M. S. Munson.

Although a resident of the South for many years, says the Indianola (Texas) Times, we have never yet seen so many lugubrious faces among the colored population during the Christmas holidays as we have met with the past week. The colored troops appeared to enjoy themselves finely, thanks to the watchful care of their vigilant officers; but the citizen freedmen, we think, were not in the aggregate so fortunate. Our door has been besieged almost daily with shivering applicants for shelter, some with families, others without; and to the question why they had left the comfortable firesides provided them by their old masters, few could give a definite reply. Many lamented their folly, and seemed to express by their dejected countenances, "What shall we eat and drink, and wherewithal shall we be clothed?"

We are highly pleased, says the Jimplecute of 2d last., to be able to record the fact that this class (freedmen) of our population have nearly all entered into contracts, found employment and gone to work. Many of them refused to be employed in town, choosing, rather to go on the plantations to farm. This was unexpected to nearly every person, as their conduct had led to the belief that but few of them would work. The farming interest under the new system is now to be fully tested, and if it prove successful, cannot fail to make Texas the leading State of the Union in agriculture, and soon place her on a level of all in every other respect. The freedmen have welcomely deceived us this time, and we earnestly hope that their conduct and industry may be such as to astonish us again.

A NOVEL SHIP CANAL.

From the Chicago Times.

The question of transit between the lakes and the seaboard is becoming a paramount one; and is, therefore, receiving universal attention. The favorite plan, in the Northwest, is that of a ship canal around Niagara falls; and in the discussion which this project has involved, there have been endless plans by which the proposed transit line may become practicable.

The oldest and simplest idea, with reference to this matter, is the construction of an ordinary canal which ascends and descends heights by the well known system of locks. The next plan most prominently suggested is a ship railway around the falls. The last named method proposes to build a railway and draw over it immense cars filled with sufficient water to float vessels.

A third plan is now being discussed, which is a sort of blending of some of the main features of both the others. The salient characteristics of this plan appear in the following, taken from a report of a committee made Jan. 3, to the Detroit Board of Trade:

"The invention contemplates such a system of canal structure that no locks are required, and commerce is conducted without passing water from one level to another, as ordinarily in canal navigation, thus lessening the first cost of construction, and adapting them to any desirable depth of water and profitable navigation. In passing ships around Niagara falls, where the system seems applicable, a canal is built 100 feet wide, and of such depth as to pass vessels drawing 14 feet, beginning at Schlosser, about three miles above the cataract, extending a distance of six miles to the brow of the hill at Lewiston, where ships are raised out of the canal into iron tanks filled with water, in which, while floating, they are passed on inclined planes, so constructed that one vessel ascends as the other descends, from the level of the water above the falls to that of Lake Ontario in a few minutes, and with entire safety to ship and cargo. The operation is very simple, and in the judgment of your committee entirely feasible."

Some of the practical details of this novel plan were presented to the Board, by H. H. Day, the inventor, as follows:

"I propose to bring the canal from Lake Erie, beginning about three miles above the falls, by almost a straight line to the brow of the hill at Lewiston, and there build an inclined plane descending about 130 feet to the mile. The locks are made of iron and wood, and are passed up the inclined plane upon rollers fixed upon the plane. Upon the bottom of the locks rails are fastened, so that no friction or derangement shall occur on the bearings. There are two inclined planes side by side, and at the upper end is a large drum, around which a wire cable passes, being attached to the two moveable locks. As one starts down the plane the other starts up, and they meet half way in passing. In practical use the descending lock will require only a little more water than the ascending one, in order to overcome the friction and draw it up. Two ships can thus be passed—one up and the other down—overcoming an elevation of 320 feet in half an hour."

There is not, in our view, any mechanical objections to the entire success of this project. Its chief merit is its economy, as it avoids the construction of a system of locks.

The remarks of Mr. Day to the Detroit Board of Trade, show him to be a thoroughly practical man. Would it not be well for our Chicago Chamber of Commerce to secure from him an appearance and an explanation of his plan?

EXTRAORDINARY INNOVATION.

The *Journal of Debats*, a leading newspaper of Paris, and organ of the Government, says that seven hundred Jews in that city had agreed to transfer the celebration of the Sabbath from Saturday to Sunday, and that this shows the tendency of the Jews to assimilation with the Christians in religious rites. We are not ready to believe this implicitly, though we know not why both sects might not worship on the same day, the Jews calling it the seventh, the Christians the first day of the week. The authority of the Jews for worshipping on the seventh day is found in the accounts of the Creation in Genesis, and in the Ten Commandments in Exodus and Deuteronomy. The authority of the Christians for worshipping on the first, the day of the Resurrection, is found in the practice of the Apostles and primitive Christians, mentioned by the early Fathers.

But the Jews were not the only ancient people who worshipped on the seventh day, the custom being common among the Egyptians, Assyrians, Arabians, Hindoos, and even Greeks. The Greek poets, Homer, Hesiod and Linus, severally mention the seventh as the sacred day. These nations could not have borrowed the custom from the Jews, who were unknown as a community till the flight of Jacob's family from famine into Egypt. Besides, the Jews being contemned and hated by all Heathen nations, could not have furnished them with any important custom. How, then, came this custom of consecrating one day in seven to religion, rest and recreation, common among all heathen nations? The custom has what may be called a natural foundation. All these nations, with their multiplicity of divinities, worshipped the sun, moon, and other visible planets. The moon, performing its revolution round the earth in twenty-eight days, presents four distinct phases, each commencing on the seventh day from the last; the new moon, whether the invisible or the first visible, the first quarter, or the first half moon, the full moon, and the last quarter or second half moon. These phases constitute a natural division of time, and consequently serve for a natural almanac; and as the heathens placed everything in nature under the superintendence of a divinity, they would not omit the practice with these phases of the moon; and as all mankind are disposed to rest, recreation and thanks at stated periods, the Heathens would very naturally dedicate to such purposes the days marked by these phases.

Here, then, is natural authority for a Sabbath on some day of the week. Nor does this conflict with the accounts in the Old Testament; for while the Heathen is left to consecrate a day by observing a natural phenomenon, the Jew is not forbidden to do this, but is furnished with additional reasons for consecrating such day. Thus the Jews are not only left to observe a natural division of a natural or lunar month into weeks, but are told that creation was completed on the seventh division of a week, and that on the same division they were conducted safely out of Egypt.

But which is the first and which is the seventh day of the week? Neither nature nor the Bible tell us. If we call the day of dark and invisible moon the first day, the day preceding the first quarter will be the seventh, and the day of the first quarter the first day. If we call that of first visible new moon the first day, the day of the first quarter will be seventh. So Christians and Jews may worship on the same day, the first calling it first day, the second seventh day, and both be right; the real number of the Sabbath day in the week depending entirely upon the time for commencing the enumeration. But Christians keep the first day, because it was the day of the resurrection. Had not only did the apostles consecrate the first day because it was the day of the resurrection, but most of the primitive Christians, who were converts from Heathenism, had an additional reason for worshipping on that day, in the Heathen Sabbath, if the term may be used, the first day which had been their day of weekly worship before their conversion. When Constantine made Christianity the religion of the State, he ordered the inhabitants of the cities to worship on the first day of the week, or Sunday, the day dedicated by Heathenism to the sun. But he did not include the inhabitants of villages, called in Latin, Pagani, or villagers, from Pagus, a village. And hence, Christians learned to call people of all other religions Pagans. Our names for the week are of Saxon origin, the ancient Scandinavian Heathens having dedicated each day to one of their gods and goddesses; and hence we have Sun day, Moon day, Tuisco's day, Thor's day, Frigg's day, Saturn's day.

Our

The New-Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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$5.00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate.

"ALAS, MASTER! FOR IT WAS BORROWED."

The regret here expressed by the young prophet for the loss of the axe, arose, it would seem, mainly from the fact that it was "borrowed," and Elisha seemed to feel that it was a sufficient reason for working a miracle to recover it. The swimming of the axe was a miracle. True, iron will swim whenever it covers a larger surface of water than it has specific gravity to displace; but a piece of iron of the shape of an axe will not swim without the intervention of miraculous power.

The young man's regret and the prophet's miracle, taken together, seem to constitute a clear recognition of the sacredness of borrowed property. "All Scripture is profitable," and though this brief history may appear to be but an incidental teaching, it is a lesson of sufficient importance to justify its consideration.

The importance of this lesson will be more apparent when we consider the lamentable laxness of the notions of many in regard to the right of property in borrowed articles.—"The borrowed horse rides freely," is a proverb. The proverb has grown out of the fact. Certain articles, it would be the theory of some, may be borrowed, used, and then appropriated as their own; for example; a book, a newspaper, or an umbrella. "Other some" show their laxness of theory on this subject, by their practice of using borrowed articles more carelessly and roughly than they do those that belong to them.

Some may regard this as among the minor morals, and too nice; but the young prophet, who regretted the loss of the axe, because it was "borrowed," and Elisha, who thought the miracle to recover and restore it, did not so regard the subject. We are taught by the highest authority, "That he who shall break one of these least commandments and shall teach men so, shall be called the least in the kingdom of heaven." And that "Love worketh no ill to our neighbor."

To take a somewhat deeper and broader view, we may say that all our endowments, whether of talents or opportunities, have been loaned us, and should be regarded as borrowed, to be carefully used, and in due time returned. This view should inspire a profounder sense of obligation. If our endowments were our own, in the sense that we have created, purchased, or in any other way merited them, we possibly might be excused for caring less about improving them; but as they have been loaned us, and loaned with the intent to be improved, we can not innocently excuse ourselves from the obligation. We must not hide our light under a bushel, for God has kindled and imparted the same. We must not conceal the talent in a napkin, for it is the Master's talent. We must occupy until he comes, or else certainly expect to be called "wicked and slothful servants." We may not innocently pervert, or selfishly appropriate, any of the gifts God has loaned us—health, wealth, time or intellect—to merely selfish and material ends, to the neglect of the claims of God, society and the deathless soul.

The great fact that God has loaned us so much, and that too when we have been so undeserving, should inspire the liveliest emotions of gratitude. Our hearts should sing with him: "We will sing of the mercies of the Lord forever." "Blessed be the Lord, who daily loadeth us with benefits." "Bless the Lord, O my soul, and forget not all his benefits."

If the gifts and endowments God has loaned have been perverted or employed, we should feel all the unworthy and guilty. It can be an innocent thing to destroy or waste our own; and it must be more blameworthy and sinful to waste and destroy another's. When time has been wasted—a day, a month, a year—we should, on reviewing the loss, exclaim, "Alas! it was borrowed." When wealth has been wasted in needless luxury and display, while so many interests are protested, and have claimed a share, we should, in considering the loss, exclaim all the more than loss, exclaim all the more compunctiously, "Alas! it was borrowed"—I have wasted another's goods in riotous living.—The noble gifts of reason, imagination or eloquence, which God has loaned us, have been perverted from the excellent uses He designed, and have been made curses rather than blessings, we should say, in solemn contrition of the fact: "Alas! my gifts were borrowed—they were another's property, and he has claims upon their use." So of each neglected influence and slighted opportunity: "Alas! it was borrowed!"

Alas! when we waste God's time we have no prophet to recover and restore the borrowed but

For the N. O. Advocate.

IMMORTALITY.

It is only on the hypothesis of immortality, that the grand march of sympathy, that has moved from heaven to earth, can be accounted for. Look at man as a mortal, whose existence and history are confined to earth, and terminated by death, and he is but a worm of the dust. If man has not an immortal part that shall survive the dissolution of the body, then there are many objects in material nature that seem far more worthy of heaven's solicitude and care.

That majestic oak, whose green branches are waving in the breezes of two hundred summers, has seen six generations of our short-lived race live and die, and still it blooms with unfading freshness and beauty.

That lofty mountain, calmly reposing on its granite base, and blending its snow-capped summit with the clouds, has defied the earthquake's tread, the desolating wing of the tempest, and the flames of "heaven's red artillery," has seen a hundred generations of men act over their brief and troubled parts and pass down to the grave, yet there stands firm, the same that it was fifty centuries ago.

The wide and stormy ocean has rolled unchanged by Time, or Art, ever since the tide of time began to roll. The rise and the ruin of empires, the glory and the decay of system after system of philosophy and religion, have made no mark of change upon the broad face of that sublime monument of God's immortality.

The glorious orb of day, shining in the greatness of its strength, has been shining with undimmed splendor ever since the morning stars sang together, and the sons of God shouted for joy over the glories of the new created universe. But the frail and perishing generations of men have been crowding each other from the stage, and we that now live, so full of activity and hope, must soon follow them to the silent house of all the living.

Man viewed merely as a material organism, without moral or immortal relations, whose hopes and history terminate with the grave, is a much less interesting and impressive object than many of the grand materialities by which he is surrounded.

The anxious mind inquires with the deepest solicitude—Is man only a child of dust—an heir of death? Is death really an eternal sleep? Is the light and fire of every bright hope and ardent aspiration to be quenched in the grave? Does knowledge cease? Does love grow cold and friendship expire in the grave? Why then do I live? Why do I love existence, if I am only born to die?

If man lives not beyond the grave, then existence, with its present conditions, is a mystery, a mockery and a curse; for human life, under its its happiest auspices, is a scene of mingled care, disappointment and bereavement, that must at last be terminated with death.

Such are the sad reflections that must disturb the thoughtful mind unblest with the light and comfort of the Inspired Word. God be praised, the full orbed Sun of Inspiration has risen upon the darkness of nature, and brought life and immortality to light. Now we see that man is "but a little lower than the angels," and that he is invested with a spiritual and imperishable greatness that surpasses all material and temporal things, and tells why he has been the object of so many glorious ministrations of Providence and grace. W.

The Publishing House—The Nashville Gazette, noticing the dismissal of the civil suit against our Publishing House, says:

"The remarkable suit, commenced over three years since, to confiscate a portion of the property of the Southern Methodist Publishing House, by the United States District Attorney, was yesterday dismissed by the Government.

The remarks which Judge Trigg took occasion to make on the subject were, we understand, very favorable to the institution, and showed very clearly that if the suit had not been dismissed, it would have been decided against the Government.—He was understood to say, in so many words, that he could not see any reason why the property was seized in the first place. It is indeed a most remarkable instance of the freaks of the law."

The Philadelphia Presbytery has adopted a resolution denouncing the publication of Sunday newspapers as a desecration of the Sabbath and urge Christians not to read them.

From the Southern Christian Advocate.

LETTER FROM DR. SUMMERS.

THE POPULAR RELIGION.

Mr. Editor—It is not true, as some people assert, that God has abandoned this country, North or South. He has not done so. But we are not surprised at the question, "Is the Lord among us or not?" Verily, one is tempted to fear that we are a "God-forsaken" people.

There is one development of the times which is painfully suggestive: the religion of the country has been weighed in the balances, and found wanting. For a long time I have entertained serious apprehensions that the popular religion was very defective. It did not approve its genuineness by duly developing the domestic virtues, political integrity, commercial probity, and the like. It was deficient in enlightened zeal, in stability, in liberality, in self-denial, in consecration, in devotional sentiments and habits. Thousands and thousands of children were permitted to grow up without a knowledge of the catechism; and not a few of their parents are unable to recite the Creed, the Lord's Prayer and the Ten Commandments—the three great exponents of theoretical, experimental and practical Christianity. Religion has been viewed as a kind of parenthetical affair—to be taken up at intervals. "Getting religion" has consisted in going through a set of set of formal exercises, principally of an emotional character—while there has not been a thorough, uncompromising subjugation of the heart, and consecration of the life to God. "These have no root, which for a while believe, and in time of temptation fall away." The trial has come, and the test has proved too severe. The popular religion has shown its character during the past four years. It has sanctioned—at least it has not prevented the grossest outrages upon all the principles which the Scriptures hold sacred, and all those interests which it is the province of religion to conserve. Violence, carnage, robbery, oppression, fraud, sacrilege, licentiousness, intemperance, have deluged our land as they have deluged the world before the flood. Professing Christians receive bribes, pocket the proceeds of fraudulent transactions, make themselves rich at the public expense, extort, in every sense of the word. Of course, the support of the institutions of the church is considered a matter of secondary importance, or of no importance at all. Ministers are allowed to starve, or eke out a subsistence by some secular pursuit. Ecclesiastical edifices are permitted to fall into decay. Educational institutions are left to languish and expire. "The ways of Zion do mourn, because none," or very few, "come to her solemn feasts," at least, with constancy and devotion.

Perhaps the most ominous signs of the times are those exhibited by ecclesiastical bodies, which set the example of violence, fraud and calumny, and which, if they were not "withheld," would soon reproduce, in a somewhat different mode, perhaps, the persecutions of past ages and other climes. All this is done, too, "for the greater glory of God."

Is it any wonder that profanity, infidelity and immorality inundate our unhappy land? "For the name of God is blasphemed among the Gentiles," through such hypocrites, "which they say are Jews, and are not, but do lie." I write more in grief than in anger, though tempted to say with Jonah, "I do well to be angry."

O for a thousand Johns, to go through the country—North, South, East, West—"in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just—to make ready a people prepared for the Lord!" Conventions, Conferences, unions, separations—machinery will not do. We want, on the part of the ministry, an enlightened, zealous, laborious co-operation with the Holy Spirit, to bring about a thorough, widespread, radical reformation of manners. We want, on the part of the people, sincerity, earnestness, sound morality, and such devotion and consecration to God as will make religion the business of their lives.

Thos. O. Summers.

Delegates from Memphis.—The Delegates elected to the General Conference to meet at New Orleans in April next, are: T. L. Boswell, G. W. D. Harris, Guilford Jones, M. J. Blackwell, Samuel Watson, John Moss, W. C. Johnson, Findley Bynum and L. D. Mullins. Reserve Delegates: S. W. Moore, J. H. Brooks and Thos. Joyner.

Christians often think and hope to obtain in the closet blessings, which wait upon the trials and work of out-door life.

MONTGOMERY CONFERENCE.

REPORT OF COMMITTEE ON THE RELATIONS OF THE CHURCH TO THE COLORED PEOPLE.

The committee appointed to take into consideration the relations of the Methodist Episcopal Church South to the colored population within the bounds of the Montgomery Conference, and to report thereon, beg leave to submit the following:

A great change has taken place, since the last session of our Conference, in the civil attitude of the negroes towards their former masters, and the white population generally; whether for better or worse, remains to be seen. But Christ's kingdom is not of this world. The relations of its members are spiritual and are not necessarily subject to the changes and disturbances of earthly governments. The bond and the free belong alike to the church, and may equally enjoy its benefits and illustrate its graces. They were component elements of the Apostolic churches, and the Methodist Episcopal church South has gathered the master and the slave alike into her fold and cared for both from the beginning.

We cannot recognize as a result of the late revolution any necessity for a change in the relations of our colored members. They are still entitled to our pastoral care and to all their rights and privileges, and the means of salvation, as heretofore. And the colored people generally constituting a large portion of our resident population, have special claims upon christian benevolence and efforts. They were made in the likeness of God and redeemed by the blood of our Lord Jesus Christ.

A patent and painful result of the late revolution meets us in the state of our missions among them. These missions have ever been a marked feature in our operations. They were the peculiar care of the Church, and up to the last session, this field of evangelical labor was increasing in interest. A year ago the statistics showed 15,710 colored members, besides a large number of catechumens under pastoral oversight.—Including other Conferences comprised within the limits of the State, it appears, comparing Church Statistics with the census, that we had gathered into church membership one out of every five of the whole adult colored population of Alabama. This was no trifling result of evangelical labor directed toward the slaves. It is a record which is on high, and will go down to history.

Our last Annual Report shows, besides the colored population served by pastors in connection with white churches, thirteen missions exclusively to people of color, supplied by preachers from the Montgomery Conference. These missions were on the large plantations, and contained 3,938 members, and 1,831 children and youths under catechetical instruction.

Since the collapse of the Confederacy and the advent of the Federal armies, most of them have been abandoned, and the rest are more or less disorganized. None of the missionaries have expressed a willingness to return to them, nor do they speak encouragingly of the appointment of successors.

The church is bound by every humane and christian consideration, to labor as much as ever for the salvation of the negroes. But, that for the present, we cannot continue our former plan of operations, is evident from the following:

1. The masters and owners of the slaves once constituting these missions were contributors, more or less, to the support of the missionary. This source of aid is now cut off; they no longer feel the intimate dependence and responsibility between themselves and the negroes which once they did.

2. The negroes in large numbers have left their old homes and wandered off, to the loss of all ecclesiastical reckoning. And this disposition to drifting and instability continues.

3. Those proprietors of plantations who are still disposed to aid in furnishing the Gospel to the freedmen who may be employed by them, are not able to make any reliable pledges to this effect at the time our annual appointments of preachers are made; for they know not what kind of negroes they are to have, or whether they are to have many or few, or any at all, for the ensuing year.

4. For obvious reasons, the treasury of the Missionary Society is not in a condition upon which to predicate drafts for the support of the missionary.

5. It would not be advisable to send him forth depending for his support upon contributions from the negroes themselves.

The effect of the influences and evens of the past year upon the religious condition of the colored people, if measured by our Statistics, is unfriendly—even disastrous.—We trust they do not establish a general principle, and that there may soon be a favorable reaction. While the white membership of this Conference during the year has increased 2,105, there has been a decrease in the colored membership of 6,609.

The only encouraging reports come to us from those colored congregations which have been served by pastors in connection with whites. In several instances there has been an increase of membership under these circumstances, and the attendance upon the preached word and ordinances, the order and spirituality of the colored congregations are reported very favorably of.

The Conference Missionary Society, appreciating the importance of this subject, and desiring to get all the information bearing on the case, and seeing the propriety of being guided by inferences from a broad array of facts rather than by theories, spent the afternoons of Wednesday, Thursday and Friday in hearing from missionaries, presiding elders and those pastors under whose observation the colored people had more immediately come.—The result of these three sessions, spent in eliciting pertinent facts from every quarter, and in thorough discussion, has doubtless brought us all to one mind on this subject.

The principal colored church and congregation of the Conference withdrew three months ago and joined themselves to a religious organization composed exclusively of people of their own color, known as the African Methodist Episcopal (Zion) Church. The secession has been peacefully accomplished.

Your committee, with the light before them, recommend, that in case similar defections follow, they be treated with kindness and forbearance, and a ready acknowledgment of all their rights in the premises. We believe that their best religious interest would be subserved by continuing with the white churches, and this should be made plain to them by the real benefit resulting from it.

Our people should take into consideration the social and constitutional infirmities and disabilities of the race, and their signal unpreparedness for the situation in which, without their own procuring, they find themselves.

Be kind and patient toward them, and by all humane and christian reasons try to help them to a better future than a severe philosophy of all the facts seem to promise.

In conclusion, your committee submit the following resolutions:

Resolved, 1. That we recommend, under the peculiar circumstances, to the Bishop or President of the Conference, not to appoint missionaries to the colored people, after the usual manner, the ensuing year; but that the Presiding Elders, and preachers in charge of circuits and stations be required to do all they can in supplying the Gospel to the colored people, wherever they are accessible, and maintaining the ordinances and organization of the church among them.

2. That we recommend to those who employ freedmen a liberal co-operation with the Conference in carrying out the above resolution.

3. That we consider it a duty urgently incumbent upon our members and worthy of the best pastoral care and oversight, that Sabbath Schools be organized for the benefit of the colored children and youth, wherever practicable, in which they may be taught the principles of the christian religion, and also to read the word of God.

4. That we recommend to our people to countenance and encourage day schools for the education of colored children, under proper regulations and trustworthy teachers.

FLORIDA CONFERENCE.

This Conference commenced its twenty-second session at Madison Court House, Florida, November 29, 1865, Bishop Geo. F. Pierce presiding.

The attendance was not very large, owing to the general derangement of our finances and conveniences of travel.

William S. Rice was received on trial. Elijah S. Tiner, admitted on trial at the late session of the Georgia Conference, was transferred to Florida by the Bishop.

There remain on trial—A. Holcome, J. M. Potter, A. V. Mann, J. O. Sparks and D. L. Brannlo.

A. T. Hollyman, G. B. Swann, W. A. McLaw, discontinued at their own request.

G. R. Fisher was discontinued.

Oscar A. Myers was admitted into full connection and ordained Deacon.

C. P. Jones was received by transfer from the North Carolina Conference.

J. M. Bridges, John R. Harwell, George C. Andrews were located at their own request.

The superannuated preachers are, R. H. Luckey, Wm. W. Griffin, E. L. T. Blake, M. Bedell, T. Taylor, T. C. Coleman, D. Roberts, C. Raiford and R. I. McCook.

Wm. L. Murphy, a man of prayer, of faith and of zeal, a good and useful preacher, died during the year in great triumph.

Josephus Anderson, S. P. Richardson, John W. Mills and Samuel Woodberry were elected delegates to the General Conference. The reserves are, T. H. Capers and N. B. Ousley.

Our statistics show an increase in whites, in full connection, 480; on probation, 93; colored, on probation, 136; and local preachers, 11; a decrease of colored in full connection, 619.

The committee on Periodicals reported the following, which were unanimously adopted:

Resolved, 1. That we heartily concur in the action of the Georgia conference, in the transfer of the proprietary interest of the Southern Christian Advocate to J. W. Burke & Co., and that we will unite with the Conference in carrying out the articles of agreement with said company.

2. That we will use all diligence to give the Southern Christian Advocate an extensive circulation within our bounds.

3. That the thanks of this Conference are due and hereby tendered the Rev. Mr. Abbey, for his zeal and energy in taking care of the interests of the church, vested in the Publishing House at Nashville.

A resolution to request the General Conference to retrocede to the Georgia Conference that part of the State of Georgia now embraced in the bounds of the Florida Conference was adopted.

The following resolution was also adopted:

Resolved, 1. That the removal of the Rev S. P. Richardson from the bounds of the Florida Conference is regarded by us with sincere regret; and that in the mission which takes him from our midst, he has our earnest prayers for the greatest success, and for health, prosperity and all divine blessings upon himself and his family; and that we part with him, sincerely hoping that, in the providence of God, he may be returned to us again.

The Conference Stewards settled with the widows and orphans at the rate of thirty-five cents on the dollar.

Our next Conference will be held at Quincy, Fla.

We have requested the Bishop to appoint our Conference sessions to begin hereafter on Thursday, so that the Committee on Examination may have from Tuesday, 10 A. M., till Thursday, to conduct the examination of the undergraduates.

The following are the

APPOINTMENTS.

Tallahassee District—Thomas H. Capers, Presiding Elder.

Tallahassee Station and colored charge, J. O. Branch.
Leon Circuit, J C Ley.
Leon Colored Mission, J W Jackson.
Quincy Station, O A Myers.
Gadsden Circuit, W F Easterling.
Liberty, J G Worley.
Wankulla, E H Giles.
Waukeenah, R M K Tydings.
Aucilla Colored Mission, to be supplied.
Monticello Station and colored charge, S Woodberry.
Apalachicola, to be supplied.
Madison and Cherry Lake, O L Smith.
Madison Circuit, M A Clontz.
Taylor and Lafayette Mission, to be supplied.

Jacksonville District—R L Wiggins, P E

Jacksonville and colored charge, F A Branch.
St John's Circuit, to be supplied.
Fernandina Station, A Graham.
Middleburg Circuit, T. R. Barnett.
Lake City Station, A. J. Woldridge.
Houston Circuit, to be supplied.
Suwannee, A Johnson, W P Ocain.
Hamilton, G Johnson. J Carraway, supply.
Columbia, Wm Davies.
Newnansville Station, C P Murdock.
Volusia Mission, to be supplied.

Tampa District—J J Sealey, P E

Tampa and Clear Water Station and colored charge, W E Collier.
Hillsboro Circuit and colored charge, Wm C Jourdan.
Manatee Station, E F Gates.
Key West, S Gardner.
Hernando Mission and colored charge, S W Carson.
Sumpter Circuit, I Munden.
Orange Mission, to be supplied.
Crystal River Circuit, M G Jenkins, J W Penny, supply.
Levy, Josiah Bullock.
Marion, E S Tiner.
Micanopy, Wm H Turner.

Bainbridge District—J. W. Mills, P E

Bainbridge and Fowlstown Station and colored charge, J R Jackson.
Trinity Circuit and colored charge, J R E Ellis.
Blakeley, E B Duncan, J M N Low, supply.
Colquitt, F M Wilson.
Newton and Colquitt Station, J M Potter.
Morgan Circuit, S R Weaver.
Albany Station, M D Moore.
Camilla Circuit, Wm M Kennedy.
Ocklocknee Mission, to be supplied.
Decatur Circuit, R H Howren.
Thomasville Station, J Anderson.
Spring Hill Station, R W Flournoy.

Quitman District—N B Ousley, P E

Glasgow Circuit and colored charge, S G Childs.
Grooversville, J J Giles.
Quitman and Valdosta Station, to be supplied.
Morven Circuit, J M Hendry.
Moultrie, A V Mann.
Valdosta, to be supplied.
Nashville, A W Harris.
Little River, to be supplied.
Clinch, Wm S Rice.

Brunswick District—W H Thomas, P E

Waresboro Circuit and colored charge, J L Williams, C P Jones.
Doctor Town Mission and colored charge, A Holcombe.
Holmesville Circuit, M H Fielding, A R Byrd, supply.
Brunswick, J O A Sparks.
Centre Village, Wm Williams.
Ockmulgee, J D Mnuldin.
Irwin Mission, to be supplied.
Sunday School Agent, G W Fagg.
Agent for the American Bible Society for West Florida and Alabama, S P Richardson.

S. CAROLINA CONFERENCE RESOLUTIONS.

Resolved, 1. That as members of the South Carolina Conference, we will endeavor to sustain the class meeting, and by every laudable effort induce those who may be committed to our pastoral care to adopt proper views of the institution and to discharge their duty in reference to it.

2. That under a grave apprehension of the danger, by popular amusements, such as theatres, circuses, balls, and the like, we pledge ourselves to save the church from the seductions which they present to its members, especially to the young.

3. That this Conference has heard with deep emotion of the recent decease of our venerable and beloved sister, Mrs. Bass, and that we extend to the bereaved family of Mrs. Bass our kindest and most affectionate sympathies.

4. That the first Friday in April, and the first Friday in September, are set apart as days of fasting and humiliation and prayer throughout the Conference territory.

CATECHISM.

Resolved 1. That we hereby request our delegates to the ensuing General Conference to consider the propriety of the preparation of a book of catechetical instruction, embracing the doctrines and discipline of our church, to be used in the proper instructions of candidates for full membership in the M. E. Church South.

2. That they be also instructed to present to the same body the importance of inserting in our Book of Discipline a form for the reception of members into full connection in our church.

RELIGIOUS WELFARE OF THE COLORED RACE.

Resolved, 1. That the South Carolina Conference feels a deep and abiding solicitude in the moral and religious welfare of the colored people within our bounds, who have so long been the objects of our regard and pastoral care, and that we will continue to put forth our best efforts in their service and for their good.

2. That the subject of providing for the supply of the religious wants of the colored people be referred to the Presiding Bishop and Presiding Elders.

3. That the Quarterly Conferences within our bounds are advised to grant license to preach and exhort to suitable colored persons, so far as may be done consistently with the laws of the State.

CHANGES IN DISCIPLINE.

Resolved, That our delegates to the next General Conference are hereby requested to use their influence and votes to promote the following legislation:

1. The material strengthening of our Episcopacy, by largely increasing the number of Bishops.

2. The enlargement of the powers of the Bishops, by rescinding the restriction upon their authority, which forbids them to return a minister to the same pastorate for a longer period than two years.

3. The incorporation of the lay element into the higher legislative bodies of the church.

CHURCH SOUTH.

1. That in the judgment of the South Carolina Conference, the M. E. Church South ought to maintain its organization distinct and separate from the M. E. Church North.

HOLSTON CONFERENCE.

The Holston Conference of the M. E. Church, South, convened in Marion, Va., September 14. Bishop Early, of Lynchburg, was telegraphed to attend and preside over the body. From the Bishop, in person, whom we have had the pleasure of seeing at the office of the Episcopal Methodist, we learn that the attendance of the preachers was large, and the session of the Conference harmonious and full of interest.—The usual minute business was transacted, and the preachers assigned to their work as in days gone by.

The following brethren were elected Delegates to the General Conference, namely: E. E. Wiley, William E. Y. Cunningham, James Kennedy, James Atkins and John T. McTeer. Reserve Delegates: R. N. Price and Carrol Long.

The Bishop gives a good account of the preachers and membership in this Conference, and expresses the opinion, that with a wise and judicious management of the question of delicacy which must arise from the occupancy of a large portion of the territory by a Northern Methodist Conference of the same name, in a comparatively short time our houses of worship will be restored, and the Conference occupy its original bounds, and prosecute its work in quietness.—*Southern Chris. Adv.*

God has two dwellings—one in heaven and the other in a meek and thankful heart.

N. O. Christian Advocate.

CONFERENCE PUBLISHING COMMITTEE.

FOR MOBILE CONFERENCE:
Rev. J. Hamilton, D.D.,
Rev. A. H. Mitchell, D.D.,
Rev. Thos. W. Dorman, D.D.

FOR MONTGOMERY CONFERENCE:
Rev. H. N. McTyeire, D.D.,
Rev. H. H. Andrews,
Rev. William A. Shepard.

FOR MISSISSIPPI CONFERENCE:
Rev. W. H. Watkins, D.D.,
Rev. H. H. Montgomery,
Rev. William P. Barton.

FOR LOUISIANA CONFERENCE:
Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Lewis Parker.

NEW ORLEANS:
SATURDAY, JANUARY 27, 1866.

OLD ACCOUNTS.

Our agents are authorized to settle with all persons indebted to the Advocate at the rate of fifty cents in the dollar.

TO AGENTS AND OLD SUBSCRIBERS.

We mail this week as we did last one number to Preachers of patronising Conferences and to many of our old subscribers. In subscribing for the Advocate be particular to direct to 112 Camp Street, and to state by what route you wish the paper sent.

THE GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church Sonth, to be held in this city in April next, we shall issne a *Daily Extra*, which will be furnished at two dollars for the whole period of the session. Persons wishing it will pleaso forward their subscriptions at an early day.

TO OUR AGENTS AND SUBSCRIBERS.

1. The price of tho paper is Five Dollars per annum, in advance: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Dne notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west aro onr Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and rontes—specially in directing to the "*New Orleans* Christian *Advocate*," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. Keener, D.D., or Rev. J. B. Walker, D.D.

NEW ORLEANS DEPOSITORY.

A Branch of the Methodist Pnblishing House is located in this city, and the Rev. R. J. Harp has been recently appointed Agent of it. It has on hand a good snpply of our Church Publications—a large one of Hymn Books.

The well known enterprise and industry of the Agent is the best assurance that can be given that all orders will be promptly and correctly filled. The Express Companies for a trifle will insure the safe delivery of any books which our friends in the country may order. Address Rev. R. J. Harp, New Orleans, No. 112 Camp street.

PRICES CURRENT.

We have ample arrangements for obtaining commercial information for our paper: the state of the markets, foreign and domestic, tables of prices current, &c.; so that one taking it will have the news of the city dailies in addition to the ordinary news of a religious journal. A paper constitnted for Saturday and Sunday reading; talking somewhat of the country, the church and the crops, and somewhat of politics, of preaching and the parson—as we used to do in Texas, just before meeting.

CITY PRESS.

We are under many obligations to the True Delta, the Picayune, the Crescent and the Times for the very complimentary notices with which they welcome the re-appearance of the Advocate.

THE SITUATION.

Just after the close of the war, many of the friends of our Zion feared that tho Methodist E. Church South had gone down amid the conflict and issue of the battle-field. Enquiry was often made—can we, do we survive? Many churches had been burned, and in the principal cities of the South those that remained were occupied by Northern Methodist ministers, who seemed determined to cut short the work and take us all in by a *coup de main*. Even very intelligent persons, in the absence of information, seriously snpposed that the terrible period of fire and blood through which we had passed had drained all substance of life from the body of the Church. Cut off from the means of communication one part of our people scarcely knew whether another part still existed. Persons residing in Kentucky knew nothing of the important fact that during the war three large churches had been built by the friends of Southern Methodism in the city of Baltimore. Conferences on one side of the Mississippi knew not whether those on the other had even been held. Though with few exceptions the several Annual Conferences of the Church South convened regularly each year of the war.

Mr. Abbot, in a history of the war which he is concocting and dispensing, states that the soldiers of the South had bnt few religious opportunities. And this deplorable "fact" is received as the truth by thonsands—a statement which shonld be set down as the very largest among the "pearls of History." If the army was almost without the Gospel, one may well imagine how much the people at home snffered for lack of the bread of life.

Though the fact is the period of the war was remarkable for extensive revivals of religion throughout the armies and States of the South. Nor have the fruits of that glorious harvest vanished. The wonder only is how few comparatively are wanting at onr altars, and how many have returned strengthened in all the elements of their moral and spiritual life.

Tho Annual Conferences of our Church have been held during the fall, the last being that of Louisiana, and were presided over by onr Bishops. The attendance of preachers was large, the sessions were replete with interest, the preachers energetic, hopeful, full of benevolent design and enterprise, and ready at once to adapt themselves to the somewhat disturbed state of things which lay before them. At the Memphis Conference alone, 185 ministers were appointed to its fields, and in the Tennessee Conference even a larger number.

Certain ministers of the Kentncky and Holston Conferences have affiliated with the Northern Methodists, bnt elsewhere onr preachers abide by the ship to a man. While *per contra* the news from the recent session of the Virginia Conference, which we gave in the Advocate last week, indicates a speedy accession of ministers and members which will largely overbalance all our ecclesiastical losses.

Our schools and colleges are rapidly resuming their regnlar worl; the Publishing Honse has been restored to ns by the Government; our Advocates have reappeared with unabated zeal and orthodoxy, and it does one good like a medicine to read the tone and spirit of these church messengers.

So far as we are able to comprehend the situation, we observe that nnity, unanimity and energy characterize every department of Southern Methodism. In all the elements of strength, we are as woll off as we were before. Our people are steadfast in grave hopo and a godly purpose. They have received a baptism of sorrow and persecution which ever has been necessary to the development of christian life—a baptism for which every church is "straightened nntil it be accomplished." How often the baptism of the Spirit comes *after* the baptism of fire!

Instead of vast fields occupied by the negro and small towns from which the white laborer and the mechanic were eliminated more and more each year, the future vineyard of the church now spreads away before us amid thousands of small farms and a constantly increasing white population. Those missionary labors which hitherto have been expended on plantations to be reaped only in Heaven, will hereafter be spent on farms and reaped both on Earth and in Heaven.

The immenso substance of our church has passed away, and we have comparatively but few substantial houses of worship, few colleges, and scarcely a single benevolent foundation to show for it all. We now see that a people vastly poorer could have accomplished full as much. The present poverty of our church, it may be, will serve a better purpose than her wealth ever did, and its depth "abound to the riches of her liberality." We close by quoting the cheering, firm language of the editor of the *St. Louis Advocate*:

"The members and friends of the M. E. Church South may rest assured that the Church is neither dead nor sleeping.—True, it has passed through a terrible ordeal, and been subjected to a degree of fierce and bitter persecution, exceeding that which ever befel a christian denomination in this land since the witch-burning, Quaker-hanging, Baptist-whipping days of Puritanic rule in Massachusetts. But it survives. The ministers and members are more closely and more firmly attached to the church than ever before.

"The attachment of our people to the Church of their choice is worthy of all commendation. Rarely or never was there more unity of feeling, or internal peace in the Church than at present. With, perhaps, one or two slight exceptions, this is the case in every quarter from which intelligence has reached the Advocate. As soon as the preachers reach their work, they are hailed by the people as messengers of truth, and welcomed as the servants of the Most High. The scattered flocks are being gathered again—coming together in the fullness of Christian sympathy—until their devotions are characterized by fervent zeal and holy joy; while hundreds are being converted and added to their numbers."

THE SAVIOUR AT THE WELL.

Christ always gracious and accessible, was never more so than while conversing with the Samaritan woman. He talked with this fleshly person as if she had been a College of Apostles—of the true church, of the gift of the Spirit, told her, in what the worship of God really consisted and that he himself was the Messiah. The grandeur of these truths revealed, indicates the earnestness of Heaven and shows that the mission of Christ is to the people; that there is no revelation to the Magi which is not made with equal splendor to the Shepherds.

He sought to awaken her to the consciousness of an unsatisfying portion—that every spring and every well of earth cannot supply one soul-reaching draught. "*He that drinks of this water shall thirst again.*"

Every earthly passion intensifies its thirst, enlarges its demands and becomes clamorous by indulgenec. Even that honest labor which provides for our natural wants yields no cheer to the soul. An endless repetition with a decreasing power to satify or enjoy, liko the city water carrior, it trudges daily the same path, draws from the same fountain, and returns with the same burden. The purest and noblest pleasure which can possibly enter through the avennes of sense fall far short of our highest nature. So that age without contentment overtakes the man. Too weak to be any longer active, too nervons to endnre the sounds of music, too solitary to dismiss the forms which one by one have disappeared from the circle of his home, he would gladly pass away from a region of change and decay, but alas, there is darkness beyond!

And who is it, O unhappy man, that so kindly addresses thee, but the Saviour Christ? There is a spirit in thee not reached by these outward things, and which is yet in some sort responsive to the words of this gracious Saviour. Thou child of the Almighty, thou art made of his Spirit. He challenges thy service and thy love; thou art under his law; thou art conscious of his bar; thou wast made to have a thousand thoughts of God; there are powers in thee for God's use, for his only; "the Spirit and the Bride" call thee.

To the woman the Saviour proffered the living water, a draught of life: "*Whosoever drinketh of the water that I shall give him shall never thirst.*" As there is no longing like that of one fully seeking God, there is no satisfaction like that of finding him. To find our whole condition toward God changed from fear to confidence, to feel that He hears and forgives, this is a new and profound spring of peace. It meets the demand of our being, hushes the alarm of nature, and fills the emptiness of life. He that drinks thereof tastes of that pure river of life "which makes glad the City of God."

Nothing is more wonderful than a fountain bubbling from its sandy bed. How often in childhood have we watched the upward flow, the dancing pebbles and its never ceasing motion. Whence came that supply, unfailing amid the heat of summer, rolling on over the thirsty soil in brooks of sweet water, refreshing the grass, watering the flowers and enriching the earth.—Thus the life of the soul, the gift of God, is not a stream but a fountain, having life in itself—taking its origin from the Spirit, so that it begins to be and then exists a distinct and ever living fountain, an inward implanted divine life rising in the soul and flowing toward heaven—"*In him a well of water springing up into everlasting life.*" All else in life has its weariness, plethora, insipidity; but this water becomes sweeter at every draught. No sands can drink it up, no demands lessen it; and how much neglect does it survive, how often the heart puts to the test all the gracious riches of Christ! The body, the mind, soon give out in vivacity, not so with a soul flowing with God's current. Through long years of mercy its exhaustless tide supplies constant thought, constant love, constant hope.

Every grace seeks its kindred skies. Taking on the shapes of everlasting life, the soul by ceaseless thought of God springs up into the fulness of the life in Heaven. Having the same responses to God here as there, the same thoughts, the same delights—the early fruit here, the full harvest there—the stream opening out into that region of wide life.

He sat thus on the well—a well whose waters had been released from their deep channels by Jacob and from which the patriarch, his wives, his children, his camels, his herds and generations afterwards drank, which yet flowed and presented to Christ and the disciples its cooling streams. So too the Saviour—himself a well of life—made glad the heart of the patriarch and still pours forth the Holy Spirit. He that searches and knows all things, even the deep things of God, draws from the depths of his own inspiration, and cries, "*If any man thirst let him come unto me and drink.*"

THE WATCHMAN.

We are in receipt of the first number of this beautiful sheet.—After looking at papers for many years, we pronounce the typography of this one *perfect*. It is published in New York—"A weekly Journal devoted to Religion as distinguished from sectarianism; Politics in its higher phases and above party issues; Litcrature, Science, Art, Domestic and Foreign News."

The Rev. Dr. C. F. Deems, of the M. E. Church South is the editor, and its eight pages indicate throughout his marvellous industry and genius. He is "aided by Judge Reade, of the Supreme Court of North Carolina, of the Presbyterian Church; the Rt. Rev. Bishop Atkinson, of the Episcopal Church; the Rev. Thomas H. Pritchard, Virginia, of the Baptist Church, and others."

The "aim" of its publication is well set forth in the language of the editor—

"Faithful to his own denomination, the editor trusts that he is so well known to all the churches for liberality, that any publication of his may unhesitatingly be sent into the family of *any* Christian community, especially as he is to be assisted by able members of the several churches. It may be the mission of this journal to make all Christians see one another in a lovelier light. The editor has an earnest desire, and will make a hearty effort to produce such a publication, that where a family can take only one paper, *this* will more nearly supply all its wants than any other. A home gazette, a repertory of all the best current literature, a summary of all important intelligence in every department of human effort, a journal of progress, an advocate of truth in all things, a friend, a guide, a blessing—*this* is what the Watchman is intended to become."

We know of no one whose qualifications and experience will better enable him to realize his own perfect ideal of a Religious Family Journal than the Rev. Doctor.

Office 119 Nassau street, Room 20; New York Times. $4 a year, or $2,50 for 6 months.

SOUTHERN CHRISTIAN ADVOCATE AND MIRROR OF THE TIMES,

Published by J. W. Burke & Co, for the M. E. Church South, and edited by Rev. Dr. Myers, appeared on our table last week. They are in fact two papers in one—presenting the secular and the religious sheets—so that the two can be cut apart and bound separately. The price of this double sheet is only $3. We need not say that we most heartily commend this excellent paper, now in its 29th volume, to all Southern Methodists. It was fortunate that we were kindly furnished by a friend with a file of the Advocate since its resumption, for it has yielded a large part of the Conference matter and Church news which we have laid before our readers, and we shall continue to extract largely from it until we can get exchanges and communications, of which, as yet none have come to hand.

MOBILE CONFERENCE.

APPOINTMENTS.

Mobile District—J L Cotton, P E
Mobile, Franklin street, J Hamilton
Mobile, State street, no appointment.
Mobile, St Francis street, P P Neely.
Mobile City Mission, J Hamilton, Superintendent, assisted by P P Neely and H Urquhart.
Mobile, St. Paul's, Thos W Dorman.
Suburban Circuit, to be supplied.
Citronelle, A M Jones.
Whistler, to be supplied.
St Stephens, R D Carver.
Clarke colored circuit, J T Heard.
Clarke Circuit, J T Heard.
Pascagonla, John M Johnson.
Ocean Springs, B G Flemieg.
Bladon Springs, A Hood.
Eastern Shore and Fish River Mission, J J Grace.
Washington Mission, to be supplied.
Escatawba circuit, to be supplied.

Dayton District—J W Rush, P E
Dayton, Wm C Hearn.
McKinley and Bethlehem, H C Stone.
Spring Hill, T S Abernathy, Sr.
Lower Peach Tree, C C Ellis.
Sebastopol, colored charge, J H Ewing.
Grove Hill circuit, C W Calhoun.
Suggsville, J M Bolund.
Oven Bluff Mission, N B Phillips.
Choctaw Corner circuit, to be supplied.
Rembert Hillis, George F Ellis.
Gaston circuit, J F Evans.
Butler circuit, Samuel Thames.

Macon District—S H Cox, P E
Macon and colored charge, J Bancroft, E Callaway, sup.
Enterprise, W J Powers.
Meridian Station, O P Thomas.
Meridian circuit, to be supplied.
Marion circuit, to be supplied.
DeKalb circuit, J M Gunn, A J Coleman, sup.
Summerville circuit, N F Mitchell, S M Adams, sup.
Galesville and Scooba, J C Hinkabee.
Belmont circuit, E Phillips.
Livingston Station, J F Marshall.
Cooksville Circuit, R J Perry.
Cooksville colored charge, to be supplied.
Okatibbee circuit, J E Newman.

Columbus District—Wm Murrah, P E
Columbus Station, A S Andrews, Wm Spillman and E M Butt, sup.
Columbus Mission and colored charge, George Shaeffer.
Columbus Circuit, Wm Vaughn.
Columbus colored charge, J F Randall.
Pickensville and Carrollton, J E Treadwell.
Bridgeville circuit, J A Peebles.
Greene circuit, H H Kavnaugh.
Trinity circuit, J B Stone.
Brooksville circuit, L Massingale.
Brooksville colored charge, to be supplied. T P Crymes, sup.
Crawfordsville circuit, J W Harmon.
Crawfordsville colored charge, to be supplied.
Columbus High School, A D McVoy.

Athens District—Wm. E. Mabrey, P E
Athens circuit, Geo. W Brown.
Athens colored charge, to be supplied.
Caledonia circuit, J W Peavy.
Caledonia colored charge, J B Baldwin.
Luxapnlile circuit, Watson Mitchell.
Pickens circuit, J T M Gregory.
Fayette circuit, U L Thompson, T F Shelton, sup.
Fayette colored charge, to be supplied.
Moscow, J G Gurley.
Bexar circuit, E M Turner.
Puyloe, to be supplied.

Jasper District—J P Powers, P E.
Jasper circuit, F A Gamble.
Blountsville station, J E Foust.
Blountsville circuit, to be supplied.
Blount Springs, D Hendrick.
Murphrees Valley, to be supplied.
Elyton, to be supplied.
Iron Works and colored charge, Wm H Riley.
Jonesboro circuit, T P Roberts.
New Lexington circuit, Wm Cameron, E Nicholson, sup.
New Lexington colored charge, to be supplied.
North Port, J M Brown.

Tuscaloosa District—A Adams, P E
Tuscaloosa, W H Armstrong.
Scottsville and Big Sandy, A Fikes.
Havana circuit, J D Cameron.
Liberty circuit, to be supplied.
Brush Creek circuit, B D Gayle.
Marion and Hamburg, T F Mangum, E V Levert, sup.
Newbern and Oak Grove, to be supplied.
Newbern colored charge, J W McCann.
Eutaw station, J M Patton.
Forkland circuit, T S Abernethy, Jr.
Prairie Creek colored mission, J W Sampey.
Greensboro, T O Summers, book editor.
Greensboro colored charge, to be supplied.
Southern University, Wm M Wightman Chancellor; E. Wadsworth, Professor; C C Calloway, Agent.
Greensboro Female Institute, T Y Ramsey.

Summerfield District—A H Mitchell, P E
Summerfield station, J Barker.
Summerfield colored charge, J S Moore.
Selma, C N D Campbell.
East Selma and colored charge, to be supplied.
Cahaba, W H Leith.
Perryville circuit, C Strider and J W Vest.
Randolph circuit, W H McDaniel, W A Montgomery, sup.
Orrville circuit, G Hawkins.
Orrville colored charge, D Carmichael.
Uniontown, E Baldwin.
Demopolis, J D Fisher.
Shelby Coal Mine mission, to be supplied.
Mahana, J W Starr.
Centenary Institute, R K Hargrove, President; Thos C Weir, Professor.
Stonewall Institute, D C B Connerly,
Dallas Academy, F M Grace, Principal.,
R H Rivers transferred to the Memphis Conference.
J W F Toland transferred to the Texas Conference.
R M Saunders transferred to the Georgia Conference.
R S Woodward and H B Brown transferred to the Montgomery Conference.

EAST TEXAS CONFERENCE.

The East Texas Conference met on the 11th November, the time appointed by the last Conference, because the appointments of the Bishops were not received in time to become generally known.

Rev. W. H. Hughes was elected President. The attendance was large, and all business was transacted pleasantly and harmoniously. The emergencies of the times seemed to be appreciated by all, and measures designed to meet those emergencies were readily devised and adopted.

On the subject of Sunday Schools, the following resolution was adopted:

That, as a Conference, we will organize Sunday schools in every neighborhood where we can collect ten children; and that we will organize Bible classes for the benefit of church members, wherever practicable; and that we will give those Sunday schools and Bible classes our personal superintendence.

The educational interests of the church were favorably represented. The Female Seminary at Paris is still under the superintendence of Rev. James Graham. McKing's College, near Clarksville, has also continued in successful operation during the war. Rev. J. W. P. McKinzy, its scholarly, pious and energetic President, has sent out many a shining light into society and a useful laborer in the Master's cause.

A resolution was adopted, appointing a committee to project and carry into execution, as far as possible, before next session of Conference, a plan for the establishment of a school, where the children of itinerant preachers and candidates for the ministry shall be educated without charge.

The Texas Advocate has been published for some time past. Its editor, Rev. J. E. Carnes, was granted a location at this session of the Conference.

Rev. E. M. Marvin was in attendance at the Conference, and preached three times during the session, with a most powerful and happy effect. By request of the citizens of Paris he is protracting the meetings and with good results. There have been several conversions, and the interest of the meeting is still increasing.

The following are the

APPOINTMENTS.

San Augustine District—J R Burke, P E.
San Augustine Circuit, Jos Bond.
Henry Hill, J C Woolem.
Newton, C D Fontaine.
Jasper, J P Rogers.
Shelbyville, M Mathews.
Mellrose, J R Bellomy.
Douglas, N Windsor.

Marshall District—L R Dennis, P E
Marshall Station, E M Marvin.
Marshall Circuit, John S Mathis.
Elysian Fields, R A Wooten.
Carthage, M G McAlister.
Mt. Enterprise, T C Crouse.
Henderson Station, F M Stovall.
Henderson Circuit, J Patillo.
Smith Circuit, L P Lively.

Jefferson District—R L Lane, P E
Jefferson Station, R W Thompson.
Linden Circuit, A W Goodjion.
Dangerfield, C J Cook.
Coffeeville, H D Palmer.
Gilmer, J L Terry.
Sulphur Springs, J N Hamill.
Quitman, J C Smith.

Paris District—J W Piney, P E
Paris Station, F M Pains.
Paris Circuit, W T Milligin.
Clarksville, R L Ellis.
McKinzy, J H McLanean, one to be supplied.
Boston, J H Walker.
Honey Grove, J L Angell.
Sulphur Bluff, D T Loke, J H Lowe, sup.

Sherman District—J M Buckley, P E
Sherman Station, M H Neely.
Sherman Circuit, W M Robins.
Gainesville, Green Boyd.
Bonham, J G Walker.
Greenville, W P Reid.
Black Jack Grove, W R Davis.
Springville, J B Rabb.
Ladonia, A C McDongall, W H Cummings.

Dallas District—W H Hughes, P E
Dallas Circuit, W C Young, W K Maston, sup.
Kaufman, W A Shook.
Rockwall, J M Marshall.
McKinney, J W Chalk, Wm Allen.
Denton, Wm Shaw.
Birdville, W M Pitts.

Palestine District—J W Fields, P E
Palestine Station, J Adams.
Palestine Circuit, D P Cullen.
Rusk Station, F M Smith.
Rusk Circuit, to be supplied.
Jacksonville, J A Scruggs.
Tyler, W P Petty.
Athens, R H Neely.
Canton, H D Carlton.
Kickapoo, J H Neely, one to be supplied.

Crockett District—Wm Wicher, P E
Crockett Station, B H Phillips.
Crockett Circuit, J M Secton.
Liberty, F J Patillo.
Orange, E T Rogers.
Woodville, V C Cannon.
Homer, J E Wright.

J W P McKinzy, President of McKinzy College; James Graham, President Paris Female Institute; —Tullis, Agent Bible enuse.

Delegates to the General Conference: W H Hughes, J C Tullis, J M Bockley, J W P McKinzy, W A Shook.

Next Conference to be held at Marshall.

CLOSE OF THE BRITISH CONFERENCE.

We give from the N. Y. Advocate and Journal a few paragraphs respecting the late session of this body.

MEMBERS IN SOCIETY.

The returns show that there were in Great Britain, in March last, when the members are reported to the district meetings, 330,827 church members—a net increase of 1,159—and 19,091 probationers. During the year 5,557 members of Society have died; 27,319 have removed to other circuits; 18,793 new members have been received into the church; and 49,463 persons have been admitted on trial for church membership.

On the mission stations there were reported 62,545 members, which is a decrease of 2,832 since the previous conference. The falling off was chiefly in the West Indies, and was attributed mainly to the extreme poverty of the people; hunger and nakedness preventing many who had been members of Society from even attending public worship. It was suggested that a deputation be sent out specially to inquiro into the causes of the decline of our societies in the West Indies.

THE STATIONS.

On Wednesday, the 9th, the discussion of the revised list of stations was resumed, and occupied over five hours. It was taken up again on Thursday evening and Friday morning. The Recorder's "Conference Notes" says:

"There is no unmixed good on earth; not even the telegraph is so. Many a representative in the Conference this year has felt tempted to wish that the telegraph wires were all broken for a day or two, or that a "magnetic storm" would prevail, rendering all messages unintelligible till the stations were confirmed. For this year the task of stationing the ministers has been more difficult than perhaps was ever known. The usual course is as follows:

"First, the Stationing Committee meets before the Conference and prepares the first draught. Immediately after the Conference commences, all the business necessary to the preparation of the second draft is commenced; that is, the list of supernumeraries and of candidates is prepared, and the applications from circuits for additional ministers are considered. Then the Conference knows exactly what are the demands of the connection, and what materials it has at its command for their supply, and immediately the Stationing Committee retires for the preparation of the second draft. More than ten days have elapsed since its predecessor appeared, and much valuable ink and paper have been expended in saying, "By all means let us have this man who is down for us;" or, "Really, we can't do with that minister; some other appointment must be made." These intimations of the opinions of circuits, of course, weigh heavily with the committee, and frequently changes are made in accordance with them.

"The first reading takes place immediately after the committee has closed its labors, and upon this reading no remark is made. In future, however, this practice is to be abolished; and since the second draft is printed and in everybody's hands, it is to be "taken as read," that the time of Conference may be saved. Meantime letters and telegrams are flying in all directions; and the effect of these is seen in the second reading, when every member of Conference has a right to challenge any appointment and endeavor to secure a change.

"This is the great field day. With the exception of a few cases that may be reserved, it is understood that the matter is decided by this debate. About sixty changes were made this year in the second reading, and some of these were very perplexing.

"The third reading sometimes comes on immediately after the second. It did so at the Camborne Conference; but more frequently an interval of one or two days is allowed between the second and third readings. This latter is not generally a long business. The stations are taken by districts, the secretary asking the question—"Any change in the London district?" "the Bedford district?" and so on. This year the third reading occupied a very long time, the whole of the special session on Thursday evening, and some two hours on Friday morning. Then, at last, the Secretary, with an eager jerk, shut up his official book of stations and proposed their confirmation. In two seconds more those stations, so keenly canvassed for three weeks previously, had become law. Here a brother said thankfully to himself, 'There! I'm safe;' and there another brother said to himself, 'Well I don't like it, but I must go and do my best.' And so all, without a spice of ill, even to those who have been the means of their personal disappointment, set out for the great work to which their commission has thus been renewed. It must be acknowledged that this is a cumbrous machinery. Whether it could be improved is hard to say. Mr. Punshion evidently thinks it can. We must wait till next Conference reveals the scheme which he appears to be elaborating.

Mr. Punshion on Friday gave notice of his intention to move at the next Conference for a committee to consider whether any, and if any what improvements could be made in the method of stationing the ministers."

The Conference closed late on Friday evening. After the confirmation of the stations, the attendance began to thin out very fast. The officers pushed on the business hour after hour, till at half past 9 o'clock when the journal was to be signed the house looked so empty, it was thought necessary to call the roll of the Legal Hundred, in order to be sure that the necessary forty were present. There were but thirty nine, and an aged brother who had just retired was recalled, to enable them to go through the formality of signing the journals in presence of a quorum of the "Hundred."

The usual vote of thanks to those who had entertained the members during the session, was passed; the hymn, "Blest be the dear uniting love," etc., was sung, and Dr. Hannah closed with a fervent and impressive prayer.

Persecution in East Tennessee.—The constitution of the United States guarantees the right to all men to worship God according to the dictates of their own conscience. But it appears that no respect is paid to this provision of that document in Tennessee, where it is openly and shamefully violated. Members and ministers of the Southern Methodist Church are the peculiar objects of vindictive and cruel persecution; they are deprived of their houses of worship and threatened with violence if they attempt to hold religious services in certain places. Rev. Jacob Brillhart, an estimable minister of the Methodist Church, for attempting to exercise the functions of his office, near Athens *was mobbed and ridden on a rail*. The Bishop vouches for him as being a good man and worthy minister. And this is the treatment to which he is subjected, because like hosts of other good men, he adhered to the Southern cause during the war. Will nothing be done to restore the reign of order and justice to that distracted country? Will not President Johnson see that the same rights and immunities are guaranteed to the Southern people there that they are permitted to enjoy elsewhere?

Texas Conference Delegates to the General Conference: R. Alexander, J. W. Philips, A. Davidson, Wm. McK. Lambdin, Thos. Stafford, (from Ark. Conference) J. G. John, Josiah Whipple, W. G. Veal, *Reserve*—J. E. Furgerson.

Lyons & Co.—We call the attention of the reader to the large and descriptive advertisement of those enterprising Clothiers, Messrs. Lyons & Co.

THE PROPER PLAN.

The planters in several parts of South Carolina are pursuing the very sensible policy adopted in some of the parishes of our own State, viz: drawing wisdom from multiplicity of counsel. Public meetings have been held, and the labor problem, with all its attendant questions, thoroughly discussed and canvassed, so that the most practical and feasible mode of reorganizing agricultural industry might be discovered and adopted. Asin our own parish of St. Mary, there seems to be a better prospect of fair crops in the districts of the Palmetto State where these meetings have been held than elsewhere. The cause of this may doubtless be found in the fact that the public discussions, the resolutions adopted, and the knowledge that the military openly endorse the plans decided upon, give the freedmen greater confidence in the good intentions of the whites, and they consequently make contracts and go to work with greater readiness. This matter is worthy of the consideration of all our planters, for a similar course would doubtless have a similar happy effect in other quarters.

In a late number of the Kingstree Star, and the proceedings of a meeting held in that town, which was attended by the most influential planters of the surrounding section. The discussion apparently was lengthy and earnest, and embraced all the points touching the relations that must for the future exist between the white race and the black. All were anxious to treat the negro kindly and properly in every respect, and it was the universal opinion that the greatest evil which could befall either the freedman or the general public, would be in letting him lands. As an employe of others, with the power over him to force compliance with a contract once entered into, the negro is a most efficient useful part of the social organization; but placed in possession of lands, subject to no will but his own, and if the soil was made to yield enough to keep him from starvation, the State would be the inmate indeed. These were the sentiments of experienced men, who had watched and studied the negro character for years, and they were embodied in their platform, which was clearly laid down, and will doubtless be strictly complied with.

The resolutions are as follows, and a copy was forwarded to Captain Blake, the Bureau agent, who, we should judge, coincides in the views therein expressed:

Resolved, That it is the duty of planters to offer to their late slaves, liberal compensation for their labor, so as to enable them to live in comfort. That the interests of the community requires the immediate dismissal of such negroes as refuse to contract for the ensuing year.

That it is the sense of this meeting that a landowner renting land to negroes, to be worked free from the control of himself or some responsible agent, is, in the present condition of the negroes of this District, doing a course ruinous to them and highly detrimental to the peace of the community and the interest of the whites.

That we bind ourselves not to infringe the letter and spirit of these resolutions, and to discourage the infringement by others as far as our influence extends.

That the military authorities of this district be earnestly requested to render assistance in carrying out these resolutions.

THE CONFEDERATE CRUISERS.

Minister Adams has been indulging in another official correspondence on the subject of the "ravages of Confederate privateers," especially of the Shenandoah. This time it is with the Earl of Clarendon, the successor of Russell. The noble Earl gives the following decidedly pithy conclusion to the correspondence:

FOREIGN OFFICE, Dec. 2, 1865.

SIR—I have to acknowledge the receipt of your letter of the 18th ult., having reference to a letter which my predecessor addressed to you on the 3d ult.

There are many statements in your letter which I should be prepared to controvert if I did not feel that her Majesty's Government considers that no advantage can result from prolonging the controversy, of which the points are generally exhausted, but which might possibly, if continued, introduce acrimony into the relations between this country and the United States—two nations who are kindred, origin and mutual interest and mutual desire to be knit together by bonds of the closest friendship. Such a desire is generally felt by the Government and people of this country, and her Majesty's Government and people of the United States.

I, therefore, while abstaining, therefore, from any discussion of the passages in your letter, to the correctness of which I am unable to subscribe, it is nevertheless my duty, in closing this correspondence, to observe that no British vessel departed during the war from any British port to erulse against the commerce of the United States, and to maintain throughout all the difficulties of the war by which the United States have been distracted, but in the termination no nation rejoices more cordially than Great Britain, the British Government has steadily and honestly discharged all the duties incumbent on them as a neutral power, and have never deviated from the instructions imposed on them by international law.

I am, &c.,

CLARENDON.

RELIGIOUS WORK FOR THE NEW YEAR.

Rev. Mr. Dickinson, pastor of the Leigh Street Baptist Church, Richmond, closed his sermon on last Sunday with some valuable hints as to what he wanted his flock to accomplish this year. They are applicable to every congregation in the land. We clip from the Times:

"We must provide for the poor and destitute connected with this church and congregation. Many will have been in affluence and saw the subjects of abject poverty, and also without any fault of theirs. Many of a former years have been most liberal in ministering to the necessities of others and need themselves to be aided. We must have any and every sacrifice that may be called to be made that Christ's poor may suffer.

"We must educate the poor children who may be found in such numbers in this portion of this city. There is no easier—no better way of doing good, than by educating the poor, and thus fitting one for a position of usefulness, who, but for such attention, would have grown up in ignorance and vice, and become a burden and a disgrace to society. There are many children in this community who are without the means of education, because of the late war. Such have a peculiar claim upon us, and the writer was happy to be able to say that he was about to be able to furnish every such child with at least the elements of a good education.

"We must aim this year to secure the salvation of every impenitent person within the range of our influence. An aged minister on his dying bed, was asked what was the greatest thing—"My son," he replied, "the greatest thing is to save a soul." Let us attempt the greatest thing, and we may during this year to see even a greater number brought into the fold that composed the eighty ingatherings of the past year.

"There is one thing more that we must do. The field is the world." The great and good John Wesley said,—"My parish is the world." So each of us ought to feel, and see something to those who are perishing in the dark places of the earth for lack of knowledge. We must, then, even in our poverty, do something this year towards sending the Gospel into the "regions beyond."

By the loss of the house of General Ivy by fire, near Florence, Ala., $30,000 worth of property was destroyed. Among the interesting historical relics destroyed in the conflagration was a magnificent sword presented to General Jackson by the citizens of New Orleans, and bequeathed by him to Andrew J. Colfee.

GOOD WORDS WELL SPOKEN.

While earnestly commending and endorsing the spirit and language of the following stirring appeal from the columns of the Aberdeen (Miss.) Sunny South, we cannot but feel deep regret at the intimation it contains that the old proprietors of the fertile fields of our sister State are forsaking their loved homesteads and permitting the soil, where so many fond memories cluster, to pass into the possession of strangers. We had hoped that the spirit of emigration, which seized our people when the cause for which they had so long and arduously struggled ended in defeat, had passed away, and it is with sincere sorrow that we learn our mistake. We, too, believe that "there's life in the old land yet," and hope the earnest words of our cotemporary will take deep root and be productive of much good fruit.

We append the article referred to:

"THERE'S LIFE IN THE OLD LAND YET."—"Lands for sale"—"mules, wagons, plows, and other farming requirements at auction," has become so common an announcement of late as to really distress us. Why will our old planters give audience to despondency? Will they not be convinced that "there's life in the Old Land yet?" Surely the soil has not lost its wondrous power, nor the sun its will to call the cotton and the grain from the mould. Courage! friends; courage! The South is never lost until her own proud sons resign her rich fields to the stranger. Rent your lands for the season if you cannot till them, but retain the titles; do not permit your beautiful land to be revolutionized by passing into the hands of those who love you not. Be patient, and all will in time be well. There is happiness yet in the womb of the future. There is a smile for every tear, and a day of sunshine for each day of tribulation, you have known. "Learn to labor and to wait," and your patience will assuredly meet with its reward. Fanaticism cannot always rule the councils of the nation. Reason will return to assert her ancient sway in the Capital, and the sublime spirit that you have manifested since the surrender will win you the admiration of the world—the earnest support and countenance of the West, and force justice from New England. The day for despondency has probably passed away forever. The freedmen are manifesting a willingness to contract and to work, and the laborers of Europe are begging you to employ them. You redeemed these rich lands from the forest and the swamp, here you taught your children to love the South, to fight for her and to die for her! Do not in this eleventh hour falsify your noble teachings by speaking discouraging words, and setting the example of desertion. Stick to the Old Land as long as you can consistently with honor, and "do not give up the ship" until you are satisfied that her wreck is inevitable.

THE GRAVE OF STONEWALL JACKSON.

We have been requested to give publicity to the following circular to the members of the old "Stonewall." We hope that it will meet with a ready response, and that each one may look upon the object to be effected as a labor of love:

WINCHESTER, Jan. 1, 1866.

To the Survivors of the Stonewall Brigade:

I write to you on a subject in which you must ever feel the deepest interest. A strong reverence for the memory of Stonewall Jackson, and a strict regard for our renewed allegiance to the United States, need not be inconsistent, much less conflicting. Were he living, he would still be our friend, although not our General. He is dead! It is right that we should not neglect the memory of so good a man.

When Gen. Jackson died, Mrs. Jackson had his body taken to Lexington and buried, as she thought most consistent with his wishes and his character, in the grave-yard of his church. There, after his brilliant and renowned career, he sleeps in a simple grave—quietly and well.

Shortly after the death of our General, when the Stonewall Brigade met together to take such action as they deemed proper to show their respect for their lost General and friend, they determined, appropriately and delicately, to endeavor to get Mrs. Jackson's permission to place a simple monument over his remains.

I was instructed to communicate this earnest wish of the brigade in the matter, and to request the compliance of Mrs. Jackson with that wish if it was agreeable to her feelings. She kindly replied that she sincerely appreciated the motives which prompted the request, and that it was a pleasure to her to be able thus to gratify a body of soldiers and friends whom she loved as they had loved her husband. She accordingly granted the request, with the only condition that the proposed monument should be characterized by simplicity as the General's life had been. Subscriptions were accordingly raised, confined to the members of the Stonewall Brigade and the Rockbridge Artillery, and the sum of six thousand dollars was, in a week, placed in my hands, and by me deposited in bank in Richmond. As it was not deemed practicable to erect a suitable monument during the war, the money was converted into Confederate bonds. It was lost. General Jackson's grave is unmarked by a single stone. The Stonewall Brigade exists no longer as an organization, but many of its men still survive, and with them a sacred regard for the memory of their first commander. To the survivors of this brigade and the Rockbridge Artillery—formerly an important part of it—I now propose, having received the consent of Mrs. Jackson, to erect a suitable monument over the grave of our friend. It is a tribute to the mightiest and best beloved of our dead, which I concede can in no wise conflict with our duty to State or country. We may surely mark the spot where lies the body of him, whom history will make live forever.

To the end of this letter are appended the names of gentlemen in different parts of Virginia, where the former members of the brigade principally reside, to whom the subscriptions can be paid. When the necessary sum is raised, arrangements will be made to have the monument erected at once, after consultation on its style and character with Mrs. Jackson and the influential friends of the General. It is desirable that the matter should be conducted with the same delicacy which characterized the original undertaking. No appeal, I hope, is necessary to the honor and feelings of the survivors of that old brigade. To our keeping has been confided the remains of that great and Christian soldier, whose honored name we shared for four eventful years.

Very respectfully,

HENRY KYD DOUGLAS,

Formerly Inspector of Stonewall Brigade, and Assistant Inspector General to Gen. Jackson.

Will the following gentlemen act in this matter as indicated in the body of the letter? They will please communicate with the writer upon sight of this address, and if there is any reason why any one cannot act as requested, inform him of the fact, and suggest the name of some one to supply his place. They will please endeavor to bring the subject to the attention of those addressed, and get others to interest themselves. The specified subscription may be one dollar or half a dollar. Those who are able may give as much more as they wish, but it is right that in this matter the tributary mite of the General's humblest friend should not be declined: Gen. James A. Walker, Pulaski county; Gen. William Terry, Wytheville; Col. F. W. M. Halliday and Major R. W. Hunter, Winchester; Professor Hunter McGuire, M. D., and Lieutenant R. Fisher, Richmond; Maj. Jacob R. Braithwite, Baltimore; Littleton Macon, Charlottesville; Professor James White and Captain Archie Graham, Lexington; Col. J. Q. A. Nadenbousch, Marthasburg; Captain E. F. Barnhart, Shepherdstown; Colonel William Allan and Captain A. S. Garber, Staunton; General J. R. Jones, Harrisonburg; Colonel A. Spangler, Mooresfield; Major John Newton, Greenville; Captain C. H. Shearer, Charlestown; Capt. —— Grace, Hampshire county; Mellenry Howard, Baltimore, and any others who may feel an interest in the matter.

All papers favorable please copy.—*Richmond Enquirer.*

☞ At the annual sale of the pews in Rev. Henry Ward Beecher's Church, on Tuesday evening last, the first choice was sold for a premium of four hundred dollars. The total income to the church from the sale of the pews this year is estimated at nearly forty thousand dollars.

FROM THE RIO GRANDE.

FURTHER PARTICULARS OF THE CAPTURE OF BAGDAD.

[From the Matamoros Ranchero, 7th inst.]

From a gentleman who left Bagdad at 9 o'clock yesterday morning, we obtain some additional particulars of the surprise and capture of that place. Our account before published is mainly correct.

There were some four hundred negroes, under command of United States officers, who comprised and had complete charge of the filibuster expedition, all under command of Reed.

The captain of the post was taken prisoner by three American officers while asleep in his room.

The commander of the post, and Mr. Le Grand, and Mr. J. Cooper were missing, and their whereabouts were unknown.

The negroes remained in possession of Bagdad until after daylight yesterday morning, when they re-crossed to Clarksville. After which, Cortina's men crossed and took possession of the place, and held it up to latest advices.

Mr. Castanares, collector of the port of Matamoros, with his son, were on their way to the City of Mexico, made their escape across the river to Brazos, by tying white handkerchiefs around their hats,

Every species of moveable property were crossed from Bagdad to Clarksville. Even iron safes were crossed and their contents rifled on the American bank, in full view of United States troops and citizens.

Seventeen dead negroes were found in the Le Grand warehouse, which shows how well the Antonio did her work.

One French war steamer was lying at the mouth of the river, and another was cruising up and down the beach opposite the town.

The French mail steamer which was to have left on the 6th inst., sailed for Vera Cruz immediately on the commencement of the attack, on Friday morning last.

Dr. Rance, of this city, with his family, were at Bagdad waiting an opportunity to embark for New Orleans. Their trunks, fourteen in all, were rifled of their contents by the negroes, leaving the doctor and his family with nothing but the clothes on their backs. Many others shared the same fate.

The Sheriff of Cameron county, Texas, crossed to Bagdad yesterday and hung a negro—cause unknown.

When our informant left it was positively ascertained that Mr. Alonzo, the Alcalde of Bagdad, and Lieut. Delmontes, were killed, and Capt. Gomez and Lieut. Castro, wounded. Two American ladies are also reported to have been killed.

Two children being met going to market by negroes were murdered by them and then robbed of their market money.

Several Frenchmen, citizens of Bagdad, are known to have been assassinated. Four wounded Imperial soliers were at Clarksville.

The negroes are impudently parading the streets of Clarksville, displaying whatever they may have taken from Bagdad.

A large amount of property which the filibusters could not take with them they destroyed.

The Imperial troops in Bagdad, after their capture, were quartered in the old St. Charles Hotel as prisoners.

All persons found parading the streets of Bagdad are shot down.

The gunboat Antonia arrived up from Bagdad yesterday morning, with a good sized shot hole through her between wind and water. We have been unable to obtain any further particulars of the part she took in the affair of the filibusters at Bagdad, more than a general confirmation of our previous account. Two men were killed and one wounded on the Antonia.

TEXAS.

The Houston (Texas) Telegraph of the 12th inst. learns from gentlemen who reside near Independence, Washington county, that the majority of the negroes have left the plantations and started for the towns and cities. Many planters have rented out their land, and very little cotton will be planted this season. A few planters are anxious to hire negro field hands, and will pay them good wages.

The same paper says:

The City Marshal intends to ferret out and bring to punishment all those parties who have imported obscene photographs, and clandestinely sold them to boys and young men. This is a move in the right direction. There is a very stringent law upon the statute books of this state against this crime. The man who imports these things, to circulate immorality and obscenity among the rising generation of young men, is a worse man than Judas Iscariot, who sold his Savior for thirty pieces of silver. We hope the last one of the miscreants will be arrested and severely punished.

The Houston Daily Telegraph of the 10th inst. announces the arrival of the stern-wheeler Indian No. 2, Capt. Grace, and that of the steamer Shreveport, in that city, both direct from New Orleans. Both steamers are to be employed in the trade between Houston and Galveston.

The Galveston Civilian and Gazette of the 18th inst., speaking of the many crimes now committed in that city, says:

We believe that in the whole history of crime, it never occurred before, that a carriage driver was attacked by his passengers, and yet here in Galveston, within three days it has been done twice. In one instance the hackman was left for dead, and in the other found dead. Almost every morning we are informed that some citizen has been assaulted, and some house or store robbed, and that too with a degree of boldness which cast all past outrages entirely in the shade. On Monday night Mr. Slater, boarding with Mr. Richardson, of the Galveston News, as he arrived at the gate was met by two men, each with a six shooter in his hand, one of whom demanded his money or his life. He pushed aside the revolvers, and at the same moment they were discharged. One of the men then seized him by the shoulder, and after turning him around in such a manner that the light fell upon his face, remarked that, "it is all right," and left, the parties evidently mistaking Mr. Slater for another person. Such are the daily reports, and the amount of outrages committed of late are beyond conception.

The cab driver found dead was a Mexican by the name of Gonzales. Sufficient evidence is on hand to fasten suspicion of guilt upon one Geo. Hutchinson.

The Galveston (Houston) News, of the 19th instant, complains as follows:

Some very hungry, heartless and wicked individual purloined two turkeys from our back yard last night. They had just arrived from rural parts and were ignorant of the present thieving and robbing mania which exists here. So they perched upon the fence, slept, and dreamed perchance of the quiet barnyard, of the forest, the crib—when violently awakened, yanked off the fence, thrust into a sack, and no doubt conveyed to some receiver of stolen goods.

PERSONAL ITEMS.

Gen. Longstreet and family have arrived in this city, via Mobile, and are stopping at the St. Louis hotel. As this distinguished gentleman has engaged in business in New Orleans, his name will henceforth be enrolled as one of our citizens.

The renowned soldier of other days, but peaceful citizen of the present, General Hood, was yesterday invited to a seat within the bar of the House of Representatives.

Major Gen. Humphreys, and corps of assistant engineers, returned to the city yesterday, per steamer St. Nicholas, from the trip of inspection of the levees above this place on the Mississippi. The levees of the Atchafalaya were also visited, we are informed. We may soon expect to learn something definite regarding the prospects for the completion of the work, which is of such incalculable importance to the future welfare of Louisiana.

The war-worn veteran Gen. Hood is in the city, the guest of Major Austin.

☞ The son of the editor of the New York News has arrived and enrolled himself as a student of the University of Virginia for the present session.

LOUISIANA.

From the Monroe Intelligencer, of the 20th inst., we clip:

The planters in this neighborhood have commenced working in earnest; most of them have secured the services of as many laborers as they need, and are putting the plantations in order to make a crop. The freedmen are working faithfully, and we may, perhaps, look for an average crop of corn and cotton on the cotton lands this year. Few plantations can yet be leased or bought, and all will, undoubtedly, soon be occupied. The rich coast between Columbia and Monroe, and the fine farms on Bayous Desiard and Bartholomew never overflow, with few exceptions; they produce well and should be sought after.

The river is falling slowly at this point; the weather has been warm during the week; very little rain has fallen; we have no river news from upper Ouachita; it is, however, too low for boats to Camden.

The bulk of the business transacted in Monroe and Trenton this week was in plantation supplies. We noticed, daily, wagon loads of ploughs and farming utensils leaving the warehouse, and more arriving by every boat. Sanders & Kinderman a few weeks since received 300 ploughs, and have nearly sold out. Cotton has arrived slowly, probably on account of the opening of navigation in Boeuf river and Bayou Bartholomew.

On account of the great scarcity in building materials we note very little change. Messrs. Herring & Gerspach are erecting a steam saw-mill in front of Mrs. Carson's plantation, above town. Our enterprising neighbor, H. M. Bry, is establishing a brickyard in the rear of town, and will soon give the masons employment. He will also put his steam saw-mill in operation soon. We see a large livery stable building opposite the Monroe Church by H. G. Dobson. There are several small cottages going up, and many old store fronts are being repainted. In Trenton, several new commercial firms will soon open.

Before the war, Monroe boasted of several shoe and boot makers. Now, that its population has doubled, and it is a place of some importance, there is not even a cobbler in it. Monroe can support one or more shoe shops. Will not some industrious mechanic see to this matter and move to our town?

A regiment of white U. S. troops stationed at Camden Ark., headed by a Sergeant, a few days since, proceeded with a band of music to Gen. Mays' Headquarters, and asked him to pay them, feed them better or discharge them;

The General quieted them by promising to telegraph to Headquarters at Little Rock and to give them a speech in the evening.

We understand that Mr. Miller, Treasury Agent at Camden, Ark., has been placed under arrest by Gen. Mays, in command at that place, for malfeasance in office.

Miller was released on bond.

The Shreveport News of the 13th inst. has the following:

On Wednesday night the residence of Mrs. Leonard, about five miles from town, on the Mansfield road, was attacked by about twenty colored soldiers and a few whites. They informed the people of the house that they understood there was money in the house, and they intended to have it. One of the party in the house fired upon the assailants, whereupon a volley was fired into the house and its inmates driven off. On their way to this place, the robbers stopped at a camp and robbed and it, and attempted sundry other outrages. Capt. E. Leonard was somewhat hurt by the assailants, by a blow on the head with a gun.

J. W. Everett, charged with obtaining money under false pretences, by selling merchants' cards as circus tickets, plead guilty, and gave bond in the sum of $250 for his appearance at the next term of the District Court. The joke proved rather serious.

A gentleman of this city employed a negro to cut wood, and agreed to pay him $2 50 for doing it. The next morning the negro asked for the money, and was informed by the gentleman that he did not have it about him, but that when he got down in town he would pay him. The negro left and returned with a colored soldier, who informed the gentleman that if he did not pay the money down on the spot, he must go to jail; this threat was repeated several times, and the gentleman, who was lying down at the time, being unwell, finally got clear of the two by threatening to shoot them. Such things are scandalous, and we hope the military will find out the guard who played the part of judge.

A few nights ago, one of our citizens was knocked down and robbed of some forty-five dollars.

From the Natchitoches Times, 13th inst., we extract:

Since our last issue we learn that the planters have entered their contracts with the freedmen. On many plantations the laborers are already at work. Generally speaking, they have changed hands, few of them remaining at the same places.

Many parties from Texas, Mississippi and other points intend to locate on Red river. Several large plantations have been rented already, at a fair price. The soil of this parish is very rich, and well adapted to the cotton plant. The immigration, which is reported very extensive from the North, ought to inquire about our lands before settling elsewhere. They will find it to their advantage, as the prices asked for lands is smaller in proportion to any other locality where the sugar cane can be raised.

There is plenty room here for any new comers, let them bring us their energy. This is our strong power these days.

ELECTION.—We have no returns of the election of our Senator. Is our friend Dr. S. O. Scruggs, elected or not? Natchitoches has voted en *masse* for him, but nothing is known from the other parishes.

WHITE LABOR BEING INTRODUCED IN THIS PARISH.—We learn, says the Feliciana Ledger, (20th inst.,) that some of the planters in this parish have hired white men to tend their crops this year, and thus far they are progressing finely. Many predictions are made, on the score that more will be made by at least a third, with white labor than with colored. The experiment is being tested, and if successful the "cullud cits" will hereafter be less choice about who they will make their contracts with, as well as shares, spare time, etc.

The Iberville South, of the 20th inst., has the following:

The weather has been fine this past week, cold the first few days, now warm and spring like. The river got up pretty well, in fact we began to feel apprehensions, but it is now falling, and we hope will fall several feet before another rise comes. Our planters are trying to get to work, but find it very difficult to get the freedmen to go upon their plantations for any length of time. We heard of a case of small pox at the "camps" this past week, but hope the report may prove unfounded. This terrible disease could not break out in a worse place in our community than about the "camps" at the fort.

LABORERS.—During this week there have been planters from nearly every adjoining parish, besides a large number from ours, who want to employ laborers. They offer wages, they offer an interest in the crop and all the inducements for making contracts, yet the streets are black with loafing, ragged negroes, and the planters return home, vowing a determination to exhaust every effort to procure white laborers rather than depend upon Cuffy.

It is the opinion of planters in this latitude that another year will see the negro suing in vain for work on the plantations, many of them learning from present experience that the negro is incorrigibly given over to idleness and vagabondage. The next fall will doubtless witness streams of honest white men flocking to the South to reap their rewards from her generous climate and fertile soil. When this comes to pass, the "so-called" freedmen will be shoved aside, and be left to rue the day they threw away their great opportunity. So mote it be.—*Baton Rouge Advocate, 19th inst.*

MARRIAGE OF MISS LANE.—Miss Harriet Lane, the niece of ex-President Buchanan, noted throughout the country as the most accomplished and elegant lady that ever presided at the White House, was married at Wheatland, the residence of ex-President Buchanan, at 1 o'clock, on Thursday, to Mr. Henry Elliott Johnson. The bridegroom is a wealthy banker, of Baltimore. The ceremony was quietly performed, in the presence of a few friends, by Rev. Edward Y. Buchanan, the only brother of ex-President Buchanan. The parties started on their bridal tour the same afternoon.—*Lancaster Intelligencer.*

MISSISSIPPI.

MISSISSIPPI CENTRAL RAILROAD.—We are glad to learn that the bridge on this road over the Tallahatchie has been finished, and that the road is now completed to Hutchie river. The train runs to Bolivar.—*Canton (Miss.) Citizen, 18th.*

The following persons have been appointed postmasters in Tishomingo county, Miss.: J. J. Gibson, Corinth; Mrs. Frances C. Gray, Jachito; W. S. Parks, Rienzi; T. W. Rice, Burnsville; Geo. P. Hamerly, Iuka.

We published, a few days ago, from the Meridian Messenger, a statement that, at the instance of Gov. Humphreys, five companies of troops were to leave for Kemper county to look after some troubles up there.

The force was to be commanded by Capt. Gregg. Referring to the above, the Clarion of the 20th inst. says:

We have the most satisfactory means of knowing that the Messenger, unintentionally, we know, done Governor Humphreys injustice. He knew nothing whatever of the matter until his attention was called to the paragraph in question.

We have heard some statements of the matter referred to, as given by the military. One "Orange," a freedman, who formerly belonged to a Mr. Gully, living near DeKalb, in Kemper county, contracted in Lauderdale county with a gentleman for labor, which contract included his whole family. Returning to Mr. Gully's, he was refused to take his family. Upon affidavit of Orange at Meridian, a sergeant and nine men were sent with Orange to Mr. Gully's to obtain possession of his family.

They were met by an armed force, who took Orange from the guard, tied and beat him and sent the guard back to their quarters. The sergeant made his affidavit, upon which a force of five companies was sent to Kemper with orders to arrest Mr. Gully, and to return as soon as this was effected. We understand that strict orders were issued to prevent all depredations. This is the version of one side.

We have some knowledge of the freedman Orange, and know him to be a great knave and his statements entitled to no respect whatever. We feel confident that if the facts had been fully inquired into, his complaint would have been found frivolous, and the necessity for military interference obviated.

The Jackson (Miss.) Standard learns that a rich old bachelor in a neighboring city married a beautiful young lady recently; and that before the ceremony took place, he "drew up the legal documents donating his intended $400,000 in cash and property," as an offset for his old age and many sins.

SERIOUS ACCIDENT.—One day last week Zoph Farrell, living near Salem, in the eastern part of this county, had his left arm caught in the machinery of Shono's mill, and so badly mangled that it had to be amputated just below the elbow. Zoph is well known to members of the old 44th Mississippi, having belonged to company K. He made a good soldier, and the arm just amputated was disabled by a wound received at Chickamauga.—*Holly Springs Reporter.*

The Jackson (Miss.) Standard of the 20th inst. announces the death of Dr. M. C. Russell, of that city.

The Port Gibson Standard, of the 20th, says:

It is reported that Col. Osmond, or Osburn, who commanded in the raid made on this place at the time so many of our citizens were carried off and imprisoned, was found dead in his bed, on his plantation in Bolivar county, his throat having been cut. No clue has been discovered as to the perpetrator of the deed.

FOUND DEAD.—A negro man belonging to the estate of Wm. Young, was found dead in the pasture, about a mile from Mrs. Young's residence, on Wednesday. His back was filled with buckshot, indicating that he had been murdered. His name was Barnett. He formerly belonged to Edin Brashear, and was given to Mrs. Young in 1839. What fiendish cruelty could have prompted the killing of this old and faithful servant?

ALABAMA.

THE APPRENTICE BILL.

Gov. Patton has very properly vetoed the Appropriation Bill on the broad ground that it is class legislation, and that the present provisions of the Code cover the whole apprentice question. It must be plain at this time to the whole community that class legislation is bad policy, because it saddles us with the Freedmen's Bureau for an indefinite time, and gives the Radicals a stick with which to break our heads. If it could be demonstrated that distinctive laws were necessary to secure order, the case might be different; but the progress of events proves that the dangers which we imagined to be threatening are vanishing. Hence, as a question of policy, the Governor is right. It is the part of prudence to regain by diplomacy what we lost by arms—civil law.

Col. Bethea in attacking the Governor's veto, said that he would never be instrumental in placing the negro upon a social and political equality with the white man—as though it were necessary to pass distinctive laws to prevent such equality. No act of the Legislature of Alabama, general or special, can make the negro a social or political equal of the white man. The Constitution settles the political question, and society determines the social question. If the old Apprentice law binds out a white boy and a negro boy in the same way, it does not elevate one in the scale of society or depress the other in the scale of politics.

If the Committee on Ways and Means should provide in the revenue bill that all male persons, indistinctive of color, shall be taxed *per capita*, Mr. Bethea would certainly not contend that the fact of the negro paying his dollar poll tax place him upon a social and political equality with the white man who pays his dollar. The operation of a law may be general and equal while the parties subject to its operation may be socially and politically unequal. The Constitution of Alabama fixes the political inferiority of all races in this State to the Caucasian; and so long as the rulers, the courts, the juries, the magistrates and the mental vigor of the land remains with the Caucasian race, all fear may be dismissed as to social and political equality being established by binding out apprentices under a general law.

We sincerely hope that the Legislature will sustain the Governor's veto. Their constituents have no fears as to the "social and political equality" of races, but have many fears that the passage of special laws will retard reconstruction, and give the authorities at Washington an excuse for retaining the Freedmen's Bureau.

The fact that Mississippi has passed special laws proves nothing, except that immediately after their passage the military authorities took exclusive control of the negroes, and disturbed society to such an extent that outrages have been perpetrated in that State to which Alabama has been a stranger.—*Montgomery Advertiser.*

PETROLEUM.—The Montgomery Advertiser, in an article on the resources of Alabama and the domestic channels for investment of capital, says:

A company, under the presidency of E. C. Hanson, is now organized in this city. An immense number of acres of land, in the very heart of the coal region of the State, and where according to geological survey, the beds of iron, coal and slate are almost inexhaustible, has been leased by this company. The company obtained a liberal charter before the recess, and at the office correct maps and surveys of the portion of Alabama where petroleum is most likely to be found can be seen, and most valuable information derived by those who desire to enter into the business.

LADIES WILL "GOAK."—One of the "bureau" officials, while travelling in the cars in Alabama, noticed a lady with a negro girl in attendance, and he remarked, "Madam, I see that you have one of my children." "Yes, sir," replied the lady, "I perceive the resemblance." A slight tittering was observed in that portion of the car. The "bureau" was somewhat appeased when a friend informed him that it was only a new version of "how like his father," which the ladies are prone to observe on the appearance of a new baby.

DEATH IN A BALL ROOM.—At a social assembly, in the old Masonic Hall, in West Cambridge, Mass., a sudden death put a hasty end to the festivities. As Mrs. James Durgin was taking her place on the floor to participate in a cotillion, she fell and expired almost instantly. The lady was much esteemed by her neighbors and friends, and her family have the sympathy of a large circle at their sudden and severe bereavement.

MOBILE NEWS.

HEAVY STORM.—We were visited by a regular young hurricane night before last. The wind carried locks window shutters and sidings through the air at a fearful velocity. The lightning flashed wildly through the window panes, and Heaven's artillery shook the city, followed at interval by torrents of rain. The sky presented a panorama of terrific grandeur. The "moon scene," however, was left out, being "a hand short," no doubt. (vide A. Ward.) So far as we were able to learn, no damage was done, but a number of boats were swept from their moorings. Such storms are in strange contrast with the north-westers we read of up North about this time.—*Register, 21st inst.*

From the Register of the 23d inst. we make up the following:

Lieut. Gen. Hardee, late of the Confederate army, is now in this city.

Mayor Withers is at Montgomery for the purpose of laying the new city charter before the Legislature.

The Hexter trial will be resumed on the 5th of February, when the depositions of parties residing North will be adduced in evidence for the defence.

ARRIVAL OF TROOPS.—Two companies of the 15th Infantry arrived in this city yesterday, and will join the First Battalion in the duties of provost guard.

CHEAP ENOUGH.—It only costs ten dollars to cowhide a man in this city.

NEGRO LABOR.—The demand for negro labor is daily increasing. The Work-house is being rapidly depleted, and vagrant negroes are being picked up daily in large numbers by the police. All applications will be attended to by the Freedmen's Bureau or municipal authorities.

Cotton stealing continues as "lively" as ever, notwithstanding the exertions of the police to suppress it. Many negroes are hired by the Government to pick up loose cotton, or get permission from the military authorities, and under this guise they extend their field of labor to cotton belonging to citizens. It seems to be a regular mania, and the negroes are not the only ones infected.

The city authorities say they are determined on breaking up cotton stealing. All we have to say is—"save the pieces."

RUNAWAY AND COLLISION.—We are informed that the two engines, Forty-seven and Sydney Smith, used for switching on the Mobile and Ohio Railroad, came in collision on Saturday evening a short distance from the depot. The Sydney Smith was completely destroyed, and the Forty-seven badly shattered. Our informant understood that the Forty-seven ran off from one of the stations, a few miles out from this place. Fortunately, no one was injured.

The municipal authorities are furnishing planters and others with negroes. The demand at present exceeds the supply.

Improvements are being made on every hand, preparatory to the spring business. A number of business houses are being enlarged and otherwise improved. We are also gratified to observe that many of our citizens are repairing and painting their residences. The trees, shrubbery, gardens and door yards are also receiving a proper share of attention, and will soon assume a fresh and beautiful appearance. There are no vacant houses in the city, and all of the dilapidated dwellings have been repaired and put in good condition.

GEORGIA.

LOSS OF THE STEAMER CHRISTOPHER.—We learn from purser Farr, of the steamer Wm. G. Gibbons, that the steamer James Christopher, which had gone to take the cargo off the steamer R. H. May, was totally destroyed by fire about one mile above Martin's Landing.—*Augusta, Ga., Constitutionalist, 16th inst.*

SCHOONER ON FIRE.—The schooner Messenger, Capt. Holding, loaded with lime, arrived at this port yesterday. On the 7th inst. the Messenger took fire, and her hatches, etc., were immediately battened. Capt. Holding is of opinion that the fire has been smothered. The captain and crew have, since the 7th inst., remained on deck, all access to the cabin and their clothing, provisions, etc., having been securely sealed, with a view to save the vessel and her cargo.—*Savannah Herald, 13th inst.*

The steamer Asher Ayres, with 1023 bales cotton on board, while making her first trip from Hawkinsville, Ga., on the Savannah river, was destroyed by fire on the 9th inst. One negro woman, with her three children, two negro men and a Portuguese boy, named Johnny, deck hand, were lost. The steamer's papers were also lost.

A REMARKABLE REGION.

An expedition against the Powder river (Oregon) Indians passed through a very remarkable tract of country, which is described by Mr. L. G. Bennett, Engineer. Rising from the plain, sometimes to the altitude of five hundred feet, were masses of hard clay, in the form of pyramids or ruined temples, crowned with spires and minarets, and worn by the winds into a variety of fantastic shapes. Often these huge masses of clayey rock were standing in the midst of the plain, isolated and alone. At other times they stretched away in long ranges of bare hills. Veins of trap rock traverse these hills, while on the plain around them are scattered iron, (quartz, scoriæ, and various crystalized and ingeous rocks, indicating the action of heat. On their summits and around their base are found fragments and sometimes almost perfect fossils of marine and other animals, the most common of which were turtles. Many of those seen by Mr. Bennett were three feet across, and one that measured seven feet across the shell.

Other parties reported seeing one that measured sixteen feet across. These have generally fallen down from the cliffs, and are more or less mutilated, but enough remains to show the outlines and determine the size of these monsters of a former age. Mastodon bones and enormous teeth are common. Among the petrifactions of a more recent period was a wolf, nearly entire.

On the ridges separating the Elk, Bear, Minnilwak, Si and Bear Butte creeks, were found large masses of fossil fish and other marine animals, some of a huge size. Often the hills seemed entirely composed of these remains. Exposure to the air and storms have broken them into fragments, yet the outlines of turtles, shell fish and orthoceræ could be distinctly traced. The region presents indications both of volcanic action and of a deluge.

OUR STANDING ARMY.—We entreat Congress to ponder long and anxiously, before consenting to pass Gen. Wilson's bill, proposing to increase the *personnel* of our regular army to some seventy thousand men. If that bill becomes a law, at least thirty millions per annum will be added by it to the taxes of our people; and for what? "To add forty thousand men to our army," say you? Then you are grievously mistaken. We shall, at most, have but the skeleton of an army; officers without soldiers; regiments on the books dwindled to companies on parade; bloodless, fleshless skeletons, with bony jaws, grinning at the folly which called them into being. Men in Congress! save us from this costly illusion!

Ample experience proves that the ranks of our little army of fifteen to twenty thousand, never were nor could be kept full in time of peace; they were often scarcely half full. Now, war is going out of fashion; and every man in our ranks, beyond the first twenty thousand, will have cost $500 by the time he has fairly joined his regiment. Then why expand? We are groaning under unprecedented taxation, which must be yet more severely felt, as prices decline towards a specie standard. Economists in Congress! save us from the passage of this most needlessly oppressive measure.—*N. Y. Tribune.*

MARRIAGE EXTRAORDINAIRE.—Parson Bates, well known as a conductor on the Mississippi and Tennessee Railroad, on Friday last, stopped the train going south on that road at Nesbitt's Station, and there married Mr. Marshall Jones, of Panola, to Miss Ellen Nesbitt. Of course, those on the train were participators in the merriment that followed, and our informant tells us that the wedding cake, with wine, etc., was freely divided to all, and joy ruled the hours that passed until Grenada was reached.—*Memphis Commercial, 21st inst.*

☞ A comical elopement took place in Chicago on Thursday evening. A married woman, after preparation, ran away with two married men. One of her l

LEGISLATURE.

[illegible] 23, 1866.

Senate.

[illegible] at 12 o'clock M., the Senate was [illegible] Messrs. Fellows and Scruggs, the newly elected Senators, took the oath and were admitted to the floor.

[illegible] Felix, a committee was appointed to wait on the Governor that the Legislature was fully organized and ready to receive any communication from him.

The Speaker appointed Messrs. Voorhies, Bailey, Toland and Feret, as the committee on the part of the House, to wait on the Governor.

The House took a recess of half an hour.

The above-mentioned committee reported on its return that the Governor had, at present, no communication to make. The Senate adjourned to 12 o'clock M., to-day.

New Orleans, Jan. 23, 1866.

At 12 M. Senate called to order by President Voorhies. Roll being called, a quorum was announced. The minutes of yesterday were read and approved. A communication was read from the Secretary of State, announcing the election of Messrs. C. Fellows, S. O. Scruggs and Felix Poche.

The following standing committees were announced by the Chair:

Committee on [illegible]—Barrow, Brusle, Coco, Mohan, Bell, Poche; Committee on Judiciary—Burthe, Duvigneaud, Ellis, Hough, Cooley and Egan; Committee on Banks and Banking—Lapeyre, Palfrey, Fellows, Gordon, Kenner; Committee on Elections—Abney, Foute, Bell, Newton, of Jefferson, Nelson; Committee on Printing—Taylor, Brusle, Mohan, Kavanaugh; Committee on Commerce, Agriculture and Manufactures—Fellows, Newton, Beauvais, Purcell; Committee on Public Education—Newton, Wilcoxon, Burthe, Foute, Egan, Scruggs, Lee; Committee on Federal Relations—Armstrong, Egan, Bell; Committee on Finance—Kenner, Munday, Lapeyre, Gordon, Fellows; Committee on [illegible]—Scruggs, Munday, Mohan, Foute; Committee on Claims—[illegible] Anderson, Wilcoxon, Kavanaugh; Committee on Enrolled Bills—[illegible] Campbell, Gibson, Barrow; Committee on [illegible] and [illegible]; Committee on the Constitution—Duvigneaud, Brusle, Kelso, Cooley, Foute; Committee on Jackson; Committee on [illegible] Wilcoxon, Armstrong, [illegible] on Parochial Affairs—[illegible] Lott, Kavanaugh, [illegible] Penitentiary—Taylor, Welch; Committee on [illegible] Barrow, Scott, Wilcoxon, Anderson, Burthe; Committee on [illegible] Education—Gibson, Barrow, Scott, Cooley; Committee on Public [illegible] Brusle, Barrow, Scott, Cooley, Welch, Mohan.

Wednesday was the day appointed for the meeting of the Committees on [illegible] and Levees and on Labor, [illegible] standing committees.

Mr. Wilcoxon gave notice that he would introduce an act providing for the drawing of juries in the parishes of St. Martinville and Vermillion; also an act for the conferring additional power on Clerks of District Courts.

Mr. [illegible] introduced the select committee appointed to procure evidence concerning the action of Messrs. Kahn and Cutler, in relation to a voluminous document, which, on motion, was ordered to be printed.

Mr. Burthe gave notice that he would introduce an act incorporating the "Ladies of Providence" to raise funds for their Asylum by drawing lottery once every year.

Mr. Bell gave notice that he would introduce an act [illegible] gambling houses and the sale of lottery tickets.

Mr. Brusle introduced a bill to re-enact and amend an act with reference to notaries.

Mr. Minter, of Morehouse, introduced a bill to compel insurance companies to deposit securities in the amount of $50,000; also a bill for the relief of Mr. M. T. Hall.

Mr. Foute introduced a bill calling a Convention to form a Constitution for the State of Louisiana.

Mr. Taylor, of East Baton Rouge, asked leave to call up a bill providing for an election of [illegible] officers in the city of New Orleans, being the unfinished business at which the Senate was engaged at its last session. After some discussion as to whether the bill should be taken upon its third reading, or whether it was left at the close of the extra session, or should be brought up de novo, the whole matter, on motion of Mr. Kenner, was laid over until to-morrow.

Mr. Taylor gave notice that the bill providing for parochial elections throughout the State, which was also part of the unfinished business of last session, be made the order of the day for to-morrow. Carried.

Mr. Mohan asked that a communication from the Governor which was received but not read at the last session, be now read.

The President stated, in reply, that the communication alluded to was the approval of certain bills passed by the General Assembly.

Mr. Palfrey called up a bill providing that the Levee Commissioners temporarily appointed by the Governor, be empowered to continue their functions. The bill provides that the Board of Commissioners be empowered to make contracts not exceeding $100,000; and that the Commissioners receive for their services $4 per diem.

The bill, on motion of Mr. Gibson, was referred to the Committee on Public Works, Lands and Levees.

On motion of Mr. Lapeyre, the Senate adjourned until to-morrow, at 12 M.

House.

Hon. D. S. Cage presiding. Thirty members present. The minutes of Monday's proceedings were read and adopted.

A motion, offered by Mr. Thieneman, that $100 be paid to each of the ministers of the gospel who officiated as the previous meeting of the Legislature, was adopted.

A resolution, offered by Mr. Walker, of St. Bernard, that the Special Committee on the Levees be continued, was adopted.

The Committee appointed to investigate the condition of the railroads, in which the State is interested, brought in a report about the Jackson Railroad. The report was read and [illegible]

Mr. Bell introduced a bill, authorizing the [illegible] at eight per cent. [illegible] to the Committee on [illegible]

[illegible] marriage licenses, ending 1865, was referred to the Committee on Judiciary.

[illegible] were referred to the proper committee.

A bill relative to the publicity of tacit mortgages; a bill providing for submission of cases before the Supreme Court by consent of the parties interested; a bill to amend Art. 119 of Code of Practice; a bill [illegible] the jurisdiction of the Second District Court of New Orleans.

A bill authorizing the sale of lottery tickets, under a license of $10,000, was referred to the Committee on Charitable Institutions.

A bill offered by Mr. Voorhies, for the relief of the banks of this State, under the free banking law, was referred to the Committee on Banks and Banking.

A resolution, that no chairman of any committee shall be allowed to receive extra compensation, was adopted.

A resolution, that Gen. Hood, now in this city, be invited to a seat within the bar of this House, was unanimously adopted.

A report from the Board of Currency was referred to the Committee on Finances, and was ordered to be printed.

Mr. Elam gave notice that he would introduce a bill relative to the suspension of the collection of certain State taxes, similar to the one which had been vetoed by the Governor, in order to take the sense of the House in regard to the Governor's action.

The Speaker announced that he would not make any changes in the Standing Committees. The vacancy in the Finance Committee was by the resignation of Mr. Boyce, who filled by the appointment of Mr. Stille, of Sabine, while Mr. Freret, of Orleans, was appointed Chairman of said Committee.

The House adjourned to 12 o'clock M. to-morrow.

Senate.

New Orleans, Jan. 24, 1866.

The Senate met at 12 o'clock M., pursuant to adjournment, Lieutenant Governor A. Voorhies presiding.

Rev. Father Moynahan offered prayer. The minutes of Tuesday's proceedings were read and adopted.

Mr. Kenner asked permission to present a bill, authorizing the incorporation of associations, with a capital of not less than one million dollars, to carry on a business as factors or commission merchants. The bill passed its first and second readings, and was referred to the Committee on Judiciary.

Mr. Mohan offered a resolution, relative to an election for Municipal Officers of this city. Laid over until to-day. Mr. Mohan remarked that it was of great importance for the State, as well as for the city, that the election should take place on the second Monday of March.

A bill, authorizing the Police Jury of the Parish of St. Mary to reduce the police wards to five, passed.

Seven other bills were read and referred to the respective committees.

The Senate adjourned until 12 o'clock M. to-day.

House of Representatives.

The House met at noon, and was called to order by the Speaker, Hon. D. S. Cage.

Rev. Dr. Hedges, of the Episcopal Church, opened the proceedings with prayer.

The journal of preceding day was read and approved.

The resolution of Mr. Eustis, of New Orleans, asking that a special committee of nine be appointed, to whom shall be referred all amendments to the Constitution of 1864, came up for consideration.

Mr. Enstis, of New Orleans, addressed the House in support of the resolution. He said that in the late extra session of the Legislature, it was thought imprudent and impolitic, by the committee to whom was referred the subject of calling a Convention, to incur the heavy expense necessary to effect such an object, and that, therefore, the matter had been indefinitely postponed. But as there existed so many reasons why some amendments should be made to the Constitution of 1864, such as to provide for the legality of marriages, deeds of sale, and the like, which had been effected during the war in that part of the State which was not within the Federal lines, and which marriages and sales were not recognized as legal by the Constitution as it now stands. His object in proposing the resolution was to have a special committee appointed, whose single duty it would be to receive, consider and carefully digest all amendments to the Constitution that might be proposed in the House. In this way, they could partly accomplish those changes demanded by the people.

Mr. Jonas, of New Orleans, moved to lay the resolution on the table. He regarded it as an attempt to dodge the question of Convention or no Convention. He maintained that the committee of the extra session alluded to by Mr. Eustis had not finally acted upon the matter of calling a Convention, but had merely postponed it till the regular meeting of the Assembly, in consideration of the fact that so many matters of a pressing nature were before them, and in reference to which they had been more particularly called in extra session. He was in favor of immediate action on the direct question of Convention or no Convention. The Convention would effect all the objects aimed at by the resolution of Mr. Eustis in a more complete and satisfactory manner. He was one of those who had made pledges to his constituents that he would use his best efforts to have a Convention called, as was their urgent desire, and he intended to stand by those pledges. There was no necessity whatever for such a committee as that proposed by Mr. Eustis, because a standing committee was already in existence for the special purpose of receiving and acting upon all amendments of the kind.

Mr. Tucker, of St. Mary, said it was his impression at the time the Committee on Convention reported in the extra session, that the question was merely postponed till the regular session. It was deemed inexpedient to act on the matter then, but he considered it the imperative duty of the Legislature to act on it now, and act quickly. It was almost unanimously demanded by the people and by all the great interests of the State. There was other business of importance before this body than undertaking the great task of amending the Constitution of 1864. There is no power in this Legislature capable of breathing life into that Constitution which never had a legitimate existence—the people alone can do that. He called upon the Legislature not to be laggard in this matter of calling a Convention, and leaving to it the work of forming a Constitution that shall be the legitimate instrument of the people. It should be called at the earliest moment possible. He was in favor of having the matter come before the House at once.

Mr. Thieneman said in his opinion a change had come over the people on the subject of calling a Convention. At first they thought the State would be re-admitted into the Union; but as such has not been the case, and our Senators and Representatives have been refused admission into Congress, he thought the people was very generally of opinion that it would be idle in the present uncertain state of affairs to call a Convention, when they have no guarantee that the Constitution which might be then adopted would be recognized as valid at Washington.

Mr. Elam said the Constitution of 1864 was legitimate and binding as a consequence of the conquest of the State by the Federal authorities. He doubted the wisdom of putting the State to the expense of calling a Convention under the present aspect of affairs, but he had no objection to the resolution of Mr. Eustis.

Mr. Fenner, of New Orleans, regarded the resolution of Mr. Eustis as invidiously reflecting upon the members of the Standing Committee, whose duty it was to act upon all proposed amendments to the Constitution. Its adoption would be equivalent to an expression of want of confidence in said committee.

Mr. McConnell said that as chairman of the Committee on Convention, he would state there was no intention of pressing that matter before the Assembly at present, as they deemed it unwise to do so in view of the position of affairs at Washington. He was opposed to any attempt to amend the Constitution of 1864, because such amending would at once make it the legitimate Constitution of the State, though it was known to be a wholesale fraud upon the people.

Mr. Eustis denied that in his resolution he intended any want of confidence in the Standing Committee alluded to by Mr. Fenner. His sole idea in asking for a special committee was that they might be selected with a particular reference to this subject, and that it would be their special duty to carefully consider and act upon all amendments to the Constitution that might be proposed. He was in favor of calling a Convention; but if expediency postpones the call, he was desirous, by his resolution, of effecting some remedies now demanded by the interests of the people. Some changes in the Constitution are needed at once—hence his resolution.

The motion to lay the resolution on the table was then put to a vote. The yeas and nays were then called for, with the following result: Yeas—37; Nays—44.

The motion to lay on the table being lost, Mr. Jonas offered a substitute, directing that all proposed amendments to the Constitution be sent to the regular Standing Committee, and not to a new special committee.

Upon motion of Mr. Elam the substitute was laid on the table. Yeas 44, nays 37.

Mr. McConnell then tendered his resignation as chairman of the Standing Committee on Convention, as the business of said committee was now transferred to another.

Upon this a motion was made to reconsider the motion to lay Mr. Jonas's substitute on the table, the result of which was 36 for and 36 against. The speaker decided the matter in the affirmative.

In this condition of the matter, a motion to adjourn, till 12 o'clock to-day, was made by Mr. Fenner, which was adopted.

Senate.

New Orleans, Jan. 25, 1866.

The Senate met at 12 o'clock, M., pursuant to adjournment, Lieut. Governor A. Voorhies, presiding. Rev. Dr. Hedges offered prayer.

Mr. Gibson presented a memorial from the Levee Commissioners, in which they declare that they will have to stop work if they are not provided with the necessary means.

A bill appropriating $500,000 from the funds for internal improvements for their use, passed the first and second readings and was referred to the proper committee.

Messrs. Gordon, Mohan, Foute, Bell and Lapeyre were, on the part of the Senate, appointed as members of a joint committee to report the necessary amendments to the city charter.

A resolution, offered Mr. Gordon, to appoint a committee, which has to report on the expediency of issuing State Treasury Notes to the amount of two million dollars, was adopted. Mr. Bell's gambling bill was referred to a special committee, consisting of Messrs. Bell, Gordon, Ellis, Burthe and Brownlee.

A bill, offered by Mr. Palfrey, repudiating act 52, of 1864, to grant a certain tract of land, 125 miles long and 40 miles wide, at 50 cents per acre to a company for establishing a canal from Vermillion Bay to Sabine river, was adopted.

The bill, providing for an election of municipal officers of the city of New Orleans on the 2d Monday in March next, passed its third reading, and was adopted with its title.

The Senate adjourned until 12 o'clock M.

House of Representatives.

Pursuant to adjournment, House met at noon, Hon. D. S. Cage, Speaker, in the Chair. There were seventy-one members present.

Rev. J. B. Walker, D. D., of the Methodist Episcopal Church South, opened the proceedings with prayer.

Mr. Green, of Concordia, offered a resolution requiring the State Printer to forward a copy of the official paper of the Legislature to the Clerks of all the Judicial Districts of the State, as long as said paper shall continue to publish acts passed by this Legislature.

Mr. Elam, of De Soto, objected, because there was a clause in the State laws requiring the printer to attend to this matter.

The resolution was lost.

Mr. Richardson offered a resolution, continuing the committee appointed to select a site for the State House. Adopted.

A resolution was offered, ordering to be printed 500 copies of the report of the committee appointed to investigate the claims of Messrs. Hahn and Cutler to seats as U. S. Senators from Louisiana.

Mr. Scanlan offered an act requiring bakers to stamp their initials and the weight on each loaf of bread offered for sale in the city or parishes of this State. Laid over for reference.

Mr. Solomon, of New Orleans, offered a resolution, asking the appointment of a joint committee of both Houses to revise and amend the city charter. Mr. Murray offered to amend the same by referring the matter to a committee of the delegates from the city. Amendment was accepted by Mr. Solomon and adopted by the House.

Mr. Halsey offered an act to incorporate the town of Donaldsonville.

Mr. Austin, of New Orleans, offered an act exempting from taxation for 1862-3-4 all property taken possession of by the civil or military authorities in the State without the consent of the owners.

Mr. Solomon offered an act in relation to elections in the parish of Orleans.

Mr. Stille, of Sabine, offered a series of amendments to the Constitution of the State. Referred to the Committee on Amendments.

Mr. Blackman offered an act to exempt from taxation till 1869, the property of the widows and orphans of soldiers killed in the late war, less than $1000. Referred to Judiciary Committee.

Mr. Thieneman offered an act in relation to the practicing of attorneys-at-law in Louisiana. Referred to Judiciary Committee.

Mr. Murray offered a bill for the organization of the police force of New Orleans. Referred to city delegation.

Mr. Walker presented a bill in regard to the duties and compensation of tax collectors. Referred to Committee on Finance.

Mr. Gottschalk presented a bill amending 1481 Civil Code of Louisiana. Referred to Judiciary Committee.

Mr. Solomon presented another act to organize the police of New Orleans. Referred to city delegation.

Mr. Montgomery presented a bill for the relief of Josiah Reems, a veteran of 1814-'15. Referred to Committee on Claims.

Mr. Kidd presented an act to provide for the payment of members, officers and contingent expenses of the State Legislature. Referred to Committee on Finance.

Mr. Green presented a bill to facilitate the recovery of strayed, stolen or other stock. Referred to Judiciary Committee.

Mr. Elam presented a bill providing for an additional Justice and Constable for the First Ward, parish of DeSoto. The bill was put through its three readings, under suspension of the rules, and passed.

Mr. Thieneman presented an act relative to suspensive appeals and one relative to costs in courts of justice. Both referred to Judiciary Committee.

Mr. Green presented a bill relating to the practicing of medicine in Louisiana. Referred to Judiciary Committee.

A communication from Col. Edmondson, of the militia, was referred to the Committee on Finance.

The regular business of the day next came up for action. It was on Mr. Lewis' resolution to lay on the table the resolution of Mr. Eustis, relating to appointment of a special committee to receive and act upon propositions to amend the State Constitution. Mr. Jonas withdrew his motion. Mr. Eustis then withdrew his resolution.

Considerable debate followed, in which Messrs. Bailey, Scanlan and —— objected to the withdrawal of the resolution of Mr. Eustis. Messrs. Tucker and McCloskey spoke in favor of its withdrawal. A rising vote was taken whether or no Mr. Eustis would be permitted to withdraw his resolution, when it was decided to grant the withdrawal.

Upon motion, the House adjourned till 12 o'clock to-day.

Sagacity of the Mule.—An incident occurred on the 1st, says the St. Louis Republican, illustrating the fact that mules are not only the most sagacious of all four-legged animals, but they sometimes do things on purely scientific principles. A drove of about two hundred of these large-minded beasts were brought to the Illinois shore, opposite this city, and it was concerted that the best way to get them across was to start them on the ice and let them walk over. As soon as they reached the ice, instinct taught them that they had embarked on a dangerous journey, and instantly the oldest mule in the drove—one, too, that had never been at a circus, and had no education, and one at a time, the whole two hundred "fell in" and followed their leader in single file, with safe spaces between, and thus stretching themselves into a long line, they crossed the river. The circumstance was witnessed by a number of gentlemen who were impressed with the wonderful illustration of mule sagacity.

Ordnance.—The twenty-eight arsenals and armories in the North contain 4,025,175 pounds of powder, 401,026 pounds of shell, 233,818 pounds of cannon balls, 84,300 pounds of grenades, 47,802 boxes of grape shot, 21,354 pounds of bombs, 1,000,000 good Springfield muskets, and 500,000 captured foreign muskets.

MISCELLANEOUS NEWS.

A late attempt to subjugate a schoolmaster in Livermore, Maine, resulted in the teacher drawing a pistol and maintaining his dignity *vi et armis*. The disturbers paid $75 to settle the matter.

Boston harbor is frozen up.

An estimable old lady in Milford, Mass., mistook the cellar door for one leading up stairs, and walked through it into another world.

There were 17,881 persons arrested for crime in Boston last year, 14,527 of whom were residents of the city; 4742 were females.

Highway robberies are becoming frequent in the city of Boston. The latest reported was on a deacon and his wife.

There are 223 concert saloons in New York, and 1191 "pretty waiter girls" in attendance thereat. The weekly receipts of the establishments amount to $32,000.

The remains of a "fossil man" have been discovered in Nevada territory, and doctors estimate the height of the biped at from 10½ to 12 feet.

A tender maiden of 43 obtained a verdict of $3000 damages, in Warren county, Ohio, the other day, against a blushing youth of 77, who failed to keep his promise.

England saves $250,000 per annum by the king of Belgium's death. That royal Turvey-drop's pension ceases.

The London girl who was brought before the Police Court by her father, a clergyman, for eloping with and marrying a groom, has arrived, with her husband, in this country.

Geo. W. Day, of Chelsea, Massachusetts, the inventor of a machine for making shoes which drives the shoe-thread like pegs, making a good imitation of pegged work, has sold his interest for $200,000, and is to receive a per centage on every pair of boots made by this process.

Genius is the gold in the mine; talent is the miner who brings it out.

The languages and dialects spoken in the world amount to 3023; of which 587 are in Europe, 890 in Asia, 276 in Africa, and 1264 in America.

Jerome B. Chaffee, one of Senators elect from Colorado, was formerly a merchant in the village of Union Mills, Indiana.

Two little sons of George Shaw, in East Pembroke, N. Y., stopped to slide while on the way to school. A chasm in the ice and a little dinner basket by the shore were indications of their sad fate.

Accounts from Bordeaux mention that the port is nearly filled with American ships, which will take away a great part of the wines of the present year.

The Viceroy of Egypt—extravagant old boy—has ordered in Paris two buckles for his vice-regal belt, which will cost $800,000.

The female clerks in Washington counted $330,000,000 last year and stole not a dollar.

A Stuyvesent, New York, paper states that a cow in that village lately committed deliberate suicide. She walked into a brook, and, after three attempts, held her head under water till she was drowned.

A very mean thief has been detected stealing currency from the box placed in the Patent Office to receive contributions for the Washington Monument.

Miss Thompson says that every unmarried lady of sixty may consider that she has passed the Cape of Good Hope.

The secretary of an insurance company in Alleghany City, Pa., is said to be a defaulter for $35,000, lost in "lle" speculations.

A story is told of an inveterate drinker, who signed the temperance pledge, but was found soon after imbibing as often as ever. To his friends who remonstrated with him, he replied that the document which he had signed was invalid, because it had no internal revenue stamp.

Prince Napoleon is said to have been invited by Napoleon III to attend on his behalf the funeral of King Leopold. Although it is doubted whether the request could reach the Prince in time for him to comply with it, it is at any rate looked upon as a preliminary step to the resumption of friendly relations between the two Bonapartes. The Prince will now probably resume the task, abandoned since his rupture with the Tuileries, of presiding over the new exhibition of 1867.

A new project of Baron Haussman, the Prefect of the Seine, involves the demolition of the house where Charlotte Corday killed Marat (No. 15 Rue l'Ecole de Medecine, in the Quartier Latin), which is to come down, as standing on the line of the new thoroughfare from the Luxembourg Palace to the Seine. A whole photographic staff recently arrived from London, bent on taking every possible aspect of the historic house, which is one of the gloomiest tenements imaginable.

The Plaza de Toros, at Ubida, was recently the scene of an entirely new kind of representation—an elephant fighting bravely against two young bulls. Wounded in the trunk, he at first drew back—hesitated; then seizing one of the bulls by the nock, he sent him rolling away like a ball, and meanwhile crushed the ribs of the other under his enormous feet. Savage sports are thus again the order of the day.

Count Platen, the Swedish Minister of Marine, is organizing the Navy of Sweden, which will in future be divided into two distinct classes of vessels, nineteen large ships of war for operations on the ocean, and twenty iron-clad gunboats for the defence of the sea boards and the islands, and twenty-four gunboats or galleys to be propelled by oars.

Dr. Ramolini, cousin of Letitia Bonaparte, mother of Napoleon I, died recently at Rome. As a relative of the Emperor of the French he had a pension from his researches, but his little property has been left to charitable uses.

An advocate of Colmar, France, lately left a legacy of twenty thousand dollars to the lunatic asylum of that town. "I earned this money," his will states, "by the patronage of those who go to law; my present gift is but a restitution."

The frescos work upon the interior of the Capitol dome was uncovered on Thursday. It exhibits at a distance of one hundred and fifty feet, a mammoth group of figures, partially enveloped in clouds, and representing Washington in the centre, and around him Mars, the God of War; Ceres, the Goddess of Agriculture; Vulcan, the God of Mechanics; Neptune, the God of Marine Affairs; Mercury, the God of Commerce, and Minerva, the Goddess of Science. It cost fifty thousand dollars. Hundreds of people visited the Capitol to-day to see it.

Father Hyacinthe, the new orator of the French pulpit, said in a recent discourse in the Cathedral of Notre Dame: "Man was for a long time merely a promising non-commissioned officer in the army of apes." The Archbishop of Paris was present.

They are discovering petroleum in Italy.

Lord Palmerston's old residence is now a club house.

The Richmond hotels are reducing their rates to three dollars a day.

Here is a little history of Baron James Rothschild: He rises at seven; and, while he is being shaved and dressed by his valet Felix, M. Boudevillo, professor of elocution, reads the morning papers to him. It is to be hoped he gives the correct intonation to the markets, etc. At 8 o'clock the Baron proceeds to his office, where he works till six, whence he goes to play his rubber of whist at the club. The family dine at eight, after which they meet in the salons of the Baroness James, who receives Thiers and all the notables of the day.

The announcement of the speedy execution of the Heffernan murderers, affords general satisfaction to the community, and the fact of their execution being a public one, is considered a wise order. The prisoners received the announcement of their execution with apparent unconcern.

The name of the Knoxville Railroad has been recently changed to the Tennessee and Pacific Railroad; the intention being to connect, by way of Memphis and Little Rock, with the Southern Pacific road, through El Paso. Several prominent railroad men will discuss the subject at the Capitol, to-morrow night.

Washington, Jan. 17.—The forty-ninth annual meeting of the American Colonization Society was held last night. It was not as largely attended as the meetings have been for several years past, but none of the time-honored leaders were in attendance.

The Auditor reports that the balance in the Treasury at the commencement of the year was $1523 33. The receipts have been: From donations $5588 27; from special donation for the Barbadoes expedition $154 56; from legacies $576 08; from the Government of the United States, being the final payments for the support of the recaptured Africans landing at Liberia in 1860, $16,602 50; from invested funds, ready to meet the expenses of emigrants, $11,700; and from other sources $15,337 26. The total amount for the year is $46,819 20.

Financial and Commercial.

MONETARY.

Office of the Christian Advocate, New Orleans, Friday, Jan. 26, 1866.

The most prominent feature in the financial movement to-day, was a still further advance in rates of domestic exchange.

Gold opened at yesterday's closing quotations—130½@140, and continued within these limits through out the day. As heretofore, the market was amply supplied, but the demand was of a very restricted character, from the opening to the close. The following comprise the whole of the sales that have been authenticated to our satisfaction, viz: $3000, $4000, $5000, $6000, $10,000 and $10,000 at 139½; $15,000 at 139⅝; $10,000 at 139¾, and $6000, $6000 and $6000 at 140. In silver, the movement was again confined to driblets, and no sales of importance transpired in either American or foreign coin. We still quote gold at 130½@140, and silver at 133@137 for American coin, and 138½@139½ for Mexican dollars.

Foreign exchange has exhibited no quotable variation to-day. The market was fairly supplied through out, and the movement, as for several days past, was confined to only a few buyers. We subjoin the principal sales, viz: £4000 at 106¾ for gold; £1000 at 147¾; £250 at 147½; $10,000 Liverpool marginal credits, taken by one bank, at 148; £500, £2000 and £2200 at 148¼; £2000 at 148½@148¾; and £2000 at 148¾@149. In frame the movement was rather free, and the sales included 75,000f. at 3.77½@3.78¾ for bank; 50,000, 65,000 and 100,000f. at 3.80; and 260,000f., taken by one bank, at the same figure; and 100,000f. at 3.81¼. We still quote sterling as 149@149¾ at bank; clear bills 147@148; and bill of lading bills 145@146; and francs as 3.75@3.75¾ at bank, and 3.82½@3.81¼ in the outdoor market.

Domestic exchange has still further advanced today. The checking rate at bank was ¼ ₱ cent. up to noon, but at that hour most of them put up the rate to ¾ ₱ cent., at which figure operations were subsequently effected up to the close of business. The counter demand was uniformly active and steady, and the outdoor supply, which exhibited a decided increase, was taken by buyers at the annexed figures, viz: $50,000 at ⅞ ₱ cent. discount for New York sight; $125,000 do., taken by a bank, at ¾@¾ ₱ cent. discount; $25,000 and $60,000 at 9-16; $50,000, $63,000 and $70,000—the latter bank checks—at ½; $12,000 1 day's sight at ½; $6000 5 days' sight at the same; $20,600 3 days' sight at ⅝; and $15,000 and $25,000 30 days' sight at 1¼ ₱ cent. discount. The quotations at the close of business this evening are as follows: New York sight, ½@¾ at bank and 9-16@11-16 out of doors; 5@10 days' sight, ⅝@1 ₱ cent. discount; 15@20 days' sight, 1⅛@1½ ₱ cent. discount, and 30 days' sight, 1¾ ₱ cent. discount.

Stocks and bonds have been inactive to-day; offerings were light throughout, and the movement was restricted. 0 shares Carrollton R. R. at 88 ₱ cent. by the party who sold 100 shares of the same yesterday at 86 ₱ share; 35 shares City Railroad, with privilege and dividend at 187½, and $12,000 city bonds to railroads at 80.

Uncurrent bank notes have been almost wholly neglected since our last. The market was but nominally supplied at best, and the only sale that has been satisfactorily verified for us was one of $2000 Union Bank and Bank of New Orleans, mixed, at 89c. We still quote Crescent City Bank, Bank of New Orleans and Union Bank at 85@90c., Merchants' Bank 75@77c., and Louisiana State at 72@75c. ₱ dollar.

COMMERCIAL.

Office of the Christian Advocate, New Orleans, Friday, Jan. 26, 1866.

COTTON—The market opened this morning with a rather active and general demand, which having been freely met by factors at yesterday's closing rates, resulted in sales before 2 o'clock P. M. of 3373 bales, divided among buyers in the following order, viz: 1000, 600, 600, 300, 200, 150, 100, 100, 100, 73, 70 and 20 bales. The Press dispatches published in the evening papers brought operations to a standstill, however, and subsequently no business was transacted, so far as we have been able to ascertain. The dispatches referred to above report a decline of ⅛@1d. in the cotton at Liverpool on the 12th inst., with sales for the week ending that day of only 50,000 bales, the latter evidently being an error. Advices of this morning from the New York market also came to hand, but they were of too ambiguous a character to have any effect upon the market. In a day or two we may probably feel the influence of the Liverpool news, but thus far it has only developed a more general determination on the part of factors to resist further concessions. We would repeat yesterday's quotations as having been the rates at which the principal movement was transacted to-day, but it is hardly necessary to add, that in the present condition of the market, they cannot be regarded as better than nominal, viz: Ordinary 38@40c., good ordinary 43@44c., low middling 46@47c., and middling 49@49c.

COTTON STATEMENT.

		Bales.
Stock on hand September 1st, 1865..		83,233
Received since yesterday.....	5,141	
previously.....	446,973	452,114
		535,353
Exported since yesterday.....	1,050	
previously.....	350,357	351,407
Stock on hand and on ship-board not cleared		183,946

SUGAR AND MOLASSES—The receipts since yesterday comprise 103 hhds. sugar and 381 bbls. and 84 half bbls. molasses. A good demand has prevailed for both sugar and molasses at very stiff prices, with sales of some 300 hhds. of the former at 13c. for common, 13½c. for fair, 14½c. for fair to good fair, 14@14¾c. for seconds, and 15¼c. ₱ lb for strictly prime, and of the latter, about 400 bbls. sold at 83c. for prime, 90c. for strictly prime and 94c. ₱ gallon for choice, together with 60 half bbls. on private terms.

WESTERN PRODUCE—The market for flour is not quite as firm to-day, while grain exhibits no alteration whatever. We append the particulars of to-day's transactions.

FLOUR—Only a moderate demand prevailed to-day, with sales of about 1800 bbls at $7 25@$7 50 for superfine, $8 25 for superfine, $9 50@11 for extra and $13 ₱ bbl for choice. Yesterday, not previously reported, 1200 bbls. at the above ranges.

CORN—We noticed a good inquiry both for the local trade and for shipment, resulting in sales of some 8500 sacks, including 4000 at —, 1375 mixed at $1 07½, 1500 yellow at $1 10, and 1250 white at $1 15 ₱ bushel.

OATS—The transactions comprise 1000 sacks at 50c. ₱ bushel.

BRAN—We heard of sales to-day of 575 sacks, including 275 and 300 sacks at $1 70 ₱ 100 lbs.

HAY—We noticed considerable movement to-day, resulting in sales of 700 bales Western at $25 ₱ ton.

PROVISIONS—We notice only a jobbing trade at yesterday's rates for oven weight mess. Bacon and lard command previous figures. We refer our readers to the annexed particulars for the condition of our market:

PORK—The stock of old is nearly exhausted, and new is retailing at $33 ₱ bbl. We noticed a sale today of 150 bbls. full weight at $31 75 ₱ bbl. Prime mess is scarce, and commands $30 ₱ bbl.

BACON—We have no alteration to notice in our quotations. Ribbed sides are scarce; shoulders and clear sides in fair supply, and commanding 14@15c. for the former and 20c. ₱ lb for the latter.

LARD—There is a fair demand for this commodity; 18c. was offered and refused for round lots of prime in tierces. The retail rates are 18½@19c. in tierces and 19½@20 ₱ lb in kegs.

COFFEE—Dealers are supplying the demand at 28c. for ordinary, 29@29½c. for fair, and 31c. currency, for prime to choice Rio.

WHISKY—Rectified is selling in small parcels at 32@35 ₱ gallon.

SUNDRIES—We quote Western butter at 30@40c.; Northern do. at 45@50c. ₱ lb, Northern cheese 20@23c., English dairy 24@28c. ₱ lb; full weight star candles 24@25c., short weight do. 20@21c. ₱ lb; soap 10@15c. and starch 5@13c. ₱ lb.

GUNNY BAGS—There is but little demand, a few small lots are selling at 30c. for second and 35c. ₱ piece for new.

SOAP—50 boxes sold to-day at 10c. ₱ lb.

ESCULENTS—Potatoes are selling at $4@$4 15; onions at $3 50@$4; and apples $1@$7 ₱ bbl.

BAGGING AND ROPE—There is no movement whatever; quotations are merely nominal, and for the present we omit them.

FREIGHTS—Owing to the abundant offerings of steamship accommodation coastwise, freight by sailing vessels cannot be reported as much better than nominal. The rate for cotton to New York by steam is ⅛c.; and to Boston 1-16 ₱ lb. Freight agents ask ¼@⅜c. for cotton, by sailing vessels, to the above ports. The rate by steamship to Liverpool is ½d., at which the Alabama is now loading. By sailing vessels, the rate to Liverpool is rather firm, at 11-16@¾d., and to Havre at 1½c. There is no flour going forward to the North or to Europe, and we therefore omit quotations for that article, as they are only calculated to mislead parties interested.

NEW ORLEANS WHOLESALE PRICES.

BAGGING ₱ yard:
- Kentucky — @ —
- East India — 29½@ — 31½

BALE ROPE, ₱ lb:
- Kentucky — 18 @ — —

BEESWAX, ₱ lb: — @ 40

BOTTLES, ₱ gross:
- English Porter — 14 00 @ 18 00
- Lyndon Wine, ₱ 100 — 5 00 @ 9 00

BRAN, ₱ 100 lb — 1 05 @ 1 75

BREAD, ₱ 100 lb:
- Pilot — @ 10 00
- Crackers — @ 12 50

BRICKS, ₱ 1000:
- Lake, all kinds — 20 00 @ 25 00
- Fire, English — @ 75 00

CANDLES, ₱ lb:
- Sperm, New Bedford — 42 @ 45
- Adamantine — 28 @ 29
- Tallow — 20 @ 21
- Star — 20 @ 23

COAL, ₱ ton:
- Anthracite — @ 20 00
- Cannel, ₱ bbl — 20 00 @ 22 00
- Western, ₱ bbl — @ 1 25

CHOCOLATE, ₱ lb:
- Sweet and Spiced — 30 @ — 62

COFFEE, ₱ lb:
- Rio — 22 @ — 27
- Havana — 30 @ — 31
- Java — 30 @ — 35
- Lagnayra — @ — —
- St. Domingo — 27 @ — 30

COPPER, ₱ lb:
- Braziers — 00 @ — 70
- Sheathing — @ — 75
- Copper Bolts — 70 @ — 75
- Yellow Metal — 60 @ — 65

CORDAGE, ₱ lb:
- Manilla — 23 @ — 30
- Tarred American — 24 @ — 25

CORKS, ₱ 1000: — @ 10 00

CORNMEAL, ₱ bbl — 3 — @ 10 00

COTTON SEED, ₱ ton — 6 50 @ 7 50

DRUGS, ₱ lb:
- Arrowroot, Jamaica — 90 @ — 50
- Do. Bermuda — @ 1 50
- Alum — 6½@ — 7
- Borax — @ — 44
- Brimstone — @ — 8
- Bi-Carbonate of Soda — 13 @ — 15
- Camphor — @ 1 50
- Copperas — @ — —
- Epsom Salts — 6½@ — —
- Gum Arabic — 1 00 @ — —
- Opium — 10 50 @ 11 —
- Rhubarb — 10 — @ — —
- Soda Ash — 8 @ — 9¼
- Sarsaparilla — @ — 50
- Senna — 35 @ — 38
- Sal Soda — 5 @ — 6
- Sulphur, Flour — 10 @ — 12½
- Quinine, ₱ oz — 2 75 @ 3 00

DYES, ₱ lb:
- Logwood, Campeachy — 8 @ — 8
- Do. St. Domingo — @ — —
- Fustic, Tampico — 5 @ — —
- Indigo, ₱ lb — 1 00 @ 1 00
- Madder — 20 @ — 25

EGGS, ₱ bbl., Western — 45 00 @ — —

FLOUR, ₱ bbl:
- Superfine — 8 00 @ 8 25
- Extra — 9 50 @ 11 50
- Fine — 7 25 @ 7 50

FISH, ₱ bbl:
- Mackerel, No. 1 — 19 — @ — —
- Do. No. 2 — 17 — @ — —
- Do. No. 3 — 14 50 @ — —
- Cod, ₱ box — 1 90 @ 2 00
- Herrings — 1 00 @ — —

FLAXSEED, ₱ lb — 9½@ — 11

FRUIT, ₱ box:
- Raisins, M. R — @ 5 —
- Do. layer — @ 5 40
- Lemons, Louisiana,

The New-Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

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$5'00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate.

PREACHING.

There are few subjects upon which there is a greater diversity of opinion, than upon "pulpit efforts." One hearer says of a sermon, as he goes from the church—"very fair;" another, "excellent;" third, "splendid," &c. Now, what is the standard by which these persons judge the discourse? The first regards it simply in the light of an intellectual effort—a display of mind on the part of the preacher. Its character for evangelism—its influence upon the spiritual interests and destiny of the hearers are left entirely out of the account.—He may have regarded it as a literary or elocutionary production. Not a sermon *designed* for either of these spheres, is as much out of place as a tropical flower in the frigid zone. A pulpit performance that descends into the arena of ordinary literary criticism, and covets the application of its rules and standards, ceases to be a *sermon*. It may be a fine lecture—it may have furnished pleasurable excitement—be a graceful entertainment—entirely innocent in morals; but it has no claim to be regarded as an *Gospel*. Of such an effort, made by a popular minister, accustomed to draw large congregations, a highly cultivated and pious man remarked "Brother C., my soul would starve under such preaching as that." It bought no spiritual food; yet, could pass the ordeal of criticism.

Sermons are not to be slovenly in thought and diction, or ungrammatical. We abhor such; and the man who persists in such, ought to be made to vacate a place of which he is unworthy. Those who describe sermons as "splendid," for the most part regard them as an entertainment, during which time passes pleasantly, and designed to produce repose. The moral effect, the spiritual necessities of the hearers, are never considered. If the sermon could, in connection with its literary qualities, have brought eternal things impressively to view; if their spiritual history had begun to gather brightness, and the moans of a coming tempest had been heard in the distance, how differently the preacher would have been viewed, and the sermon described!

In considering different sermons, while not every one has a classification of his own. In my own mind, I have arranged those I have heard under the following heads:

1. *Platitudes.* I have placed under this head those—and I am glad to say the number has been small—which were not only decidedly flat, but showed an utter want of ideas and sense. The mind of the speaker seemed to be a vacuum, and the fire without *fire*. For where there is really no preaching power or can be, if the fire of God is in the heart, no man can be *flat*. It will kindle itself, and the *tears*, prayers, and groans that cannot be uttered, make men feel that something is wrong. Where there is a want of *all* these, the case is dreadful. *All* dullness *in preaching is sin!*

2. *Commonplace.* This is the next step above the other.—In these cases there were ideas, but they were only such as had been received by absorption and indolent attention. The men never took the trouble to *think*. They took no pains to prepare for preaching, beyond the time necessary to find their text; and it matters little what that is, for they are about as much alike one as another. For such material, they rely upon what may happen to occur to them while in the pulpit. To thinking minds such performances have neither power nor interest. It is hard for them to avoid a feeling of contempt and they are only saved from it by a feeling of pity. To the mass of hearers there is no profit. If the sentiments uttered, though commonplace, have only been in a divine bath, they would have come forth *gilded* and refined, and so been acceptable. But the man who habitually utters commonplaces in the pulpit, is the man who lives at a distance from God's throne.

3. *Common Sense.* There may be no originality, properly speaking, no genius in the sermon; but we see that the ideas of the discourse have not passed through the mind in the crude state in which they received them from others. They have been recast and remoulded, and appear as though the speaker's own thoughts. And though nobody was specially edified, all are pleased, who can be satisfied with a *sermon*. There is nothing flat, nothing commonplace; and though there is nothing profound, yet there is good sense throughout, and matter for reflection and matter that will profit.—*Good common sense* preaching is *profitable preaching*—let us have it all the time.

4. *Fresh and vigorous.* This kind of preaching is not common. It is the result of the application of a well-disciplined mind to judicious reading—to close, independent thought, in which the man ignores for the time, until he has thoroughly canvassed the subject—all that has been said or written upon it. He places himself in such a position in regard to the subject in hand that he can take in its *proportions, relations* and *teachings*, and grasps the principles embraced by it with a strong hand.—His utterances, when they do not present new truths, present old ones in new and striking lights, and new combinations; and the whole is so stamped with the impress of the speaker's mind and thought, that it has a peculiar freshness about it.—Such a speaker has no use for stock phrases as substitutes for *ideas*, or verbal pontoons to span chasms void of thought. When he has nothing to say he has done.

To attain to this style of preaching requires, in addition to the requisite natural endowments, more patient thought and systematic labor than most men are willing to bestow upon subjects. I do not mean to be understood to say that the beginner is to ignore the labors of others. I mean only that he must learn to think independently of them and use them only as helps.

5. *Grand.* This style of preaching is so rare that it hardly requires description. It is recognized by all whenever met. It is the result of a combination of *intellect, thought, study* and *prayer*, aided by the special presence of the Holy Spirit. And when of the highest order, is the highest of all intellectual achievements—not only as it deals in matters of the utmost importance to man, and more mightily moves him than any other appeal, but that it deals in the grandest themes that ever employ mind, whether of angel or man, and deals with those themes with more ability than others ever display.

My preaching brother, under which head do you range? H.

For the N. O. Christian Advocate.

RECEIVING MEMBERS INTO THE CHURCH.

I think it probable that the coming General Conference will abolish the Probationary System in our Church. In view of such a result, the Louisiana Conference passed a resolution praying the General Conference to establish a solemn and uniform method for the reception of members into the communion of our Church.

There will doubtless be considerable interest felt in relation to the nature of this "solemn and uniform method." To suggest something, and if it may be, call forth something better, I propose a plan for consideration. I would adopt a solemn form of address to candidates for admission, questions to be asked, and vows taken. Let this form have general publicity through our Church papers, the Discipline, and if need be, in a small tract, in large type, for general distribution. So that all persons desiring to attach themselves to our Church may know the form and requirements of reception.

For example—let the Pastor say to a candidate for admission: "We devoutly trust that you have seriously and with prayerful solemnity considered the gravity and importance of the step you now take. The Church of God, into which you now visibly and openly enter, is the most ancient, the most honorable and useful association on earth. It is an institution of Divine origin, purchased with the blood of God, preserved through perils and ages, and is destined to last forever. In taking this solemn step you follow an illustrious company of Apostles, the noble army of Martyrs, and all who through patience, suffering and triumphant faith have overcome the world and have entered into rest. The Church is the *light* of the world—let your light so shine that men may take knowledge that you have been with Jesus and have learned of Him. Holiness becometh God's house; adorn by innocency of life your holy profession; giving all diligence to make your calling and election sure; always maintaining the form and cherishing the power of godliness, and praying for the peace of Jerusalem.

We now propound to you the following questions; if you adopt them, you will repeat the answers after us:

1. Have you faith in God?

The answer is—"I have."

2. Have you faith in Christ as the Saviour of all men, especially of them that believe?

The answer is—"I have."

3. Will you endeavor, in humble and hearty reliance upon the promises of God and the gracious assistance of the Holy Spirit, to be faithful unto death?

The answer is—"I will so endeavor."

4. Do you accept the government of the Church, as set forth in our Book of Discipline, and will you abide thereby?

The answer is—"I will."

Then the Pastor shall say—"Beloved, by authority of my sacred office, as an ambassador for Christ and minister of the Church, I receive you into the goodly fellowship of saints and the communion of the Church of God. Grace and peace be multiplied unto you through the knowledge of God and of Jesus, our Lord."

We think some such form will be more impressive than the present method. The act of church-joining will, with some such service, be felt to be what in fact it is, one of the gravest and grandest acts of life.—The candidate for admission into the communion of the church feels, at the solemn hour of his espousals, like taking solemn vows, and making a holy covenant with God.

The questions we have proposed are somewhat general; and we would have them so, in order that experimental and individual peculiarities may not be embarrassed and barred. If we establish some particular standard of experimental attainment, we shall hinder, if not bar the door of the Church to some modest and humble souls, that might feel it presumptuous or untrue for them to claim such an experience.

I am by no means specially wedded to the form here presented. I have presented it as a suggestion, in order to awaken attention to the subject and elicit the thoughts of others. W.

For the N. O. Christian Advocate.

THE ANCIENT JEWISH YEAR OF JUBILEE.

Of all the Jewish institutions, no one was more remarkable, more interesting or valuable in its uses, than the institution of the year of Jubilee.

This institution was intended chronologically to mark the revolutions of time into periods of fifty years. It was also intended to preserve the genealogies of tribes and families. But its grand purpose was to maintain that general equality of social and financial position originally contemplated in the settlement and division of the Promised Land. It was for this purpose an infinitely wiser contrivance than any of the Socialist theories of modern times, with which philosophers have vainly sought to equalize the condition of mankind. This institution was not intended to drag down and reduce the rich, but to elevate and render comfortable the poor; or rather to prevent abject and extreme poverty altogether. This institution, which contemplated the restoration of all landed property and homesteads once in fifty years to their original proprietors, did no wrong to any one. It was a public arrangement and known to every citizen. In all buying and selling of real estate, this great fact was recognized, and the value of the land estimated by the number of years to elapse from the sale to the year of Jubilee, when such lands would revert to their original owners.

Under this gracious arrangement, no family in Israel could ever be hopelessly reduced. It could not be many years until the owners of the land, or at the furthest their children, would be restored to its possession. This fact would prevent the family from losing caste to any considerable extent in their social relations. Their neighbors would recognize the fact that they were of an ancient and honorable stock, and they would in a few years be restored to their former position and independence. Their temporary poverty would not seriously affect their social intercourse, or mar their prospects and wishes in forming matrimonial connections.

This institution, then, must have operated to maintain the dignity of families and the self-respect of individuals. They would not be likely to abandon themselves to dishonor, knowing, as they did, that brighter fortunes awaited them.—They would struggle to maintain their social rank and be worthy of their position.

The whole working of this institution was adapted to create and maintain a high sentiment of individuality and self-respect. This we are wont to regard as one of the peculiar excellences of our institutions; they develop and recognize each man's individuality; that each, politically considered, is the equal of any one of all; and that all are alike equal before the law, in its justice and in its fostering regards.

No institution could have been more promotive of patriotism than this, which secured to families, by an inalienable right, their revered and beloved homesteads. These homesteads continued in the possession of the same family for centuries. The venerable man of three score and ten sat beneath the shades planted by his ancestors, and under whose boughs he had sported in childhood. There flowed the fountain from which his forefathers, in ages past, dipped the cooling draught; and where oft, in heat and weariness, through many long years he had come to be refreshed. Around him spread the plains, and rose the hills—scenes with which he had been familiar all his days.—Such surroundings, and such gentle and holy memories, must have inspired an interest and cultivated an intense love for their homes, and their country, which we can scarcely realize. Few among us could be found who would not for sufficient price sell their homes. Few among us die where they were born. This universal spirit of change no doubt promotes and fans to a flame the spirit of enterprize; but it is more than questionable whether we can say so much for its beneficial influence upon patriotism, and individual dignity and stability of character. W.

From the Southern Christian Advocate.

FROM WESTERN ALABAMA.

New Year—The Dead—Edwin Cull—Dr. Sassnett—R. A. Baker—The Church at Greensboro, Ala.

Mr. Editor—A happy New Year to you, and a prosperous one to the Advocate. It looks like a biting irony to write of happy and prosperous New Years; but let us, by the grace of God, make the year happy and prosperous. According to Faber, Cumming and other prophets, this year—606 *plus* 1260 equals 1866, Q. E. D.—is the grand Millennial Year. But you and I know better, and it may not be amiss for sober and sensible men to explode and refute the mischievous and baseless fancies of those visionaries.

It is demonstrably false that Jesus Christ will make a bodily advent to our earth before the millennium. He will do no such thing.—That is a negative which I will engage to prove when circumstances favor the undertaking.

I have just been meditating on the mortality among the great and good of the world since we of the South were *en rapport* with the rest of mankind. I wish you would take the pains to make out a necrology for the past five years. What names will you have in the list!—Isaac Taylor's will be there. What an exquisitely beautiful tribute to the memory of that wonderful man was that of your gifted correspondent, Tullius!

Since the war, I have received a letter informing me of the death of a young kinsman of mine, Edwin Cull—the author of some admirable papers on the Greek Tragedy, which appeared in the Quarterly Review of the M. E. Church South, a little before the war. He was a graduate of Columbian College, Washington, D. C., and a Tutor of Languages after his graduation. To fit himself more fully for the Professor's chair, he repaired to Berlin to pursue his studies in that University. There he died of consumption, in November, 1862. His brother and brother-in-law—a Baptist minister—reached Berlin four days after his death, and took his remains to Washington, where they now lie with those of his kindred in the Congress Cemetery. My correspondent says—"Edwin would shortly have received the degree of Doctor of Philology. Although our best scholars, such as President Felton, of Harvard, &c., had tried to get that honor, none of them had succeeded, and no American has ever been able to obtain it from the University of Berlin. He was considered by the best scholars of Berlin the most wonderful and best scholar in America.—He was spoken of in the highest terms and with the greatest enthusiasm by all the scholars of Germany who were acquainted with him. They were astonished to find one so young—not quite 21 years of age—so profoundly learned."—The death of such a young man is a great loss to the country. If the Quarterly should be ever renewed, I expected to get considerable assistance from him, if I had anything to do with its editorial management.

Then there is the death of that great-hearted, noble, intellectual, Christian minister and philosopher, Dr. Sassnett! What a loss have we sustained in his removal to Paradise! What a loss have *I* sustained! But this is no place for the expression of personal griefs. I hope some competent hand will give us a worthy memoir of our departed friend.

Then, too, there is the death of that great layman, Robert A. Baker, another of my most intimate, much-loved and devoted friends. The whole Southern Methodist Church should go into mourning for Robert A. Baker, and funeral sermons should be preached for him, at least all over the Alabama Conference.—When such a standard-bearer falls, we may well ask, "Who will be baptized for the dead?"

In this connection, I may as well give you the proceedings of a meeting held last night at the parsonage, in reference to this mournful event.

"At a meeting of the Trustees and Faculty of the Southern University, held in Greensboro, Alabama, on the 1st of January, 1866, the Rev. Dr. Wightman was called to the chair and T. N. Lupton appointed Secretary.

The chairman stated the object of the meeting to be to give expression to our feelings in regard to the death of Robert A. Baker.

On motion, a committee of three, consisting of the Rev. Dr. Summers, J. J. Hutchinson and Dr. Wadsworth, was appointed to draft suitable resolutions.

The committee reported the following, which were unanimously adopted:

"*Whereas*, It has pleased Almighty God to remove from this world, by a sudden death, on December 22d, 1865, our beloved brother, Robert A. Baker, late of Summerfield and Mobile; and

"*Whereas*, Brother Baker was 'a priace and a great man in our Israel,' foremost in promoting all the interests of the Southern Methodist Church, of which he was a consistent, zealous and extraordinarily useful member from his youth; and

"*Whereas*, Brother Baker was one of the founders of the Southern University, an ex-President of the Board of Trustees, and a member thereof at the time of his death; therefore,

"*Resolved*, 1. That we mourn the loss of Robert A. Baker as a great public calamity and an affliction of no ordinary severity to the M. E. Church South.

"2. That we especially deplore the death of Brother Baker, as by it the Southern University has lost one of its earliest and most devoted friends.

"That we request the Chancellor of the University to improve this mournful event by preaching a suitable sermon in the University chapel on July 2d, being the Sunday immediately preceding the next commencement.

"4. That we sympathize with the bereaved family and friends of brother Baker, in the loss which they have sustained by the death of such a husband, father and friend.

"5. That copies of the foregoing be transmitted to the esteemed relict of brother Baker, and to the Southern Christian Advocate and Selma and Mobile papers for publication in their columns.

"On motion, the meeting then adjourned. T. N. Lupton, Sec'y."

I will only add, that Dr. Wightman promises, D. V., to comply with the request in the third resolution.

You will see by the appointments of the Mobile Conference, which I sent you from Mobile, that I am stationed this year at Greensboro. The church here is in a condition similar to that of nearly all our churches in this country. It needs rehabilitation very much. The colored members are loyal to our church, and we have no idea of adopting the suicidal policy of surrendering them to strangers. We shall labor for their salvation as heretofore.

The University is doing well; it has an able and laborious faculty; students are orderly; and the Preparatory Department, under Mr. Hutchinson, is quite prosperous.—The Rev. T. Y. Ramsey, my predecessor in the station, has charge of the Female Academy here, with competent assistants. He deserves and will be likely to realize good success.

I hope the Advocate, under new auspices, will prosper exceedingly. But my sheet is full.

Thos. O. Summers.

Greensboro, Ala., July 2, 1864.

From the Southern Christian Advocate.

LETTER FROM DR. SEHON.

Mr. Editor: Since we parted, I have attended the session of three Annual Conferences.

These re-unions ever delightful to me, are doubly so now, after the seasons of trial and sorrow, through which for years we have passed.

The first was the Kentucky, held in Covington. The Conference was one of great importance and interest, Bishop Kavanaugh presided most ably. I had the pleasure of addressing the Conference on the subject of missions. No missionary money however for the present necessities of the work, was at the command of the General Treasurer; yet I am confident the ensuing year will witness a large increase in missionary zeal and spirit upon the part of the Conference, and a corresponding advance in their annual collections for the cause.

I next attended the Louisville Conference, Russelville, Ky. The Conference was largely attended and was one of the most pleasant and harmonious I ever witnessed. Resolutions were adopted for a more extended and vigorous effort, in favor of the cause the coming year.

The anniversary meeting was largely attended, followed by a good collection. I am confident, that a good report may be expected from this Conference next fall.

This is my own Conference, and you can scarcely conceive the feelings I had—after an absence of four years—to hear my name called, and take my seat again in my own Conference. Sad and fearful have been the changes of the past, but, thank God, peace has once more dawned upon our land, and the future holds out great hope to us, as a church and people.

From this, I passed to the Tennessee Conference, held in Edgefield, opposite Nashville. It was largely attended, and every way a delightful and harmonious session.

A most interesting missionary report was read to the Conference by Dr. Madden, the chairman of the Committee on Missions. Missionary collections were made at the different Methodist Churches after the several sermons of Sabbath evening—and for the times, a reasonable amount was collected.

Bishop Kavanaugh presided here as above at the Louisville Conference, to the entire satisfaction of all the preachers and people.

I am making use of every means in my power to raise funds to pay off the heavy debts which press upon our Treasury. The largest of them, is for the China mission. I am exceedingly anxious that this debt should soon be paid—indeed that all should be. As a church, we will never repudiate a single debt.

We want *now* $3,000, to send to our missionaries in China. This amount I am *now* in hopes of soon realizing from the sale of some property which we hold as a society. I would that the ability was mine, and the amount should at once be paid.

If possible, you must aid us in this work, as you always have nobly done heretofore in sustaining the great cause of Missions.

I hope, Providence permitting, to be with you at the session of your Conference and to have then the privilege and pleasure to present the cause to the brethren.

Your paper is every where, a welcome visitor, and I most sincerely wish you could have a support, such as its merits demand. Your agent, Rev. R. A. Hollaud, was faithful to his trust in presenting the claims of the paper; but the heavy claims of similar character from sections nearer home prevented his success to any great extent. E. W. Sehon.

From the St. Louis Christian Advocate.

REV. BISHOP THOMPSON.

Many of the readers of this paper will recollect something of Rev. Dr. Thompson, who for a long period was editor of some or other of the Northern Methodist papers, and who is now one of the Bishops of that Church. Well, some time during the last summer, this Bishop delivered an address before an Educational Convention, held at Delaware, Ohio, in which address he is reported to have used the following language:

"Of the *increase* of the public wealth, which has been very large since the war began, by reason of the stimulous given to manufactures and commerce, the increased prices of agricultural products, and the opening of new sources of wealth, such as oil wells, our Church has had her full share—perhaps more than her share; for no Church has been more loyal than she, if any *as* patriotic, active and earnest in suppressing the rebellion. Had she been as indifferent to the rebellion as some sister Churches, the Government could not have carried the nation through a single year of the war. Of the 200,000 men sent to the field of conflict from Ohio, Methodism has had a large share; and, as a consequence, she has had her proportion of the honors and profits of the war. Beginning with Grant, the ablest living General, and, I verily believe, in many respects the equal of Napoleon I, the greatest military genius of modern ages, a long line of army officers have gone from Ohio Methodist families. *And when army contracts have been awarded, and grants to purchase cotton in rebellious States have been made, our people have not been altogether indifferent or ignored.* Without unduly or dishonestly seeking to profit by the war, the attitude which our Church has borne to the Government has *naturally and necessarily increased her wealth.*"

This is rather a remarkable statement to have been made by one calling himself an overseer in the Church of Christ. It is but seldom that the veriest political tricksters come out so openly in acknowledgment of their portions of the spoils, much less to make a sort of boast thereof. But the Bishop assumes that but for the Northern Methodist Church the Government could not have carried the nation through a single year of the war, and then admits that when army contracts were awarded, and grants made to purchase cotton, "our people have not been altogether indifferent or ignored!" Very pious and holy people, still not *altogether* indifferent to contracts and speculations in cotton! Very good and heavenly-minded; still, Ahab-like, they could look upon the vineyard of some poor, defenseless Naboth! Very unearthly, and free from worldly-mindedness, being subjects of that kingdom which is not of this world; still they were not entirely ignored when the spoils of war were to be distributed!

But, seriously, it is true—alas! for the credit, of the Christian name, too true—they grew rich on the spoils of war. Contracts were given, permits to buy cotton granted them, and by some means or other they became possessed of many things not specified in the Bishop's list. Churches were seized, parsonages were taken, and, by some agency or other, horses, mules, carriages, pianos, silver-plate, jewelry, valuable libraries, and even wearing apparel, found their way from the rebellious States to the loyal States of the North. Did any of the Bishop's people grow rich by these means? The question is not impertinent. When bishops take churches in the manner that Bishop Ames and Simpson took some of our churches in the South, what might not their people do with such an example as that before their eyes?

They grew rich, and now "the spoils of the poor" are in their houses! They grew rich on the sufferings, wretchedness and misery of their fellow-men! They say those people who suffered were guilty. Suppose they were. Does the judge or the executioner strip the culprit whom they condemn and execute? Did the fact that those people deserved punishment authorize the robbery of their effects? or was that considered a part of the punishment? If so, if it were considered a part of their punishment, then what shall we say of the principle which, to punish a man for his own personal crimes, would rob his wife and children of their food and clothing? Is that right? Is it humane? Is it Christian-like?

"They were not indifferent." O no; no one ever accused them with indifference in that matter. And if any were now to accuse them, the accusation could be easily disproved by the destitution, the nakedness and hunger, the suffering and sorrow, the prayers and the tears of many a heart-broken widow and grief-stricken orphan! In the face of the overwhelming evidence to the contrary, it would be useless to charge them with indifference. The Bishop's statement will generally be admitted, and the charge of indifference will not be made.

Revival in Washington.—In the Fourth Presbyterian Church, in Washington City, the Rev. J. C. Smith, D. D., pastor, there is a deep religious interest. Eighty or ninety are believed to have been converted already, and the revival is still spreading. It is expected that at the next communion season over one hundred will join the church. Twelve joined at the last communion.

Revival in Franklin County, Tennessee.—Rev. H. L. Rosser reports to the *Christian Observer* an interesting work of grace, as the result of which twenty-eight were added to the Presbyterian Church, three to the Methodist, and eleven others hopefully converted. He says: "The key to the success of the revival movement now abroad over Middle Tennessee is, I think, identical with that suggested by Mr. Caughey, in his work styled 'Methodism in Earnest.' If it be asked, 'What is the secret philosophy of these revivals?' the simple answer is 'The power of the Holy Spirit, accompanying hard, patient, steady, constant labor, with many tears and much crying to God in private prayer, has produced these results.'"

Revivals in the West.—A late number of the *Western Presbyterian* contains an account of a recent season of refreshing in the churches of Washington and Murphysville, Kentucky, in the bounds of Ebenezer Presbytery. In the former of which the Rev. John H. Condit is pastor, after a season of ten days special prayer and preaching of the Word, eighteen persons were received into the church on profession of their faith in Christ, and two backsliders were brought back to the fold. In the latter church, under the ministerial care of the Rev. Mr. Evans, pastor at Mayslick, twenty-seven additions were made to the church. Eighteen months ago, this church numbered but twelve members, to which ten were added last year. It now numbers forty-nine members.

Religious Interest at Charlotte Court-House, Va.—The pastor writes as follows: "There is a protracted meeting now going on in the 'Village Church,' and ten or twelve remain every night for conversation with the pastor and elders. I have been assisted in the pulpit by the Rev. Thomas Wharey and the Rev. M. Lacy. There is a general spirit of seriousness throughout the whole community, and some are rejoicing in hope."

N. O. Christian Advocate.

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Rev. J. B. Walker, D.D.,
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NEW ORLEANS:
SATURDAY, FEBRUARY 3, 1866.

OLD ACCOUNTS.

Our agents are authorised to settle with all persons indebted to the Advocate at the rate of fifty cents on the Dollar.

GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church South, to be held in this city in April next, we shall issue a Daily Extra, which will be furnished at two dollars for the whole period of the session. Persons wishing it will please forward their subscriptions at an early day.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE; and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "NEW ORLEANS CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

NEW ORLEANS DEPOSITORY.

A Branch of the Methodist Publishing House is located in this city, and the Rev. R. J. Harp has recently been appointed Agent of it. It has on hand a good supply of our Church Publications—a large one of Hymn Books.

The well known enterprise and industry of the Agent is the best assurance that can be given that all orders will be promptly and correctly filled. The Express Companies for a trifle will insure the safe delivery of any books which our friends in the country may order.—Address Rev. R. J. Harp, *New Orleans*, No. 112 Camp street.

TO OUR OLD PATRONS.

To persons residing in East Texas, Louisiana and Mississippi, who wish to take a weekly paper for the advantage of *New Orleans news and a City Price Current*, we offer the "CHRISTIAN ADVOCATE"—as supplying accurate and fresh information of a general and commercial kind, as well as that from the various Southern Methodist Churches. *Its present subscription price* is in proportion to the general advance in the price of paper, composition and of living, and is in fact only equal to the former rate of subscription.

We mail this week as we did last one number to Preachers of patronising Conferences and to many of our old subscribers. In subscribing for the Advocate be particular to direct to 112 CAMP STREET, and to state by what ronte you wish the paper sent.

LYONS & CO.

Messrs. Lyons & Co., Clothiers, offer a fine list of goods, wearing apparel, &c., in their advertisement.

SOULE'S COMMERCIAL COLLEGE AND COUNTING ROOM.—We have this week an advertisement of the above excellent institution, which our readers will please consult.

J. W. BLACKMAN'S COMMERCIAL COLLEGE.—Having been long acquainted with Mr. Blackman, we do not hesitate to endorse all that he says in his advertisement.

By letter from Rev. J. Backer we learn that a revival of religion is in progress in Summerfield.

A POLITICAL PULPIT.—The Round Table, New York, says: "For the last four years the thanksgiving sermons of most of our clergymen have been little less than stale campaign speeches, labelled with a text from the Scriptures, and padded with some theology and more partisanship."

DEATH OF A MISSIONARY.—The Boston Recorder gives the sad intelligence of the death of Rev. Henry Ballentine, for thirty years a laborer in India. He was returning to his native land in the hope of recovering from the effects of his long and arduous toil. He died at sea.

COLORED CHURCHES.

The Colored Churches of the Methodist E. Church South in New Orleans have not been transferred to the Methodist Church North, nor to any other Church. The Trustees who have held them from the beginning, still hold them.

Dr. Newman, with a marvellous facility of statement, has made the impression very generally, through his own paper and "The Methodist," that these Churches have been transferred, and that a great jubilee was held by the colored people of this city in consequence thereof.

So far from this being the case, we waited upon the Commanding General, and in the presence of Dr. Newman, refused to make any such transfer, and stated that no man had any authority to sodo. On the evening before the issue of "Special Order No. 119," restoring our Churches, we again saw the Commanding General and urged our right to these Churches and that the President in our opinion intended in his order to make no exception of any Church. That these Churches were as fully the property of the Church South as any other Church property. The General said the colored Churches wished "to escape from Church vassalage;" and on the next day he issued "Special Order No. 119," restoring our Churches to us, excepting those "in possession and use of colored congregations."

We immediately wrote to the President, on that day, stating the whole case—that the Commanding General refused to restore these Churches to us; that they were worth $25,000; that we wished them exclusively as heretofore for the use of the colored people; and asked him to again interfere with an order and save us from this stupendous proselyting of the War Department; which had turned over to another denomination Churches that had belonged to us for twenty years and more, and were built for the use of our own colored members.

After the issue of "Special Order No. 116," two arbitrators were appointed to estimate upon damages suffered by our Churches during their occupancy by the Northern Methodists and upon claims for rent due; and on the other side, upon the value of the permanent repairs put upon the Churches by said occupants.

The arbitrators agreed; and gave a very considerable amount of damages and rent in our favor. The Commanding General, however, determined that only half per cent. rent on the value of the Church property could be allowed. This decision reduced the amount of damages to so inconsiderable a sum that in order to get possession of our Churches throughout the State, without more difficulty, we waived all claims against the Government for rent and damages, upon the express condition that the General would at once order the restoration of all our Churches.

In making up his statement of this matter it is marvellous to see how adroitly Dr. Newman weaves in the following document. If he had only set forth that the order had *already* been issued by the General Commanding which restored the Churches, *but refused to give up these colored Churches*, and that therefore, so far as the Commanding General was concerned, they were already out of the question, it would have been transparent that this document referred only to the question of damages:

"I hereby relinquish all claims against the Government of the United States on account of rent or damages done to our Churches during the occupancy of them, upon the understanding that no claims of any sort are to be made by the Government against us, and that the Churches be turned over at once to our possession, throughout this Department. This agreement has no reference to the *colored Churches*.

J. C. KEENER,
President of La. Conference."

We quote this as published by the Rev. Doctor. It was quite important for him however to italicise the two last words in order to fully make the desired impression. This statement appeared in his issue of January the 6th. We made no reply to it, expecting daily to hear from the President in a way that would put the Rev. gentleman right before the Churches and the world. Our silence has had an unfortunate effect. In his issue of the 27th he thus continues the theme and assumes the air of a man telling the whole truth by accusing the editor of the Christian Advocate of telling only half:

"The editor of the Christian Advocate tells only half the truth when he says—but for the absolute orders of President Johnson, *all* of our Churches would have figured largely in the report of this famous Mississippi Mission Conference.' It would have been honorable to him, and only honest, had he added, that by the absolute orders of President Johnson the colored Churches of Louisiana were reserved to the colored people; and that the white trustees holding said Churches, together with the Rev. Dr. Keener, were required to, and did sign a relinquishment to the effect, that if the members of said Churches desired to connect themselves with another organization they would agree to the change. If this is the result of the 'forty-horse proselyting power of the War Department,' it is such an act of simple justice as the piety of the Church was not equal to; and it was a disregard of honor to place these same churches among the appointments of the Louisiana Conference after the relinquishment had been signed, and the members thereof had publicly announced their withdrawal from the Southern Church."

Now the reader will be greatly surprised to learn that "the white trustees and Dr. Keener" were never "required" to make any such relinquishment, nor have ever made it. If the requisition was made it can be shown; and if signed it is doubtless on record; but until shown, we shall not hesitate to protest against an imagination at once so vast and so vivid as that which the Rev. gentleman possesses. The President demand that Church trustees should sign a relinquishment of their trust and rights, indeed! Why the bare statement is its own sufficient refutation. In the "Order 119" of General Canby, which we subjoin, and in that of "No. 120," issued some days after, no such "relinquishment" is mentioned or required.

This statement should be placed on file with the *per capita* statement—the contribution statement—the Mobile statement, and other visional statements published in the Methodist of October 7th and elsewhere.

Far be it from us to attempt to follow the Doctor in his romancing flights. It would require an industrious, a very industrious and observing man to keep him within the field of vision. But it is not difficult to perceive that he has arranged with an artistic, sensational power of the first order, the somewhat diluted statement of the 6th; and, secondly, the stronger one of the 27th; with the view, possibly, of something hereafter still more astounding in the highest regions of pure fiction.

As far back as September 7th, while we were in the City of Washington, one of our official members, who was *not* a trustee of our colored Churches, in a letter to Gen. Canby, volunteered the statement that, "If our colored people wished to join any other organization, they will be free to do so, and we believe no objection would be made."—Doubtless it is upon this remark that the Doctor intends to rely hereafter for proof of his assertion that "the white trustees" had been "required to sign a relinquishment" of the colored Churches. This informal observation, of September 7th, was referred to several times by the Commanding General, during our conference with him in November. But it was expressly disclaimed by us, that it was not made by authority, and that as the proper representative of the Conference we made no such offer. The remark however of the letter was substantially true. Our Church has acted upon it in dealing with its colored members in the city of Charleston and elsewhere. They were permitted to join the church of their choice, the African Methodist Church, and the property was decded to them accordingly. But this is a very different affair from yielding up to the War Department, upon "a requisition," our Church property; or consenting to have it turned over by Secretary Stanton to the Rev. Bishop Ames for the benefit of the Methodist Episcopal Church North—just because the two chose to combine against us. The nucleus of colored churches which that Church so much covets to form its splendid creations upon, will never be afforded by those who have so long labored with the colored Methodist congregations of this city, and who have so sincerely at heart the spiritual welfare of the colored people. Nor is it necessary for either the War Department or Dr. Newman to interfere in order to secure a generous treatment of our colored congregations, which we have created and fostered for thirty years and to whom we presented at one time an entire church, (Soule Chapel) toward the building of which the colored people had never contributed a single cent.

We now offer to the reader positive evidence of the truth of the assertions we have made. By the subjoined Special Orders of General Canby it will be seen that the relinquishment of claims for damages was signed after the issue of Special Order 119. This Order, which unconditionally restored the principal churches, was issued on the 18th of November, the relinquishment of claims for damages was signed two days *after*, on the 20th. The Rev. Doctor makes the impression, however, that this relinquishment referred to the colored Churches, but Special Order No. 120 states definitely that it referred to "Special Order No. 119," Paragraph 7, Section I, which reads: "If all claims for compensation for use or damages is relinquished, the transfer will be made at once." And we state particularly in the document itself that the relinquishment "has no reference to the colored Churches."

We now insert the official documents connected with this matter in the order in which they transpired.

SPECIAL ORDERS, } HEADQUARTERS,
No. 116. } DEPARTMENT OF LA.,
N. Orleans, Nov. 15, 1865.

[EXTRACT.]

3. Mr. *B. H. Moss*, nominated by the Rev. *J. C. Keener*, and Mr. *Samuel C. Emley*, nominated by the Rev. *J. P. Newman*, are hereby appointed arbitrators for the purpose of examining into and deciding upon certain questions to be submitted to them in connection with the restoration of the Methodist Episcopal Churches in this city. In the case of disagreement an umpire will be appointed. The arbitrators are requested to meet at the Carondolet street Methodist Church, at 10 o'clock, A. M., on Thursday, 16th inst.

By order of Maj. Gen. E. R. S. CANBY:
WICKHAM HOFFMAN,
Ass't Adj. Gen.

Official:
NATHANIEL BURBANK,
1st Lieut. Acting Ass't Adj't Gen.

SPECIAL ORDERS, } HEADQUARTERS,
No. 119. } DEPARTMENT OF LA.,
N. Orleans, Nov. 18, 1865.

[EXTRACT.]

7. Under the authority of instructions from the Secretary of War, the Carondelet, Moreau and Felicity street churches, in this city, will be turned over to the Rev. *J. C. Keener*, representing the Methodist Episcopal Church South, or to any person deputed by him to receive them. The report of the arbitrators in relation to these churches is approved, except as to rent. All other church property (except that in possession or use of colored congregations) belonging to the Methodist Episcopal Church South, within the limits of this Department, will be turned over to the proper representatives of that church, under the following rules:

I. If all claim for compensation for use or damages is relinquished, the transfer will be made at once.

II. If compensation is claimed for use or damage by the Church South, or for improvements by the Church North, arbitrators will be appointed, who will ascertain and report whether any damage beyond the usual wear and tear has been sustained during its occupation by the Church North, and if any, the extent of that damage; whether any improvements have been made by the parties in occupation, that make the property more valuable than when it was taken, and if so, the present value of such improvements; whether any insurance premiums have been paid, and if so, by whom and to what extent.

III. All such property in possession of the Bureau of Refugees, Freedmen and Abandoned Lands, will be surrendered as soon as the Assistant Commissioner can make the necessary arrangements for the occupation of other buildings. All questions of damage done to the buildings or improvements made upon them, will be settled by the Assistant Commissioner, and by the authorized representatives of the Church South.

* * * * *

By order of Maj. Gen. E. R. S. CANBY:
WICKHAM HOFFMAN,
Ass't Adj't Gen.

Official:
NATHANIEL BURBANK,
1st Lieut. Acting Ass't Adj't Gen.

On the 20th, two days after the issue of the above "Special Order," we concluded to accept the condition as stated in Section I, Paragraph 7.

I hereby relinquish all claims against the Government of the United States on account of rent or damage done to our churches during the occupancy of them, upon the understanding that no claims of any sort are to be made by the Government against us, and that the churches be turned over at once to our possession, throughout the Department. This agreement has no reference to the colored churches.

J. C. KEENER,
President of the La. Conference.

Whereupon the following "Order" was issued:

SPECIAL ORDERS, } HEADQUARTERS,
No. 120. } DEPARTMENT OF LA.,
N. Orleans, Nov. 20, 1865.

[EXTRACT.]

1. The Rev. *J. C. Keener* having, on behalf of the Methodist Episcopal Church South, relinquished all claims for compensation for use or damages in consequence of the occupation of the property belonging to such church by the military authorities or by the Methodist Episcopal Church North—

In pursuance of Special Order No. 119, Paragraph 7, Section I, current series, from these Headquarters, all such church property in this Department (except that in possession or use of colored congregations) will be transferred at once to the Rev. *J. C. Keener*, or to such person as he shall depute to receive it.

* * * * *

By order of Maj. Gen. E. R. S. CANBY:
WICKHAM HOFFMAN,
Ass't Adj't Gen.

Official:
NATHANIEL BURBANK,
1st Lieut. Act'g Ass't Adj't Gen.

For ingenious perversion of the "truth of history," this statement, which has been so extensively ventilated—which boldly affirms that a relinquishment has been made of the colored Church property in this city in favor of the Northern Methodists, finds a parallel only in that sublimer audacity which not only attempts to *appropriate* churches, but has itself *photographed in the very act*. But unfortunately for the "truth of history," the assertions of Dr. Newman, so roundly made, reach the market for which they are prepared, where there is but little chance of pursuit and exposure.

TOLERATION.—The Methodist Episcopal Church has been granted entire freedom in the kingdom of Denmark. The American Minister in announcing this grant to the Missionary Society of the Methodist Church, says, "I congratulate you on an event, the like of which has not occurred before in behalf of any foreign church since 1748!"

He who lives for himself alone, lives for a mean fellow.

DEATH OF COL. BAKER.

The Methodists of Alabama feel profoundly the great loss which the Church has suffered in the sudden decease of Col. Robert A. Baker, in his 61st year. Eminently devoted to the advancement of the kingdom of Christ, we knew of no layman in whom the best points of our present Methodism were so fully illustrated. At the Annual Conference, at the altar, and in the class-room he was equally efficient. During the last twenty-five years he has not failed to impress his opinions and character upon the policy and spirit of the Church. In our regret at the loss of so valuable a man we are consoled in the reflection that such men do not wholly pass away—"Their works follow them." Other men spring up, catch their spirit and their mantle, and go forth in double might. Let us expect to find the inheritor of the excellent qualities of this good man among his brethren beloved, or, it may be, out of his own house! One who was long and intimately acquainted with him pays the following tribute to his memory:

"Col. Baker was born and spent the early part of his life in North Alabama, and although not favored in youth with the advantages of a thorough education, he acquired a large stock of useful knowledge, and possessing, in a very eminent degree, a clear and practical mind, combined with a versatility of talent, he soon became distinguished among his fellow-citizens as a man of uncommon usefulness and promise. For many years he was honored with a seat in the Legislature of this State, and for several sessions presided over that body as Speaker of the House, with distinguished ability.

He was equally distinguished in the private walks of life. As a planter, and lastly as a merchant, he was successful, and always enjoyed the confidence of those who knew him.

"In the various enterprises of the day he felt a deep and abiding interest—always ready to aid with his counsel, his services and his means, every interest productive of benefit to the State, and to the welfare of the community. And notwithstanding, as has been already mentioned, he was not a scholar in the technical sense of the term, he felt an uncommon interest in the subject of education. As an evidence of this, he contributed largely of his means and aided by his personal efforts the advancement of the cause. He presided over the deliberations of the Board of Trustees of several of our most respectable High Schools and Colleges in the State, so that his name has become widely known as a patron of learning, and his memory will be cherished with gratitude by many who would otherwise have plodded through life without its advantages.

But one of the most delightful recollections of our deceased friend grows out of his private and domestic life. An affectionate husband, a fond father, a considerate master, and a firm and unwavering friend. His influence over his friends and intimate acquaintances was large, but he never abused it, or betrayed the confidence reposed in him.

"As a Christian he excelled. His piety was only equalled by his benevolence, and his consistency of conduct was always in harmony with his professions. Religion was at once his standard of character and ornament of life, which was so pure and simple that it never lost its lustre. His church and his family were the chief objects of his concern, and so beautifully blending their influence as incentives to action, that it was difficult to say which was predominant. Though a Methodist for 40 years, he was no bigot. His was the charity that recognized Christians as "all one in Christ;" and while his preference was decided and strong in favor of the church of his choice, the passport to his confidence was not limited by a denominational *shibboleth*.

"But he is gone; his family and his church will have cause to lament his loss, and his friends will sorely miss him. None knew him better than the writer of this brief notice, and none will feel his loss more than he does. And as a closing tribute to his excellence and worth, we may justly exclaim, in the language of inspiration, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

D. W. G.

THE GENERAL CONFERENCE.

In the proceedings of the North Carolina Conference we notice that the Conference requested "Bishop Early to use his influence with his colleagues to have the General Conference changed from New Orleans to some central point." What are the good brethren of North Carolina afraid of—the cholera?—the yellow fever?—an overflow of the Mississippi?—or that the city cannot support such an addition to its population for four weeks? The ability and hospitality of the friends of Southern Methodism in New Orleans, we can assure them, will be found fully equal to the occasion. Our good housewives may not be able to spread before their worthy guests *all* the delicacies of "some central point," but if there be fish, crabs, oysters, oranges, bananas or any other thing of good repute, we entreat the brethren to think on these things, and not to condemn in advance the holding a General Conference in New Orleans.

The Southern Church has financially, socially, ecclesiastically no more important point in its territory. And no place could the preaching of the able men who compose this body be effective of more real benefit than it will be at this great heart of the South-west. If Bishop Early "labors" with his colleagues, in accordance with the resolution, we hope that he may find them quite impracticable upon the point.

The friends of Southern Methodism in this city have been looking forward to the meeting of the General Conference at this point for the past eight years; and are now greatly surprised that at this late hour it should be seriously discussed whether to hold it here or elsewhere.

The official boards of the several city congregations have, during the week, passed resolutions of "cordial invitation to the ensuing General Conference of the Methodist Episcopal South to hold its session in this city, as in accordance with the action of that body in 1858."

The following is the resolution passed on this subject by the Felicity Street Church Board:

Resolved, That in the opinion of this Board the General Conference will be cordially received and well sustained in this city; and that in view of the general interests of the church and of Methodism in New Orleans, we strongly deprecate any change in the place for the ensuing session.

W. S. MOUNT, Sec'y.

Feb. 1, 1866.

It should not be overlooked that a large number of Methodists throughout the Valley of the Mississippi wish to be present at this ensuing General Conference, and we know of no other point which will afford them the same facility for attending it.

RELIGIOUS INTELLIGENCE.

FROM TENNESSEE.

A letter to the St. Louis *Advocate* says:

"I am afraid you have not heard *all* the good news. Baltimore was represented at the late annual meeting of the Virginia Conference. It is expected that the next session of the Baltimore Conference will be held by a Southern Bishop, and that its members will receive their appointments from him. This expectation has been raised by what was said to our brethren of the Virginia Conference. May it be realized is my prayer! This being the case, we can afford to look, for a few years, on the *puny* attempts of Wm. *Herd* Rogers & Co., in East Tennessee. And our genial friend, Dr. Thomas B. Sargent, of East Baltimore, was also present in Virginia. I should like to see both these Conferences represented at New Orleans.

"The Protestant Methodists of the Southern States are preparing to unite with us. Their Fraternal Messengers have appeared before several of our Southern Conferences. These distinguished gentlemen did not hesitate to say that their Church desires to unite with ours—"*to become one in name*," etc. They will be represented at our General Conference by several prominent ministers, whose business it will be to arrange for a union with us.

"I notice some Christian bodies, just north of the Ohio river, who profess to preach the *pure* gospel, and labor *only* for the kingdom of Christ, have recently united together. Delivering prayers to intelligent audiences, tinkering and tampering with State-laws, and dabbling in politics, they seem to leave to others, and engage themselves in the holier work of *saving* souls. Sensible men they! They are disposed to be friendly to us; they actually appoint delegates to meet us in council. *Very* sensible they! They see many of the clergy of the 'Polar Regions' sin-stained and corrupted—' of the earth earthy'—and they fraternize with us, who speak the Christian language in its simplicity, purity and power. *Extremely* sensible men they!

"Do you read the good news from California? We are stronger there than I expected. What a full Conference, and what bright prospects before them in that golden land! *Mr. Editor* (whoever you are), we are getting old; our locks are silver-gray; let us go to California, and get young again. Let us go and travel huge circuits and enormous districts, and hold glorious camp-meetings. Let us go, and sing, and suffer, in those auriferous regions, on our way to the Golden Streets on High.

"I have just returned from Springfield, Tennessee, where our brethren are blest with a gracious revival of religion. Since my last letter, revival news comes up from Lebanon, Sparta, Franklin, Huntsville and Gallatin. At all these places, we have regular stationed preachers, and hundreds are coming into the Church. 'The returned chaplains,' as your St. Louis brother terms them, are doing good work, and the Lord seems to bless their labors abundantly.

FROM MISSOURI.

Arrests of preachers for presuming to preach the gospel of Christ without first obtaining a license from the State continue. Little or no regard is paid to age, denomination, talent, learning or usefulness; but *special* attention seems to be given to Catholics and Southern Methodists. Whether these be regarded as worse, or as better, than other denominations, the *Advocate* has not been informed, but they have certainly received a very large share of attention from those "zealous for the law."

True, not a few Baptists have shared like honorable attention, and some Presbyterians also have found themselves in bonds; but Catholics and Methodists are those most sought after. Well, be it so. Time will reveal some strange and some astounding things.

It is marvelous that the movers in this great anti-Christian raid can not, or will not, learn that they are using two-edged tools; and the sharper of the two edges is turned toward themselves.

FROM KENTUCKY.

Rev. J. F. Redford, writing from Franklin, under date of December 18th, says:

"Since my last notice, I have had some interesting revivals. At Stevenson's meeting-house, we had eleven conversions, and ten additions to our church; and on last Friday night we closed one of the most interesting revivals I ever conducted, at Bethel-grove, where we had thirty-four conversions and fourteen additions to the Church. Quite a number of our most influential and experienced citizens professed and joined at this church: at which place we have just finished a beautiful country-house for the worship of God.

PRESBYTERIAN.

REVIVAL IN NORTH CAROLINA.—A friend, writing to us from Western North Carolina, says: "' The ministrations of the word are well attended in this country now, and without distracting cares, fears or anxieties. Five of the churches immediately around Statesville have been revived, and many added to the fold of Christ. Here (Statesville) at this time, a good state of feeling exists. The past month has added more than fifty to those who profess the name of Christ. Much seriousness prevails at the Female College, and at an evening meeting held in the Presbyterian Church, *thirteen* professed a hope in Christ. The Rev. Mr. Krider, pastor of a neighboring church, died, three weeks ago, after a time of ingathering in his church.

EPISCOPAL.

The movement that began in September, in behalf of the destitute clergy of the South in the Episcopal Church, was fully organized in October, and the amount already contributed is over six thousand dollars. The churches in Baltimore gave as follows: St. Paul's, $695 58; St. Luke's, $487 99; St. Peter's $500; St. Barnabas', $305 00; Church of the Ascension, $740 50; Mt. Calvary $300 00.

The Rev. Mr. Tinsley takes charge of St. John's Episcopal Church in Warrenton, of which Rev. Mr. Bestem was pastor, and who has accepted the call to Christ Church in Norfolk. Mr. Tinsley joined General Hunton's brigade as a private at the breaking out of the war, but was soon after made chaplain, and gave great satisfaction.

The Rev. Dr. Hawks' new congregation in New York are about to build or purchase a church for their use, and it is said that the beautiful new French church, "du St. Esprit" will be sold to them, its own congregation being very much reduced in numbers. The attendance on the service of Dr. Hawks, now held in the University chapel, has very much increased of late, and seats are not to be had.

A clerical brother in Columbia writes though his church has been burnt down, he still has a lecture room. The spirit of this is what we desire to call attention to. Though mercies are taken away there are some left. With such a spirit, we cannot but hope a kind Providence will give His people means to build another church for the glory of His great name.—*Southern Churchman.*

DECISION IN A CHURCH CASE.

The Supreme Court of this State rendered a decision last week in the case of the Methodist Episcopal Church South, at Louisiana, Mo.—The church-house there, a fine and costly building, had been claimed by the Northern Methodists, and by them occupied for some considerable time past. At length they appealed to the civil law to perfect what they considered their title.—From the decision of the Circuit Court the case came to the Supreme Court, where, last week, it was decided in favor of the Church South, the rightful owners.

By this decision of the Supreme Court has been set aside the judgment of the Circuit Court for Pike county, which Circuit Court, on petition from some Northern Methodists, appointed trustees for the church, through which appointees the Northern Methodists held possession.

The Missouri Republican of Tuesday last publishes the decision of the Supreme Court in full, with the editorial remark that—

"It will be seen that the church robbers have been overthrown, even by Governor Fletcher's Supreme Court; and we shall probably hear of no more attempted church usurpations in the State."

It is doubtful whether there will be "no more attempts at church usurpations in this State"—very doubtful; but the Advocate will next week publish the decision referred to, with some remarks thereon.—*St. Louis Adv.*

Power will intoxicate the best hearts, as wine the strongest heads. No man is good enough or wise enough to be trusted with despotic power.

THE CAMPAIGN IN KENTUCKY.

GEN. BRAGG'S OFFICIAL REPORT.

IMPORTANT DEVELOPMENTS NEVER MADE PUBLIC BEFORE.

HEADQUARTERS ARMY OF THE TENNESSEE,
May 20th, 1863.

Sir—Constant occupation and the absence of my records during the active service in this quarter, have prevented, until now, a full narrative of the events incident to the campaign of this army last autumn, in Tennessee and Kentucky.

Early in July, 1862, under instructions, a division of troops, under Major Gen. McCown, was sent from my headquarters at Tupelo, Miss., to the Department of East Tennessee. In the latter part of that month it became evident we were being pressed there by a heavy corps of the enemy, sent from Corinth, under Major Gen. Buell. This movement threatened the very heart of our country, and was destined, unless checked immediately, to sever the main line of connection between the East and West. At this time the army in Mississippi had much improved in health and strength, and had progressed rapidly in discipline, organization and instruction. Leaving a sufficient force, I determined to move to Chattanooga, oppose this dangerous operation of the enemy, and, if practicable, drive him from our important provision country in North Alabama, Middle Tennessee and Kentucky.

Early in August, the infantry force for this purpose—four divisions—was concentrated near Chattanooga, and awaited the arrival of the artillery, cavalry and baggage train, which necessarily moved across the country by land.

Major General E. Kirby Smith, Commanding the Department of East Tennessee, met me by invitation in Chattanooga, and most generously placed his whole command at my disposal. It was soon determined, upon his suggestion, that all his force should be used to operate upon the enemy left at Cumberland Gap, and he was requested to confer with Brigadier General Humphrey Marshall, commanding in Southwestern Virginia, with whom he was already in correspondence, to secure his co-operation also in the movement.

After returning to Knoxville, General Smith asked for further assistance; and two fine brigades under Brigadier General P. R. Cleburne and Colonel Preston Smith were sent to him, in addition to the division which had gone from Tupelo. The balance of my immediate command, the Army of the Mississippi, divided between Major Generals Polk and Hardee, made every preparation, and awaited only its baggage train and artillery to cross the Tennessee River, and enter upon its arduous and perilous campaign over the mountains dividing East and Middle Tennessee.

The movement of the artillery and wagons across the mountain region of North Alabama having been successfully accomplished, late in August we commenced crossing the river at Chattanooga, with very limited means. The enemy, with a largely superior force, occupied the lines of the railroads from Decatur to Bridgeport, Alabama, from Decatur to Nashville, and from Nashville to Stevenson, with large detached commands at McMinnville and Cumberland Gap. Having crossed the river at Chattanooga, the column took up its line of march on the 7th of August, over Waldron's Ridge and the Cumberland Mountain, for Middle Tennessee. Major General Smith had already successfully passed through North-eastern Tennessee, and gained the rear of Cumberland Gap, held by the enemy in strong force, and fortified.

Leaving a sufficient force to hold the enemy in observation, his dislodgment being considered impracticable, he moved as anticipated, with the balance of his command on Lexington, Ky. This rich country, full of supplies so necessary to us, was represented to be occupied by a force which could make but feeble resistance. How well and successfully that duty was performed, has already been reported by General Smith. The complete victory over the enemy at Richmond, Ky., and his occupation of Lexington, rendered it necessary for me to intercept General Buell, now rapidly moving toward Nashville, or to move toward the east so as to secure a junction with General Smith when necessary.

On reaching Middle Tennessee, it was found that the enemy's main force, by use of railroads and good turnpikes, had concentrated in Nashville, and was strongly fortified. With a heavy demonstration against this position, my force was thrown rapidly to Glasgow, Ky., and, to my great satisfaction, reached that point on the 13th of September, before any portion of the enemy passed Bowling Green. As soon as my object was discovered, they moved in haste by rail and turnpike, but reached Bowling Green only in time to find we had seized and were held both roads near Cave City.

An assault on the enemy's superior force, well fortified, at Nashville, gave no promise of success; while any movement for that purpose would have enabled him to throw the whole force to his rear rapidly, thus rendering certain the capture or destruction of Gen. Smith's small command at Lexington; whereas, by the flank movement adopted, the enemy's communications were severed, and his forces separated, while my own connections were secured. Without losing a gun, we had also compelled the evacuation of all Northern Alabama and Middle Tennessee, south of the Cumberland.

Prepared to assail Buell's forces should he attempt to pass north, I determined to rest my tired troops at Glasgow, where some subsistence was to be had. While thus engaged, I learned that the commander of my outpost at Cave City, had advanced upon and assaulted the enemy's fortified position at Dumfordsville, (the railroad and pike crossing of Green River,) and after a gallant fight against largely superior numbers, had been repulsed with considerable loss. Unwilling to allow the impression of a disaster to rest upon the minds of my men, the force was rapidly prepared, and our march moved on the evening of the 15th, with a very scanty supply of provisions.

Hardee's wing moved by Cave City, direct on Dumfordsville, and Polk by Bear Wallow Gap, crossed the rear some miles to the right, and gained the enemy's rear on the afternoon of the 16th. An immediate demand for the surrender of the garrison was made, and after a few hours' negotiation an unconditional surrender was obtained. We secured 4267 prisoners, ten pieces of artillery, 5000 small arms, and a proportional quantity of ammunition, horses, mules and military stores.

This surrender having been received and completed on the 17th of September, instructions were made for an attack from Gen. Polk's main force, supposed to be advancing in our rear from Bowling Green. Efforts were made to draw him to an attack by exposing a division in his front, while the main force held a position south of the encampments on Green river. I failed to accomplish this object. With my effective force reduced by sickness, exhaustion, and recent affair before the entrenchments at Dumfordsville, to half that of the enemy, I did not prudently afford to attack him in his selected position. Should I follow him further toward Bowling Green, I might fall back to that place and behind fortifications.

Instructed, at the end of four days, to three days' rations, and in a hostile country, utterly destitute of supplies, a serious engagement brought on anywhere in that direction could not fail (whatever its results) to fatally crippple me. The loss of a battle would be calamitous disastrous. I was well aware, also, that he had a practicable route by way of Morgantown or Brownsville to the Ohio river, and thence to Louisville. I was, therefore, compelled to give up the object, and sent for subsistence. Orders were sent for a supply train from our depot at Georgetown to meet us in Bardstown, and the march was commenced for the latter place.

Instructions had been given Gen. Smith for a simultaneous movement of the column from Lexington to Shelbyville, that combined operations might be immediately undertaken against Louisville. Orders had also been given for a close observation on the enemy at Cumberland Gap, and that he should be prepared in any attempt to escape. On my arrival at Bardstown, I learned from Major General Smith, then at Lexington, that the enemy was moving from Cumberland Gap, endeavoring to escape by the Valley of Sandy River, in Eastern Kentucky, and that he had sent his whole available force in pursuit.

A sufficient force to prevent this escape, and to hold the enemy in check there and compel his surrender, had been ordered, and was confidently expected, from another quarter, to have followed General Smith's movement in time for this purpose. Circumstances, unknown to me in our then isolated position; and over which I could not exercise control, had prevented this consummation, so confidently relied on and so necessary to our success. The delay necessarily resulting from this pursuit of the enemy by General Smith, prevented a junction of our forces and enabled Gen. Buell to reach Louisville before the assault could be made upon that city.

The troops at Bardstown, much jaded and foot-sore from the long and arduous march, were placed in position for rest and recuperation during the absence of the column from Lexington. Having made all needful arrangements for them, ordered our supplies at Lexington transferred to a position selected as a general depot, near Bryantsville, and provided for opening a line of communication through Cumberland Gap. I left Bardstown on the 28th for Lexington, to confer with Gen. Smith and inform myself fully as to our condition and the resources of the country.

Major Gen. Polk, left at Bardstown in command, was directed, if pressed by a force too large to justify his giving battle, to fall back in the direction of the new depot near Bryantsville, in front of which I proposed to concentrate for action. Arriving in Lexington on the 1st of October, I met the Provisional Governor of the State, who had previously been invited to accompany me, and arranged for his installation at the capital on the 4th. The available forces of Gen. Smith, just returned to Lexington, were ordered immediately to Frankfort. Finding but little progress had been made in the transfer of our accumulated stores from Lexington, and learning of a heavy movement of the enemy from Louisville, I ordered Major Gen. Polk, in writing, dated "Lexington, 1 o'clock p. m., 2d October," and sent by two routes, "to move from Bardstown with his whole available force, by way of Bloomfield, toward Frankfort, to strike the enemy in flank and rear," and informed him that Major Gen. Smith would attack in front.

When received at Bardstown on the 3d, the General submitted this order, which is not mentioned in his report (see exhibit No. 1) to a council of wing and division commanders, and determined to move as originally instructed by me on leaving Bardstown.

Fortunately, notice of this determination reached me at Frankfort, in time to prevent the movement against the enemy's front by Gen. Smith; but it necessitated an entire change in my plans, the abandonment of the capital, and the partial recovering and ultimate loss of our stores at Lexington. Not doubting that some imperative necessity, unknown to me, existed with the General for this departure from instructions, I conformed at once to his movements, and put Gen. Smith's command in motion, to form the junction south, still covering the supplies at Lexington as far as practicable. Proceeding rapidly to Harrodsburg myself, I was met there by Major General Polk, on 6th of October, with the head of the column which had marched from Bardstown on the 3d.

After a full and free conference with the General, my first views remained unchanged; and as he reported to me at midnight of the 6th of October, when, inclosing a written report from Major Gen. Hardee, at Perryville, "that he did not regard the enemy in large strength near there" (see exhibit No. 2), I received early on the morning of the 7th the orders to concentrate all the forces in front of the depot at Lexington (see exhibit No. 3). But before this order was put in full operation, information was received that the enemy, in limited force, was pressing upon Gen. Hardee at Perryville; that he was no where concentrated against us, but was moving by separate columns; his right (see map herewith marked A) was near Lebanon, a corps in front of Perryville, and his left, two entire corps, extending by way of Mackseville to Frankfort, a line of at least sixty miles. This presented an opportunity, which I promptly seized, of striking him in detail.

Accordingly, written orders were given to Major Gen. Polk, dated Harrodsburg, October 7, 5:40 p.m., (see exhibit No. 4) to move Cheatham's division, now at Harrodsburg, back to Perryville, and to proceed to that point himself, "attack the enemy immediately, rout him, and then move rapidly to join Major Gen. Smith," as before ordered; and it was added, "no time should be lost in this movement." Meanwhile, during the same day, I had received repeated and urgent applications from Gen. Smith (near Frankfort) by express, representing the enemy to be in strong force in his immediate front, and earnestly asking for reinforcements. Accordingly, Wither's Division had been detached and sent to him, (before receipt by me of the information from Perryville,) and was far on the way thither at the time when the movement to Perryville was ordered; and this will account for my being without the benefit of this division in the battle which ensued next day at the latter place.

Major General Polk arrived at Perryville with Cheatham's Division before midnight of the 7th, and the troops were placed by General Hardee in the line of battle previously established. Our forces now in this position consisted of three divisions of infantry, about 14,500, and two small brigades of cavalry, about 1500 strong. Information reached me during the evening and night of the 7th, at Harrodsburg, which indicated that no attack could be made on General Smith's command the next day, and I immediately changed my purpose to join him, and determined to go to Perryville. From unofficial sources, I was led to fear the existence of serious misapprehension in regard to the position and strength of the enemy's force near Perryville, as well as to the location of our supplies, supposed to be at Bryantsville, when, in truth, but two days rations for the army had yet reached that point.

Having ordered the attack, and that no time should be lost, I was concerned at not hearing the commencement of the engagement early in the morning, but was much relieved for the time by receiving from General Polk a note, dated Perryville, 6 A. M., 8th October, informing me that the enemy's pickets commenced firing at daybreak, and that he should bring on the engagement vigorously. (See Exhibit No. 5.)

To my surprise, however, no gun was heard and on my arrival, about 10 A. M., I was informed that it was determined not to attack, but to assume the "defensive offensive." After a hasty reconnoisance and consultation, orders were given for some changes deemed necessary in the lines of battle, a portion of it being withdrawn, was restored, and Major General Polk was ordered to bring on the engagement. Impatient at the delay after this order, I dispatched a staff officer to repeat it to the General, and soon thereafter, I followed in person, and put the troops in motion.

Major Gen. Buell, commanding the forces there, in our immediate front, in his official report, says: "I had somewhat expected an attack early in the morning on Gilbert's corps, while it was isolated. Those delays had postponed the action until it was now past noon, and a second corps of the enemy (18,000) had reached the field."

The general officers, at the meeting about daylight, (see Gen. Polk's report,) who resolved on this delay, must have acted without correct information, and in ignorance that my orders were urgent and imperative for the attack; moreover, I was within one hour's ride, and was not consulted or informed.

The action having at length commenced, was fought by our troops with a gallantry and persistent determination to conquer which the enemy could not resist; and though he was largely more than two to our one, he was driven from the field with terrible loss. Night closed the operation just as a third corps of the enemy threw the head of its columns against our left flank. We had entire possession of the battle-field, with thousands of the enemy's killed and wounded, several batteries of artillery, and six hundred prisoners. For the details of this action, so creditable to our arms, I refer to the reports of subordinate commanders, herewith forwarded. In the progress of the engagement, we had advanced so far as to expose our left flank to the third corps, just arrived from the direction of Lebanon. I, therefore, caused our line, which rested upon the field till midnight, to fall back to its original position.

Assured that the enemy had concentrated his three corps against us, and finding that our loss had already been quite heavy in the unequal contest against two, I gave the order to fall back at daylight on Harrodsburg, and sent instructions to Major Gen. Smith to move his command to form a junction with me at that place. There I again offered the enemy battle, which he declined, and moved to possess himself of my line, toward Cumberland Gap. My whole force was accordingly retired on the 11th, upon Bryantsville. There the enemy again declined to advance upon me, but occupied himself in the destruction of the numerous mills, and other sources from which we drew our only supply of breadstuffs. There was no accumulation of this essential article at any point, except at Lexington, which had been now lost, though the country afforded an immensity of grain. The necessary concentration of my forces rendered accumulation from the small country mills impracticable, and our supply was reduced to only four days' rations. To attack and route an enemy largely superior in numbers (for simply to cripple him would not suffice), or to evacuate the country in which we could no longer subsist, became now an imperative necessity. Moreover, I was informed that still another force was moving on my right flank, from Cincinnati, in addition to the overwhelming one with which I was already contending.

The season of autumnal rains was approaching; the rough and uneven roads leading over the stupendous mountains of Eastern Tennessee and Kentucky, to and through Cumberland Gap, would then become utterly impassable to an army. Should I remain till then, and meet with a reverse, the army would be lost. Had the foregoing considerations permitted a doubt to remain in my mind as to the course of duty, it would have been entirely removed upon the receipt of the intelligence of our disasters in North Mississippi, by which the whole country in our rear was left open to the enemy's victorious forces there. Accordingly, all necessary arrangements were made and the troops put in motion by two columns, under Major Generals Polk and Smith, on the 13th of October, for Cumberland Gap. After a rapid march, with some privations in the absence of baggage trains, which had been sent ahead, we passed the Gap, with immaterial loss, from the 19th to the 24th of October.

The column of Major Gen. Polk was vigorously pursued by the enemy for several days, but was so successfully protected by the cavalry, under the admirable management of Cols. Wheeler and Wharton, that but little annoyance was felt.

Though compelled to yield to largely superior numbers and fortuitous circumstances, a portion of the valuable territory from which we had driven the enemy, the fruits of the campaign were very large, and have had a most important bearing upon our subsequent military operations here and elsewhere.

With a force enabling us at no time to put more than forty thousand men of all arms, and in all places in battle, we had redeemed North Alabama, and Middle Tennessee, and recovered possession of Cumberland Gap, the gateway to the heart of the Confederacy. We had killed, wounded and captured, no less than twenty-five thousand of the enemy, taken over thirty pieces of artillery, seventeen thousand small arms, some two million cartridges for the same, destroyed some hundreds of wagons, and brought off several hundred more, with their teams and harness complete; replaced our jaded cavalry horses by a fine mount, lived two months upon supplies wrested from the enemy's possession; secured material to clothe the army, and, finally, secured subsistence from the redeemed country to support not only this army, but also a large force of the Confederacy to the present time.

In four weeks after passing Cumberland Gap on the memorable and arduous campaign, jaded, hungry and ragged, (as necessarily incidental to that service,) this noble army was found with serried ranks in front of the enemy at Nashville; better organized, better disciplined, better clothed and fed, in better health and tone, and in larger numbers than when it entered on the campaign, though it had made a march at least three times as long as that of the enemy in reaching the same point, and was, moreover, entirely self-sustaining.

Too high an estimate cannot be placed upon officers and men capable of such fortitude, resolution, courage and self-denial; nothing short of the patriotism which pervades our ranks, and the intelligence, zeal and gallantry displayed on all occasions, and by all grades, can account for such results.

I am, sir, very respectfully, your obedient servant,

BRAXTON BRAGG,
General Comd'g.

Gen. S. Cooper, Adjutant and Inspector General, Richmond, Virginia.

TENNESSEE.

LATEST FROM THE OIL REGIONS.—The arrival of the Gen. Siegel from Burksville yesterday, with a cargo of 300 barrels of oil, intensified the already existing excitement in our incipient oil market. This installment of petroleum comes from a well on Creelsboro creek, in Kentucky, just beyond our State line. The rumors from Burksville, brought by the Gen. Siegel, throw into the shade those reported yesterday. The well upon Eagle creek, near the junction of that tributary with Obed's river, in Overton county, is casting forth a volume of coal oil, spouting some eighty feet into the air, and astonishing "the natives" immeasurably. Burksville, according to latest reports, is beginning to feel as "big" as Pithole, Pennsylvania.—*Nashville Gazette 19th.*

From the same paper we take the following:

An accident occurred at the Hines School yesterday, which caused some excitement. From what we could learn, it appears that Master William Howell had a pistol in his coat pocket, and that William Burt was passing by him and rubbed against the coat, when the pistol exploded, and Burt lost the two middle fingers of his right hand, which were amputated at the second joint.

Gov. Brownlow has sent a message to the Tennessee Legislature, recommending the establishment of two new Penitentiaries—one at Memphis and one at Knoxville—in consequence of the alarming increase of crime in that State.

A Tennesseean, in the course of a private letter, states the case as follows:

Now, suppose the fanatics shall declare us out of the Union, will it not be a pretty commentary on a four years' war for the Union and the Constitution? What will become of the idea of the great Union army, of the Union cause, the flag of the Union, and all that sort of thing? We of the South fought to get out. They fought to keep us in, whipped us, we thought, back again, and then declare we cannot come in—not one of us! Well, it does look strange, but it may be all right. I shall make no fuss about it; it is their business, not mine. I shall behave myself, in or out. I am utterly opposed to a mere factious opposition to the Government. It is unmanly. We fought our fight out, got whipped, and now intend to do our duty by submitting to the laws like gentlemen.

"Yaas; but yon tink damn it."—*Union.*

GEORGIA.

SOLDIERS KILLED.—Thursday, about dusk, Patrick Welch, a private in the 15st Illinois regiment, now garrisoning Columbus, was stabbed with a Spanish dirk by Joseph Hand, of the same regiment, from the effects of which he died early on Friday morning. As told us, Welch was under the influence of liquor, and had insulted and afterwards struck Hand. The latter not desiring a difficulty, though Welch, when intoxicated, several times previously, had grossly insulted him, started off, when Welch pursued him with a stick. When nearly up with him, Hand turned and struck Welch with his knife. The blade entered the right shoulder just below the collar bone, inflicting a mortal wound. After going for a surgeon and doing what he could for Welch, Hand delivered himself to his officers, and that night was put in the city guard house. He is, we understand, to be sent to Macon for trial. Welch was an Irishman, who enlisted in the regiment at Peoria, Illinois. Hand is from Schuyler county, in the same State.—*Columbus (Ga.) Sun.*

☞ It is rumored in Detroit that Gen. Carl Schurz will be the editor of the Post, the new Republican paper about being started in that city.

ALABAMA.

DOING WELL.—The Livingston Journal of the 20th says:

We have made it a point to inquire of our planting friends relative to the working of the freedmen, and are glad to learn that as a general thing they are conducting themselves well. Some report them working better than ever before. We find that they are doing best where they have an interest in the crop. There is no doubt that this is the best way to contract with them. Each succeeding day's work increases their interest in their work, and lessens the probability of their abandoning their contract. We predict that when "picking time" comes, and the hands realize that every lock of cotton is money to them, the fields will be picked cleaner than ever before. The freedmen have "a good thing," if they will only "save it."

DAILY.—The Huntsville Independent has commenced a daily issue.

SELMA MESSENGER.—The Selma Times, of the 17th, says that Col. T. B. Roy, late Chief of Staff to Lieutenant-General Hurdee, has purchased the interest of the late Mr. Baldwin in the Messenger, and is associated with Mr. Grace in its editorial management.

SMALLPOX.—Huntsville and Livingston papers both report the smallpox as on the increase in those places respectively.

MILITARY.—The Huntsville Independent says that Brevet Maj. Gen. Grierson, who has been for some time commanding that military district, has been mustered out of service, and Col. Johnson, of the 44th United States Colored Infantry, is now commanding the district. The 18th, 42d and 110th regiments United States Colored Infantry are soon to be mustered out of service. The 44th regiment United States Colored Infantry will be left there on duty until their place can be filled with white regulars.

EAGLE KILLED IN BARBOUR COUNTY.—The Columbus (Ga.) Sun, of the 21st, says that on the 17th two little boys named Henry Glenn and Joe Ledbetter, shot an eagle near Glennville, Alabama. The "Imperial bird" measured three feet from head to tail, and six feet one inch from tip to tip of his wings. The sight of an eagle is a rare occurrence in Eastern Alabama.

OUTRAGE ON A FREEDMAN BY SOLDIERS.—A freedman, last night, purchased a pair of shoes from the firm of Price & Bryan, and soon after leaving their store he was assailed by two Federal soldiers, who threatened his life if he did not give up the shoes. Sam forked them over, but his indignation was exceedingly aroused, and returning to the store he secured an axe-handle, with which he intended to do some heavy work; but, on returning to the point where he had been robbed, both Yankees and shoes had disappeared under the "blanket of the dark," and poor Sam was left alone to ponder over the meanness of his pretended friends and the fatal mistake he made, in leaving his home after dark. For the fourth time we warn freedmen not to venture out after dark, except in cases of absolute necessity.—*Eufaula News, 18th.*

ANOTHER.—One or two negroes were shot night before last by unknown parties, near this city. Such baseness and meanness, now that the Yankees have left, will not again be perpetrated with impunity in our midst. We hope, now, to see the return of law, order and quiet, and to hear no more of the robbing, shooting or maltreating of negroes.—*Eufaula News, 18th.*

Marion, Ala., being without postmaster, one hundred of her citizens have subscribed $1 per month each to pay a man for receiving and distributing such mail matter as may find its way to their town.

MISSISSIPPI.

RECOVERING FROM SMALLPOX.—The Meridian Messenger, of the 21st inst., has the following. Mr. Hooper was formerly a compositor in this office:

Mr. Hooper of this journal, whom we announced last week at the residence of his father-in-law, in Clarke county with the smallpox, has we learn, passed the most dangerous stage of his illness, and is now convalescent. Two of the servants have contracted the disease from him.

FROZEN.—We learn from the City Marshal, that Mr. Lyon, a tailor, was found about 4 o'clock Sunday morning in a nude and freezing condition on Main street. He was kindly cared for, but expired Sunday night. It is supposed that, being addicted to strong drink, he became intoxicated, was pilfered of his clothing, except shirt and drawers, and was thus left exposed all night.—*Meridian Messenger, 21st.*

The Jackson Standard says:

We heard a freedman, a few days since, object to entering into a contract with a planter in this county because the latter would not allow him in the summer months, in the day time, two hours for sleep, besides the dinner hour. That darkey was fond of his nap.

Justices Wallace Wilson and Wm. Binford have been elected to the position of Judges in the County Court for this (Holmes) county. Wm. A. Crenshaw has been elected by the Court Judges to the office of County Court Attorney.—*Lexington Advertiser.*

The Lexington Advertiser records the death of Col. Otho W. Beale and Col. A. M. Sessions, two prominent citizens of Holmes county.

The Mississippi Standard of the 24th inst. contains the following:

To the Subordinate Lodges of A. F. and Accepted Masons in the State of Mississippi:

The following are extracts from the proceedings of the Most Worshipful Grand Lodge, at its Grand Annual Communication, in January 1866, just closed; which are published for your information, to-wit:

To the M. W. Grand Lodge of Mississippi:

The Select Committee to whom was referred that portion of the M. W. Grand Master's address upon deceased soldiers and Lodges of sorrow, beg leave to report, that they have duly considered the subject, and agree with the Grand Master, that we, as Masons, should manifest our regard and esteem, for our noble dead; and as many of them were buried on the field where they fell, and could not under the circumstances, receive the last sad rights we pay to a fallen brother; therefore,

Resolved, That this Grand Lodge recommend to its subordinate Lodges, that a Lodge of Sorrow be held in each county in the State, on the second Saturday of April next, under the direction of the oldest Lodge in the county. That a public address be delivered by some Brother, selected by said Lodge, and that a copy of the address, together with names, age, residence, when and where our Brothers were killed, or died, be forwarded to the Grand Secretary, to be preserved among the archives of this Grand Lodge.

Resolved, That in the funeral ceremonies to be performed on the second Saturday of April next, all Master Masons be included who were made such in Army Lodges, and died in the service, and that their names be placed on the rolls of those Lodges within whose jurisdiction they resided previous to their death; *Provided*, they are vouched for as such by Master Masons in good standing.

Said report and resolutions were adopted.

D. P. POTTER, Grand Secretary.

UNIVERSITY OF MISSISSIPPI.—The Oxford Falcon learns that there are now one hundred and twenty students at the State University, and they are still coming. The country will be glad to know that there was never a more quiet, orderly, industrious and gentlemanly body of students known in any college than they are. Great results may be expected from this on commencement day.

☞ An English paper says that robberies have lately been of frequent occurrence in the Courts of Chancery. Not long ago a short hand reporter had his coat stolen before his eyes, while taking a judgment of the Lord Chancellor. He could not leave off writing for fear of losing a sentence, and could not make a disturbance for fear of committal for contempt. At another time a reporter had a small parcel, containing valuables, abstracted from his coat pocket while taking a judgment of the Lords Justices.

THE BRIDGES ON THE STATE ROAD.—We learn from Col. Hough, the Superintendent of the State, or "Western and Atlantic Railroad," that the bridges on the road will all be completed in a few days, so that both the passengor and freight trains may pass over with safety from one end of the road to the other. Perhaps before the middle of the present week uninterrupted communication will be resumed between this city and Chattanoogn.—*Atlanta Intelligencer, 21st inst.*

A REVOLTING MURDER.

[Special Dispatch to the Chicago Times.]

SPRINGFIELD, Ill., Jan. 22.—One of the most fiendish murders ever perpetrated in this community was brought to light yesterday by the discovery of a frozen and mutilated body on the prairie, just beyond the city limits. Two boys of the town, while at play upon the grounds, found an empty purse and a coat stained with blood, which led to the finding of the dead man. The body, when brought to the city and examined, was found to be mangled and mutilated in a manner revolting to the senses. A ball, probably that from a navy revolver, had penetrated the neck, severing the jugular vein, and another had passed through the body, entering the back and coming out near the nipple of the right breast.

Three other wounds, also probably inflicted with a revolver, were discoverable under the right shoulder. In addition to these wounds, either of which would probably have proved fatal, there were also six cuts from a knife in the back, one in the right arm, two in the breast, and still another in the back of the head. The report of the discovery of the body spread rapidly through the town, and hundreds of citizens visited the Soldiers' Home, in which the remains were laid out, though not until late this evening was the unfortunate man identified, when a lady keeping a boarding-house in the city recognized him as Henry A. Holtz, a discharged officer of the 2d Illinois cavalry, who resided in the vicinity of Decatur.

Every circumstance goes to show that robbery was the object of the assassins, and that probably the perpetrators of the fiendish crime induced their victim to accompany them to the prairie for the purpose of murdering him. Two parties have been arrested upon suspicion of implication in the crime, and the most vigilant and vigorous search is being made, both by the authorities and citizens, to ferret out the criminals, and, if possible, bring them to justice. It is thought that the deceased had a large sum of money upon his person at the time of his death, which was known to those at whose hands he died. As the body was partially covered with snow at the time of its discovery, it is supposed that the murder was committed during the severe storm of Friday night last, when a most fit opportunity was afforded.

MILITARY INTERFERENCE.

From the Vicksburg Herald, 27th.]

The interposition of the authority of the military arm should at all times be dignified and just (at least have that appearance,) to command respect from any one. The action should not be hasty, nor without the certainty of the order being based upon facts. All persons will admit that in such a condition of affairs as exists in the Southern States, with high military officials in our midst, and the country under martial law, the occasion might possibly arise when the interposition of the U. S. arms would be necessary to further the ends of justice. But, we imagine, it never occurred to any one that it was designed for this great power to be used in retarding or preventing the administration of justice. Yet we are constrained to say that the recent action of officials in this place, has created the latter impression. What are the facts?

A negro man murders his fellow-creature (of the same color), in cold blood, by chopping him to death with an axe. He is tried—has the attendance of his fellow-servants at the trial, and upon their evidence is convicted and sentenced to death. Not one word of extenuation is offered on the trial, which could weigh against the mass of testimony showing the crime to have been a predetermined murder. Yet, upon his simple statement of his defence, his reprieve is demanded, and finally he is allowed to escape from jail, the guards placed there by the U. S. authority, boldly unlocking the doors and gates to further that object. The documents laid before the Governor asking the reprieve and pardon of this man were gross and flagrant misrepresentations of the record of the case, and yet these records were not called for by the military authorities. He is turned loose upon his own statement alone, unsubstantiated by the slightest credible testimony.

Again, a set of negro thieves are convicted and sentenced to be punished, according to a law which punishes all convicts alike. The military authority steps in, and says they shall not be punished. It is not pretended they are not guilty—that cannot be denied—but they cannot be punished.

Gen. Wood, the commander of this Department, has now the confidence of our people, as a man of honor and justice. We believe he has been imposed on. We *know*, from the statements made to him in the case of Harrison, (the negro murderer who was allowed to escape,) that he has some subordinates who make the truth bend very conveniently to their will.

We trust we are not asking too much when we urged upon him to have the fullest investigation made into these matters. It is due to his dignity and honor that his subordinates should not bring his administration into disrepute by this reckless trifling with the most sacred alms of public justice.

HEADQUARTERS POST OF VICKSBURG,
Vicksburg, Jan. 26, 1866.

Editor Vicksburg Herald:

Sir—I am directed no notify you that the sale of persons for jail fees, fines or for any other cause, will be prohibited within this command.

By order of COL. VAN E. YOUNG.
Robt. Wilson, Capt. and Post Adjutant.

We are happy to inform Col. Young that we have none for sale.

A similar notice was served on the Sheriff. The law does not authorize the *selling* of persons for jail fees or fines, and it has never been done. It does authorize however, the hiring out of persons who owe fines and jail fees, to whoever will take them for the shortest space of time, and pay the fees.

NOTE FROM THE SHERIFF.

Editor Herald:—You are entirely mistaken in saying the order of Capt. Wilson, by authority of Capt. Van E. Young, to cease executing the sentences of the Court on prisoners now in jail, was handed to the Sheriff. The jail is entirely in the hands of the military authorities, and the order was addressed to the captain in charge of the jail, as the order you publish will show. The Sheriff obtained a copy of the order by applying for it at the jail.

The statement that "the same officer ordered the release of a negro prisoner on the simple statement of the negro that a white man had been released the day before," is incorrect, as far as I have any knowledge of it; and probably grew out of a conversation between myself and a Federal Colonel, who gave as an excuse for turning out of jail the condemned murderer, Harrison Brooks, that "a citizen had been turned out." No citizen has been turned out to my knowledge, except by due course of law.

SHERIFF.

This correction of Mr. Shannon only makes the matter worse. It appears the civil officers are not treated with ordinary respect—they are not even informed that civil authority has been overruled.

The explanation of the release of the condemned murderer will explain itself. Because it was said a citizen had been released, (which it appears is not true,) a Federal Colonel, who is placed here to uphold the majesty of the law, in the name of the United States, released a murderer. "Can such things be and not excite our special wonder" that nothing is done to prevent their recurrence in the future?

DEATH OF AN OLD CITIZEN.—The Baton Rouge Advocate of the 24th inst., in announcing the death of John Buhler, makes the following remarks:

This old and esteemed citizen of West Baton Rouge died at his residence in that parish on Monday evening. Mr. Buhler was among the first American settlers in this section of the country, and for many years in the old time was Sheriff of East Baton Rouge. A large portion of the city of Baton Rouge at one time belonged to him, and previous to the war he was estimated a wealthy man. He had retired to his plantation and in his old age saw his hopes of a quiet life pass rapidly away.

Mr. Buhler was over 80 years of age; his remains were brought to this city this morning and interred in the Magnolia Cemetery.

TRIAL OF GEN. H. W. MERCER.—The trial of this gentleman at Savannah, by a Military Court, has closed. We have no doubt that he will be acquitted, as the evidence was clear that he knew nothing of the proceedings of the Court-Martial that condemned the seven men to death, consequently did not order their execution.—*Montgomery Advertiser.*

THE OPELOUSAS ROAD.

The Franklin Banner of the 27th complains bitterly of the high rates of freight recently imposed by the military Superintendent upon the patrons of the Opelousas Railroad. Our cotemporary says:

Why does this extra charge for freights across this railroad spring up against us at so unfortunate a period? It is our railroad—it was made in and for Louisiana. We do not speak of the seizing of this road in time of war. That was a war measure, and no one pretends to blame the Government for making use of it. But why do the agents of the Government now make this an engine with which to impoverish an almost starving people, and to sink us still lower in misery and want? If these exorbitant prices of freights were a dire necessity to relieve worse suffering than our people now endure, it might be excusable. But what suffering community or individual is relieved by these high prices? We know of none.

As the Opelousas road has quite recently been, or is about to be turned over to the stockholders, and will be managed by a Board elected by them, it is probable that the citizens living along the route will soon be relieved of cause for complaint upon this score. The editor of the Banner must "possess his soul with patience."

☞ An agent at Jackson, Miss., of a Northern company has recently sold and leased for the owners in that State, says the News, the following places: He sold W. Milton Pickett's fine plantation on Big Black river, 2440 acres, fine steam gin, and hogs, cattle, corn, etc., for $20,000 in gold; T. C. Ballon's place near Calhoun Station, 2820 acres, with full supply of stock meat, for $25,000 in gold; and has rented M. Pickett's home plantation, containing about 2000 acres of open land, at a yearly rent of $5000 in currency, with privilege of purchasing at any time during lease at $10 per acre in gold. He has leased most of John Robinson's fine estate in Madison, and three plantations of the estate of Dr. Thomas, and Col. Walter Hearney's Big Black place; all with privilege of purchasing at stipulated prices during the term of lease.

The plantations that have been leased are to be sub-let by the company for which he is acting, to emigrants North, from $1000 to $5000 each, who will settle on the land and farm at their own expense.

wounded. No clue to the assassin, nor any other particulars connected with the melancholy affair.—*Memphis Avalanche, 23d inst.*

BREAKING JAIL IN MOBILE.—Six desperadoes confined in the city jail, succeeded in breaking out on Wednesday night. The following are the rogues who have temporarily succeeded in defrauding justice:

Thomas O'Neil, charged with a heavy robbery in New Orleans; William Barber, a pickpocket and hotel thief; J. Barnes and J. Rivers, arrested as dangerous and suspicious characters; J. Wirt, a notorious expert, and heretofore very successful thief; and Edward Smith, arrested for an attempt to kill.

Some of their friends succeeded in smuggling a saw into their cell by burying it in a loaf of bread. The jail birds sawed a hole in the ceiling, passed through into the garret of the guardhouse, thence to the bell tower, and from there over the shed of a stable to the open streets and liberty.

So far no trace has been found of them, and it is doubtful whether any will. However, if they will keep away from Mobile, their escape may after all prove a benefit to the city.—*Times 26th inst.*

☞ The New York Sun hints that Mr. Wilson's army bill will be defeated, and for the reason that it provides a standing army just fifty thousand beyond the necessary number. Every army man costs over $1000, and Mr. Wilson's bill would make the aggregate cost eighty or ninety millions per annum.

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THE LEGISLATURE.

The Senate met at 11 o'clock M., pursuant to adjournment, Lieut. Gov. Albert Voorhies presiding.

Rev. Dr. Walker offered prayer.

The minutes of Thursday's proceedings were read and adopted.

A message from the Governor, relative to the bond of the State Treasurer, was read.

Mr. Mohan presented a bill relative to transfers of suits by the former Provisional Court.

A resolution, that the journal shall hereafter be published only in the English language and not in French, was adopted.

The bill relative to the liquidation of the banks, passed its third reading and was adopted, with its title.

A report from the Levee Commissioners was received and read.

A message from the House of Representatives, in which that body announces its concurrence in the bill relative to the city election, was received.

The Senate adjourned until 12 o'clock M. to-morrow.

House of Representatives.

Pursuant to adjournment, the House met at noon to-day—Hon. D. S. Cage, the speaker, in the chair. There were sixty-seven members present.

Opening prayer by Rev. Dr. Gutheim, of the Hebrew Church.

A committee was appointed, on motion of Mr. Freret in reference to the condition of the Draining Company, consisting of Messrs. Freret, Delamore, Solomen, Peterson and Fabac.

The following committee was appointed to examine into the reports of Treasurer and Auditor: Messrs. Halsey, Wiltz, Scanlan, Deporter and McDonald.

The Joint Resolution from the Senate to appoint a Select Committee to take into consideration what amendments, if any, are needed in the Charter of the city of New Orleans, was concurred in.

Mr. Kidd offered a resolution fixing the regular hour of commencing business each day at eleven o'clock, A. M. Adopted.

Mr. Couvillon presented a resolution that certain proposed amendments to the Constitution to be referred to the proper committee.

Mr. Scott offered substitutes for same; and after some discussion, all were withdrawn.

Mr. McEnery presented a resolution inquiring of Finance Committee how much of the tax of one-fourth of one per cent on cotton had been collected. Adopted.

A resolution was adopted requiring the Committee on Contingent Expenses to pay only $6 per hundred for all copies of newspapers furnished the members of the Legislature.

Mr. Walker, Chairman of Finance Committee, reported favorably on the bill relating to exemption of widows and orphans of deceased soldiers from State taxes, in certain cases, with amendments.

The reports of currency was referred to Committee on Banks and Banking.

Mr. Tucker presented an act for calling a Convention. The House refused to suspend the rules to put it on the second reading. Laid over.

Mr. Scanlan offered a joint resolution appropriating $5000 for paying expenses of Senators Boyce and Hunt now at Washington. Laid over, under the rules.

Mr. Power presented a bill empowering notaries public to celebrate marriages same as justices of the peace. Referred to Judiciary Committee.

The hour having arrived for the consideration of the regular business of the day—namely, the Senate bill providing for the election of municipal officers for the city of New Orleans, on the second Monday of March next, it was taken up and read a first and second time.

Mr. Scanlan proposed to refer the bill to a special committee composed of members of the city delegation.

Mr. Jonas objected. He said the bill had passed the Senate almost unanimously, and he hoped that it would meet the same favor in the House.

Mr. De la Barre was in favor of passing the bill without further discussion.

Mr. Solomen moved that the matter be laid over till the charter of the city was amended.

Upon the third reading, the vote of the House was taken on the Senate bill aforesaid, with the following result: For, 51; against, 12.

Mr. Peterson presented an act providing for two Sheriffs for the Parish of Orleans, and defining their duties. Referred to Committee of City Delegation.

Mr. Scambola presented an act in reference to ejection of tenants. Passed.

The same gentleman presented an act repealing an act amending 2653 Civil Code, in relation to contracts. Passed.

Upon motion of Mr. McEnnery, the substitute for the bill of Mr. Fenner, relative to license for sale of lottery tickets, was called up; pending the discussion of which, the House adjourned till eleven o'clock, A. M., to-morrow.

House of Representatives.

NEW ORLEANS, Jan. 27, 1866.

House met at 11½ A. M. Hon. D. S. Cage, the Speaker, in the chair. There were seventy-three members present.

Opening prayer by Rev. Father Moynahan.

Mr. McCloskey presented a memorial from the Sisters of the St. Dominican Convent, asking assistance. Referred to Committee on Charitable Institutions.

Mr. Walker offered a resolution that all discussion of matters relating to the constitution of 1864 be deferred till the first Monday of March next. Adopted.

Mr. Freret offered a resolution making an appropriation of $6 per day for the messengers of the House. Upon motion, the resolution was tabled.

Mr. Robinson, of the Committee on Banks and Banking, reported favorably on the bill authorizing banks to disconnt paper at 8 per cent. per annum.

Mr. Eustis presented two bills—one relating to amendment of an act entitled an act concerning district courts; the other an act making an appropriation to pay the claims of the district judges of the State. The first was referred to the Judiciary Committee; the other was referred to the Finance Committee.

Mr. Head presented an act to increase the powers of police jurors. Referred to the Judiciary Committee.

Mr. Walker presented an act for the relief of Antonio Morillo. Referred to Finance Committee.

Mr. Thieneman presented an act relating to religious organizations. Referred to Judiciary Committee.

Mr. Hudspeth presented an act relating to lease of Franklin College, Opelousas. Referred to Finance Committee.

Mr. Tucker presented an act relating to the time of holding District Courts. Referred to Judiciary Committee.

Mr. Montgomery introduced an act relating to the sale of school lands. Referred to Committee on Public Education.

Mr. Barry proposed an act relating to the incorporation of the Catholic Church of Opelousas, St. Landry. Referred to special committee of the delegates from St. Landry.

Mr. Duralde called up a Senate act relating to steamboat canal from Vermillion Bay to Sabine River.

Upon motion, the rules were suspended, and the bill was passed.

Mr. Lipscomb presented an act relating to arrests in the city of New Orleans. Referred to Judiciary Committee.

Mr. Scambola presented an act for the relief of T. S. Richard. Referred to Committee on Claims.

Mr. Fenner's bill in relation to licensing lotteries in the State came up for consideration as the unfinished business of preceding day, and was, after some discussion, put upon its first, second and third readings, and passed. The bill was amended, before its final passage, to the effect that any sum over the amount of $50,000 per annum which may be derived from this source of revenue to the State, is to be devoted to the aid of disabled Louisiana soldiers. An additional section was also incorporated in the bill specifying that this act shall not be construed as authority to grant licenses for any other purposes than the vending of lottery tickets, and not for the establishment of lotteries or gambling houses in the State.

The House then adjourned till 11 o'clock on Monday morning.

Senate.

MONDAY, Jan. 29, 1866.

The Senate met at 12 o'clock, noon, pursuant to adjournment, Lieut. Gov. Voorhies presiding.

A message from the House, asking concurrence in certain bills originating therein, was received.

The House announced its concurrence in the Senate's bill, ordering a city election; also, in the joint resolutions appointing a joint committee to report on amendments to City Charter.

The House informed the Senate of the demise of ex-Governor Roman, and proposed a Joint Resolution that both Houses adjourn.

Senator Palfrey, of St. Mary, who knew the deceased in public life for 40 years, made some very feeling remarks, and the Joint Resolution was adopted.

On motion of Senator Palfrey, it was ordered to spread it on the minutes.

The Senate then adjourned to 3 o'clock, to pay the last tribute to the remains of ex-Governor Roman.

House of Representatives.

The House was called to order at half-past eleven A. M., yesterday, by the Speaker, Hon. D. S. Cage. There were seventy members present.

Opening prayer, by Rev. Robt. J. Harp, of the Methodist Episcopal Church South.

The journal of preceding day was read and approved.

Mr. De Porter offered the following joint preamble and resolution, in relation to the death of ex-Governor Roman:

Whereas, It has pleased our Almighty Ruler, to remove from the scene of his earthly labors our venerable ex-Governor Andre Bienvenu Roman,

Therefore, be it Resolved, by the Senate and House of Representatives in General Assembly convened, That in the death of ex-Governor Roman, the State has been deprived of a beloved Chief Magistrate, a pure-minded statesman, an able financier, a virtuous citizen, and a devoted son; and the void created by his demise will be long and painfully felt.

Resolved, That, in token of their respect for the memory of the dead, the members of the General Assembly shall wear the usual badge of mourning for thirty days; and that both Houses do adjourn till the hour of 3 o'clock P. M., when they shall assemble at the State House and attend in a body the funeral services.

Resolved, That we tender to the bereaved family of the lamented deceased our sincere and heartfelt sympathy for their great and irreparable loss.

Resolved, That these resolutions be spread upon the minutes of each House, and a copy of the same be forwarded to the family of deceased through his Excellency J. Madison Wells.

It was further resolved, on motion of the same gentleman:

That His Excellency, Governor J. Madison Wells, be informed that, in token of respect to the memory of the late Ex-Governer, A. B. Roman, the Senate and House have adjourned till three o'clock, P. M., to-day, to re-assemble at the State House at that hour for the purpose of escorting his remains to the steamer; and that His Excellecncy be respectfully invited to join the procession.

That a committee of five members on the part of the House be appointed to wait upon the Governor and inform him of the action of the General Assembly.

In accordance with the foregoing resolutions, the following named gentlemen were appointed on said committee: Messrs. De Porter (Chairman) Theriet, Prudhomme, Voorhies and Delaberre.

The above resolutions were sent to the Senate for concurrence, and were returned approved and adopted by said body.

The House then adjourned as per resolution. At three o'clock, the House again assembled and, agreeable to resolution, adjourned to join in the funeral procession of Governor Roman.

Senate.

TUESDAY, Jan. 30, 1866.

The Senate was called to order precisely at 12 o'clock M., Lieut. Gov. Albert Voorhies presiding.

On motion of Mr. Kenner, leave of absence was granted Mr. Gibson, Senator from Terrebonne.

Mr. Kenner offered a memorial from the Consolidated Association of the State of Louisiana, together with a bill, entitled an act for the final liquidation of the Consolidated Association of the State of Louisiana, and on his motion, the rules were suspended. This bill was read a second time, and referred to the Finance Committee.

Mr. Burthe, on the part of the Judiciary Committee, reported adversely to a bill providing for the organization of associations engaged in a factorage and commission business. Some little discussion followed on this bill, and it was decided to make it the special order of the day for to-day.

The same Senator, as chairman of said committee, also reported adversely on an act relative to seizures and sales.

On an act entitled "an act suspending prescription in certain cases" the committee reported favorably with an amendment.

On the "act to legalize all official acts of the officers of the late Government of the State of Louisiana," the committee reported adversely.

On the act to amend article 5 of the Code of Practice, the committee reported favorably.

The committee further reported adversely on an act for the arrest of debtors.

Also adversely on an act to legalize the marriage between John Dunn and Mary Ann Hickey.

Mr. Brusle, on the part of the Committee on Enrolled Bills, reported, as correctly enrolled, an act to provide for an election of municipal officers in the city of New Orleans. Also, an act to repeal an act to enable certain persons to construct a steamboat canal from Vermillion Bay to the Sabine river, at a point opposite the mouth of Nueces river, Texas.

Mr. Kenner, on the part of the Committee on Finance, who had under consideration an act relative to the leasing of the new canal, reported favorably by substitute, and, on his motion, the substitute was ordered printed, and made the special order of the day for Thursday.

Mr. Duvigneaud, asked and obtained leave to introduce an act to provide for the collection of State taxes and licenses in the city of New Orleans; which bill was read a first and second time, and on motion of the same Senator was referred to the Finance Committee.

The same Senator introduced an act relative to juries in the parish of Orleans; which act was read twice, and, on motion, was referred to the Judiciary Committee.

Mr. Brusle asked and obtained leave to introduce an act for the relief of public schoolteachers, which act was, on motion of the same Senator, referred to the Committee on Public Education.

Mr. Mohan introduced an act, entitled an act to reorganize public schools throughout the State, which act was read a first and second time by its title, and was referred to the Committee on Public Education.

Mr. Palfrey introduced an act relative to pilots in Atchafalaya Bay and river, which act was read a first and second time by its title, and, on motion of the same Senator, was referred to the Committee on Commerce, Agriculture and Manufactures.

Mr. Foute introduced a joint resolution for the call of a constitutional convention for the state of Lousiana, and on motion of the same Senator, the consideration of this resolution was made the special order of the day for Monday next.

Mr. Mundy asked and obtained leave to introduce an act to amend the 1st section of an act relative to forced surrenders and the modes of making the same, which bill was referred to the Judiciary Committee.

The same Senator introduced an act relative to the sale of public lands, which act was also referred to the Judiciary Committee.

Mr. Poche gave notice that he would introduce an act to repeal an act to exempt from seizure and sale a homestead and other property.

On motion of Mr. Palfrey, the act to authorize the construction of a railroad from the town of Thibodanx to intersect the Opelousas Railroad, with the privilege of extending the same to the town of Homer, as reported by the Judiciary Committee, was taken up. Mr. Foute did not desire to oppose the bill, but wanted to ascertain whether or not it was opposed to the Constitution of the State. After some discussion the bill was recommitted.

The same Senator also introduced an act to amend the second section of an act relative to elections in the parish of Orleans, which was ordered to lie over under the rules.

The House joint resolution for the printing of 500 copies of the report of the committee appointed to collect evidence as to the claim of Bonham and Cutler to seats in the Senate, was taken up as ... underwent its several ... finally adopted.

... the House joint reso-

lution appointing a committee to examine into the affairs of the New Orleans Draining Company, and for other purposes, which resolution was ordered to lie over.

The joint resolution for the appointment of a committee to examine into the report of the State Treasurer, came up next, and after some discussion, the same was ordered to be laid on the table.

The House set to authorize the vending of lottery tickets throughout the State, was read the first time and ordered to lie over under the rules.

The act relative to suits for the ejectment of tenants, was read twice and referred to the Judiciary Committee.

A communication was received from the House, announcing that the Speaker had signed an act to provide for the election of municipal officers in the city of New Orleans.

On motion, the rules were suspended, and the act repealing Article 2653 of Civil Code, underwent its several readings, and was finally passed by the Senate.

The joint resolution appointing a joint committee to inquire into the legality of debts incurred by loss of slave property destroyed during the war, came up next in order, and was ordered to lie over under the rules.

On motion of Mr. Mohan, the act to provide for the election of district and parish officers, was next taken up. On motion of Mr. Mohan, the second section was amended so as to fix the day of election on the second Monday in March. The bill then passed to its third reading, and was finally passed as amended.

Mr. Mohan, without previous notice, asked and obtained leave to introduce an act to extend relief to Louisiana soldiers who have been wounded and are in indigent circumstances, and to widows. On motion this bill was referred to the Finance Committee.

On motion of Mr. Lapeyre the bill reported on favorably by the Judiciary Committee, entitled an act suspending prescription in certain cases, was taken up as amended by that committee and adopted.

Mr. Wilcoxen gave notice that he would, to-day, move a reconsideration of the action of the Senate on this last named bill.

The next bill in order was an act to amend and re-enact the 5th section of an act relative to sureties, approved March 15th, 1855. On motion of Mr. Brusle, the 1st section was amended by inserting at length the title of the bill to be amended.

The bill, as amended, then underwent its several readings, and was finally passed by the Senate.

On motion of Mr. Mundy, the Senate then went into executive session.

After the doors were reopened the Senate adjourned until 12 o'clock to-day.

House of Representatives.

TUESDAY, Jan. 30, 1866.

The House was called to order yesterday by the Speaker, Hon. D. S. Cage.

Opening prayer by Rev. Father Chalour.

Mr. Wiltz was granted leave of absence for ten days. Mr. McGee was also granted leave of absence.

Mr. Green presented a communication respecting lands and levees. Referred to Committee on Public Works, Lands and Levees, with instructions to report by bill or otherwise.

Mr. McCloskey offered a resolution to the effect that all members who shall absent themselves after Thursday without leave, shall forfeit his per diem.

Mr. Elam opposed the resolution. It would do no good. It was not the per diem for which they were serving in the Legislature—it was for a higher motive.

The resolution was rejected.

On motion of Mr. Green, it was resolved that the Judiciary Committee be instructed to inquire if Justices of the Peace cannot be empowered to impose summary punishment, and to report by bill or otherwise. Agreed to.

The Committee on Contingent Expenses reported favorably on a bill to provide for contingent expenses.

The bill to raise revenue by means of stamps was reported on favorably by the Finance Committee, and 200 copies ordered to be printed.

The same committee reported favorably on an act amending second section of the act fixing the compensation and duties of the State Tax Collector. The bill was ordered to be printed.

The Judiciary Committee reported favorably on the bill requiring the journal and other documents of the General Assembly to be printed in English only.

Mr. Gates, from the Committee on Claims, reported favorably on a bill for the relief of J. Bloomfield.

Mr. Tucker presented an act incorporating the National Lands and Labor Agency. This bill authorizes a number of persons to form a corporation for the purpose of appointing agents to encourage emigration from the other States and foreign countries. It was referred to the Judiciary Committee.

Mr. Solomon offered a bill supplementary to an act providing for the registry of qualified voters. Referred to the House Committee for amending the City Charter.

Mr. Berry presented a bill to reorganize the Franklin College. Referred to Committee on Public Education.

Mr. Scott presented an act amending an act relative to Justices of the Peace for the parish of Jefferson. The rules were suspended, and the bill passed its third reading.

Mr. Gates presented an act defining the duties and fixing the compensation of State printer. This bill cuts down the cost and labor of the public printing immensely. It was referred to the Finance Committee.

Mr. Voorhies presented a joint resolution relative to the proceedings of the State Legislature of 1861, to the effect that all laws then passed not conflicting with the Constitution of the United States, shall remain obligatory on the people of Louisiana. Referred to Judiciary Committee.

The Senate bill appropriating out of the Levee and Drainage fund the sum of $500,000 for the payment of salaries and debts contracted by the Board of Levee Commissioners.

Mr. Bailey opposed the bill. He thought it useless legislation, as there was no money in the General Treasury.

Mr. Eustis recommended that the bill be referred to the Committee on Finance, with instructions to report thereon. Agreed to.

The Senate bill authorizing the increase of the police jury wards in the parish of St. Mary to five, and fixing the limits of same, was finally passed.

The Senate bill to provide for payment of the officers and members of the General Assembly was finally passed.

A discussion took place between Messrs. Tucker, Couvillon, DeLabarre, Waggaman, Thieneman and Scanlan in reference to the joint resolution dispensing with the printing of the journal in French. The matter was at last indefinitely postponed.

Mr. McEnery presented a bill for the relief of J. M. Richardson. Referred to Committee on Claims.

The joint resolution authorizing the Governor to contract with the Mechanics' Society for the use of their hall for the General Assembly was concurred in.

Mr. Eustis called up the Senate bill providing for the election of district and parish officers of the State on the second Monday of March next, and it was finally passed.

Mr. Fenner called up the bill authorizing the banks of the State to discount paper at eight per cent. per annum. The matter was discussed and postponed.

At his request, Mr. Roman was excused from serving on the Finance Committee, and the Speaker appointed Mr. Williamson in his place.

Upon motion of Mr. Waggaman, the resolution making the regular hour for commencing business each day 11 A. M., instead of 12 M., was rescinded.

The House then adjourned.

Senate.

WEDNESDAY, Jan. 31, 1866.

The Senate was called to order precisely at 12 o'clock M., pursuant to adjournment, Lieut. Gov. Albert Voorhies presiding; twenty-eight Senators present.

The proceedings were opened with prayer by the Rev. Father Moynahan, of the Roman Catholic Church.

A communication was received from the House, announcing that the House had concurred in the Senate act to authorize the Police Jury of the parish of St. Mary to increase the number of Police Jury Wards to five, and fixing the limits thereof.

Also, in an act providing for the election of District and Parish officers.

Also, requesting the Senate's concurrence in a joint resolution relative to a suitable building for the use of the State.

Also, announcing concurrence in the Senate act to amend Article 2653 of the Civil Code.

Also, in an act to authorize W. M. Goodrich to withdraw from the files of the Notary Public an original act of sale and substitute therefor a certified copy.

Mr. Egan, without previous notice, asked and obtained leave to introduce a joint resolution for the relief of Dr. S. O. Scruggs, of the parish of Natchitoches, and, on motion of the same Senator, the rules were suspended, the resolution was read a first and second time, and was referred to the Committee on Contingent Expenses.

Mr. Poche presented a memorial from the residents of the parish of St. James, accompanied by a joint resolution for the relief of the residents of the Vacherie Settlement.

On motion, the rules were suspended, this resolution underwent its several readings and was finally adopted.

Mr. Duvigneaud asked and obtained leave to withdraw from the files two bills introduced at the last session, entitled an act for the founding of a Soldiers' Home and an act defining the status of the former slaves now known as freedmen of the State of Louisiana.

The House bill entitled An act to provide for the payment of members, officers and contingent expenses of the General Assembly of the State of Louisiana, was taken up the first in order, which act underwent its several readings and was finally passed by the Senate.

The special order of the day being called for, an act for the organization of corporations engaged in factorage and commission business was called up.

Mr. Egan, in order to allow full discussion on the bill, moved an adjournment.

Before this motion was put, Mr. Brusle, on the part of the Committee on Enrollment, obtained leave to report, as correctly enrolled, an act for the relief of the sureties of A. J. Law, late Sheriff of the parish of East Feliciana, and also an act to provide for the election of district and parish officers throughout the State. He also announced the appointment of R. Preaux as Chief Enrolling Clerk.

Some objection being made to this appointment of the committee, on the ground that this office was abolished at the last session, the consideration of this appointment was postponed until to-morrow.

Mr. Egan's motion to adjourn was then carried, and the Senate accordingly adjourned until 12 o'clock M. to-morrow.

House of Representatives.

WEDNESDAY, Jan. 31, 1866.

The House was called to order by Hon. D. S. Cage, Speaker. There were eighty members present.

Opening prayer by Rev. Dr. Hedges, of the Episcopal Church.

The reading of the journal was dispensed with.

Mr. Davenport was granted leave of absence for ten days.

Mr. Austin presented a resolution that the act relative to State printing, introduced yesterday, be withdrawn from the Committee on Finance, and referred to the Committee on Printing.

Mr. Stille, of the Committee on Finance, objected.

Mr. Austin said the Committee on Finance was incapable of reducing the price of printing.

Mr. Elam, who moved the reference of the bill to the Finance Committee, addressed the House in favor of continuing to leave the matter in the hands of said Committee. He said the cost of printing had increased to an enormous expense, and it was high time to reduce it.

The resolution was adopted. Yeas 46; nays 29.

Mr. Stille offered a resolution, that the Committee on Printing be requested to report on Saturday morning. Agreed to.

Mr. Gates offered a resolution, that the delegation from the parish of St. Mary be appointed a special committee to inspect the buildings of Franklin College in Opelousas. Adopted.

Mr. Richards presented a memorial from the President and Directors of St. Andrew Asylum, praying for relief. Referred to Committee on Charitable Institutions.

Mr. Murray, Chairman of the Committee on Charitable Institutions, presented a report relative to Insane Asylum, and Deaf, Dumb and Blind Asylum. The report was ordered to be printed—200 copies.

The Special Committee to whom was referred the task of amending the City Charter of New Orleans, reported favorably, by substitute, on the act to organize the police force of New Orleans, as proposed by Mr. Solomon. The act creating two sheriffs for the parish of Orleans was returned by said committee; and on motion, it was referred to the Judiciary Committee.

Mr. Eustis presented a bill amending Section 8 of act to consolidate the city of New Orleans. Referred to special Joint Committee of city delegation.

Mr. Ewing presented an act regulating forced sales of immoveable property. Referred to Judiciary Committee.

Mr. Scanlan presented an act providing for taking the census of the State. Referred to Judiciary Committee.

Mr. Austin presented an act to organize the militia of the State. Referred to the Militia Committee.

Mr. Theriot presented an act relative to town taxes for the town of Houma. Referred to Committee on Parochial Affairs.

Mr. Williamson presented an act amending an act relative to forced surrenders, and modes of making same. Referred to Judiciary Committee.

Same gentleman presented a joint resolution for the appointment of a special committee to revise the Penal Code of Louisiana. Referred to Judiciary Committee.

Mr. Thieneman presented a resolution to appoint a special joint committee for the purpose of founding a Soldiers' Home in the State of Louisiana. Adopted.

On the part of the House the following gentlemen were appointed on said Committee: Messrs. Thieneman, Freret, Peterson, Murray and Waggaman.

Same gentleman presented an act establishing the status of former slaves, now known as freedmen. Referred to Judiciary Committee.

Mr. Peterson presented a bill fixing the compensation of jurors in the parish of Orleans. Referred to City Delegation.

The act authorizing the banks of the State to discount paper at eight per cent. per annum was called up as the regular unfinished business, and the bill was passed through three readings.

An act incorporating the town of Tangipahoe was also finally passed.

Mr. Thieneman's bill relative to publicity of tacit mortgages was reported on unfavorably.

Mr. Elam presented a bill amending art. 180 Code of Practice.

On motion of Mr. Fenner, it was indefinitely postponed—yeas, 49; nays, 28.

The House then adjourned till to-day at 12 o'clock M.

Senate.

THURSDAY, Feb. 1, 1866.

The Senate was called to order at 12 o'clock M., pursuant to adjournment, Lieut. Gov. Albert Voorhies presiding.

The proceedings were opened with prayer by the Rev. Dr. Hedges, of the Episcopal Church.

The journal of Wednesday's proceedings was read and approved.

Mr. Brusle, on the part of the Committee on Enrolled Bills, reported as correctly enrolled an act to authorize the Police Jury of the parish of St. Mary to reduce the number of Police Jury wards to five, and to fix the limits of the same.

Mr. Taylor, without previous notice, asked and obtained leave to introduce a joint resolution relative to the Deaf, Dumb and Blind Asylum of Baton Rouge, which resolution, under a suspension of the rules, underwent its several readings, and was finally adopted by the Senate.

Mr. Bell presented a petition from citizens contesting the seat of one Senator, which, on motion, was referred to the Committee on Elections, with power to send for persons and papers.

Mr. Bell presented the report of the State Librarian, which was referred to a select committee of five. The President appointed on this committee Messrs. Bell, Mohan, Cooley, Poche and Welch.

A communication was received from the Executive office, enclosing the annual report of the Seminary of Learning and Military Academy of the State of Louisiana.

Mr. Newton, of Jackson, on the part of the Committee on Public Education, reported favorably on an act for relief of H. P. Harrison and the Heirs of A. T. Hawkins Duval.

On the part of the same committee, he reported unfavorably on an act for the relief of Public School teachers throughout the State.

Mr. Wilcoxen, on the part of the Committee on Contingent Expenses, reported favorably on an act for the relief of Dr. S. O. Scruggs, by resolution appropriating the sum of $250 out of the contingent fund of the Senate for this purpose.

On motion, the rules were suspended, this resolution underwent its several readings and was finally adopted by the Senate.

Mr. Mundy, without previous notice, obtained leave to introduce an act to facilitate the recovery of strayed, lost or stolen stock, which act was read a first and second time, and was referred to the Judiciary Committee.

The same Senator introduced an act to amend article 1739 of the Civil Code of the State of Louisiana, which bill was read a first and second time and referred to the Judiciary Committee.

Mr. Duvigneaud asked and obtained leave to withdraw from the files an act introduced at the late session entitled an act relative to respites.

The same Senator then introduced *de novo* this act relative to respites, which was read a first and second time under a suspension of the rules, and was referred to the Judiciary Committee.

Mr. Gordon, without previous notice, obtained leave to introduce an act for the relief of the Treasurer of the State of Louisiana, which act was read a first and second time and was referred to the Finance Committee.

Mr. Poche, according to previous notice, introduced an act to repeal an act to exempt from seizure and sale a homestead and other property. Ordered to lie over under the rules.

Mr. Lott, without previous notice, obtained leave to introduce an act to regulate the sale of property under an order of seizure and sale or writ of *fieri facias*.

On motion the rules were suspended, the bill was read a second time and was referred to the Judiciary Committee.

The same Senator, also without previous notice, introduced an act prohibiting creditors from forcing debtors to make a surrender of property in certain cases. Ordered to lie over under the rules.

Mr. Ellis, without previous notice, asked and obtained leave to introduce an act for better protection of the insured citizens and residents of the State of Louisiana; which act was referred to the Committee on Commerce.

On motion of Mr. Gordon, the act to authorize the lease of the New Canal was taken up, out of its order, as reported by the Finance Committee.

The rules were suspended, this bill underwent its several readings and was finally passed by the Senate, and was ordered to be sent at once to the House for concurrence.

A communication was received from the House announcing that the Speaker had signed the Senate act to provide for the payment of the members, officers and contingent expenses of the General Assembly.

Also, the Senate act to provide for the election of District and Parish Officers.

Also, the act for the relief of the sureties of A. J. Law, late Sheriff of the parish of East Feliciana.

Also the act to allow the Police Jury of the parish of St. Mary to reduce the number of Police Jury Wards to five, and fixing the limits of the same.

Also requesting the concurrence of the Senate in the House bill entitled "An act for the founding of a Soldiers' Home in the State of Louisiana."

Also requesting concurrence in an act relative to banks and banking.

Mr. Foute moved to lay the bill relative to associations engaged in factorage and commission business on the table, which motion was lost.

An amendment proposed by Mr. Gordon, reducing the capital from one million to five hundred thousand dollars, was adopted.

On motion of Mr. Duvigneaud, the further discussion of this bill was postponed, and the Senate went into executive session.

After the doors were reopened, the Senate adjourned until 12 o'clock M. to-morrow.

House of Representatives.

THURSDAY, Feb. 1st, 1866.

The House was called to order at 12 o'clock yesterday by the Hon. D. S. Cage, Speaker. There were eighty members present.

Opening prayer by Rev. J. B. Walker, D. D., of the Methodist Episcopal Church, South.

A message from the Senate was received, announcing concurrence in certain bills, and asking concurrence of House in others.

Mr. Murray presented a memorial from the Home for Aged and Infirm. Referred to Committee on Charitable Institutions.

Mr. Eustis was appointed to fill the vacancy in the Committee on Constitutional Amendments, occasioned by the resignation of Mr. McConnell as Chairman of said Committee.

Mr. Gates, from the Committee on Claims, reported favorably on an act for the relief of Josiah Reeds.

Mr. Walker, from the Committee on Public Works, Lands and Levees, reported a bill for the relief of R. W. Fuller. Referred to Committee on Claims.

A bill for the incorporation of the town Arcadia, Bienville parish, was reported on favorably by the Committee on Parochial Affairs.

Mr. Fenner introduced a joint resolution, setting forth that as representatives elected by the people of the State, they accept the political changes wrought by the recent struggle, and refuting the false position in which they were placed by the Radicals at Washington. Referred to Committee on Federal Relations.

Mr. Thieneman presented a resolution, exculpating Jefferson Davis from the charge of treason, and requesting Gov. Wells to forward a copy of the same to President Johnson. Referred to same committee.

Mr. Murray presented an act providing a place of deposit for all funds belonging to the State. Referred to Finance Committee.

The Judiciary Committee reported favorably by substitute on a bill relating to forced surrenders. Referred to Special Committee for Revising Penal Code.

Mr. Elam presented a bill for organizing the Supreme Court and fixing terms thereof. Referred to Judiciary Committee.

Mr. Elam, from Judiciary Committee, reported favorably on act authorizing notaries public to celebrate marriages.

Mr. Tucker's bill for incorporating the National Land and Labor Agency was reported on unfavorably by the Judiciary Committee.

Mr. McEnery presented a bill for the incorporation of the town of Monroe, parish of Ouachita, and providing for government of same. Referred to Committee on Parochial Affairs.

Same gentleman presented an act providing for the election of a Justice of the Peace for the town of Monroe. Referred to same committee.

Mr. Williamson presented a bill amending and re-enacting Article 897 of Code of Practice. Referred to Judiciary Committee.

Mr. Thieneman presented an act dispensing with trial by jury in certain cases. Referred to same committee.

A Senate bill, to lease the New Canal, was laid over under the rules.

A bill, for the liquidation of certain banks, was made the special order for to-day, upon which the House adjourned.

Financial and Commercial.

MONETARY.

OFFICE OF THE CHRISTIAN ADVOCATE, NEW ORLEANS, FRIDAY, FEB. 2, 1866.

The most prominent feature in the financial movement to day has been a decline of fully 1½@2 per cent. in rates of foreign exchange.

Gold opened heavy at yesterday's closing quotations, and continued inactive throughout the day. Advices for New York, published in the morning papers, showed a decline of ½ per cent., that market yesterday, and subsequent dispatches exhibited a further decline up to 11:30 A. M. to-day of ¼ per cent. discount. Rates in our market also receded, as will be seen on reference to our quotations; but the movement was of such a restricted character, from the opening to the close of business, that prices cannot be regarded as much lighter than nominal. The following comprise the whole of the operations for the day, so far as they have been verified to our satisfaction, viz: $6000 at 139½; $5000, $10,000 and $40,000 at 139¾; $5500 at 139½; and some deliveries of gold recently received from New York, via Charleston, which, having been previously published in the way of regular sales, need not be again enumerated. Sales of silver were confined to a few hundred dollars of American halves at previous figures. We now quote gold at 139½@139¾, and silver at 133@135 for American coin, and 138@139 for Mexican dollars.

Foreign exchange has been dull and drooping all day. The supply, which was previously heavy, had been considerably augmented by recent large sales of cotton, and most of the principal buyers uniformly refused to operate, except at figures which holders steadily declined to accept. Rates fell off, nevertheless, fully 1@2 per cent., at which figures the business for the day has been restricted to the following operations, viz: £1000 bill of lading sterling, bought by a bank, at 147, and £6000 and £2400 do., taken by the same, at 147½; £5400 clear bills at 148, £10,000, taken by a bank, at 147, 148 and 148½; £2500 at 148¾; £1000, £3800 and £7000 at 149, £8000 at 148½ and £3500 at 149¾; bales of francs comprised 100,000f. and 100,000f. at 5.17½@5.16¼, 20,000f. at 5.15, 300,000f. and 400,000f., in several lots, the latter bought by one bank, at 5.18¾@5.17½, and 90,000f. at 5.15. The quotations at the close of business were, for sterling 150 at bank, clear bills 149@149½, bill of lading bills 146¾@147¼; bank-francs 5.13¾@5.16¼, and out-door francs 5.20@5.15.

Domestic exchange has been heavy all day, with a downward tendency in rates, but the market has not shown a decline in the same ratio as is disclosed in the foreign exchange movement. Offerings, though somewhat larger than heretofore, exhibited no excess whatever, and the demand was fair from the opening to the close of the market. The banks checked throughout at previous figures, without meeting, however, more than a moderate demand; and the movement in private and commercial has been restricted to the following operations, viz: $10,000, $20,000, $40,000, $50,000, $75,000, $75,000 and $100,000 New York sight, at ½ per cent. discount; $60,000 Boston sight sight sold in the morning at 7-16 per cent. discount; $25,000, $40,000, $50,000, $50,000 and $125,000 New York and Boston sight at ½ per cent. discount, and $80,000 Boston sight at ⅜ per cent. discount; $10,000 five days' sight at ¾; $75,000 three days' at ¾; $10,000 fifteen days at ½; $10,000 ten days' at ½, and $20,000 fifty days' at ⅝ per cent. discount. Quotations, at the close of business this evening, ruled as follows, viz: New York sight ½@¾ per cent. discount at bank, and ⅝@¾ per cent. discount out of doors; five and ten days' sight, ⅝@¾ per cent. discount; fifteen and twenty days' sight, ¾@1 per cent. discount, and thirty days' sight, 1@1¼ per cent. discount.

Stocks and bonds continue inactive. There is a moderate inquiry for a few favorite securities, which, owing to recent heavy sales, have become unusually scarce, but the general run of securities appears to be very much neglected. Sales, to day, have been restricted to 42 shares Pontchartrain Railroad Company, 25 shares Citizens' Bank and 15 shares City Railroad stock at prices that have been suppressed, and $10,000 Opelousas Railroad bonds on private terms.

Current bank notes appear to have come to a stand-still. Offerings show a marked diminution, and the demand is only moderate although prices continue stiff. The only operations that have come to our knowledge since the close of the previous article were: $100 Louisiana State Bank at 75½c., $1000 do. at 75c., and $1200 Bank of New Orleans at 89c. per dollar. We still quote Union Bank, Crescent City Bank and Bank of New Orleans at 85@90c., Merchants' Bank and Louisiana State Bank at 73@76c., and Bank of Louisiana at 50@55c. per dollar.

REDUCTION OF BANK CAPITAL.—At a meeting of the stockholders of the Canal Bank, held yesterday, it was unanimously resolved to reduce the capital stock of the bank fifty per cent. Books for the registry of the votes of the stockholders will be kept open at the bank for the next sixty days, when if a majority do not dissent, the movement will be considered as carried, and the reduction will follow.

COMMERCIAL.

OFFICE OF THE CHRISTIAN ADVOCATE, NEW ORLEANS, FRIDAY, FEB. 2, 1866.

COTTON—The market opened this morning with Liverpool advices to the 17th ult., at hand, which were looked upon as far less discouraging than had been generally apprehended, and with New York advices to the close of business yesterday, which were deemed highly favorable. There was a moderate inquiry noticeable throughout the forenoon, but, as offerings were light and asking rates rather stiffer, the movement was of a very restricted character. Subsequently, the difficulty in the way of placing foreign exchange, and, in fact, the heavy decline to which sellers of sterling and francs had to submit, tended materially to weaken prices and retard operations, and the transactions for to-day were limited to 1480 bales, of which one party took 212 after 6 P. M., divided among buyers in the following order, viz: 300, 224, 213, 200, 200, 150, 100, 53, 50, 12 and 10 bales. The market was unsettled from the opening to the close, and despite the rumore of ¼d. advance at Liverpool on the 20th ult., which were freely circulated at a late hour, it closed inactive at yesterday's quotations, which, having been the ruling figures for the day, we repeat as follows, viz: Ordinary, 40c; fair, 43c; good ordinary, 44@45c.; low middling, 46@47c.; and middling, 48@49c.

COTTON STATEMENT.

		Bales.
Stock on hand September 1st, 1865..		83,239
Received since yesterday	3,853	
previously	470,913	474,466
		557,705
Exported since yesterday	4,904	
previously	374,038	378,942
Stock on hand and on ship-board not cleared		178,763

The exports include one cargo for Liverpool, comprising 4098 bales.

SUGAR AND MOLASSES—The receipts since yesterday were confined to 59 hhds. sugar and 142 bbls. of molasses. The market for sugar was

The New-Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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WHOLE NUMBER 570.

NEW ORLEANS, SATURDAY, FEBRUARY 10, 1866.

$5 00 A YEAR IN ADVANCE.
OFFICE—113 CAMP STREET.

For the N. O. Christian Advocate.

A THOUSAND CHURCHES ON FIRE!

Messrs. Editors—I have been making enquiries all over the South respecting the destruction of churches during the late war. And while I am not prepared to speak with anything like exactness from statistical information, yet, from all I can learn I am led to believe that not less than from *one thousand to twelve hundred churches* were destroyed by the *Christian army* of the most religious people in the world. These buildings cost the Southern Churches of all denominations not less than five millions of dollars. The Baptists and Methodists suffered the most; the Presbyterians next, and the Catholics the least. A full report ought to be obtained, and recorded in letters of brass, as a perpetual memento of the affection and love which have been cherished for us for forty years, and is still felt towards "erring brethren!"

Whole districts of country, where formerly many churches stood, the evidences of at least some civilization, if not "genuine Christianity," are now without a shingle to cover the Sabbath worshippers. Northern ecclesiastics boasted to the Administration of the large numbers the Church had sent to the army.—Every company, regiment and brigade, swelling with Church communicants, "making a league with death and a covenant with hell" to exterminate all "bogus Christianity," and adopting as a primary measure the destruction of church edifices.

Is not that a sight to make angels—of a certain order—glad?—Nine-tenths of these churches were used alike by the negro and his master. Colored and white, either together or at separate hours of the day, worshipped in those houses.—Now the African has no place where he may worship with his brethren, and the "white trash" are laughed at as a churchless set of "Godforsaken wretches." A few churches were left, it is true, in some cities. But these buildings were seized as lawful prizes of war. Best government, best people, best Christians, the world ever saw!!! And now having impoverished us, they tell us our poverty is our ruin. Good brothers! Your *Photographic* Doctor, who is editing one of the real torch-light Yankee Methodist Advocates, informs the North that—"The war has left that Church (Methodist Episcopal Church South) miserably poor, and her poverty is the precursor of her ecclesiastical ruin in Texas. At present, her members have no church edifice in Houston, * * * it having *fallen down*, and is now a mass of shapeless ruins." So it is down? Of course.

But, "her poverty is the precursor of her ruin." Wealth essential to church success, and poverty the forerunner of her ruin!! Wonder what the Apostles would say to this doctrine, if they were to speak? or Wesley, or Lee, or the good old Fathers who preached the Gospel in the North before the present race of fanatics was born? But, enough here.

Till within a few years past the people of Ohio, Pennsylvania, Indiana, Illinois, and other Yankee States, were in the habit of sending their agents "down South," on collecting tours, to obtain funds for building school-houses, academies, colleges, and endowing them, and for paying off old church debts and building new churches; and some years ago these travelling agents were so numerous, that the pulpits were frequently filled for weeks together by "visiting brethren," and the pastor had no chance to preach himself. Then, we were rich. True, we "plundered the poor negro;" but they did not think the "partaker" "had ought" to trouble his conscience about that. But, to be even with us—they hurnt us out clean!

Now, would it not look like doing a right thing for the great Northwest to raise half a million of dollars, and send "down South" to pay for the rebuilding of some of these ruined churches? Five millions of dollars would hardly restore them.

I remember that when a heathen General took Alexandria, and some of his soldiers plundered one of the temples of the gods of that benighted people, he was shocked at such conduct, and ordered the perpetrators of the sacrilege to be summarily punished, and the temple repaired and adorned at his own expense.

By-the-by, a case in point:

Being present at Alexandria a few days after the burning of the town, I heard from the lips of a minister's wife this incident. During the occupancy of the place by Gen. Banks, two Chaplains presented themselves at the door, and wished to obtain board at the Parsonage. She replied, that it was so difficult to obtain provisions, that it would be almost impossible to accommodate them.

"O, sister," said they, "we wish only a little corn cake and bacon;" any little thing. We have to send our salaries home, and cannot afford to pay much."

"So they used to bring to the table," said she, "some Boston crackers and dried apples every day, as their contribution to the meal—emptying their pockets and throwing a cracker or so to each person and child at the table."

When the church and parsonage were on fire, these godly men were standing near, and while she was fainting with heat and fear and exertion, and engaged in pulling her beds out of the rooms, they merely looked on and said: "Sister, don't be uneasy; there is no cause for alarm, we assure you. Gen. Banks has five thousand men engaged in putting out the fire."

Most religious people in the world!

CAPPERTON.

For the N. O. Christian Advocate.

THE GOSPEL IS THE POWER OF GOD UNTO SALVATION.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "Without me you can do nothing." "Our sufficiency is of God." "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God."—"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in the Lord."

Such are the teachings of the Book—but is not the wish nor the wisdom of man. Man is ever prone to rely upon some human expedient. One class relies upon claims to antiquity, to venerable and solemn Gothic piles, fretted roofs and long-drawn aisles—statuary, paintings, gorgeous robes and solemn ceremonials. Another class relies upon what is called respectability—a membership rich, refined, high in civil and social station, eminently above and out of the reach of the plebian vulgar. Others rely much upon colleges—an educated ministry—upon logic, rhetorical elegance—and others upon oratory and elocutionary graces.

Of late we have heard a good deal of loyalty, of numbers, and accumulated wealth, as grand evidences of power, and pledges of future triumph. So some enthusiastic, perhaps good, but certainly mistaken men, wrote and talked when Constantine emblazoned the cross upon the imperial robes and imperial banners. "When I am weak, then I am strong," is a grand Christian truism. Its converse is a grand truism too—When I am strong, then I am weak. The Gospel is the power of God unto salvation. Let us never forget this grand Christian axiom, and let us always rely upon it, and go forward in the strength of the Lord—so shall we run through a troop and leap over a wall.

We have been told that our Southern Methodist Zion has been a great sufferer—that many of our holy and beautiful houses have been burnt with fire—that thousands of our membership have been impoverished—that our ministry, our church papers, our colleges, cannot be sustained; that we must give up our distinct organization and church existence, and many such like things. Doubtless, to the shame and blame of some, we have been sufferers, in no small measure, in our "temporal things." But what if it were true to the extent alleged? Was the Gospel, as preached by McKendree and Capers, and the long line of their faithful coadjutors and successors in these Southern lands, dependent for its efficiency or success upon colleges and church papers? Nay, verily; but in the strength of God they went forth, lifted up their voices and blew a mighty blast, before which sin and error fell, as the walls of Jericho, and Dagon before the Ark of God. Will not their sons catch their consecrated mantles, and with buckled harness, shout to the glorious strife—

> "And lead the pompous triumph on"?

The age is doubtless much militarianized; but heroism, self-denial, self-consecrating love and lofty purpose, have not yet fled the Church; there are yet many times "seven thousand" in our Israel who have not bowed the knee to a self-seeking and mammonizing "Baal," and who rejoice that they are counted worthy to toil and to suffer "for his Name." These will go forth, emblazing on their banners—"God forbid that we should glory save in the cross of our Lord Jesus Christ," and

> "The Lord shall in their front appear,
> And perfect what his grace begun."

But though the smell of fire is upon our garments and upon our land, we thank God we have garments still—a land that shall yet blossom as the rose, and bloom as the garden of God; the "parched ground shall become a pool of living waters"—and yet better still we have hearts that glow with love and flame with zeal. We will not "weary with well-doing;" we know we shall reap in due time if we faint not, for we serve the Lord Christ, and he has promised to be with us alway, even unto the end of the world.

W.

For the N. O. Christian Advocate.

LETTER FROM JACKSON, LA.

JACKSON, La., Feb. 1, 1866.

Mr. Editor—The "New Orleans Christian Advocate" is again out; unfolding its leaves in beauty, and offering its precious fruitage to the famishing and fainting sons and daughters of Zion: another sign of returning peace—another harbinger of returning prosperity, and another rainbow of promise, projected, it is hoped, upon the dark back-ground of a receding and final deluge. At this omen every true lover of Methodism, and of the cause of Christ, throughout the South-west, ought to rejoice and render thanksgiving. My soul does rejoice. God yet is; the Church yet survives; her faithful, laborious, sacrificing agents appear again in the field, at their posts, with their armor on: how silently, seriously, sublimely do they assume their places, ready to do or die; trials and losses behind, perils on either hand, labor, suffering and further sacrifice before, but with faith and love within, and God above, and salvation and heaven the end, at work they go. Here is sublime moral heroism. May the great Head of the Church be with and strengthen her heroes.

I repeat, I rejoice at the revival of the Advocate, and wish it could at once be put into the hands of every Methodist in the bounds of the Patronizing Conferences.

Our people for many years have been deprived of regular preaching, of our periodicals and literature; have seen so many leave the Church, go to the army and to other lands and communions—many never to return; have had so few revivals and comparatively no accessions to the church; have witnessed such a desolation and destruction of our church organizations, churches and property, through the influence of war or the action and occupancy of its agents; and have beheld such a perfect paralysis and the consequent suspension of all our missionary, educational periodical and book agencies, and such irregularity in the exercise of our ecclesiastical functions: that at the close of the war, many feared lest Southern Methodism was to be, or had been, swallowed up, in the great maelstrom that had engulphed the political commercial and agricultural interests of a great people, that had struggled to be free, prosperous and happy, and had lost all in that struggle but virtue. Surely, said they, the ship will founder. Some might be seen in silence standing, leaning and looking over the gunwale of the storm beaten bark, peering into the darkness, if by-chance, they might descry something more seaworthy to bear them to land; of these a few perished the sea and while some sank, others only reached the vessel, to find that it too was well nigh wrecked, and nearer the fatal pool, while they themselves had well nigh or quite made shipwreck of faith.

But thanks to God, the storm has abated, the clouds disperse, the ship has righted, her decks are being cleared, the crew are ready, the pilot is at the wheel, the voice of the *Master* is heard above the dying wail of the receding tempest, and we hear the welcome order, weigh anchor and spread the sail for the wind is fair and the voyage reopens. The number of the passengers may be diminished, but those that remain are "called and chosen." There is yet "faith in the earth." The old ship may go into dock, at some favorable port, *near by*, for repair shortly, and well she may after a tempestuous voyage of eight years, without replacing a plank, or closing a ream, or driving a spike; but this delay will neither lengthen the voyage nor diminish the profits of the trip.

The revival of the Advocate and of the other periodicals of the church, by which our people can again learn what is being done, in all departments of our ecclesiastical labor, will do more, to restore our membership to their original stand point of faith in God, confidence in the efficiency and permanency of Methodism, and of labor for a personal growth in grace and for the salvation of others; than will the revival of any other single outward agency of the Church. The *Advocate*, in the family, on the table, of an evening, or on the Sabbath day; with its glowing columns and pages; of facts, anecdotes and incidents; its letters, spicy, spiritual, controversial; its essays, moral, sentimental, ethical, æsthetical, religious; its poetry, its song—angel's form of praise; its column to little children, story, verse and riddle, but full of simple gospel milk for babes; its solemn obituary, showing how a man in Christ can *live*, and more, how such an one can *die*; the Advocate in the family, in the hands of the aged father or mother, is next the Bible. Send it to every family ye faithful pastors of the flock.

INDEX.

CHRIST'S SYMPATHY.

While the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow,
Only rocked the Saviour's pillow;
Jesus slept.

But when sudden grief was rending
Human hearts in sorrow bending;
When he saw the sisters weeping,
Where their brother's form was sleeping,
"Jesus wept."

REV. EDWIN BALDWIN.

We insert the following notice of the burial of this eminent minister from the Montgomery correspondent of the Southern Christian Advocate:

On Friday last we buried, in our city cemetery, by the side of his little boy, "Sunshine," Rev. Edwin Baldwin, of the Mobile Conference. He died on Tuesday, of apoplexy, in Selma; of course suddenly. The corpse was brought up on the steamboat Republic. The bereaved widow and elder children were accompanied by Rev. Josiah Barker and Judge Byrd. The company of mourners was received at the parsonage on Friday morning. They departed that night—Capt. Meagher offering a free passage to them both ways.

Bro. Baldwin had been pastor here for the years 1862 and 1863. His memory is precious with the church and the community. Though his funeral sermon had been pronounced in Selma, by Rev. J. Barker, of Summerfield, yet on its way to the grave the body of our beloved brother was brought into the church of this city, placed in front of the pulpit which had so often been the scene of his earnest prayers and eloquent sermons, and brief but affecting religious services impressed and sanctified the occasion. Revs. J. W. Jordan and I. C. Davis, with the pastor, took part in them. Rev. O. R. Blue was present, but unable to participate, except in the common grief.

Among the congregation that gathered at the tolling of the bell, were many colored people, weeping. The covering of the metallic coffin was removed above the face, and the whites first, and then colored, were invited to pass by and look on his countenance. It retained much of its natural expression, and was very placid in death. The 90th Psalm was read, prayer was offered, a few words spoken to those who had enjoyed his ministry and should not see his face again till the heavens be no more, the hymn was sung—

> "Come, let us join our friends above
> Who have obtained the prize"—

and the procession took its way to the burial ground.

The church here will, as soon as it can be done, inscribe a marble slab, or raise a monument over his dust. They took on them the charges connected with the occasion, and I trust will be able to contribute something to the support of his family.

Had our brother lived to the 28th of this month, he would have been 38 years old. He was born in Franklin county, Georgia. His father, a lawyer and man of the world; his mother, a goodly woman, who took her child with her to church, to prayer meeting, to class meeting, to love feast. And though he lost her at twelve years of age, he was often heard to say, that to her moulding influence upon his character he owed, under God, all he was or hoped to be. He was the youngest of eight children, and as far as I can learn, the only one that has died, and the only one in the church. Right here some will puzzle themselves trying to comprehend the ways of God. An old problem.—The Judge of all the earth will do right.

Bro. Baldwin dated his first vital exercises in religion in his fifteenth year; but borne away by adverse moral influences, he did not confess Christ before men and consecrate himself to his service in the presence of the congregation, till 1850, when he joined our church in this city, under the ministry of Rev. J. T. Heard. Subsequently he connected himself with the Methodist Protestant Church, and began to preach in 1851. After four years' ministry in that church, spent in Butler and Sumter counties of this State, he re-connected himself with the Methodist Episcopal Church, and filled successively the following important stations: One year in Uniontown, two in St. Francis St. charge, Mobile, two in Columbus, Miss., two in Franklin St. charge, Mobile, two in Montgomery, two in Selma, and, at the late Conference, received an appointment to Uniontown, to which place he had not removed his family at the time of his death.

While in Selma, during the past year, he, in association with Rev. F. M. Grace, established the *Messenger*, a daily paper, which has been a decided success. He wrote as he spoke, and the tone of his paper was elevated and moral. He did not resort to the abandonment of the pulpit, but that he might continue in the pulpit—eking out an insufficient support.

A few days before he died he had made a verbal contract, selling out his interest in the paper, and purchasing, within a few miles from Selma, a home for his family. He died supposing these arrangements complete.

I have known few equals to Bro. Baldwin in the delivery of sermons. His elocution was remarkable. I never heard him without being impressed with the duty of the Christian ambassador paying attention to the *manner* as well as the matter of his high discourse. We have this treasure in earthen vessels, but his was a highly polished one.

I am running into a memoir, which is not my office, and was no part of my intention. One or two things, however, I may not omit to mention: A few days before his death our brother had a strong yearning of soul to see again his sainted mother. The dead, which die in the Lord, are not far from us. Between God's children on this side and on that, there is only a narrow stream and a thin veil. Who shall say that whisperings and voices from the other side are not sometimes wafted over to those whose time is at hand?

He attended the session of the Mobile Conference. The news of the sudden death of a dear friend and former parishioner, Mrs. Julia Elder, was brought into the room where he was seated with a number of brethren. "It seems to me," said he, "that my best friends are all dying, and had my family but a home provided, I do not care how soon I go too."

From the "Watchman."

TRINITY CHURCH IN THE HOLIDAYS.

Trinity Church is a great attraction to strangers; and during the late holidays, not only they but the older inhabitants have been drawn thither by the interesting services. The Christmas adornings of this stately sanctuary were very tasteful and contrasted happily with the superabundant ornamentation with which we have seen some of our rural churches disfigured. There was nothing to draw the attention specially from the worship, and that worship on Christmas day was conducted in a most decorous and solemn manner.

The music was extraordinarily fine in all its parts. The renderings of the chorus from Mozart's Twelfth Mass, was made more impressive by what was to us a musical and affecting novelty. When the choir-boys had given the last line of each, it was repeated by the full choir with all the parts, the volume of sound swelled by many voices in the congregation. The notes were then given by the organ in interlude, and just as the last note was gliding up in praise to the Almighty Lord, through the stone roofing of His earthly house, the bells, high up over all that packed mass and all this great city, repeated the whole strain with the most precise and musical distinctness. The liquid notes glided down into the silence that lay on that profoundly hushed multitude, as clearly as if they ran through the air of a forest when no breeze was on the wing.—Those who can recall the simple, sweet, and noble air of that strain, may, perhaps, imagine an effect which we mention but cannot describe.

We kept at Trinity what the Methodists call "Watch-Night," seeing the old year out and the new year in. At forty minutes past eleven, P. M., of the last day of December, the chimes began. Before that hour, the portion of Broadway in the vicinity of the church began to be thronged. People of all ranks and of different nationalities were there. The church was crowded.—The devout and the profane, the sober and the gay, the rich and the poor, had met together at the house of the Lord who is the Maker of them all. Files of elegant carriages held invalids and ladies. Poor women and children stood on the slushed pavement in insufficient raiment. Many were struggling to enter the church—some to come out. The police were active. Pickpockets were on the alert. Fat drivers of private carriages drowsed in their seats. Fun was riotous. Many hearts were full of sorrow as they remembered where they were on the last night of the preceding year. Lovers were speaking soft things. People that were trod on were saying hard things. Some prayed. Some looked down Wall street, which Trinity faces, as if the Church of God would bear its daily protest against Mammon; and they thought of the terrible struggles of the past year, and the probable struggles of the coming. Such is life!

Mr. James E. Ayliff is the artist who performed. 1. There was the ringing of changes on eight bells, sudden, distinct, soft, the beginning of the end of the year. 2.—Haydn's "Praise the Lord, ye heavens adore Him," very lofty and noble.

While all this was falling on the people and going up to God, we were in the churchyard, standing in the rear of the building among the tombs, all covered with deep snow, under whose sheets lie some sleepers, whose ears for a hundred years have been hearing what utterances there are in the eternal world; and our mind ran forward through another hundred years to come:

> "Who'll press for gold this crowded street,
> A hundred years to come?
> Who'll tread you church with willing feet
> A hundred years to come?
> Pale, trembling age and fiery youth,
> And childhood with his brow of truth,
> The rich and poor, on land and sea:
> Where will the mighty million be
> A hundred years to come?
>
> "We all within our graves shall sleep,
> A hundred years to come;
> No living soul for us will weep,
> A hundred years to come;
> But other men our land will till,
> And others then our streets will fill,
> And other singers gay and bright,
> Shall rouse the drowsy hours of night,
> A hundred years to come."

But our heart was by a young soldier's narrow grave, and then by other graves in far off places.—And so we went by a private entrance into the church, and knelt, and prayed, and gave up past and future to the Father of Eternity.—3. And while thus the chimes fell, slightly softened by the building through which they came, singing Guardini's notes of the hymn—"Quiet, Lord, my forward heart," and our heart was quieted. 4. And then so clear, so almost articulate and syllabic, came "Watchman, tell us of the night," up to twelve o'clock—then a pause—then the tolling of that hour, whose strokes are like the fluttering of a human soul just out of the body, and scarcely gone, palpitating between worlds—and then again came the first notes of the New Year, as they were the last of the old, "Watchman, tell us of the night." "Is that a voice to me? Is that my people asking me in my new work to be true and faithful; and God commanding me to make known unto the people how the stars of Providence are marching up the skies of human destiny? O Lord God Almighty! THE WATCHMAN walketh but in vain, unless Thou, who never slumberest, keep the city."

And he that by that stone pillar made his New-Year's prayer, rose and came away to watch for you, dear readers, through all this year, if God will, and cry the hours of progress, and warn of danger, and strive to win you to that life unmeasured by years—to that new day that hath not night nor winter nor end—to that temple not made with hands, eternal in the heavens!

ON TEACHING YOUR CHILDREN TO PRAY.

> "How can little children's hearts
> Bring forth flowers of love,
> Unless Christ the Lord impart
> Sunshine from above?"

We should not only pray with our little ones in retirement, from early infancy, but teach them how to approach the mercy seat, in the name of Jesus, with reverence and humility. The Rev. J. C. Ryle, speaking on this subject, says—"If you love your children, do all that lies in your power to train them up to a habit of prayer. Show them how to begin. Tell them what to say. Encourage them to persevere. Remind them if they become careless and slack about it." This, remember, is the first step in religion which a child is able to take. Long before he can read, you can teach him to kneel by his mother's side, and repeat the simple words of prayer and praise which she puts in his mouth. And as the first steps in an undertaking are always the most important, so is the *manner* in which your children's prayers are prayed—a point which deserves your closest attention. Few seem to know how much depends on this. Beware lest they get in the way of saying them in a hasty, careless and irreverent manner. Never give up the oversight of this matter to servants and nurses, or to your children when left to themselves.—That mother deserves no praise who never looks after this most important part of her child's daily life herself. Mothers! surely if there be any habit which your own hand and eye should help in forming, it is the habit of prayer. If you never hear your children pray yourself, you are much to blame. You are little wiser than the bird described by Job, "which leaveth her eggs in the earth and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labor is in vain without fear."

Prayer is, of all habits, the one which we recollect the longest.—Many a gray-headed man could tell you how his mother used to make him pray in the days of his childhood. Other things have passed away from his mind, perhaps. The church where he was taken to worship—the minister whom he heard preach—the companions who used to play with him—all these, it may be, have passed from his memory, and left no mark behind. But you will often find it far different with his first prayers. He will often be able to tell you where he knelt, and what he was taught to say, and how his mother looked all the while. It will come up fresh in his mind's eye as if it were but yesterday.

Reader, if you love your children, let not the seed-time of a careful habit pass away unimproved. If you train your children to anything, train them at least to a habit of prayer.

> "Prayer is the incense of the soul,
> The odor of the flowers,
> And raises as the waters roll,
> To God's controlling power."

—*Author of Home Thrusts.*

RELIGIOUS INTELLIGENCE.

KENTUCKY AND CALIFORNIA.

We extract from the St. Louis *Advocate*—

Rev. L. D. Huston, D. D., during his recent visit to this city, attending the Missionary Anniversary, communicated to us some pleasing facts, concerning his charge at Newport, Ky.

His spacious church there is thronged every Sabbath with attentive listeners and many devout worshippers.

His Sabbath School has increased from less than a score of pupils, to greet him on his first arrival, to 200 or more.

His choir, aided by the rich tones of a cabinet organ, is rarely excelled, and not often equalled, by Zion's songsters in Methodist chapels, in the thrilling, sacred melody produced.

We had the pleasure of seeing, in the possession of Dr. Huston, an admirable photographic likeness of the Rev. Andrew M. Baily. Neither California climate, nor the arduous labors of California itinerancy, have marred the visage, dimmed the eye, nor bowed the form of our long-absent brother; howbeit, his hair, erect as in the days of his youth, is slightly whitened; whether really so, in the original, by the frosts of the golden shore, or only such an appearance in the picture, by the pencil touches of "Old Sol," the artist, we could not divine. The numerous friends of brother Bailey will be glad to hear that he and his excellent wife are still among the living.

He is now in the middle of his fourth year as Presiding Elder of the San Francisco District, and with his family of seven children, is living in comfortable circumstances, on a very pleasant little farm.—His wife is however in rather feeble health.

We took the liberty of copying from his letter to Dr. Huston the following passages, which will be read with interest. Should this meet his eye, we trust he will pardon the trespass on his family correspondence. He says:

"Our Church has stood the storm on this coast, and we yet live. If our brethren in Kentucky knew what the spirit of Northern Methodism is, where they have the power, they would be slow to unite with them.

"I fear you will have great trouble in Northern Kentucky; but we have only to stand firm to our principles and we will have success.—If the subject of slavery were the cause of difference between the Methodist Episcopal Church North and the Church South, the time has now come for us to unite. But that is not the question. Shall the Church legislate upon purely political subjects? The North affirm—we deny. The issue is made up; and we appeal to the God of Truth to defend the right. My only fear is that we will depart from the simplicity of the truth as it is in Jesus. Faith in Christ as a present, all-saving power, is the hope of the world. Let the people have this, pure, unadulterated and simple, and all will be well."

The California Advocate is revived under the title of The Christian Spectator, and edited by Rev. O. P. Fitzgerald. May success attend our California brethren in all their enterprises!

Dr. Carlyon describes a dinner party as "a hospitable attempt upon your life."

A FRIEND OF OURS, somewhat given to reading, recommends Gray's Elegy as a "good thing."

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, FEBRUARY 10, 1866.

OLD ACCOUNTS.

Our agents are authorized to settle with all persons indebted to the Advocate at the rate of fifty cents on the dollar.

GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church South, to be held in this city in April next, we shall issue a Daily Extra, which will be furnished at two dollars for the whole period of the session. Persons wishing it will please forward their subscriptions at an early day.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent or 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "NEW ORLEANS CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

NEW ORLEANS DEPOSITORY.

A Branch of the Methodist Publishing House is located in this city, and the Rev. R. J. Harp has recently been appointed Agent of it. It has on hand a good supply of our Church Publications—a large one of Hymn Books.

The well known enterprise and industry of the Agent is the best assurance that can be given that all orders will be promptly and correctly filled. The Express Companies for a trifle will insure the safe delivery of any books which our friends in the country may order.—Address Rev. R. J. Harp, New Orleans, No. 112 Camp street.

MONTGOMERY CONFERENCE.

We have not sent one paper generally to the Preachers of this Conference, because we have no list of their appointments for the present year. We hope to have this remedied before our next issue. We have ventured to send to some of our old patrons; but it may be that the directions represent the dead, not the living. In instances where we have sent several papers to the "Preacher in charge," he will please distribute.

GRAMMAR AND HIGH SCHOOL.

Our old friend, Rev. Dr. H. C. Thweatt, gives notice to his friends that he has opened a School for fitting young men for college, &c., at the corner of Magazine street and Louisiana Avenue. The Doctor was formerly Superintendent of the Mans field Female College, and has in various institutions of the Church during twenty years established a high character as an educator. His friends are many and everywhere, in the Church and out of it. For more exact information see his advertisement this week.

FROM THE INDIAN MISSION CONFERENCE.—A letter from that venerable and faithful man of God, Rev. D. B. Cumming, who has labored so long and so faithfully among the Indians, writes, informing the St. Louis Christian Advocate that the religious interest in the bounds of the Indian Mission Conference is as great, and the prospects for future good as encouraging, as could have been expected. Fewer of the Christian Indians have gone back to the world, he says, than one would have supposed. This is most gratifying news; and it is hoped all the interests of the Church there will soon be again in a healthful and prosperous condition.

BALTIMORE CONFERENCE.—The Baltimore Conference commenced its session at Alexandria, Va., on the first Wednesday of February, (February 7th) 1866, at 9 o'clock, A. M.

MARRIED—December 27, 1865, by the Rev. Dr. Summers, Mr. WILLIAM N. KNIGHT to Miss SUSAN EVA HOPPELL, of Greensboro, Ala.

A letter from Dr. Summers—the first of a series, we hope—will appear in our next issue.

RETURNING REASON.

We have read with much satisfaction an article from the pen of the Rev. Dr. Whedon, in the recent number of the Quarterly Review of the Methodist Episcopal Church.—The article is entitled, "*Spirit of the Southern Methodist Press.*" It is characterized by good sense and an excellent spirit—as the Doctor happily puts it, a desire that we should "*hear and understand each other.*"—Surely this is the barrier to a solid, *felt*, peace—the difficulty of hearing and being heard. The impracticable man is the man who will not hear—who moves round and round in the perfect circle of his own thoughts, who believes nothing from without, reads nothing, wants nothing. Your world-bender, a man of small parts it may be, but of immense generalizing power; with little information, accurate or loose, but with an immense idea of his own historical position. With great original innate ideas he determines the precise bearing of everything, human and divine, providential and political, by the profound philosophy that "*Westward the star of empire takes its way.*" Asia is antediluvian, the mission of Europe is fulfilled, "Let us now consider the magnificent domain God has given us." The words which fill the ear of such a man are, "mummeries," "corruptions," "decreptitude," "decay," "epochs," "destiny," "development," "progress," "high destiny," "manifest destiny," and "one sublime nationality."

"While down the happy Future runs *his* flood,
Of prophesying light."

Such cases are hopeless. Without the "hearing ear" they would be hopeless as sinners, and they are hopeless for all purposes of making peace. They read the New York Christian Advocate, the New York Independent—possibly the speeches of Senator Wilson and Mr. Sumner. Doomed to the night of their own prejudices, woe be to the people for whom they legislate or pray.

We are happy to believe that there are men at the North wise and good who *do hear*—who can distinguish amid the confusion of sounds the words of the Spirit of Peace. Long after the storm has ceased the subsiding waves lash the shore. It is only by the power of a present Saviour that winds "hush," and waves instantly "stop"—it then demands a double miracle.

It is but reasonable that at the close of a period of blood and fire, unexampled among civil wars, in which each party for four long years has conscientiously advocated by "life, fortune and honor," its own theory of the Constitution and republicanism, there should remain bitter memories, and that words of sorrow and indignation should be uttered, from the fulness of grief for noble spirits, and the cause, which together have gone down in the battle.

"Even from the tomb the voice of Nature cries."

And what true man can find in such utterances the evidence of "continued treason and secret secession." To our minds these outspoken words indicate peace, because they indicate truth and nature.

The South is looking to the North for evidences of returning reason full as earnestly as the North for the evidence of returning loyalty. And from no point do we hail these signs with greater satisfaction than from "200 Mulberry street." For we believe that no course could have been devised by the Adversary better calculated to fan and keep alive the fires of national discord than that of the Northern Bishops, in not only seizing by military force our pulpits, but *by retaining them for long months after the war had closed;* by setting up a claim to them as rightful property; and by only quitting them *when compelled to do so* by the President. Nor does this vexatious interference seem any less, because it is still kept up among the more ignorant of our people, the colored congregations of the Methodist Episcopal Church South.

We quote from this article in part, and only regret that the narrowness of our space prevents the insertion of it entire:

If our North and South are ever to attain the blessing of peace and oneness, the harmony must begin, as many believe, where it was first broken, between the northern and southern churches; and especially between the northern and southern Methodism. At any rate they think it desirable that those two Methodisms should hear and *understand each other.*—And this can be done only through their proper organs, the press. As it is, however, the periodicals of each Church are read only within its own region. They revolve, like two different systems, each around its own centre, in circles adjacent but never cutting. Each Church thereby has its own set of ideas, its own hostilities and charges against the other, its own self-justifications and self-glorifications—but of all the correspondent ideas and notions within the other circle they are decidedly ignorant.

There are generous and noble Christians among us who judge the Methodist Church South by the acts of the southern military authorities, and of the governors and legislatures, instead of by their own organs of principle and sentiment; which is about as fair as to judge of New York City Methodism by our municipal government.—We hear others, who have never fairly listened to one clear, unquestionable utterance from the Methodists of the South, pronounce them incorrigibly disloyal, impenitent rebels, who only wait the means for another outbreak. Others hold them responsible for all the guilty reluctance of southern state governments to grant safety, security, the right of testimony, and the means of improvement, to the negro. Others assure us that they are fierce and defiant, one and all flouting at every proposition of conciliation. We do not say whether these statements are true or false; but we purpose, in a few brief pages, by extracts from its periodicals, to give Southern Methodism a chance of saying something for or against itself. Surely no fair man will say that this is anything more than fair play.

We will quote their utterances at present on three great points, namely, Loyalty and Peace, Negro treatment and Church conciliation.

In regard, first, to Loyalty and Peace. Immediately after the surrender of Lee, three of the Bishops, Andrew, Paine and Pierce, issued manifestoes advising loyalty, peace and good citizenship, "avoiding bitterness." The Bishops, in their pastoral address, said:

We cannot close our address without an urgent and explicit recommendation to you, to adjust yourselves as citizens of the United States promptly, cheerfully, and in good faith, to all your duties and responsibilities. Whatever may have been the opinions, positions or prejudices of any of you concerning the social and political changes that have occurred in the Government, we deem this course to be called for on your part, both by a sound judgment and an enlightened conscience.

Bishop Paine said:

Finally, having always disapproved of using the pulpit to discuss political questions, in which angry passions are sought to be aroused, he solemnly and deliberately advised his countrymen on the east side of the Mississippi river—and if his voice could be heard he would speak to those on the west side also—to resume in good faith their former positions as law-abiding and useful citizens. And in closing my remarks, I can with more propriety address my brethren in the ministry who are present and say to them to use their influence, both publicly and privately, for the promotion of peace and quietness among all classes, and especially among the ministers and members of the Methodist E. Church South.

Bishop Pierce said:

Accepting the issues of the war as the will of God, in reference to the unity of the nation and the Government, let us all lead a quiet and peaceful life, in all godliness and honesty. Do not leave your loyalty in doubt by unmanly repinings—by querulous complaint, or by refusing the terms of offered amnesty. Qualify yourselves for the duties of citizenship—for the speedy restoration of civil government. Let us seek to repair the desolations of the land by prompt and vigorous industry, and prevent the further demoralization of society by multiplied words of faith and love.

The "Episcopal Methodist," October 11, says:

LOYALTY OF SOUTHERN METHODISM.—There is a studied and persistent effort made by the northern religious journals to impress the public mind with the conviction that the Methodist Episcopal Church South, in the maintenance of its independent ecclesiastical organization, is disloyal to the Government. It is asserted that she is nursing treason, fostering secret secession and laying schemes by which to fasten the chain of slavery again upon the freedman. The Southern Methodist Church to-day is more thoroughly loyal to the Government, more to be trusted, than the Northern Methodist Church. We are tired of strife and excitement. We intend to seek peace and pursue it; and "as much as in us lies," we intend to live in peace with all men. We "pray for those in authority, that we may lead quiet and peaceable lives in all godliness and honesty." These avowals and pledges have been given to the Government, and we shall sacredly observe them; and in due time we shall prove our fidelity and trustworthiness.

Again, (October 25) the same paper says:

To the great discredit of the cause of God, a furious strife has been raging between the two sections of the American Church for several years, and, sad to recite, since the clash of arms has subsided. Where the world had a right to expect the overtures of peace, it has been forced to witness the last demonstrations of hostility. Ecclesiastical combatants brought up the rear with a charge of their heaviest artillery, and their batteries are yet muttering the hoarse thunder of defiance along lines long since abandoned by contending armies. Is this the Spirit of the Gospel? Are Christians the last to leave the field?

These utterances of the Southern Christian Advocate seem to us not unworthy of a Christian spirit, and two Churches animated by that spirit, need not quarrel over the negro they are both seeking to elevate.

Again, November 16, the same paper says:

Were it not that a powerful and unexpected temptation to the fostering of prejudices against our late slaves has partially beclouded the sober Christian judgment of many of our people, there would be no occasion to argue either the importance or the obligation of the Churches doing all in their power to maintain whatever of morality and religion may be found among the negroes, and to increase them a thousand fold. For a little while there was much irritation against the blacks, for their ungrateful behavior toward those who had always been their best friends—but this temper is giving way to one more rational and more Christian. The consequence is, that questions of Christian duty come before us and press upon us imperatively; for they are not to be dismissed by our passions, antipathies or prejudices.

The Church is to give the Gospel to the people; to those around her altars; to the poor.—The duty is no less ours now than it was before the slaves were emancipated. It is as much our duty to look after their spiritual interests as it is to send missionaries to the Indians or to China.

And what is our duty is our interest—in this case the interest of the entire community. It is the province of the Church to inculcate all morality, to counteract all vice and crime. The negro more than ever needs the teachings and restraints of Christianity. The control over his habits and manner of living once exercised by a kind and judicious master is no longer felt.—Nothing can so well take its place as religious principle.

The Richmond Christian Advocate of October 26, says:

If northern Christians do half as much for the negro as they declare they intend to do, we will rejoice; but we cannot rejoice in advance of facts. We shall not hinder them by word or act. They are committed, by ten thousand high-sounding expressions of zeal in this matter, to do great things.

But while we boast of no great wealth, and a very humble share of piety is all we claim; yet, when the genuineness of our regard for the colored race is brought fairly to the test, the logic of facts will vindicate us. Now is the time for us to show, by ecclesiastical action and personal labors, how ready we are to answer to the demands of the hour.

In regard to Church Conciliation, the Southern Christian Advocate of September 21, says:

To say in advance that we will entertain no propositions for fraternal relations, is both unwise and unchristian. We will, the whole southern Church will, entertain any proposition coming from the North for fraternal relations, when that proposition comes from a proper source, and with reasonable and Christian conditions and suggestions. No, sir, we will reject no one, nor any body of Christians, who come to us in the spirit of our Master, and with bread, Bible, equitable, generous Methodistic propositions.—We are willing to meet any body of Christians on the platform of the New Testament.

But no proposition has yet been offered—no official communication has yet been made to us as a Church, and perhaps none ever will be.—There are brethren at the North who respect us, who love us, who are willing and anxious to fraternize with us; aye, who are anxious to be *one* with us; meeting us on the common platform of Methodism, giving us the right hand of fellowship, and recognizing us as equals, extending to us and receiving from us all the rights, privileges and immunities of the Church of God—of two great branches of the same family. Such men we honor, such ministers we love. But alas! we fear they are in the minority.

Dr. Roeser, late editor of the Richmond Advocate, says in the Episcopal Methodist, Nov. 15:

The South is ready for reunion. The following is one of the resolutions adopted by the Southern Convention, held in Louisville in 1845:

"*Resolved*, That we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South; nevertheless, cherishing a sincere desire to maintain Christian union and fraternal intercourse with the Church North, we shall always be ready kindly and respectfully to entertain, and duly and carefully to consider, any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or connectional.

If there be no hope of reunion, there is hope (though it be against hope) that fraternal relations may yet be formed between the two great Churches. And on this subject also the South is ready.

First: The South, in 1848, through its Delegate, Dr. L. Pierce, proposed to the North, "the establishment of fraternal relations and intercourse." The proposition was rejected on the ground of "serious questions and difficulties existing between the two bodies." Dr. Pierce replied:

"The Methodist Episcopal Church South can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the Methodist Episcopal Church North."

Similar and still stronger utterances occur in a letter to the Southern Christian Advocate (which we have mislaid) by the Rev. Dr. Sommers, late editor of their Quarterly Review. Indeed, we understand the unanimous and settled ground of the Church South to be this: "We, the Church South, made the last formal proposition for recognition or reunion, and that was formally rejected; we now stand permanently ready, not to make further official offers, but to hear and consider in a Christian spirit whatever propositions the Methodist Episcopal Church sees fit to make."

From these extracts, uncontradicted as we find them, we first infer, that the Methodist Episcopal Church South, whatever its past acimns, professes to renounce every thought inconsistent with future loyalty to our Government and peace with our States and people. We secondly infer, that toward the negro, whatever the irreligious and the politicians may do, Southern Methodists profess their purpose to be humane, Christian, parental. They mean (so they profess) to meet in the Spirit of Christ the Northern missionary who comes in that spirit. They mean, so far as their means permit, not to be outrivalled in deeds of Christian goodness to the lowly. We thirdly infer, that the Church South affirms that, historically, she made the last offer of fraternity to our Church, even under the expectation of a humiliating rejection; that she has ever since been the repelled party; and yet, that at this present time, if reunion does not come, it is not because she is not Christianly ready for its coming. So they profess; and these professions were not addressed to outside ears, but were intended for home consumption. Let our readers judge of their validity.

THE SAVIOUR AND THE "SINNER."

LUKE VII.

Jesus reclined at the table in the house of Simon, the Pharisee—not Simon the Leper. In the midst of the feast, a woman of the city—"*which was a sinner*"—came in and stood at the feet of the Saviour. She had heard his word of power, had cried unto God out of the depths of her conscious guilt, had found mercy, and now brought the first-fruits of her love and laid them at the feet of her Lord. To appear in that company, at that time, unbidden, seemed out of place, for any other purpose; but love makes its own occasion. It is a privileged question—whether it be in the assembly of the saints, or in the social circle of His friends—as when the angels hear of the repentance of a sinner, no matter how grand their employments, there is always time for an anthem. There was no intrusive display—no word, no interruption. She only stood by her Lord, satisfied to be near him.

There is a sense of unworthiness that comes over the soul even *after* its forgiveness, which, by reviewing, heightens its own expression and consciousness; which looks at itself, and at its Lord, with growing wonder; which sees the enormity of its past guilt, with an ever increasing gratitude for escape—unexpected escape. There, at her Lord's feet, this woman stood, in all the unutterable fulness of thanks to Him who had delivered her from so great a death: her love gushing from its fountain, the consciousness of sins forgiven. Wiping away the tears which fell upon His sacred feet, she imprinted on them a kiss of adoration—upon those feet which presently were nailed to the cross.

The instance of the ten lepers indicates, that of the many who were healed by the Saviour of physical infirmities and diseases, but few gave evidences of gratitude. This was not, could not be the case with those healed spiritually. But Simon, with all his respect for Christ, had not felt His forgiving grace. Though believing and reverencing the Scriptures, he could not have conceived of that personal love which subsists between the Saviour and the saved. The earnest approach of the woman touched his heart. But how often does our own self-righteousness throw suspicion upon the best actions of others. He knew that her character was more than questionable. He knew of the holiness and purity of his illustrious guest. Himself probably a man of good morals, he shrank from the very presence of a courtezan, and only wondered that Christ suffered her contaminating touch. Surely, though a prophet, he knew not the real character of this woman, or he would not suffer her presence a moment. In this miserable world men and women too hold their erring fellows to most rigid reckoning.—There is a talk of mercy, when men speak of themselves; but when of others, it is all of retributive justice—the doors of mercy they close. That a sinner should be saved by travelling back—retracing all the steps of life—undoing the wrong of it—paying the uttermost farthing. As if we could drive back the shadow on the dial, or gather up the water which has been spilt upon the sand. O, thou offended God, must we undo all that we have wickedly done, before we can enter heaven? Then is eternal life impossible to us. How *can* we call back the souls that we wronged—the life that we have wasted—the oaths that we have uttered?

How impossible is it to the natural man to conceive of the happiness that fills the heart and soul of one who, "without works," has been forgiven—of that flow of peace which immediately sets in, before character has been established, or health restored; which, preceding a life of godliness, reaps a rich harvest of joy; which derives from Christ righteousness and love—a draught sweeter than life itself.

There was but one solution of the problem presenting itself to Simon: "*This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner.*" That Christ did not know the history of every life and the heart of every person that approached him—as he had once supposed. How little did he suppose that Heaven knew it all, and knowing, had accepted this poor sinner. Henceforth, not as an exceptional case, but as the *law* of its mercy.—Strange that this new revelation of love should first kindle upon the form of a Forsaken Woman, or a Prodigal Son! Thus is it that Heaven shows its wealth of love. The Saviour accepts the comment of Simon in all its force, and announces the great law of forgiving grace. "*There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both.*" Doubtless there are differences in the sum of men's sins—sins as scarlet and sins as crimson. There are deepening shades of guilt. But what relief does this bring when life is forfeited? How does it alleviate the dread of a dying man to know that others are dying in greater dread? Their debts are comparative, but their poverty is absolute. In this the debtors were equal: *they had nothing to pay.*

Nor does the consciousness of the just demands of the law discharge the debt. Then, verily, righteousness would have been by the law. But, "by the works of the law no flesh shall be justified." A thought of the law and its death are justly the cause of the sinner's alarm; that is the debt—his life. O wretched man, who *can* deliver thee from this death!

It is only the debtor who honestly desires to discharge his obligations, but manifestly cannot, to whom the creditor affords a gracious release. It was not until an effort was made to pay—an honest admission of obligation to pay—an actual declaration and confession of inability was made to the creditor, that forgiveness full and free was granted.

When they thus stood confessing sinners, He forgave—"freely forgave them both." O blessed doctrine of Christ! O, Thou Anointed Saviour, we accept this wondrous mercy! Truly "thy garments smell of myrrh and aloes and cassia out of the ivory palaces." My sinful soul goes forth to thy welcome, to thy forgiving grace.

My conscience shall not fear to tell all my sins. All that I have written against myself, all that the Enemy has accused me of, I may confess, sum up—yes, "every idle word"—for "He forgave them both." The conditions which are adequate to forgive the one debtor will do for the other—"my grace is sufficient for thee." We are "justified freely, by His grace, through the redemption that is in Christ Jesus." It is all forgiveness, for they had "*nothing*"—not good resolves, nor weeping, nor prayers, even—for they are all, in point of merit, nothing. What *can* a poor sinner find in the wreck of his being—what is there of his own to bring, that is not involved in the common ruin?"

"I nothing have, I nothing am."

But is there no mistake in this—are not those gates of mercy thus too widely opened? "*Simon, seest thou this woman?*" There stands the case in point. Hear the word and see the drama of salvation. Here is the evidence of pardoning love—a Sinner standing by the Saviour's feet. There can be no greater distance than that lawful one between the Holy God and a sinner; a shudder runs through his soul at the thought of going into the outer courts of God. Yet this woman stands by the Son of God, knowing that she is known. She cannot be a sinner now, for she has confidence toward him. The attraction of God, the Son of God, felt by a human being, is the evident correction of an expulsion from Eden.

See, she stands and loves!—Here is no formal respect, O sinner; here is all the impassioned warmth of a child of God. You gave a hospitable reception; but "*she hath not ceased to kiss my feet.*" Those finer offices of love and friendship to which the Saviour was not insensible, which were to be looked for elsewhere, she fulfils—"*she hath anointed my feet with ointment.*" How in a moment has this love for the Saviour refined her whole being.—In a moment it has turned the tide of her soul—she brings the precious ointment, in all the luxurious extravagance which belongs to a dissipated habit, and pours it out, once the evidence of her sin, but now the feeble expression of her boundless love and gratitude to the precious Redeemer of her life.

She unbound her hair—that ornament of woman. Upon it she had spent many hours of pleasant care—interweaving the pride of her heart with its braids. Unaffected by excesses which had faded other charms, it retained its lustre and beauty. With these proud locks she now wiped the feet of her Saviour. The odor of his presence was now before those tresses—the rich fragrance of his love.

"*Wherefore I say unto thee, her sins, which are many, are forgiven.*" Her love was in evidence that she was forgiven. No man ever loves Christ who is not forgiven of him. Love is the test. Not joy, but love. To love God, one must first be conscious of being loved of Him. That consciousness is life—that apprehension of His love is faith. Doubtless it was important to the woman, as well as to us, (for whom it was written) for the Saviour to clearly announce to her that the overflowing love which she felt for him *was* pardon—was faith. As oftentimes, those who have been long seeking pardon, find it; and wonder at the first if *this* be the pearl of great price.

O reader, Christ's system of salvation is intended to save very bad men—the worst of sinners.

And a very great sinner can become by the power of the Spirit and the grace of Christ a very holy, happy saint.

Without love there is no real life. There must be in thee, if thou wouldst see Heaven, a love for the Saviour, personal, ardent—a passion the purest and noblest of which the human soul is capable—one stronger than any other passion.—This is life eternal. "Many waters cannot quench love, neither can the floods drown it."

SENATOR WILSON *VS.* THE PSALMIST.

Senator Wilson of Massachusetts utters the following high period, in his speech in the Senate on December 20th. Nebuchadnezzar was scarcely better satisfied than the Senator is with himself and those whom he represents:

I want every rebel and every rebel sympathizer, every repentant and unrepentant rebel in the country to understand, that the loyal men of this nation, who voted their treasure and offered up their blood—who gave their sons to the preservation of the menaced Union and the imperilled cause of liberty, have sworn it, they have written it on the lids of their Bibles, they have engraved it on their door-posts, that these enfranchised men shall be free indeed—not serfs—not slaves—and that no black laws nor unfriendly legislation shall linger on the statute book of any Commonwealth in America. They are sure to triumph, and all around may as well understand it at once. The men in this country who committed themselves to the cause of liberty, justice, humanity and Christian civilization, are baffled sometimes—but defeated never. They have put men up and put men down. They have grappled with ideas and, with organizations, and have come off victors. With the attributes of Almighty God, everything and holy on earth and in heaven in to action, they are sure to triumph in future as in the past. If anybody doubts this, let him look back over the twenty-five years of conflict in our and see on every rod of our march the litical graves of great and able men went down under the stern condemnation of a Christian and liberty-loving people.

The Psalmist takes a more moderate view of human power. Speaking as the mouth-piece of God, the 75th Psalm, he affirms:

"The earth and all the inhabitants of are dissolved: I bear up the pillars of it. Selah.

"I said unto the fools, deal not foolishly and to the wicked, lift not up the horn.

"Lift not up your horn on high: not with a stiff neck.

"For promotion cometh neither from east, nor the west, nor from the south.

"But God is the Judge: he down one, and setteth up another.

"For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: the dregs thereof all the wicked of the earth shall wring them out, and drink them."

RELIGIOUS INTELLIGENCE FROM MISSISSIPPI.

BROOKHAVEN, MISS.

From this place we have received six subscribers, for which we are indebted to Rev. G. F. Thomas. He was appointed to the station, was subsequently elected President of Whitworth College, at Brookhaven. He writes—"We opened the first Monday in September. Our commencement was by no means discouraging. Our school increased constantly through the first term. We began the second term (the first February) with 70 students and are still increasing."

THE SABBATH SCHOOL.

Connected with the station is a Sabbath School, under the Superintendency of Dr. J. W. Martin. The teachers and scholars, in token of their high regard, presented the Doctor with a fine Bible." All this is most delightful news.

WOODVILLE, MISS.

The Rev. W. T. J. Sullivan is President of the Female College of this place. It proposes to give young ladies a thorough training and graduate them in the English, French and Latin course, and afford all facility for acquiring a knowledge of the ornamental branches of education.

When sending a child to school one should look at its surroundings—what kind of people live about it. Because children are formed as much by what is outside of a college as by the inside. The importance of estimating the influence on character of some wise, sterling old farmer it may be, who occasionally looks in and sees how the boys and girls are getting on; who is attached and loved for his Christian worth and weight of social influence; who shapes his own neighborhood, and through the school children, without knowing it, affecting a good many future neighborhoods.

We can heartily commend the surroundings of this College. The reader will please look at its advertisement.

LEXINGTON, MISS.

Rev. W. P. Barton, in a letter sending subscribers, kindly informs us that he will receive and forward any moneys which the Preacher and people in that region may wish to send to the Advocate—without the least risk of loss—by draft on his brother's house in this city.

UNCONSCIOUS INFLUENCE.—The nursery handling of the nursery is significant, and the petulance, the delusion, the gentleness, the tranquility indicated by it, are all reproduced in the child. His soul is a perfect receptive nature, and that, for a considerable period, without choice or selection. A little further on he begins voluntarily to copy everything he sees. Voice, manner, everything which the eye sees, the mimic instinct delights to act out. And thus we have a whole generation of future men receiving from us their beginnings, and the direction impulse of their life and immortality. They watch us every moment in the family, before the hearth, at the table; and when we are signing them no good or harm when we are conscious of exerting no influence over them, they are drawing from us impressions which moulds of habit, which, if there be no heavenly discipline can never remove; or, if right, no kind of associations utterly dissipate. Of all it may be doubted, I think, whether in all the active influences of our lives we do as much to shape the destiny of our fellow men, as we do in this single article of example, an unconscious influence over children.

LYONS & Co.—For Spring Clothing and other comfortable Clothing, consult the Gentlemen, corner St. Charles and Common

THE SOUTH.

(From the Public Ledger, Memphis, Wednesday morning, Jan. 31st.)

That portion of the country known as "the South" embraces eight hundred and fifty thousand square miles, and is as large as Great Britain, France, Austria, Prussia and Spain, with a most productive soil and genial climate; with staple productions which none of these great countries can grow; with three thousand miles of coast line, indented with bays and crowded with islands, and its vast centre watered by the Mississippi, into whose bosom are poured thirty-six thousand miles of tributary streams.

The total agricultural productions of the United States for 1850 amounted to $1,164,000,000; of this sum the North produced, in round numbers, $6,400,000, and the South $5,600,000. The population of the North in 1860 was 18,527,220; the population of the South, 8,664,656. The North had a deficiency in 1850 of agricultural productions to the value of $6,105,594; the South a surplus of $124,855,712, or each person at the North consumed thirty-eight cents more than he produced; at the South each person produced twelve dollars and ninety cents more than he consumed.

These facts are referred to for the purpose of showing how idle it is to despond of the future of a region which possesses such enormous elements of natural wealth, and whose exports at the period above mentioned were three times as great as those of the whole United States ten years after the revolutionary war. The recuperative powers of such a region must be perfectly incalculable. With the introduction of capital and immigration from the North and from Europe, all traces of the late war will be obliterated in five years. Every year that succeeds will witness such a march of prosperity and population as even the Western States have never equaled. With the removal of slavery the energies and enterprise of the whole world will seek a field of action within our borders. If we will only give up the barren pursuits of politics, and turn in to hard work, the end of the present century will see the South the most prosperous and densely populated portion of the American Republic.

CONFEDERATE CELEBRITIES AT LEXINGTON, VIRGINIA.

A correspondent of the Metropolitan Record, writing from Lexington, Va., says:

This beautiful little town is assuming something of its old appearance, save that the ruins of the Virginia Military Institute still mark Hunter's vandalism. There is here quite an array of Confederate talent. In the dignified President of Washington College a stranger would at once recognize (even if not told) Robert E. Lee, the peerless chieftain. In one of the professors of the Institute may be seen Major Gen. Custis Lee, who, prior to the fall of the Confederacy, was proving himself indeed "a chip of the old block." In the "best student" of Judge Brockenbourgh's law class may be seen Lieut. Gen. Rosser, the famous cavalry leader, and beside him sits Gen. Colston and other officers of distinction. In the pulpit of the Episcopal Church may be seen General Pendleton, "chief of artillery, Army of Northern Virginia," and all through the town and neighborhood are the officers and men of the world-renowned "Stonewall Brigade," whose famous leader sleeps in our cemetery. And there may be seen daily on the street the jovial face of ex-Governor Letcher ("Honest John—the watchdog of the Treasury," he was called in the brighter days of the Republic), quietly smoking his pipe and talking with his neighbors, as if oblivious to the fact that he is now under the ban of "the best Government the world ever saw," for the crime ("so-called") of sharing the fortunes of his native State after having exhausted all the efforts of his great genius to preserve the Union of our fathers. We must I forget to mention Judge Brockenbourgh, the able jurist and polished gentleman who has lost his seat on the bench of the United States District for following the destiny of his loved South."

SOUTH CAROLINA.

(From the Charleston News, Jan. 27.)

We are pleased to be able to state, upon reliable authority, that the Assistant Commissioner of the Bureau of Refugees, Freedmen and Abandoned Lands, for this State, has been authorized to make monthly estimates for the amount of rations required in his district, and to issue rations in special cases to the resident freedmen on plantations, through the owners thereof, with a lien on the growing crop for reimbursement.

And we are also informed that the War Department authorizes a liberal interpretation of the term "refugee," so as to allow it to include such destitute whites as actually require the assistance of the Government for their support.

It were scarcely necessary to say that we regard this order as calculated to be of very great benefit to the country. It were not possible to disguise the fact that we are liable, in consistence with present circumstances, to very great suffering in this State. Many of the freedmen must necessarily be destitute; many meritorious white people must also suffer; and the utmost enterprise of planters, in consistence with their present circumstances, will be insufficient to produce provisions for all the colored people who may need them. Many plantations are now charged with a large number of infants and infirm, whom the planters can not remove without they shall have able-bodied relatives elsewhere to receive them, and for whom the planters, reduced as they are, will find it impossible to make provision and incur the other expenses necessary to the operations of their places. Many even will not be able to provide for the efficient colored persons whom, if they were able to do so, they could employ profitably. This provision is admirably apt to the present condition of our affairs. It not only provides support for those colored persons who will necessarily suffer much without it; but it is the condition of a much more extended cultivation of the country, than, without such provision, would be possible. The extension of this charity, also, to the white people of the country who may be in condition actually to require it, is eminently humane and just. The number, we hope, is not large; but there are some who, without any fault, but from the accident of their recent and very painful experience, are without the means of subsistence; and this provision, whether actually required or not, will induce a feeling of security that must be very grateful.

GEN. JACKSON'S MOTHER.

The Rev. Dr. Hawks delivered a lecture before the Historical Society of New York some years ago, in which he related an interesting story, illustrative of female heroism. Among those who formed part of the settlement in the Revolutionary struggle, was a poor widow, who havin burledg her husband, was left in poverty, with the task [illegible] her hands of raising three sons. Of these the two eldest ere long fell in the cause of their country, and she struggled on with the youngest as she best could. After the fall of Charleston, and the disastrous defeat of Colonel Buford, of Virginia, by Tarleton, permission was given some four or five females to carry necessaries and provisions, and administer some relief to the prisoners confined on board the prison-ship and in the jails of Charleston. This widow was one of the volunteers upon this errand of mercy. She was admitted within the city, and, braving the horrors of pestilence, employed herself to the extent of her humble means in alleviating the deplorable sufferings of her countrymen. She knew what she had to encounter; but notwithstanding, went bravely on. Her missive of humanity having been fulfilled, she left Charleston on her return; but alas! her exposure to the pestilential atmosphere she had been obliged to breathe, had planted in her system the seeds of fatal disease; and ere she reached her home she sank under an attack of prison fever, a brave martyr to the cause of humanity and patriotism. The dying mother, who now rests in an unknown grave, thus left her only son the sole survivor of his family, to the world's charity, but little did she dream, as death closed her eyes the future of that orphan boy. That son became President of this free Republic, for that widow was the mother of Andrew Jackson.—*New York News.*

☞ A young Russian, M. Katafinsky, physician to the Court, has lately committed suicide in St. Petersburg. He was in love with an actress who rejected him. The affair has created a great excitement in the Russian capital.

(From the Louisiana Democrat.)

SONG OF THE FREEDMAN.

A freedman sat on a pile of bricks,
As the rain was pattering down;
His shoes were worn and his coat was torn,
And his hat was without a crown.
He viewed the clouds and he viewed himself,
And shook the wet from his head,
And a tear dimmed his eye as he saw go by
A boy with a lo-af of bread.

As he raised his voice in a doleful tone,
That sounded like a gong,
While the rain came down on his nappy crown,
And sang to himself this song:

De wind blows cold, but I's done wid toil,
And lait the cotton patch;
I guess ole massa tink he count
De chickens 'fore they hatch.
I totes no more de heavy load,
Nor drives old massa round;
I wondar who dey's gwine to get
To work de patch o' ground!
Den fling away de rake and hoe,
Dis am de jubilee!
De rain may come, de wind may blow,
But bress de Lord I's free!

But I tink last night as I tried to sleep
Upon de muddy ground,
While de rain was drippin' on my head
And de wind was whizzin' round,
I'd like to hab my light'ood fire,
And my cabin back again;
For de weddar's getin' berry cold
Out here in all dis rain.
But den I's done wid de rake and hoe,
Dis am de jubilee!
De rain may come, de wind may blow,
But bress de Lord I's free!

I'se got all ragged 'bout de knees;
My shoes is worn out too;
My coat so old dat from each sleeve
De elbow's comin' froo.
And dars a de children dat once played
In shirt tail 'bout de yard,
I cannot buy a shirt for dem,
De time's so berry hard.
But fling away de rake and hoe,
Dis am de jubilee!
De rain may come, de wind may blow,
But bress de Lord I's free!

Do udder day when Pinky died,
I tink it berry good,
Dat do dear Lord should take her 'way
Before dis cold wind blowed;
But den 'twas hard to see her die—
I wished she'd not been born—
I's 'fraid she perished, for she asked
About de rice and corn.
But den I's done wid de rake and de hoe,
Dis am de jubilee:
De rain may come, de wind may blow,
But bress de Lord I's free!

And Dinah sits here on the ground
And looks so thin and poor;
She cannot sing de songs she sung
About the de cabin door.
Her poor old limbs are almost bare,
Her cheek bones commin' froo;
I almost wish de Lord would come
And take her up there too.
But den she's done wid de rake and hoe,
Dis am de jubilee:
De rain may come, de wind may blow,
But bress de Lord she's free:

I dreamt las' night de massa come
And took us home wid he,
To live in cabin dat we let
When first dey set us free;
And dere I built de light'ood fire,
And Dinah cooked the yam.
Dey say dat dreams are sometimes true,
I wonder if this one am.
But den I's flung away de hoe,
To hab a jubilee;
De rain may come, de wind may blow,
But bress de Lord I's free.

(From the Indianapolis Herald.)

AN OLD LETTER OF JEFFERSON DAVIS.

A friend in the vicinity of this city, Hon. Mrs. W. J. Brown, has furnished us with the following letter from Mr. Davis, to her late husband, which has never been published. As will be seen, it was a private letter, but time and circumstances now require its publication, as a part of the materials of the history of its author:

WASHINGTON, DISTRICT OF COLUMBIA,
May 7, 1853.

My Dear Sir—I received the Sentinel containing your defence of me against the false accusations of disunionism, and before I had returned to you the thanks to which you are entitled, I received, this day, the St. Joseph Valley Register, marked by you, to call my attention to an article in answer to your defence; just in all things save its too complimentary terms.

I wish I had the letter quoted from, that you might publish the whole of that which is garbled to answer a purpose. In a part of the letter not published, I put such a damper on the attempt to fix on me the desire to break up our Union, and presented other points in a form so little acceptable to the unfriendly inquirers, that the publication of the letter had to be drawn out of them.

At the risk of being wearisome, but encouraged by your marked friendship, I will give you a statement of the case. The meeting of October, 1849, was a convention of delegates equally representing the Whig and Democratic parties of Mississippi. The resolutions were decisive as to the equality of right of the South with the North to the territories acquired from Mexico, and proposed a convention of the Southern States. I was not a member, but, on invitation, addressed the convention. The succeeding Legislature instructed me, as a Senator, to assert this equality, and, under the existing circumstances, to resist, by all constitutional means, the admission of California as a State. At a called session of the Legislature in 1850, a self-constituted committee called on me, by letter, for my views. They were men who had enacted or approved the resolutions of the convention of 1849, and instructed me, as members of the Legislature in the regular session, in the early part of the year 1850. To them I replied that I adhered to the policy they had indicated, and instructed me, in their official capacity, to pursue.

I pointed out the mode in which their own policy could, in my opinion, be excuted without bloodshed, or disastrous convulsion, but in terms of bitter scorn, alluded to such as would insult me with a desire to destroy the Union, for which my whole life proved me to be a devotee.

Pardon the egotism, in consideration of the occasion, when I say to you that my father and my uncles fought through the revolution of 1776, giving their youth, their blood and their little patrimony, to the constitutional freedom which I claim as my inheritance. Three of my brothers fought in the war of 1812; two of them were comrades of the Hero of the Hermitage, and received his commendation for gallantry at New Orleans. At sixteen years of age I was given to the service of my country; for twelve years of my life I have borne its arms, and served it zealously, if not well. As I feel the infirmities which suffering more than age has brought upon me, it would be a bitter reflection, indeed, if I was forced to conclude that my countrymen would hold all this light, when weighed against the empty panegyric which a time serving politician can bestow upon the Union, for which he never made a sacrifice.

In the Senate I announced that if any respectable man would call me a disunionist, I would answer him in monosyllables. On many occasions, in public speeches made in Mississippi, I have said, if any man would come forward and charge me with a desire to destroy the Union, I would cram the lie down his throat. But I have often asserted the right, for which the battles of the Revolution were fought—the right of a people to change their government whenever it was found to be oppressive, and subversive of the objects for which governments are instituted—and have contended for the independence and sovereignty of the States, a part of the creed of which Jefferson was the apostle, Madison the expounder, and Jackson the consistent defender.

I have written freely, and more than I designed. Accept my thanks for your friendly advocacy. Present me in terms of kind remembrance to your family, and believe me very sincerely yours,

JEFFERSON DAVIS.

NOTE.—No party in Mississippi ever advocated disunion. They differed as to the mode of securing their rights *in* the Union, and on the *power* of a State to secede—neither advocating the exercise of the power. J. D.

IS THE CATTLE PLAGUE THE SMALL-POX?

(From the London News, Jan. 5

A question of the deepest interest to the Nation in regard to the nature of the cattle plague is at the present moment under careful consideration. During the epizootic disease which ravaged this country in the middle of the last century, the occurrence of pustules and scabs in the affected animals was noted by several observers. The idea then arose, from these and the general symptoms of the ailment, that the disease might probably be identical with the small-pox. In 1837, Dr. Layard, a Fellow of the Royal Society, published a paper which commenced with these words: "The several stages, the progress and effects of this distemper are exactly the same with those of small-pox." He went on to describe that, in the course of the malady, eruptions showed themselves all along the limbs and about the udders, while at the crisis there were "boils which, breaking, discharged putrid, stinking matter." During the present outbreak the same phenomena have been observed. No very great attention, however, seems to have been paid to this symptom until quite recently. Within the last few days, the subject has been brought prominently forward in a paper published in the Lancet, by Dr. Murchison, of the London Fever Hospital. It seems, besides, that Mr. Ceely, of Aylesbury, one of our highest authorities on the subject of vaccination, and one of the Cattle Plague Commissioners, has for some time past entertained a strong opinion of the close resemblance, if not complete identity, of rinderpest with small-pox.

The public will await, with attentive interest, the results of the experiments now making with a view to determine this important question. If they should confirm the opinion that the cattle plague is virulent small-pox, it may be said that all apprehensions for the future will be at an end. By simply vaccinating every healthy cow, we can count upon procuring as great an immunity for our cattle as is enjoyed by the human race. It is as interesting as it would have formerly appeared paradoxical that our earnest hopes are now centered upon proving that the cattle plague is no other than that disease which, in times gone by, was one of the most formidable enemies of the human race.

EXPLOSION OF THE STEAMER MISSOURI ON THE MISSISSIPPI.

A TERRIBLE AFFAIR.

We condense this statement from the New Albany Ledger of the evening of the 31st, relating to the explosion of the steamer Missouri.

The officers of the Missouri state that she was not racing with the Dictator, and the second engineer says that when he went off watch, some two hours before, that the boilers were in excellent condition, and Mr. Jas. Cox, who was the striker, and had just tried the water in two of the boilers found it flush over the second cocks.

APPALLING INCIDENTS.—Mr. James Cox, the striker, was blown back under the cylinder timbers and dreadfully scalded. He states that, feeling no pain, and, expecting the upper works of the boat would fall in and crush him, he went overboard and swam around to the splash door, upon which he climbed, and thence passed up to the hurricane roof. How he endured so much in his dreadfully burnt condition is wonderful. He is now at his mother's residence on Lower Second street, and strong hopes are entertained for his recovery.

A gentleman informs us that Mr. Phillips and one of the watchmen or deck sweepers of the boat was walking the deck, to and fro, immediately aft of the boilers, engaged in conversation, when the explosion took place. He thinks Mr. Phillips was cut in two; but, on account of the excitement and bewilderment he felt, he could not certainly remember. He says he saw a part of the boiler strike Mr. P. and the man by his side. Mr. Phillips's body was not recovered.

Captain Jesse Y. Hurd, his wife and little son, nine years old, were asleep in the captain's room, in the texas. Capt. Hurd and his son were carried by the force of the explosion through the texas and fell upon its top; Mrs. Hurd was carried overboard, and was not seen afterwards. The calamity is a terrible one to Captain Hurd, whose agony is indescribable. We sincerely sympathize with him. Both Captain H. and his little son were severely injured. Mrs. Hurd was a most estimable lady, and was beloved by all who knew her.

Henry Hurd, son of Capt. Hurd, and one of the pilots, had his leg broken and was otherwise seriously hurt.

Arthur Hurd, another son of the captain, and one of the clerks of the Missouri, had one of his arms broken, and was badly bruised about the body.

Andy Fleming, one of the pilots, was blown from the pilot-house to the stern of the boat, sustaining severe injuries, among others the breaking of one or two ribs.

James Watkin, the mate, at the moment of the explosion, was standing on the steps of the pilot-house, talking with Pilot Fleming in regard to a landing the boat had to make. He was blown overboard and severely bruised, but was saved.

John Guthrie, a greaser, from Portland, Ky., was instantly killed. He was at one of the engines at the time of the explosion.

James Rogers, carpenter of the boat, a resident of Pittsburg, was mangled in a terrible manner, and instantly killed.

William Matson, a striker, believed to be from Louisville or Cincinnati, was instantly killed.

An old gentleman from Ouachita, who got upon the boat at Helena, was among those lost. He has a daughter going to school at Shelbyville, Ky., and was on his way to pay her a visit.

A man who resided at Vevay, Indiana, who took passage on the boat at New Orleans, was lost. Our informant did not learn his name.

Four men got on the boat at Uniontown, and four more at Mount Vernon, Ind. All were lost but three. We did not learn their names.

Eight men took passage at Evansville, and all were lost. We have not their names. It is supposed that one of the passengers who got aboard at Mount Vernon resided at Leavenworth, Ind.

Mr. Lawrence Shroeder, of this city, was the second engineer. He was asleep in his room in the texas at the time of the explosion. The falling of the texas, and its jam between the timbers of the cabin, completely imprisoned Mr. Shroeder in his berth. The roof of the texas was pressed down to within half an inch of the face of Mr. S., and his left foot, which was badly scalded by the bursting of the escape-pipe, was fastened in between the timbers. Thus imprisoned, Mr. Shroeder felt the water as the sinking vessel rapidly settled, gradually crawling up his body, until he was submerged to the chin, and the water not half an inch from his mouth and nose. He says that in this condition he lived his whole life over in a few moments of time. He was still able to make a noise, and his cries attracted the attention of the mate of the Dictator, who, with some other men, cut away the roof and timbers and rescued him from his terrible suspense and imminent danger.

Capt. Wash. Stewart, of New Albany, displayed the most consummate bravery and coolness. He deliberately packed up his baggage, and carried it with him to the hurricane roof. Here he found all the survivors assembled, and in the most terrible state of excitement. Just at that moment, too, the stove in the cabin, full of fire, fell over upon the floor, setting the cabin on fire. With the buckets on the hurricane roof, Capt. Stewart descended into the cabin and extinguished the fire.

Again ascending to the roof, just as he reached it the texas careened, increasing the alarm among the passengers. They immediately made a rush for the aft end of the boat, Capt. Stewart meanwhile exhorting them to be cool. Finally, by "swearing" pretty loudly and sharply at them, he stopped the stampede just in time to save some twenty more of the passengers and crew from jumping overboard. His conduct throughout the trying ordeal is described as noble and heroic. He escaped without a scratch, but lost his baggage.

CAUSE OF THE EXPLOSION.—The Missouri was a magnificent boat, valued at $150,000. No boat on the Western rivers ever had more competent, more careful, or better officers. No one who knows them will believe that the disaster was caused through any carelessness on their part. There seems to be but one conclusion arrived at among well-posted engineers and steamboat officers in forming a theory for the explosion—and all agree that it was the result of the general insecurity of tubular boilers. The use of these boilers upon steamboats should be forbidden by law, and travellers and shippers should make it a point never to take passage or ship upon a boat that uses them. They are acknowledged by all to be highly dangerous; and there is but little advantage derived by steamboatmen from their use. Indeed, they seem to be Death's own invention, to suddenly rush people by hundreds into eternity, and to bring mourning to hundreds of households. If people will refuse to patronize boats that use them, they will soon be discarded.

LOSS OF SIXTY PERSONS.—Capt. Stewart informs us that the total number lost, as near as can be ascertained, is sixty, of whom about twenty were passengers, the balance belonging to the crew of the boat.

The Missouri's deck crew numbered about seventy men. A large number of those were lying asleep under the boilers at the time of the explosion. Of those under the boilers not one escaped. But the heart sickens at the recital of these dreadful, soul-harrowing scenes, and we must cease to give further details of the horrible catastrophe.

WOUNDED.—The following are the names of the wounded officers and crew:

Capt. J. Y. Hurd, badly; Henry Hurd, pilot, left leg broke; A. Hurd, second clerk, right arm broke; Louis Hurd, badly; Henry Fleming two ribs broken and badly; Jas. Cox, blacksmith and second engineer, badly scalded; Lance Schroeder, second engineer, from New Albany, not injured; James Watkins, first pilot, badly; Benjamin F. Burch, second pilot, badly; William Campbell, second bar-keeper, slightly; C. M. Wylick, watchman, badly; J. D. Mullin, first clerk, broken back-bone and leg.

LOST.—The following are the names of the lost as far as at present known:

Mrs. Capt. Hurd and child; J. W. Phillips, engineer, on watch; John Guthrie, second engineer; W. Watson, second engineer; Jesse M. Rogers; Frank Goldwaithe, day watchman; Wm. Brooks (colored); Saml. Evans (colored); M. R. Peters, Owensboro; four ladies, names not known.

(From the New York Evening Post, Jan. 29.)

FEARFUL SCENES IN A GERMAN VILLAGE.

EFFECTS OF EATING UNCOOKED SWINE'S FLESH.

Dr. Pouchet, who has charge of the scientific department of the *Avenir National*, a Paris journal, gives a frightful account of the new plague which is committing such havoc in Gorammy. The particulars given by M. Pouchet are taken from a private letter from Dr. Karl Stein, of Frankfort, dated the 9th ult., as follows:

"Ederslehen is a little town, in the environs of Magdeburg—one of those little German towns that seem the abode of peace and rustic felicity, where no noise is heard save the merry clink of the glasses at the bier-brauorel, and the jolly tones of the drinkers calling for another glass all around. Well, this little town, so smiling and happy, is now filled with mourning and desolation. For a whole month past death has reigned there. A fearful death after unexampled sufferings, and those that are acquainted with the nature of their disease, know that they are being eaten up alive by a legion of worms, hardly so thick as a human hair, that have worked their way into the tissue of their flesh, their muscles and their nerves. Is not such a fate horrible to dwell upon? On the 9th of last month Dr. Karl Stein, of Frankfort, wrote to one of our friends that upwards of one hundred children—for they appear to enjoy an immunity—had been deprived of their parents. There was hardly a house in the village that did not number a victim. At that date upwards of three hundred patients were awaiting death, which they knew to be inevitable—a prey to fearful sufferings. From seventy to eighty of the inhabitants, who at the outset of the epidemic had felt unwell, had taken to flight, to escape from what they considered to be the cholera; but they had fallen down on the roads, and died without relief; their corpses alone were picked up.

The epidemic, Dr. Pouchet proceeds to say, was caused by the ravages of the worm called trichine, whence the epidemic has received the name of trichinosis. The trichine is one of the *entozoa* of the pig, and it is capable of being transplanted into and thriving in the human body. In Germany, pork flesh, imperfectly cured and smoked, in the shape of ham and German sausage, is a staple article of food, and from the human stomach, where they penetrate with the ham and *saucisson*, dear to Germanic palates, the larvæ of these *entozoa* pass into the blood, their size being so microscopic as to enable them to penetrate even into the minutest veins; they lodge in the nerves, in the muscular and cellular tissues, and feed upon those parts of the human organization, causing fearful agony and great constitutional disturbance, which ends in death. No cure has been as yet discovered, but the preventive process is obvious. To abstain from such preparations of pork as are eaten in a semi-crude state, is a sure means of avoiding trichinosis; but to eat half-smoked *saucisson* and raw ham, cut in thin slices, is as general a custom in Germany as smoking or beer-drinking. Hence the rapid propagation of the disease, as a simple slice of ham or German sausage may contain larvæ of millions of these parasites.

In Germany the morbid pathology of the ravages caused by this formidable destroyer has been carefully investigated within the last few years. Dr. Wirchow, of Berlin, (known as the opponent of Herr Von Bismarck, but whose scientific reputation far exceeds his political fame,) has made conclusive experiments on the subject, from which it appears that in addition to man and the pig, rabbits and mice are liable to be trichinised; but that the dog, sheep, ox and pigeon are not.

A very short time ago, the Berlin Pork Butchers' Association summoned a meeting of the faculty and the professors of the University to decide on the proper measures to adopt in order to prevent the spread of "trichinosis." The meeting was marked by a curious incident, which has been misreported by some of your cotemporaries. What really took place was this: Professor Wirchow had just spoken and set forth the best means to prevent the spread of trichines, when a veterinary surgeon, Dr. Urban, who was present, loudly professed his disbelief in all that the professor had stated, and by way of clenching his argument, he offered to eat any amount of so-called "trichinised" pork flesh. A rather noisy discussion followed, but Professor Wirchow put an end to it very soon: He pulled a *saucisson* out of his pocket—he told the meeting he had examined it through the microscope—it was full of trichines; and then cutting a slice of it tendered it to the unbelieving veterinary. Dr. Urban was rather taken aback; he declined to make the experiment, but the jeers of the meeting having touched him, he took a little nibble of the proffered slice, and hurriedly left the room. He proceeded to a neighboring chemist, and administered to himself so violent an emetic that (says Voss's *Zeitung*) the learned doctor's friends need labor under no apprehension as to his safety.

LETTER FROM MR. STEPHENS.

MILLEDGEVILLE, GA., Jan. 22, 1866.

Messrs. J. F. Johnson, Charles H. Smith and others.

Gentlemen—Your note of invitation to me to address the General Assembly on the state of the country, and assuring me that it is the almost universal desire of the members that I should do so, if consistent with my feelings, &c., was received two days ago. I have considered it maturely; and be assured if I saw any good that could be accomplished by my complying with your request, I would cheerfully yield my personal reluctance to so general a wish of the members of the General Assembly, thus manifested. But as it is; seeing no prospect of effecting any good by such an address, you and your association will, I trust, excuse me in declining. My reasons need not be stated; they will readily suggest themselves to your own minds upon reflection. In reference to the subject of the election of United States Senators, which is now before you, allow me to avail myself of this occasion to say to you, and through you, to all the members of the General Assembly, that I cannot give my consent to the use of my name in that connection. This inhibition of such use of it is explicit and emphatic. I wish it so understood by all. As willingly as I would yield my own contrary inclinations to what I am assured is the general and unanimous wish of the Legislature in this respect, if I saw any prospect of my being able, by thus yielding, to render any essential service to the people of Georgia; and, as earnestly desirous as I am for a speedy restoration of civil law, perfect peace, harmony and prosperity throughout the whole country, yet, under existing circumstances, I do not see such prospect of the availability of my services to these ends in any public position. Moreover, so far as I am personally concerned, I do not think it proper or politic that the election should be postponed with any view to a probable change of present circumstances or a probable change of my position on the subject; and I do trust that no member will give even a complimentary vote to me in the election.

Yours truly,
ALEXANDER H. STEPHENS.

GEOMETRICAL PROGRESSION.—A London paper lately, innocently published an advertisement of a situation wanted by "A Superior Governess," who modestly stated that her terms would be "at the rate of a farthing the first month, one penny the second, and so on for the year;" but was obliged in its next issue to caution its readers against answering such an extraordinary proposal, since the lady's stipend would amount to £5825 8s. 5½d. (or $30,000) for the first year.

(From the Cincinnati Enquirer

AN ELOQUENT APPEAL FOR CHARITY.

THE LABOR OF THE CONFEDERATE SOLDIERS.

Gen. Henry A. Wise in Behalf of the Female Orphans of Richmond.

EXTRACT FROM AN ADDRESS DELIVERED BY GEN. HENRY A. WISE, AT THE FIRST BAPTIST CHURCH IN RICHMOND, JANUARY 23, 1866.

The noblest minds of men who ever fought or who ever fell in the annals of war, whose glorious deeds history ever took pen to record, were, I exultingly claim, the private soldiers in the great Confederate cause. Whether right or wrong in the cause which they espoused, they were earnest and honest patriots in their convictions, who thought that they were right to defend their own, their native land, its soil, its altars, and its honor. They felt that they were no rebels and no traitors in obeying their native State sovereignties, and they thought that it was lawful to take up arms under their mandates, authorized expressly by the Federal Constitution, to repel invasion or to suppress insurrection, when there was such "imminent danger as not to admit of delay." The only reason for the delay which could have been demanded of them, was to have appealed to the invaders themselves for defence against their own invasion; and whether there was imminent danger or not, events have proved. They have been invaded until every blade of grass has been trodden down; until every sanctuary of temple, and fane, and altar, and home, has been profaned. The most of these men had no stately mansions for their homes; no slaves to plant and plow any broad fields of theirs; no stocks or investments in interest-bearing funds. They were poor, but proudly patriotic and indomitably brave. Their country was their only heritage. The mothers and wives and daughters buckled on the belts, and sent husbands and sons and brothers forth, and women toiled for the bread and spun the raiment of little ones of "slanty" homes in the country, or of shops in town, while their champions of defence were in their country's camps, or marches, or trenches, or battles! They faithfully followed leaders whom they trusted and honored. Nor Cabinets, nor Congress, nor Commissariat, nor Quartermaster's Department, nor speculators, nor spies, nor renegades, nor enemy's emissaries, nor poverty, nor privation, nor heat, nor cold, nor sufferings, nor toil, nor danger, nor wounds, nor death, could impair their constancy! They fought with a devout confidence and courage which was unconquerable save by starvation, blockade, overwhelming numbers, foreign dupes and mercenaries, Yankeedom, Negrodom and death. Prodigies of valor, miracles of victories undoubted and undoubting devotion and endurance to the last entitled them to honors of surrender, which gilded the arms of their victors and extorted from them even cheers on the battle-field where at last they yielded for peace. Alas! how many thousands had fallen before their few surviving comrades laid down their arms. Of these men of the ranks, their beloved leader, Gen. R. E. Lee, said to me, during the last winter on the lines: "Sir, the men of this war who will deserve the most honor and gratitude, are *not the men of rank, but the men of ranks*—the privates." I cordially concurred in the justice and truth of the compliment, for I had seen them tried on the rocks of Coal river, of Gauley and the Pocotallico. I had tested their endurance in the marches and countermarches, and scouting and skirmishing, of the Kanawha Valley; I had seen them in a first fight and victory against all odds at Scary, and their last stand against greater odds on the Sewall Mountains; I had seen their constancy and courage proved at Hawk's Nest, at Honey Creek, at Big Creek, at Carnifax Ferry, and at Camp Defiance in North-west Virginia. I had seen them leap with alacrity to the defence of Roanoke Island, knowing that when they went that they could not return but as captives or corpses. I have seen them in the "slaughter pen" there slay twice their own numbers before they stacked the arms for which they had no ammunition. I have seen them employ their leisure and amuse their *ennui* at Chaffin's Farm by mechanic arts for the army of a blockaded country. I have seen their efficiency on the peninsula of the James and York, and of the Chickahominy and Pamunkey. I have seen their successful strategy at Williamsburg and Whitaker's Mill, and their steadiness in the din of metal at Malvern Hill. I have seen their temper and spirit tried in the lagoons and gulls of the Edisto and Stono, and their pluck on John's Island, in South Carolina. I have heard the shouts of the Virginia men when ordered back from South Carolina and Florida to rally again around the altars of home, and heard them raise the slogan of "Old Virginia Never Tire," when they pressed forward to open the defile at Nottoway Bridge, and rushed to Petersburg in time twice to save the Cockade City against odds of more than ten to one. I have seen them drive through the barricade and cut at Walthall Junction and storm the lines at Howlett's, not for five days only, but for twice five days' successive fighting. I have seen them on the picket lines and in the trenches, throughout all seasons of the year, in heat and cold, day and night, in storm and sunshine, often without food fit to feed brutes, with not enough of that, without half enough of fuel or clothing or blankets, under the almost incessant fire of shot and shell, without forage for transportation and without transportation for forage, scarce of ordnance stores, not supplied with medicines for the hospitals, all the time rolling a Sysyphian stone of parapet, and traverse and breastwork and bomb-proof, for the want of material for revetment, and for the want of tools to dig out and work up the indispensable lines of defences. I have seen their manhood worn by every variety of disease and wounds in the hospital wards. Starved, half naked, rest broken, I have seen them summoned to stand to or to storm the breach and do it, filling ditches and a crater full of the assailants' dead. I have seen their brigades blasted by the shock of mines, and rise from the *debris* and rubbish to repel and conquer the storming enemy. I have seen them bivouacked on the right of Hatcher's Run, and, on the ever-memorable days of the 29th and 31st of March last, advance, first one, then two, then less than three brigades, on the military and Boydton plank roads, against two corps, and fight them for hours, so stagger them that they dared not follow the retreat. I have seen them on the quick night-march to Church Crossings, and thence hurried to the Namozine, to Flat Creek, to Big Creek, to Sailor's Creek, to the High Bridge, and to Farmville, marching and charging, and charging and marching, and starving, but not sleeping or stopping on the way but to work or to fight. And I have seen them fire their last volleys at Appotomax, and often times in marches on picket, in the trenches, in camps and in charges I have seen them sad and almost sink; but I never saw their *tears* until their beloved commander-in-chief ordered them to surrender their arms. Then they wept, and many of them broke their trusty weapons! The blessed and ever glorious dead were not there to surrender, and they are not here to defend their memories from the taint of the reproach of rebellion and treason. Alas! I am alive and here, and am bound, at every hazard, to declare that those men were no rebels and no traitors. Let whoever will swear that they were rebels and traitors, I will contradict the oath, and appeal to God on the Holy of Holies as high as Heaven's throne, and swear that they were pure patriots, loyal citizens, well tried and true soldiers, brave, honest, devoted men, who proved their faith in their principles by the deaths which canonized them immortal heroes and martyrs! No one shall inscribe the epitaphs of rebellion and treason upon the tombs of their dead without my burning protest being uttered against the foul and false profanation. And if any wounds of the living are labeled with rebellion and treason, I would tear away the infamy though the wounds should bleed unto death. If I suffer their names to be dishonored and their glory to be tarnished, and don't gainsay the reproach, may my tongue cleave to the roof of my mouth; and if I suffer their orphans to be outcasts for the want of sympathy, warmly outspoken and more warmly felt, may my right hand forget its cunning. Alas! in these times it has no cunning, for it has no coins! I too am a beggar. I can beg, then, and do beg like a Belisarius, for them. Please give them one obolus! Have you a crumb to spare? Divide it with them! Have you comfort, give them. I implore you give them some of your abundance! Their enemies who slew their fathers, honor them enough to feed their poor orphans! They won't hurt you for daring to do deeds of charity. Many of them are brave men, and the brave are always generous to the brave. The orphan, the orphan of the poor, the friendless orphan, the orphan fallen on evil times, the Confederate soldier's orphan girl-child cry to you! Will you not heed their cries and in some way help the helpless ones? If you will not, then may we apostrophize the manes of their martyred sires, in the language of the lays of the Scottish cavaliers:

Last of Freemen—
Last of all that dauntless race
Who would rather die, unsullied
Than sullive the land's disgrace—
Oh, thou lion hearted warrior!
Heck not of the after time:
Your name can be deemed dishonor,
Loyally he called a crime.
Sleep in peace with kindred ashes
Of the noble and the true,
Hands that never failed their country,
Hearts that never treason knew!

DISTRESS IN INDIANAPOLIS.—An examination of the Assessor's books will reveal an amount of poverty much greater than is usually believed to exist. Many men reputed to be in easy circumstances will be found to be on the verge of bankruptcy, having no property to speak of, while others, who manage to dress well and keep up a respectable appearance, will be found in imminent danger of actual starvation. A prominent citizen returned $25 as the sum total valuation of his property, but after an hour's haggling was persuaded to swell his estimate to $28. A saloon keeper in the eastern part of the city estimated his stock, fixtures and household furniture, at $16.—*Indianapolis Herald, Jan. 25.*

NEW ADVERTISEMENTS.

GRAMMAR & HIGH SCHOOL.—Corner Magazine street and Louisiana Avenue—By Rev. B. C. THWEATT, D.D., formerly President of Mansfield College, La.

It is proposed to commence in New Orleans a School for a limited number of pupils, FOR A THOROUGH, GENERAL AND BUSINESS EDUCATION, and those who desire it, will be instructed in the ANCIENT AND MODERN LANGUAGES, MATHEMATICS AND NATURAL SCIENCES. A long experience and previous success are the recommendations that he offers.

The first session will be opened on MONDAY, February 5th, 1866, at 9 o'clock A. M. Tuition per month, from eight to ten dollars, according to studies, one-half in advance.

REFERENCES—Rev. W. T. Leacock, D. D.; Rev. Jas. K. Guthrie, D. D.; Rev. H. M. Smith; Rev. J. C. Carpenter; Rev. J. C. Keener, D. D.; Rev. J. B. Walker, D. D.; Rev. Linus Parker; Rev. J. C. Miller; Rev. Foster, & E. T. Merrick; Henry M. Spofford; Gen. Jonas; W. B. Norris; J. P. Harrison; W. H. Dameron; E. D. Wharton. 10-2m

WOODVILLE FEMALE SEMINARY.—The latter half session of this Institution will begin 15th of March proximo, and close the last of July.

The school is organized on a liberal basis, and proposes to give young ladies a thorough training and an elevated standard for graduation. Much more attention than is usual will be given to the English language. French and Latin are required for a Collegiate degree.

The Institution possesses suitable buildings, Chemical and Philosophical apparatus, and ample grounds with forest grove, and enjoys a healthy retired location and excellent social surroundings. Care will be taken to afford young ladies as much of *home* as good discipline will allow.

Terms per session of 40 weeks:—

Board, with furnished room, fuel lights,	$300
Tuition, 1st grade	60
" 2nd	80
" 3rd	100
Music on Piano	80

Other ornamentals at instructor's prices.

All charges must be paid one half in advance, the other at the end of the first half session.

Books, Stationery, and Music are always cash. Each pupil furnishes her own tablenapkin, towels and other matters of toilet.

No extra charges: no deductions except for personal sickness of the pupil for over fifteen days and when such pupil resides out of the Institution. No pupil will be taken for a shorter time than the current session. After the present session, the school will begin its exercises the first Wednesday in Oct.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Feb. 2, 1866.

The Latest News by Telegraph.

NEW YORK, Feb. 6.—Judge Chipman, of the United States Circuit Court, has granted a motion to quash the indictments against Barnes, Fabian, and Chauncy, charged with uttering forged Customhouse bonds, the Court having no power to try the case.

The Express says a movement is being instituted among the O'Mahoney Fenians to solicit the interference of Secretary Seward in behalf of the Irish-American found guilty in Ireland of being a Fenian in America. The Fenian leaders are said to have a list of thirty British spies who constantly watch their movements.

NEW YORK, Feb. 6.—The Fenian excitement in Canada has somewhat abated, since it appears Gen. Sweeney is not in Canada. Precautions have not been neglected. The public and military are on the alert. The alarm is still wide-spread along the St. Lawrence.

Vicker's Express office, in Toronto, was robbed last night of about $12,000. The Provincial Telegraph office was also entered by robbers.

The Tribune's Washington special says the Government is taking the ground that blockade running was a part of the rebellion, and that all property used and all profits made thereon are subject to the rules of war.

The Government has sent agents South who have forced cotton running, and called upon all engaged in this business to state under oath their associates and the amount of their business and profits. Most of the witnesses have fully testified. But one or two were sent to prison on account of their unwillingness to testify.

The Hon. G. A. Trenholm, ex-Confederate Secretary of the Treasury, was one of the largest stockholders in this enterprise. His testimony showed much frankness. It developed the fact that just before the evacuation of Richmond, the total amount of specie in Confederate vaults was $350,000 to $400,000, $300,000 of which were in the treasury at Richmond. The last named was carried off and distributed partly among Johnson's soldiers, and partly among the military escort of Mr. Davis. Mr. Trenholm stated that in his opinion Mr. Davis and other Confederate officers refused to receive any part of it.

LONDON, Jan. 22.—The Paris correspondent of the London News says it has transpired in court circles that Napoleon is greatly displeased with Maximilian, on many grounds, especially because of the had reception given the French Counsellor of State sent to Mexico to take the finance in hands, and it is surmised this is one reason for the with drawal of the French troops.

NEW YORK, Feb. 7.—Stephen Adams, the Chilian Consul, was arrested on an indictment for the violation of the neutrality laws.

Dennis O'Sullivan was arrested driving a team containing six boxes of arms. He confessed they were for the Fenians. They were claimed by O'Mahoney, and the prisoner was discharged.

A shipment of pistols, etc., to Vera Cruz for private use, has been prevented by the Washington authorities. It is to be presumed the trade in arms is to be free, unless it appears the arms are intended for belligerent use.

WASHINGTON, Feb. 8.—The House passed the bill disposing of public lands in certain Southern States on the homestead principle. It also discussed the navy appropriation bill.

Senate.—Mr. Sherman, from the Committee on Naval Affairs, denied the statement that we are prepared to go to war with France and England.

The Senate was engaged in the discussion of Constitutional amendment resolutions.

WASHINGTON, Feb. 8.—*Senate.*—The Senators elect from Colorado were admitted to seats.

Several petitions and bills were presented and appropriately referred, when the Senate resumed its consideration of the joint resolutions to amend the Constitution on the subject of representation, Mr. Lane, of Indiana, speaking at length thereon.

The bill for the enlargement of the powers of the Freedmen's Bureau, with the House amendments, except that relating to the suspension of the writ of habeas corpus, passed.

The House passed the bill for the disposal of public lands as homesteads, for actual settlement, in Alabama, Mississippi, Louisiana, Arkansas and Florida, by 112 against 29.

The consideration of the Navy bill was reported from the Committee of the Whole with amendments, but no final action was arrived at.

The House then took up the bankrupt bill.

NEW YORK, Feb. 8.—The cotton market closed dull at a decline of 1c.; sales 800 bales at 47@48c., chiefly the former. Gold closed at 140¾.

The Herald's Washington special says the fact is published that in response to one of Gen. Grant's cards of invitation to his recent reception, Gen. Butler addressed a very curt note stating he neither would hold personal intercourse with Lieut. Gen. Grant nor any of his family, and must decline the present or any future proffer in that direction. Gen. Grant good-naturedly destroyed the note as soon as received, determined, if it ever appeared in print, to know that Butler furnished it for publication.

NEW YORK, Feb. 8.—Dr. Geo. S. Gale, of No. 51 Eighth Avenue, has been appointed U. S. pension examining surgeon.

Susannah Abrams was arrested by Government detectives, who found in her muff a steel plate, from which it is alleged over fourteen thousand dollars of fractional currency has been printed.

The steamers City of Washington, Hecla, Fulton and Bavaria, from Europe, arrived this morning. News anticipated.

The Times' Washington special says intelligence, received from Richmond, is to the effect that John Minor Botts is at the head of a movement of certain Union men for the removal of Gov. Pierpont.

A committee of the Virginia Legislature, with resolutions adopted by that body, are expected in Washington to-day, to wait upon the President.

BOSTON, Feb. 8.—A Fenian meeting was held in Faneuil Hall last night, and addressed by Rogers, Killian, Train and others.

NEW YORK, Feb. 8.—The steamer Eagle, from Havana, has arrived.

WASHINGTON, Feb. 8.—The colored delegation which had an interview with the President yesterday have published an elaborate reply to the President's remarks to them—especially his remarks upon suffrage.

NEW YORK, Feb. 8.—The increasing strength of gold arises apparently upon the reported probability that the foreign loan proposed in the finance bill will not be authorized by Congress.

The heavy decline in cotton at Liverpool has also a tendency to strengthen the premium.

LOUISVILLE, Feb. 8.—Leaf tobacco more active for shipping; sales, 130 hhds. at full prices. Flour, $7. Corn, 55@60c. Oats, 40c. Cotton dull at 43c. Mess pork, $23. Bacon shoulders, 15c. Clear sides, 19½c. Hams, 23c.; Stagg's, 25c. Sugar—New Orleans fair, 15c. Whisky, raw, $2 23.

PITTSBURG, Feb. 8.—River 3 feet 4 inches—stationary. Weather cloudy and mild.

CINCINNATI, Feb. 8.—Flour unchanged and steady. Wheat, $1 90@$2. Corn dull at 53c. Oats dull at 36c. Hogs steady at $12. Mess pork, $29. Lard, 18c. Groceries unchanged and quiet. Cotton dull and nominal. Whisky dull and nominal at $2 23. Gold, 139¾.

CHICAGO, Feb. 8.—Flour active. Wheat, $1 17. Cotton declined 1c. Oats quiet. Mess pork, $27. Bulk meats—rough sides, 13½c.; shoulders, 10½c.; sweet pickled hams, dull at 17½c. Hogs—dressed, $11.

SAN FRANCISCO, Feb. 8.—Hong Kong advices say the northern banditti are still causing much trouble to the Government. Complications are likely to arise between the French and Chinese concerning propagandism. The French Catholic missionaries are being driven from their missions. Foreign vessels continue to suffer from pirates off the Chinese coast. The native cotton crops have generally proven to be a failure.

The London Times' correspondent says Napoleon never does anything without good and substantial reason; but why, in the present instance, he sends Loullard as envoy to Mexico, with only verbal instructions, he himself only knows.

The London Times publishes an extract from a letter of Gen. Sherman to a friend in London, dated January 2d, saying: "You need not be under any apprehensions as to cotton, for I saw enough on a recent trip to satisfy me that nearly all the cotton land is clear and ready for the plough, and will be growing cotton this year."

Fenian trials and convictions continued daily.

The London Money market was steady and rather firmer. The bank rate was eight per cent.

The cattle disease was increasing. The number of cases for the week ending the 20th ult., amounted to 20,000.

LIVERPOOL, Jan. 26.—The Cotton Brokers' Circular of Thursday, gives the following authorized quotations: Orleans fair, 22d.; middling Orleans, 19½d.; Mobile fair, 20½d.; middling Mobile, 19d.; uplands fair, 20½d.; middling uplands, 19d.

The stock in port sums up 425,000 bales, including 196,000 of American qualities.

The Manchester markets are tending downward. Breadstuffs steady. Provisions quiet and steady.

NEW YORK, Feb. 8.—Napoleon's speech did not excite much interest in financial circles, the late news having anticipated what the Emperor positively asserts.

COTTON CIRCULAR.

LIVERPOOL, January 11, 1866.

The state of the money market has exercised a prejudicial effect on cotton throughout the week, limiting business, which has been on a reduced scale, with prices generally in favor of buyers; to-day, however, there has been an increased disposition to purchase, and with larger sales, prices in many instances are steadier, but still show more or less decline from last week's rates.

The business in Sea Island has been limited, but without material change in prices.

American is in general and increased demand, but very freely offered. On Tuesday and Wednesday an irregular decline was submitted to of 1d. to 1½d. per lb.; this attracted the attention of buyers, and some recovery has taken place, but prices close ½d. to 1d. below last week.

The transactions to arrive have been moderate during the week; the latest quotations are to-day, for American bales, from New York, low middling, January or February shipment, 19½d. per lb.; middling, ship named, 20d—Pernam, ship named, on the basis of firsts, 20½d—Egyptian, fair new open, shipment January, or February and March, 23½d—Western Madras, fair, November sailing and ship named 16½d.; January sailing 16d. per pound.

The sales of the week amount to 50,200 bales, including 5740 on speculation, and 11,760 declared for export, leaving 32,700 bales to the trade.

FRIDAY MORNING, Jan. 12.—The sales today will probably amount to about 10,000 bales, at steady prices.

ENDAR MUSGROVE & Co.

[From the Mobile Sunday Times, 1st.]

ENCOURAGING SIGNS.

The public papers, as well as private communications, bring the welcome intelligence that in Louisiana, at least, the reorganization of labor is progressing steadily, and, as we anticipated, the freedmen, when left to their own good instincts, are returning quietly to the familiar haunts of their youth.

However much interested demagogues may have tried to slander this paper and the Southern men in general, and darkly hint at their sinister intentions against their former slaves, the black man has no better friend than his former master; and although when goaded by fanatical agitators, his old nature may be awakened to deeds of violence, the black man is generally kind, submissive and affectionate.

In the first exultation of newly found liberty, he has, like a child released from school, given himself up to excesses, and this first ebullition passed, he seeks to settle down, and like the hunted deer, he makes for his cover.

As to his steadiness of work, it cannot be expected so long as he will know that the whites themselves are unsettled, but on the whole, there are many evidences of a returning sense of reason in a vast majority of them.

Neither can it be said that in our midst, in Mobile, they have shown any disposition to be arrogant or insulting, barring, of course, a few exceptions, which we venture to say are not much more numerous than in the days of slavery, but are only more extensively noticed and more keenly felt.

The reports from the interior of our own State are contradictory, but this alone shows that they should be considered rather favorable.

North Alabama seems to be earnestly at work, and if no more plantations are cultivated, it is only because the owners have not any capital to rebuild their farms and refence their fields.

Let, as we have often advised, the policy of gentle persuasion be tried, and it will finally be successful.

The poor race to which Providence had assigned a certain part of Noah's Inheritance, and which has forcibly been transplanted amongst us, could only live under the paternal, care of patriarchal tutelage. This is gone, and it will slowly disappear till future generations will hardly find its trace in their pedigrees.

Already has the sad work of depopulation commenced, and commenced as it has with the Indian; the females are dying in proportion of three to one male, and thus the sources of reproduction are being dried up under the mysterious decree pronounced against the father of the race.

But, whatever must be their fate, let not their blood fall on the South. The South is innocent of the blood of those victims of blind fanaticism.

☞ A fellow at a race course was staggering about the track with more liquor than he could carry.

"Hallo, what's the matter now?" said a chap whom the inebriated individual had just ran against.

"Why, why—hic—why, the fact is, a lot of my friends have been betting liquor on the race to-day, and they have got me to hold the stakes."

☞ Speaking of the "undeveloped wealth of the country," a loafer said that was exactly his position; he possessed vast resources—was very rich—but his wealth was undeveloped.

MILITARY VS. CIVIL POWER.

If the recent action of Major Gen. Terry, commanding the Department of Virginia, is to be sustained by the President, the Legislature of that State had better adjourn, and the members turn their attention to private business, leaving the whole matter of governing the State in the hands of the military authorities. The action referred to is Gen. Terry's annulment, by an order dated January 24, of the vagrant law passed by the General Assembly and duly promulgated by the Executive. It is nothing more than a solemn farce for a body of men, the chosen representatives of the people of a great State—a body of men, too, whose voice is deemed of sufficient importance to be heard in deciding upon an amendment to the Constitution of the United States—it is, we repeat, a mockery for them to sit in council and enact laws which may be set aside as so much worthless paper, in case the provisions do not please the fancy of the military commandant. Better have entire military rule at once, and spare the people the expense of sustaining so costly an institution as Legislatures usually prove themselves to be.

The Virginia vagrant law, which has thus been set aside, was considered one of the most satisfactory statutes that could have been adopted. As stated in its preamble, owing to the cessation of war, there had been a great increase of idle and disorderly persons in some parts of the Commonwealth, many of whom were rogues and vagabonds; and to restrain and prevent such vagrancy, the enactment of stringent laws was required, otherwise the public welfare must suffer. The Virginia Legislators appreciated fully the delicacy of their position, knowing that while no law would be considered too severe for white vagrants, the Radicals in Washington, who kept close surveillance of their actions, would show no mercy if they touched too harshly upon their hobby—the freedmen. In order, therefore, to escape the charge of legislating for the purpose of oppressing the blacks, a bill was drawn up, in which all direct reference to either race was avoided—the general denomination of "vagrants" being used throughout, and neither the words white, black, negro, nor freedmen inserted in any portion of the document.

This difficulty happily overcome, another arose, viz: to so define what constituted vagrancy as to again avoid stepping upon the toes of the irrepressible darkey, and his tender-footed allies. A most fortunate method, they thought, was at last hit upon for surmounting this obstacle. Pennsylvania was a near neighbor—only divided from Virginia by a narrow river; and Pennsylvania was undoubtedly a "loyal" State. Her vagrant law could not certainly be objectionable, and why not adopt it? The legislators now considered themselves safely "out of the woods," so with the simple introduction "the following described persons shall be liable to the penalties imposed by law upon vagrants," the five sections devoted to the description of this class were transcribed from the vagrant act of Pennsylvania without change of a syllable.

It is the second of these sections which has created the present trouble, and we quote it entire:

2. All persons who, not having wherewith to maintain themselves and their families, live idly and without employment, *and refuse to work for the usual and common wages given other laborers in the like work in the place where they then are.*

The objections raised by Gen. Terry to the italicized portion of the above extract are that, in some counties, employers have formed "unjust and wrongful combinations for the purpose of depressing the wages of freedmen far below the value of their labor," and that the "usual and common wages" are thus made inadequate for the support of themselves and families. It seems to us that where supply and demand, as in farm labor, regulate the value of the services rendered; and when such labor is in demand greater than the supply in every Southern State; and when, too, liberal wages are paid to freedmen in all parts of the South, except the section of Virginia denominated by Gen. Terry as "some counties," such combinations as he refers to can have very little strength or effect. And even if the great injustice which Gen. Terry *anticipates* would result from the law, should be done to the freedmen, there is another and better remedy than by forbidding the enforcement of a necessary statute, and thus protecting the idle, vicious and dissolute from wholesome punishment. Under the laws of Virginia, all such combinations as those the order asserts are in existence are forbidden, and may be punished under the statutes. Why did not Gen. Terry call the attention of the grand juries of the counties to these infringements of the law? If the courts then made discriminations against the negroes, by refusing to punish the offenders, there would have been reasonable grounds for military interference.

We think the Commander of the Department of Virginia has been hasty and inconsiderate in his action, and we hope that President Johnson will so decide. If he does not, "civil rights" are words without meaning for the people of Virginia.

SOUND SENTIMENTS.

The New York Evening Post advocates the admission of the claimants to seats in Congress from the Southern States, for the reason, which should be satisfactory to every republican and patriot in the land, that all persons in the revolted States, who are amnestied, have a right to represent and be represented in Congress. Such as are excepted from the benefits of the amnesty, having no political rights, are in a special category, for which provision can be made at the pleasure of the Government. These excepted individuals are harmless. "The Davises, and Toombses and Cobbs, and Hunters, and Hamptons, and other makers of mischief, need give us no alarm. We can dispose of them as justice and a wise policy shall hereafter suggest; but the men who have been true to us in Tennessee, and Arkansas, and Florida, and North Carolina, the masses who have been amnestied, the still larger number who desire final reconciliation and tranquility, must not be made to suffer wrongs on their account. As the nation opens its arms to the latter, Congress should welcome their fitting representatives. Then, when all the States are in action, when the restoration is accomplished, let us proceed to such constitutional amendments as the altered circumstances of the country, the progress of public opinion, and a matured judgment of our affairs will unquestionably demand.

☞ The Anglo Brazil Times, speaking of Southern emigration, says Gen. Woods goes by this packet to the United States, returning from his mission to this country—a mission which, we think, will be productive of good. Gen. Wood has received the most cordial reception from the people of Brazil and can guarantee a like friendly hand will be held out to those he represents, should they come to Brazil. The Government of Brazil is prepared to furnish them facilities and Gen. Wood's views as to the Government furnishing a vessel gratuitously for emigrants to every two furnished by the latter, has met with the sanction of the Minister of Agriculture.—*Augusta Constitutional, 2d inst.*

JUDGE CHASE AND JEFF. DAVIS.

[From the Springfield Republican.]

Chief Justice Chase's position with regard to the trial of Jefferson Davis continues singular, and would be incredible, if it were not stated by the President and his Cabinet Ministers. The opinion of the Government is that such trial should be by a civil court, and in Virginia, where the offence chiefly lay. But Mr. Chase declines to proceed with it, on the pretence—for we cannot regard it as any thing more than a pretence—that that State is under military authority, and not fully restored to civil law. There certainly is no hindrance to the proceedings of the United States Supreme Court in the presence of a few troops to keep order between the freedmen and their former masters. We may look elsewhere for the real cause of Judge Chase's conduct. Does it lie in his fear, that there, among Davis's old friends and associates in the cause for which he is arraigned, no impartial trial can be secured; no jury, who can judge impartially of law and fact, can be empannelled? There certainly is room for doubt and danger here: between the two parties of loyalists and rebels into whom our whole population has been sharply divided, it would be impossible to obtain anywhere, indeed a thoroughly independent and impartial jury for this great case.

But Judge Chase would hardly make a point on this; certainly, if he did, he should have some remedy to propose; at least no hesitation to avow it. His barren evasion seems to cover the reality of a different reason; and may we not find it in the fact of his being still a Presidential candidate, and the natural consequent dislike to meet such an issue as the trial and conviction of the head of the rebellion, all parties to which are to vote for the next Chief Magistracy? This is not a very flattering suggestion, but we do not hesitate to make it: it is no more discreditable than the fact that, being Chief Justice of the Republic, he is also dreaming and planning how to get into the Presidential chair.

No man has fallen more in public esteem, in public confidence, than has Judge Chase, through this now notorious circumstance of his ambition. That it would be so was Mr. Lincoln's chief objection to appointing him to Judge Taney's place. That it would not be so was the repeated and doubtless honest assurance of Mr. Chase's friends. But Mr. Lincoln proved wisest; and the fact is no more lamentable and disgraceful than it is true. And to it, and the caution and diplomacy inspired by it, is the country probably indebted for the circumstance that Mr. Davis remains an untried and unconvicted prisoner.

MISCELLANEOUS NEWS.

A lady named Cutler, residing in South Fifth street, Brooklyn, has lately been robbed of about $1000 worth of furniture, by, as she believed, spirits. It appears, however, that a graceless son was the thief, he confessing the robbery while confined in the penitentiary for another offence.

William Graham, of Nashua, Chicasaw county, Illinois, has suddenly found himself worth $45,000,000. It comes from his great grandfather's estate in Scotland, which was sold many years ago, the price brought having since accumulated in the Bank of England. He had previously quarreled with his wife and son, and has now made a will cutting them off without a shilling.

Several attempts have been made within the last eighteen months to throw passenger trains on the Boston and Lowell Railroad off the track, and the guilty person has just been caught. His name is Luke Richardson, of Winchester. He is sixteen years old, is the son of a respectable farmer, and had four brothers in the war. He began by placing pins and pennies on the track, and lately thought he would try stones and sleepers, and see what the effect would be. He does not seem to have had any intention of endangering the lives of passengers.

Louis Allepa, of Colchester, Vermont, claims to be 116 years old.

Several women froze to death in Martin county, Minnesota, during the recent cold weather.

It is estimated that thirty tons of white paper are used daily in the manufacture of paper collars.

The Ordnance Department, at Richmond, recently put a cart load or two of shells on a sand-bar in James river, to destroy their explosive power. The river falling, the shells were discovered by two men named Michael Martin and William Reese, who carried a lot of them to their house in the city, and set to work with sledges and chisels to unload them, designing to save the powder and sell the iron. On Tuesday each was at work with a 12-pounder between his legs, when one shell exploded, set fire to the other, and blew Martin actually into pieces. He died in a few minutes. Reese was terribly hurt, and is not expected to live.

The Springfield (Mass.) Republican says: In the winter of 1855 there were eight carrier-boys employed to distribute that paper in Springfield. Three of these boys are now cashiers of banks in or near Springfield.

The Internal revenue collections in St. Louis last year amounted to $6,049,000—an increase of $3,000,000 over 1864.

M'lle Augustine Brohan, the actress, got a prize of 50,000 francs at the last drawing of the municipal lottery at Paris.

It is reported in New York that the Government has employed Wm. M. Evarts, an eminent lawyer, to assist in the trial of Hon. Jefferson Davis. He has shut himself up in a closet, and is studying the case. He is to have $10,000 for it. The Government is distrustful of the ability of the Attorney-General to meet the eminent counsel of Mr. Davis, Charles O'Connor, of New York, and Hon. George E. Pugh, of Ohio. Evarts allows no one to see him, and is devoting his entire time to the business.

WASHINGTON NEWS.

The President, on the 2d, communicated the following to the Senate:

To the Senate of the United States:

The accompanying correspondence is transmitted to the Senate, in compliance with the resolution of the 16th, requesting the President, if it is not incompatible with the public interest, to communicate to the Senate any correspondence which may have taken place between himself and any of the Judges of the Supreme Court, touching the holding of the Civil Courts of the United States in the insurrectionary States for the trial of crimes against the United States.

ANDREW JOHNSON.

EXECUTIVE MANSION,
Washington, Oct. 20, 1865.

Dear Sir—It may become necessary that the Government prosecute some high crimes and misdemeanors committed against the United States within the District of Virginia. Permit me to inquire whether the circuit of the United States, for that District, is so far organized and in condition to exercise its functions, that yourself or either of your Associate Judges of the Supreme Court will hold a term of Circuit Court there during the autumn or early winter, for the trial of cases. Very respectfully,

(Signed) ANDREW JOHNSON.

Hon. S. P. Chase, Chief Justice Supreme Court.

WASHINGTON, Oct. 12, 1865.—*Dear Sir:* Your letter of the 2d, directed to Cleveland and forwarded to Sandusky, reached me there night before last. I left for Washington yesterday morning, and have just arrived. To your inquiry, whether a term of the Circuit Court of the United States for the District of Virginia will be held by myself or one of the Associate Judges of the Supreme Court, during autumn or early winter, I respectfully reply in the negative. Under ordinary circuits, the regular time authorized by Congress—the fourth Monday in November—would be the proper time for the holding of the said Court, which, this year, will be the 27th. Only a week will intervene between that day and the commencement of the annual term of the Supreme Court, when all the Judges are required to be in attendance at Washington. That time is too short for the transaction of any important business. Were this otherwise, I see much doubt of the propriety of holding Circuit Courts of the United States in States which have been declared by the Executive and legislative departments of the National Government to be in rebellion, and, therefore, subject to martial law, and before the complete restoration of their broken relations with the nation; and the supersedure of military by civil administration, that I am unwilling to hold such courts in such States within any circuits which embraces Virginia, until Congress shall have opportunity to consider and act on the whole subject. A civil court in a district under martial law can only act by law, under the sanction and provision of the military law, and I cannot think it becomes the Justice of the Supreme Court to exercise jurisdiction under such conditions. In this view it is proper to say that Justice Wayne, whose whole circuit is in the rebel States, concurs with me. I have had no opportunity of consulting with any other Justice, but the Supreme Court has before declined to consider the cases brought before it by appeal or writ of error from the Circuit or District Courts in the rebel portion of the country. No very reliable inference can be drawn from this action, for circumstances have changed since the court adjourned; but so far as it goes, it favors the conclusion of myself and Justice Wayne.

Respectfully, yours truly,

S. P. CHASE.

The President on the 2d sent to the Senate the report of General Sherman relative to the Department of Mississippi. It relates mainly to his trip to Arkansas, and he intimates that the interests of that State would be subserved in the completion and repairs of certain railroads which received great damage by material being taken during the war. To further this end he recommends employing certain negro regiments in cutting wood for ties in order to assist in completing the railroad from Memphis to Little Rock.

W. W. Corcoran, the distinguished and wealthy banker of Washington, has returned from Paris, whither he was driven by his Southern proclivities, and where he has resided for the last three years. He says that Mason and Slidell are well, but the former is very anxious to return home.

AN ECONOMICAL WONDER.—One of the economical wonders of the age is now an exhibition under the Southern Hotel, on Walnut street, between 11 A. M. and 3 P. M., of each day. The wonder is called a Petroleum stove, but is about as unlike the common stove as can be imagined. Oil is converted into gas, and then passing through a pinhole aperture is there ignited; and will do an immense amount of cooking in an incredibly short time. The thing is a miracle of science, and the exhibition hall is daily crowded with visitors and delighted gentlemen fascinated by the novel show.

A stupendous revolution in the stove, coal, wood, (for fuel,) and lamp markets, is believed to be impending in the interest of economy in fuel, in time, in labor, in cleanliness and convenience. The new apparatus bears about the same relation to the ordinary stove, that the lucifer match bears to the obsolete tinder-box. A company is already organized to manufacture the Petroleum burning fixtures for Missouri.—*Missouri Democrat, 3d inst.*

From the Vicksburg Journal Extra.]

STILL ANOTHER APPALLING STEAMBOAT EXPLOSION.

THE W. R. CARTER BLOWN UP AND BURNT.

Great Loss of Life.

The Atlantic and Mississippi Steamship Company's U. S. mail steamer W. R. Carter, from Louisville for New Orleans, exploded her boilers at 2 o'clock this morning, while passing Island 98; about 40 miles above Vicksburg, after which she took fire and burned to the water's edge, the hulk sinking almost instantly in very deep water. The boat was descending, running smoothly, when the accident occurred. The Evening Star left here yesterday morning for St. Louis, and about 2 o'clock this morning the officers discovered a great light ahead, and upon turning the bend run right into the midst of floating human beings, shrieking for assistance. The Evening Star was stopped and the life-boats and yawls sent immediately to their rescue. All who could be found were picked up. Some of them were terribly scalded. The Emerald, ascending, picked up three persons.

Those of the crew that were saved were transferred to the Luna going up. Capt. Jesse Y. Hurd was commanding the Carter, and is supposed to be lost. The first clerk, Mr. Frank Smith, is saved, and is aboard the Luna. All the officers, except the first clerk, first and second engineers, and first mate, are reported lost.

The ladies cabin was full; the gentlemen's cabin was nearly full. The loss of life is estimated at over one hundred.

In the great excitement, confusion and suffering consequent upon such a disaster, it is impossible to arrive at much definite information respecting the lost. We saw and conversed with the first engineer, who is very dangerously scalded, also the second engineer, who is badly bruised. The first engineer says the boat was running at a very moderate speed, and all seemed to be working well, when without a moment's warning, everything was flying in the air and water, and death and destruction dealt on all sides by the hissing steam and the flames. The other engineer was asleep; says he knew nothing till his head emerged from the water. Gen. Gano, late of the famous Indian Brigade, is very dangerously scalded.

The names given are the same as already published in the True Delta.

Among the survivors who escaped was Genl R. Lee Gibson, of Louisiana, commander of the famous brigade which bore his name in the late Confederate army. He is at present in the city, at the residence of his relative, B. Hardaway, Esq. We regret to learn, however, that a younger brother, Mr. Hart Gibson, was scalded on the hands and arms, but not dangerously. He is also at Mr. Hardaway's.

Gen. S. W. Ferguson, who commanded a cavalry brigade in the late army of Mississippi, was also on the Carter, and escaped.

We are pained to learn that Dr. C. A. Rice, of Raymond, who had been out a few days married, lost his wife by the calamity. The Doctor was saved, and when we saw him, was devoting himself to the wounded, and none but his intimate friends knew the terrible loss he had experienced.

All the surgeons of the city responded promptly to this appeal to their humanity and skill, and no little credit is due them for alleviating the pains of the unfortunate sufferers. Several of the wounded are at private houses, but most of them are at the city hospital.

GALLOWS TWADDLE.

The woman named Grinder, who was hanged on Friday, at Pittsburgh, was the most vulgar of assassins; so ignorant that she could not write her own name; a murderer not to revenge a wrong, not to gain wealth, but for a mere fiendish lust for destroying life. Yet even this disgusting creature, about whose history and crimes there is no more romance than there is about a hyena gorged with the putrid carcasses of a battle-field, has not escaped an "ovation" at the hands of the Jenkinses of the press.

These persons attended her "last moments" with as much interest, and describe them as pathetically, as though she had been the victim instead of the murderer. They write about her "pleasant smile"—the pleasant smile of a prisoner; about the "remarkably graceful inclination of the head, coupled with (another) sweet smile;" her "mild and cheerful tone;" the "pleasant glare of her expressive blue eyes"—all this on the gallows—just as though this abominable and accursed wretch, who had but a day before confessed to the most hateful and unprovoked murders, had been an innocent martyr condemned by unjust laws.

Nor does Jenkins surrender his subject to the undertaker without a final struggle. The drop did not put a stop to his delightful labor; when the body was cut down Jenkins appears to have rushed up the gallows to finger it—to paw it rather—with disgusting pleasure; and, thus wrought to a fresh frenzy, he bursts out with redoubled fervor:

"The cap was removed, and, to the astonishment of every person who saw it, the face wore exactly the same placid, cheerful, smiling expression, which characterized it on the scaffold, during the trial, and all other occasions. The face looked as though she might be in a sweet sleep. There was no discoloration or disfigurement, save a mark around the left side of the neck; the eyes were closed, but when the lids were pulled back, they still looked bright and animated. Thus ended the career of a woman who was fully the peer, not the inferior in crime, of the world renowned Lucretia Borgia. Had she been a titled lady, like her predecessor, or even walked in superior society, her name would yet figure in plays and romances."

And then Jenkins meanders on through yet other paragraphs about the "meekness, gentleness and child-like cheerfulness" of this monstrous creature, who had what he would probably call "an unfortunate habit of administering arsenic to her friends," if she had only poisoned Jenkins!—*N. Y. Post.*

☞ The World's Havana correspondent says Secretary Seward had an interview at Havana with an aid-de-camp of Maximillian, but does not know what transpired.

Financial and Commercial.

MONETARY.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, FEB. 9, 1866.

The only transaction that has transpired in financial circles to-day was a still further decline in rates of foreign exchange.

Gold opened heavily at yesterday's closing figures and with a heavy supply and limited demand. Operations were of a restricted character throughout, without however, any noticeable change in prices. The only actual sales that have come to our notice were $6000 at 138¾; $2000, $3000 and $5000 at the same; and $500, $10,000, $10,000, $6000 and $15,000, at 138¾. In silver, the sales were confined to $300, American halves, at 134; $300 at 134½; and $1500, at 133. We still quote gold nominal, at 138¾@139½; and silver at 133@135, for American coin, and 127@133 for Mexican dollars.

Foreign exchange has gone still further down today. The market was amply supplied throughout, and for the most part there was a moderate inquiry noticeable. But the prices offered were still lower than heretofore, and the movement was of a restricted character throughout, at 114@119½ at bank; clear bills at 146¾@147½; bill of lading bills 145¾@149½; bank francs 5 75@5 76¼; and out door francs 5 80@5 85. We subjoin the whole of the sales that have been satisfactorily verified, viz: £2000 at 147¾; £2500 at 147¾ (2 147¾; £1500 at 147¾; £2000, £2000 and £3000 at 147½; £1500 at 147; £2000 at 146¾; and £2500 at 146½. In francs we have to report sales of 100,000, 100,000 and 200,000f at 5 85; and 25,000, 43,000 and 60,000, at 5 82½. The ruling figures at the close of business are as follows, viz: Sterling at 149¾@150 at bank; clear bills 147@147½; bill of lading bills 145¾@149½; bank francs 5 75@5 76¼; and out door francs 5 80@5 85.

Domestic exchange has undergone no material alteration of any kind since our last. Offerings were very light throughout, and the demand was of a merely moderate character from the opening to the close of business. All of the banks uniformly checked at par, and they bought upon the best terms they could obtain, as may be inferred from the actual movement, viz: $50,000 New York sight at ¼ cent. discount, $50 000 do. at 3-16, $56,000 do. at the same figure, $10,000 $19,000, and $25,000 do at ¼, and $10,000 do. at ⅜ cent. discount. There have been no sales of any importance transacted to-day in short sight or time drafts, and we still quote New York sight at par at bank, and ½@¾ cent. discount out of doors; five to ten days' sight, 5-16@7-16 cent. discount; fifteen to twenty days', ½@¾ cent. discount; thirty days, ¾@1 cent. discount; and sixty days, 1@1¼ cent. discount.

STOCKS AND BONDS.—There is no marked alteration of any kind noticeable in the movement of the general run of securities to-day, and transactions have been of a very restricted character throughout, without any variation in prices. Some few favorite securities appear to be still in good request; but the general offerings are very much neglected, and since our last have been confined to 45 shares of Crescent City Bank at 38, 100 do. at the same figure, and 25 do at 39; 60 shares Canal Bank at 58, and 21 do. City Railroad, and 115 do. Bank of Louisiana at prices that have been withheld.

Uncurrent bank notes are at a stand still. Offerings continue very light, and the demand is but little better than nominal for any class of the issues of the banks now in liquidation. The only sales that have transpired to-day were $1500 Bank of Louisiana at 50½c., and $2500 do. at 50¾c. We still quote: Bank of New Orleans, Crescent City Bank and Union Bank at 85@90c.; Louisiana State Bank and Mechanics' Bank at 73@76c., and Bank of Louisiana at 50@55c. ₱ dollar.

COMMERCIAL.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, FEB. 9, 1866.

COTTON—The market has been at a stand still today. Offerings were very light at best, and there were no buyers, except at still lower figures, which most factors refused to accept. Transactions up to noon amounted to only 627 bales which were taken by five buyers in the following order, viz: 175, 119, 150, 142 and 30 bales. Prices were weak, but no lower than on yesterday, and the movement may be correctly reported at previous figures. The European advices, published in the evening papers and the particulars of which had come to hand by private dispatches at an early hour, caused a total suspension of operations, and no sales of any kind have been reported since the first announcement was made of a late arrival from Europe. Quotations, of course cannot be considered better than nominal in the present condition of the market, and we would therefore refer to yesterday's figures, which we now reproduce, as nearly approximating prices, viz: Ordinary, 38@40c.; good ordinary, 42@43c.; low middling, 45c.; and middling, 47c.

COTTON STATEMENT.

		Bales.
Stock on hand September 1st, 1865		83,239
Received since yesterday		
Received previously	194,536	437,475
		520,714
Exported since yesterday		
Exported previously	330,303	402,034
Stock on hand and on ship-board not cleared,		178,680

SUGAR AND MOLASSES.—The receipts since yesterday were confined to 48 hhds. sugar, 93 bbls. and 44 half bbls. molasses. A good demand prevailed this morning, and the arrivals of the past three days, which have been unsold on account of the unfavorable weather, were disposed of, amounting to some 300 hhds. sugar and 200 bbls. molasses, the former bringing 13¼c. for common seconds, 15½c. for fully fair, 15¾c. for fully fair to prime, 15½c. for clarified seconds, 16c. for prime, and 17c. ₱ lb for clarified; the latter 60c. for falerior, 75c. for common, 85c. for good, 90c. for prime, and 93c. ₱ gallon for choice.

WESTERN PRODUCE—A fair demand has prevailed throughout the day, and holders have been enabled to obtain full prices. The flour market is firm, the stock on hand being considerably diminished, and no fresh arrivals of any magnitude. But little grain remains on hand, owing to the standing orders for shipment, chiefly to domestic ports. We refer our readers to the annexed particulars regarding the condition of the wheat of last year, the quality of which we called attention to several weeks since. The transactions to-day embrace some 2500 bbls., of which 700, 700, 850 and 300 bbls. brought yesterday's prices, which we repeat for reference: Superfine, $8 75@8 87½; choice to extra, $9 00@9 75; extra, $10@10 25; and choice extra, $13 25@13 50 ₱ bbl.

CORN—We noticed a good demand, resulting in sales of some 4000 sacks, including 1300 mixed and yellow at $1 07½@1 10; 150 yellow at $1 07½; 800, 800 and 200 white at $1 10; and 400 and 200 do. at $1 12½ ₱ bushel.

OATS—The transactions include about 1700 sacks, of which 500 sold at 54c., together with 800 and 400 at 55c ₱ bushel.

BRAN—A lot of 300 sacks changed hands at $1 60 ₱ 100 lbs.

PROVISIONS—We notice only a jobbing trade for pork, with occasionally a round lot being disposed of. Prices exhibit no further change. All descriptions of bacon are scarce, while lard remains in fair supply, both commanding full prices.

PORK—There has been a little better demand for round lots and prices for this evening exhibit but little change. To-day, small parcels were selling at $32 50@$33 ₱ bbl. for even-weight mess. Prime mess is scarce, and at retail readily commands $30 ₱ bbl.

BACON—We have no alteration to notice in our quotations. Ribbed sides are scarce; shoulders and clear sides in fair supply, and commanding 15c. for the former and 20@22c. ₱ lb for the latter. Sugar-cured hams (uncanvassed) are selling at 28c. ₱ lb.

LARD—The market is dull, and prime is retailing at 18½c. in tierces and 20c. ₱ lb in kegs.

COFFEE—Dealers are supplying the demand at 22c for ordinary, 20@20½c. for fair, and 21c. ₱ lb, currency, for prime choice Rio.

WHISKY—There is but little demand, and dealers are supplying the trade at $2 25 ₱ gallon for rectified.

SUNDRIES—We quote Western butter at

The New-Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 5.
WHOLE NUMBER 571.

NEW ORLEANS, SATURDAY, FEBRUARY 17, 1866.

$5 00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate.

LETTER FROM AN OLD FRIEND.

AN ANNIVERSARY DAY—REMINISCENCES OF THE ADVOCATE—ITS FIRST LAUNCH—EARLY TRIALS—SOME OF THE OLD CONTRIBUTORS—A TIMELY DREAM—FULFILMENT—THE CHURCH—ITS PRESENT AND FUTURE.

FEB. 8, 1866.

To-day I received the New Orleans Christian Advocate, Vol. 12, Nos. 1, 2 and 3, dated January 20. The mails bring other papers promptly. Surely your mailing clerk at 112 Camp street, overlooked my name, in the confusion and hurry of getting under way.

With what interest have I read to date—the three numbers of the Advocate; the last February 3. The Editorial GREETING says—"We hesitated, dreaded to repeat the hopes and fears with which, on the 8th February, 1851, we first launched this honest craft." Memory carries me back to that day and event, for I was at *that* launch.

I took up my pen to write—something, hardly-know what; and am surprised, when setting down the date, by an anniversary!

I feel like writing poetry, or rather quoting some. Certain passages flit dimly before my mind, almost expressive of my emotions; and almost does memory put the fragmentary lines into smooth verse; but books are not at hand, and the collection is not complete. This, however, I will gratefully say—

"Thus far the Lord hath led me on,
Thus far His power prolongs my days."

My dear Doctor, you have strong helpers and many by you; you have the house, press, engine, type, all—the character, too, with which to begin this second start. How was it then, when we toiled together to bring out Vol. 1, No. 1, of this honored sheet? No house—but you remember that upper room, with its cheerless four walls. Our contracting and calculating, our hopes and fears—all our difficulties, how vividly they come up before me this anniversary day! At the darkest hour I dreamed a dream, which I told you next morning, and we conferred in the interpretation: I remember it well. I was in a wagon drawn by two grey horses. They were to go to a stream of steep banks, over which was a bridge. Upon examination the bridge would not do for a crossing; it was shaky and had holes in it. There was a dead log, and the trip could not be made. Ah! May be now it can. The water is low water, and under the bridge there is discovered a way, difficult, but possible. The heads of the said greys were turned down the bank, and by particular hard pulling the trip was made.

My dear Doctor, that dream was from Daniel's vision for giving strength. The way under, the humble way, the plain and unpretending and hard-working way, was before us. The Patronizing Conference wanted the paper begun; but where was the money? Two hundred and forty names had been sent on credit; would pay as soon as the paper came to hand. How to turn the wheel; how to set the thing in motion—*Hic labor, hic opus est.* The financial difficulty was the high-banked stream. Paper and printwork, and every type that was used had to be paid for; and not a dollar in the treasury. You and I were on the spot and had to solve the problem. Others there were, whose hearts were in the matter, but necessity was laid on two to help it. Soon Alabama came up nobly and heartily to the rescue.—Louisiana, though not so strong as Alabama was always in and willing.—Mississippi, after taking a look or two to see that all was right, put a hand to the work that made success certain. You are correct, after enumerating the difficulties of its infancy in saying of the large list of subscribers which was soon gathered: "It was mainly owing to the fact that the best class of agents that could be secured or supported a religious paper." If they have not been carried out by the war or moved off, you will still live.

Work for nothing and find yourself—be editor and publisher; employ printers, buy paper, keep your books, help to mail and be mail boy sometimes; toy about the office; work nine hours in the day, sometimes ten, and occasionally throw in a night of full measure; keep up the correspondence, and use the scissors to read all the proofs. This was the way under the bridge. Flying ahead commercially, and shinning around to raise the funds to pay current expenses—and besides all this, meeting pastoral charges from Conference to Conference. This was the way under the bridge. Burdened local churches that the Advocate might be eased of its legitimate charges, until it could get on its feet—this was the way.

That dream, Doctor, has been a heap to me, and I dare say to you have made account of it. It proves that some things can be done well as others; and literally, that where there is a *will* there is a *way*.

Fifteen years ago last night I sat up, working with Livingston, till the small hours of morning—aye, till daylight—to get out the first number. My good wife could not refrain a gentle chiding next morning. "Why didn't you let me know where you were? Here I've been all night, scared, by myself, and you off enjoying yourself." *Enjoying* myself!

Poor Livingston, who set up our first types—he is gone long ago.—A royal printer he was, trained under Horace Greely. How many printers did we outlive there, within a few years! And let us remember gratefully, on this anniversary, John W. Crockett, of the Crescent, without whose generous aid and encouragement that "honest craft" might never have been launched. He, too, is long ago dead; and the eloquent Frost, his partner. The Crescent is yet afloat. Long live Col. Nixon, its proprietor, from whom we had many valuable aids and helps.

"Knowledge is power." Then I learned that the reverse of that proposition is equally true—"Ignorance is power." Many enterprises which we go through with eventually, never would be undertaken if we knew the difficulties they involved. But ignorant, blissfully ignorant of the rough and narrow and steep places, we start. Once committed, we don't like to give up.—Each trouble overcome, we hope it will be the last. By-and-by, when hope is about to loose its impulsive spring, sober calculation comes in, and we see that all that has been done is lost unless more is done, and it is a shorter route to push through to the goal than to retrace our steps. Even Luther said, after he had got a long way into the Reformation, that he sometimes wished he had never begun that business with the Pope.

The writers who were waked up or developed by the Advocate, and whose practiced and practising pens enlivened its pages, in its earlier years, pass in review before me.—J. H. R., our English correspondent, for each of whose letters, out of our scanty exchequer, we paid £1, is now one of the prominent members of the British Conference; and when I last saw it, one of the principal writers for the London Watchman. J. P. C., our French correspondent, and whose description of the *coup d'etat* of Louis Napoleon furnished the Advocate at the time, was the best I read anywhere, is a leader of Methodism in France. The initials of J. H. and H. H. M., and W. C. H., W. and W. W., and many others, are well remembered as vouchers for suggestive and thoughtful articles. Our Woodsman, Boaz, Knox, Presbyter, and other *nom de plume* that figure in those columns, have not, it is hoped, lost their pens or the use of them. We are always glad to see W. As for K., we know him; he cannot be hid. Is it not time M. W. W. and others of her sex, had re-appeared? We wait for them. If your part of the sky is not well lighted, it will not be for the lack of stars, but because the stars refuse to shine.

Your editorial estimate of the Situation of Southern Methodism is, I think, entirely right—that "in all the elements of strength we are as well off as we were before." Our people will be slow in recovering themselves to a hearty recognition of this fact, but already it is accepted. There are compensations in the moral world, they begin to come within view. Even in temporal matters, many people are not so poor as they think. They reckon their condition by what they have lost, rather than by what they have. "I have lost so much and so much;" the conclusion is, "therefore I am poor, or ought to be." Now think of what is left, and its relative value. If one door has been shut, another has been opened—may be a wider one.

As for our beloved Church, the hope that is in me is perhaps greater than the reason I could give; but my hope is great. The future is big with promise of growth, of spirituality and of power. If we be wise enough to understand the times, and what Israel ought to do; if, with holy, meek, self-distrusting boldness we follow the leadings of Providence, and adapt the mode and machinery of Methodism somewhat to the rightful demand of circumstances—then a new era of success opens with our second century; and the angels and all good men will share in the joy. The members elect of the General Conference will have to meet the responsibility in less than sixty days. Since 1808, when the Constitution and forms under which we have been working ever since, with very slight changes, were adopted, no body more important to our church has convened. Important, whether it does or fails to do anything. The crisis, the opportunity makes it important. How much do the members constituting that General Conference need the wisdom which is profitable to direct—the wisdom that cometh from above! Let this be a subject for prayer in all hearts and households and tabernacles.

We need meanwhile to be on our guard against that notion, which is like a besetment—that legislation can accomplish everything. Laws are not life, but only supply regulations for the vital principle to work advantageously. A verdant brother was asked for a contribution to support his pastor. "Why," said he, "I thought the Discipline supported the preachers." It does not, directly; though it may point out the way for doing that thing.—The Discipline don't convert souls, nor build them up directly; nevertheless it directs the agencies by which these high ends are instrumentally reached. It does not bear down straightly and proximately on conversion, like a camp-meeting; yet, for all that, a single clause in the Discipline may be pregnant with salvation or reprobation of souls.—A gracious Providence is over us. How many reasons now appear to reconcile us to having had no General Conference in 1862. Meantime, while we have cause to be thankful for some things that were not done, the mind of the Church has become ripe and harmonious on some other things that need to be done.

Referring again to the elements and material advantages that are ours, I illustrate by the case of the railroads. The depots were burned, the cars destroyed and the engines disabled and tracks torn up during the war. At a glance, it seemed like all was at an end; "gone up," as the boys have it. When peace comes and reconstruction, it is found that putting a train through is not like beginning *de novo*. The corporation and franchise is ready, the surveys have been made, and the deep excavations and tedious levellings; the road-bed is there, and the culverts; the officers are on hand and up to their duty—and soon you are startled by the whistle. The schedule is out, and connections are made. So of the Church, Doctor; and so, too, of the—Advocate. There is much left to go to work with. We have learned new ideas; have been thoroughly shaken up and abandoned a few old ones; and take it all in all, the future may be an improvement on the past.

Set me down then as hopeful, who am not by nature of a sanguine temper. Speak comfortably to the people. Say unto Zion, thy God reigneth.

Yours, as ever,

A FRIEND.

For the N. O. Christian Advocate.

SOUTHERN METHODISM.

Aside from all mere sectarian preference, the present attitude of the Southern Methodist Church is one of commanding interest. Methodism at its outset was probably a revival of religion. As such, it provided for its own perpetuity by taking on an organized form. It became at a very early day an *organized revival*, looking to permanency. From the condition of an organized revival merely, it has grown to the dignity of an ecclesiastical constitution in several very large churches, which retain more or less of its spirit and form.—Isaac Taylor thinks it had already lost its power before Wesley died. In this judgment, however, the prejudice of the Churchman displaces the candor of the essayist. Still it must be allowed that the original Wesleyan intensity is scarcely to be found anywhere now. Yet the revival power is in the Methodist churches. But, unfortunately, in the largest one of them on this continent, it is sadly dilated by politics and fanaticism.

In the Methodist Episcopal Church South, more than anywhere else on this side of the Atlantic, is the unadulterated spirit of original Methodism to be found. In this Church it has adhered, with slight exceptions, with a single eye to its prime object—that of "spreading scriptnre holiness over the land." It has neither suffered from any fanatical mania nor become a mere ecclesiastico-political organization. It serves the Lord Christ, and acknowledges no other Master.

Even Isaac Taylor acknowledges that the fruits of the Methodist revival still remain, and are to be found outside of any Methodist organization. He instances especially the improved condition of the Church of England. Truly so. And in America, all the churches were provoked to good works, at least, if not to love also, by the introduction of Methodism into this country. It modified, also, and made more practical and efficient the popular forms of doctrinal instruction in all the other churches, of nearly all of them; so that they have enjoyed a larger prosperity ever since; to say nothing of the thousands they have gathered into their folds, as the fruits of Methodist revivals.—All Protestant Christianity has an interest in Methodism, and for this reason, in the Southern Methodist Church especially.

There are two facts which invest this Church with special interest just now. The first is, a growing conviction for some years past, that some important modifications of our ecclesiastical polity have become necessary; and the second is, the peculiar attitude in which our Church stands toward the Northern Church. Both these facts will demand the attention of the approaching General Conference. In reference to the latter, there is scarcely any diversity of opinion among us. The individual exercise of charity toward our brethren of the Northern Church (for which exercise there is large scope in this case) is the only duty we owe, and the only thing practicable in the nature of the case. Coalesce with them in church organization would impose upon us the merciless fanaticism that eats up piety and eviscerates the Church. Indeed, in view of the past, it scarcely becomes us to discuss the question of reunion in the absence of official overtures from them. If there were any such overtures, we could do no otherwise than reject them. There are not flesh-pots enough in Egypt to tempt us back. Better to wander and perish in the wilderness. But no such alternative is before us. Our organization is extensive and powerful, and, I trust, sufficiently vital to withstand all the attacks upon us that are being so zealously organized by the fanatics.

It is of the essence of fanaticism to work intensely, but by spurts.—Though the world will never probably be rid of the germs *fanatic*, all the various *species* are doomed to a violent and brief existence. The particular species now manifesting itself amongst the Northern Methodists is fast working itself to death. And when it is dead, it will be "twice dead—plucked up by the roots." Religion, on the contrary, has a more temperate, but tenacious life, that will survive reverses. The bonfire is extinguished by the storm, but the sun shines brighter than ever when the storm is past. This fanaticism may be a very brave thing for a while, but its end is near. In the meantime we have nothing to do but ignore it, as far as possible, and work on. The most I dread is, that we will quit our work to fight it. There, if I mistake not, lies our greatest, if not our only danger. It lives by fighting.

Hands off! Let this be our motto, while we go about our Master's business. Let us preach Christ, and do nothing else but preach Christ, while "the potsherd strives with the potsherds of the earth."—Let us save souls—dying souls. We have no time to wrangle with these people. We must let them alone. They will soon find a bone to quarrel over among themselves, and then they will devour each other. If we will do our work well, we need not fear that our people will forsake us for strangers. If we stop to quarrel, it will only make the matter worse for ourselves.

The other matter is one of more importance, and likely to involve a greater amount of difference and discussion. Is it really necessary for us to modify our ecclesiastical polity to any considerable extent? One thing at least we know—many of our best thinkers believe that it is. But just at this point I apprehend some danger.

May we not suffer ourselves to be drawn into a contest about *forms* that will damage the *spirit* of the Church? Are we not in danger of coming to trust too much to mere efficiency of organization, and so to underrate the true source of power and success? I would rather a thousand times that our Church polity should be defective, even gravely so, than that, as a people, we should lose the Wesleyan spirit, which is indeed the Spirit of Christ. Holiness of heart and life in the ministry and membership is the saving characteristic of a church. Without it there is death; and even though an organization be maintained and advance in growth, where is the use? If souls are not saved, there might as well be no church. The very function of a church is to aid men in obtaining salvation. If it fails in this, it is itself a failure. Mere outward prosperity is hollow and amounts to nothing.

But the Methodist Church is not likely to maintain even outward prosperity, except upon the basis of spirituality. Almost any other Church could do it better. For the Methodist Church has nothing in her character, no point in her constitution around which to rally a species of worldly pietism. Nor do I see how she can create any such train by legislation. And if she could, she would destroy her character as a permanent revival of religion, and become a semi-worldly institution.

Let me illustrate what I mean by reference to other Churches. I disclaim any invidious design in this; but it is necessary to bring out my thoughts fully.

In the Roman Catholic Church there is the prestige of antiquity and an imposing ceremonial. There is a species of semi-religious sentiment that is attracted by these things. This sentiment is often very intense in the most wicked men, and by this means this Church keeps up a high degree of religious enthusiasm, even in the absence of spirituality. For the religious element of man's nature is depraved, as well as the rest, and is sometimes, indeed often, largely developed in a corrupt form. Indeed the prevailing fact is, that religion exists in unspiritual manifestations.—Paganism, Mohammedanism and all the false forms of Christianity are in proof. Nor, indeed, is mere intenseness of religious feeling any evidence of its purity. A thousand facts show that the Buddhist, the Mohammedan, the anchorite, and ten thousand other species of false pietists are dominated by a religious sentiment as commanding as the impulses of the spirit which animate the genuine Christian. Now, if there is anything provided in the constitution, customs or history of a church which can furnish aliment to this depraved religious sentiment, that church may flourish without accomplishing the true object of Christian ecclesiasticism—which is the cultivation of genuine, saving piety.

In the Protestant Episcopal Church there is the fiction of apostolic succession, united with devotional forms adapted to a cultivated taste, and a very accommodating discipline. This Church is by no means dependent upon its spirituality alone for outward success. Antipodal to these churches is that very respectable one, the Baptist. These good people have made "immersion alone" their rallying word, and often with great effect. Even Presbyterianism succeeds with many on the plea of church government.

But the Methodists have nothing distinctive and peculiar to themselves that may be made subservient to the ends of ecclesiastical aggrandizement. If there is any exception, it is in the popularity of their doctrine, and the interest excited by the self-denying character of their pastorate—or, more properly, their evangelical system. But these do not now really form an exception. For the pulpit instructions of many other denominations have been cast so nearly in the Methodist mold, that we have lost our advantage of them here; and our evangelical system, from causes not difficult to trace, has lost its popular effect, in a great measure. We are absolutely without any factitious agencies to contribute to our success. This I do not regret. It throws us directly upon divine aid. Otherwise, I verily believe, we will come to nothing. Unless we maintain a high degree of spirituality, *we will come to nothing.*

Of course external exercises are not to be ignored, and a due degree of solicitude in the Church in reference to her piety is commendable—but while these things claim our attention, let us beware lest they engross it, and cause us to forget "where is the hiding of our power."

I cannot yet quit this topic. It is too vital to be passed over in a cursory manner. We stand or fall as a church upon one question of vital godliness. I mean particularly the Methodist Episcopal Church South. We have not even a fanatical galvanism to resort to, to replace the power of personal holiness. Nor have we in our religious theory the idiosyncracies of the Mystics or Quietists, so taking with certain classes of imaginative men and women. We must succeed by the mere force of plain scriptural holiness, or we must fall.

Let not the Church commit the fatal blunder of looking to the General Conference for the agencies of success. The responsibility of the Conference is unquestionably great. Momentous questions are to be decided by it. But they are, after all, questions merely in reference to means. The ultimate power must be sought elsewhere. It was perhaps well that we missed our session of the General Conference, that we might see ourselves surviving such a calamity, and even prospering. Perhaps it was well that some of our Annual Conferences were deprived of the Episcopal functions for several years. We must be made to feel that the Church flourishes, not in the light of grand ecclesiastical councils, but in the light of God; not by any magic of Episcopal visitations, but by the power of the Holy Ghost.

Let it not be supposed that I despise these agencies. God forbid! They are divinely appointed methods of spiritual labor. All I mean is, that our first care must be to maintain personal holiness in the ministry and membership of the church. Our great lever by which the world is to be moved, is faith. Faith in Christ, faith in His promises, faith in His denunciations, must be the controlling fact of both individual and ecclesiastical life.—Living faith, that unites the soul to Christ, must open to us the sources of infinite aid. He that dwelt between the cherubim must shine forth in our midst.

As to agencies in the Church, the chief of them all is a holy, laborious pastorate. But the pastor must be holy. The lustre of uncommon talents cannot substitute it. I even doubt if it is best that preachers generally should be very talented men. I do not doubt that every man is bound by the most sacred obligations to make the most he can of himself. But that the Gospel will have its greatest effect where it is recommended by brilliant parts and "wisdom of words," I do not believe. The primo qualifications of the pastor are holiness and diligence.

Next in importance to such a pastorate is an *exemplary, working* membership.

Where these can be united, almost any sort of church polity will do. To be sure the work may be hindered by an awkward, ill-adapted policy of ecclesiastical administration. But it would require a monstrously vicious system to prevent prosperity with such a ministry and membership. I would almost defy a General Conference to do its very worst.

Yet certainly it is a high duty to facilitate these agencies by the wisest possible legislation. That much is to be done for good or evil at New Orleans next April, I make no doubt. I have an abiding faith that it will be for good. In the meantime let the whole Church, in solemn prayer, commend the Conference to the guidance of the Holy Spirit.

M.

Marshall, Texas, Jan. 29, 1866.

For the N. O. Christian Advocate.

LETTER FROM DR. SUMMERS.

Messrs. Editors—At the late session of the Mobile Conference, we were notified that the New Orleans Christian Advocate would resume its publication about the beginning of the year; the Conference accordingly expressed great satisfaction at the announcement, and formally adopted the Advocate as its organ. Presuming that the paper has recommenced its issue—though I have not seen a copy of it—I send you a paragraph or two for its columns.

I regret I have not a list of subscribers to send you; but though I made an appeal from the pulpit for subscriptions, I have not yet obtained any. There is an ominous lukewarmness on this subject in our connection. The people seem willing to do without ecclesiastical intelligence; they have got used to doing without it. Ministers must put forth powerful efforts to counterpoise this evil.

A Young Men's Christian Association has been recently organized in this place—Professor Lupton, of the Southern University, being the President. It bids fair to accomplish much good. In addition to lectures, debates, essays, and the like, the members are to engage in benevolent operations in the community, befriending strangers, attending the sick, &c. The opening lecture was delivered last night by the Rev. Dr. W. M. Wightman. It was a magnificent affair—on a magnificent subject—the Bible. The discourse was pervaded by a pure philosophy, and was a fine specimen of oratorical eloquence. I hope it will be published, and receive a wide circulation.

The Doctor, as you know, is Chancellor of the Southern University, located at Greensboro. This institution is resuscitated, and is now in successful operation. Dr. Wightman has associated with him Professors Wadsworth, Wills, Lupton and Casey, who constitute a very able and laborious faculty. The University is well supplied with apparatus and libraries, including those belonging to the Societies. The second term of the session begins in the middle of this month, so that this is a favorable time for students to matriculate. The expenses for tuition and board are remarkably low. There are excellent boarding-houses in the town so that students will not be embarrassed on that score. Several of the students are preparing for the ministry, under Dr. Wightman, who fills the chair of Biblical Literature. We have organized a (Methodist) Class among the students, from which we anticipate good results. One of the clerical students is the Leader.—Two of the young men have recently joined on probation, and several by certificate. Special attention will be paid to the spiritual interests of the students, and we shall labor to send them all home imbued with the spirit of piety, to fulfil the mission for which they were sent into the world. Parents and guardians will do well to send their sons and wards to the Southern University.

There is a Preparatory Department also in successful operation—not in the University buildings.—The Principal of this Department is Professor Alfred H. Hutchinson, an excellent scholar and "apt to teach." I am happy to say that Professor H. has to a good extent recovered the use of his arm, which was severely wounded in the war, and which the surgeon, I believe, wished to amputate. Also from the effects of his cruel treatment in a northern prison. His department is expected to prove an excellent *feeder* of the University.

I wish you would call the attention of ministers and others to the following resolutions, adopted at the late session of the Mobile Conference, requesting prompt attention to them, and asking editors of papers within our bounds to give them a place in their columns, it being so difficult to circulate ecclesiastical intelligence.

"*Resolved*, That the first Friday in March be observed as a day of fasting and prayer for the prosperity of the work of God in our Connection, and especially for the divine blessing on the approaching session of the General Assembly.

"*Resolved*, That collections be taken up in all our congregations in February and March, to defray the expenses of our Delegates to the next General Conference, and that the money thus collected be paid over to the nearest Delegate.

"*Resolved*, That if there should be an excess of contributions for this purpose, it shall be paid over to the Joint Board of Finance at the next session of the Conference."

Unless prompt measures be adopted in regard to these collections, there will be no excess, but deficit, as the expenses of traveling are now very considerable.

I presume you have received copies of the Minutes of the Mobile Conference. You have seen that the Conference was unanimous in the adoption of the Report on Changes of Economy. The Committee on that subject was appointed at the previous session, so that the Report was not extemporized, but elaborated with great care. From the tone and tenor of the published proceedings of our several Annual Conferences, I anticipate the engrafting of these changes in the Discipline at the approaching session of the General Conference. It would, perhaps, be well to publish that Report in the Advocate, so that if there be anything wrong in it, we may be advised of it before the session of the Conference. The clause which refers to the stationing of ministers will perhaps elicit discussion, which I should be glad to see. The proposed amendment finds favor in high quarters, but it does not exactly suit me, though I do not know what better to recommend.

A great many of us preachers preach nearly all we know in the course of a twelvemonth, so that, in such cases, it seems useless to talk about the extension of the pastorate. However, I am not afraid to increase the prerogatives of the Bishops in this matter, especially if you increase the number of those important functionaries. If we are to have nothing but Moderators of Conferences, the fewer the better; but give us a Bishop to every Conference, and make him supervise the entire work, I am mistaken if Methodism will not begin a new and glorious dispensation in this country.

The injuries and insults heaped upon us by the Northern Church, have had their natural results—to bind us more closely together, and to stimulate us to renewed zeal in the Master's work. Let us be careful that they do not excite us to return evil for evil, and railing for railing, but contrariwise, blessing. O for a more copious baptism of the spirit of love, and of power, and of a sound mind! We want more earnestness, devotion, self-sacrifice—in a word, a faithful observance of our baptismal and ordination vows.

I hope you have received and published the resolutions of the Trustees and Faculty of the Southern University on the death of that prince in Israel, Robert A. Baker.—If not, please copy from the Southern Christian Advocate of January 19.

THOS. O. SUMMERS.

Greensboro, Ala. Feb. 2, 1866.

CALCULATION TO THINK ON.—In New York city there are 15,000 dramshops and 300,000 drinkers, each drinking two gills of liquor per day—300,000 barrels a year. This quantity would make a reservoir 900 feet long, 50 feet wide and 63 feet deep, and could float four large ships in full sail.

At sixty dollars per barrel this liquor amounts to $18,000,000. Out of 700 cases tried before the Court of Sessions last year, not more than 94 were sober when arrested. Paupers in city cost $4,000,000 a year.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, FEBRUARY 17, 1866.

OLD ACCOUNTS.

Our agents are authorized to settle with all persons indebted to the Advocate at the rate of fifty cents on the dollar.

GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church South, to be held in this city in April next, we shall issue a *Daily Extra*, which will be furnished at two dollars for the whole period of the session. Persons wishing it will please forward their subscriptions at an early day.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE; and it will be sent 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

NEW ORLEANS DEPOSITORY.

A Branch of the Methodist Publishing House is located in this city, and the Rev. R. J. Harp has recently been appointed Agent of it. It has on hand a good supply of our Church Publications—a large one of Hymn Books.

The well known enterprise and industry of the Agent is the best assurance that can be given that all orders will be promptly and correctly filled. The Express Companies for a trifle will insure the safe delivery of any books which our friends in the country may order.—Address Rev. R. J. Harp, New Orleans, No. 112 Camp street.

INFORMATION.

We have evidence abundant, that in many parts of the South-west our people are disheartened, and take gloomy views of the present and future condition of the Church.—Persons come into our office every day, who are quite amazed to hear that every Advocate in the Church South is fairly at work again—to hear that there are extensive revivals of religion reported as now going on in North Alabama, Tennessee, Missouri and Virginia; that our members are compacted together by the common trouble, and by the persecution they are undergoing in many parts of the country—in Missouri, and in the Valley of Virginia, for instance, where the attempt is made to deprive them of their own pulpits, or to prevent the preaching of all who have been identified with the Southern cause in the late struggle.

A little information scattered among the people will greatly aid the preacher in his labors. Our people must become informed of the real *status* of Southern Methodism, before they can resume their wonted hopefulness. To accomplish this, we are doing all in our power to send out a paper, which shall present all the facts which can be gathered, and all the religions intelligence from the many fields of our Zion. Will the preachers in charge of Circuits and Stations aid us in getting these facts before the people?

HEAVY ORDNANCE.—We are happy in being able this week to present the readers of the Advocate with communications from some of the best thinkers and writers in our Church. They will readily recognize our Montgomery correspondent, and we have only to add, that the Rev. Dr. Marvin is stationed at Marshall, Texas.

SERVICES ON SABBATH.—Rev. Dr. W. H. Watkins will preach in Moreau street Church, at 11 o'clock, and the Rev. Chas. K. Marshall will preach in Carondelet street Church at the same hour.

The death of Liew-Seen-Sang, the first convert of our China Mission, is announced. He died in peace, leaving a good [illegible]

"WHITED SEPULCHRES."

In a long article of argument and explanation, Dr. Newman attempts to make good his former statement, that in November last "the white trustees holding colored churches, together with the Rev. Dr. Keener, were required to, and did sign a relinquishment to that effect, that if the members of said churches desired to connect themselves with another organization, they would agree to the change." This he endeavored to prove by a document written *two days after* the order of the Commanding General, which restored all the churches excepting the colored—but in quoting the document took care to leave out *its date*.—An order just published, dated the 7th February, which requires our trustees to transfer their vested rights to the colored trustees of some other church, presents additional evidence that no such relinquishment had been signed.

Dr. Newman, moreover, gives the report of the arbitrators, and inserts *exactly one half of it, no more.*—He speaks of a communication in regard to the colored churches as coming from "a white trustee;" whereas the brother is not a trustee at all of a colored church—though he is a white man and a trustee.—He publishes a paper purporting to be signed by a number of colored persons, which states that Soule Chapel was built by the colored people. Whereas it is notorious that the *colored people never contributed a cent* to its building. It was built by Rev. J. Bowles and others, members of Poydras street Church, for a white chapel. The Rev. Stephen J. Davies was stationed at it the first year, in 1847, over a white charge, and the debt remaining on it was collected by ourself in 1849; and the colored people were then first permitted to occupy it wholly. After all this twisting and turning, the Doctor winds up in the following unctuous style:

"And now let our neighbor suffer the word of exhortation. These are not the times for Church controversies, but for mighty, constant action for the salvation of a lost world."

After he has endeavored to seize and possess himself of all the Southern Methodist Churches in this city, and elsewhere, and has been defeated; and while still doing all that he can to "scatter, tear and slay," he asks us to "*suffer the word of exhortation.*"

Having suffered a good deal at his hands, we beg to be spared this much. There is absolutely a refinement of cruelty, after all his other inflictions, in his reserving an exhortation for the last. Alas for us! We had hoped to escape this bitterness—the pious exhortation of a church-seizing agent. Here we have an individual, who is ready to lend himself to any agency, and furnish an exhortation: important enough in himself, but vastly more so as the representative of an immense body of men, who have the form of Godliness," and are seeking the power of Earth. Who, now that the war is over, and the good men of both North and South are trying to allay the irritation of the public mind, are found still invading the most sacred rights of the people, seizing both the gifts on the altar and their altars, fomenting discord, uneasiness, and strife among the churches. Engaged in the work of the Adversary, if not possessing his spirit, they cover their nefarious designs by assuring us, that "these are not times for church controversy."

It is natural to yield our respect for the religious element in whomever and wherever it discovers itself. When it is exhibited amid scenes and surroundings which are known to be unfavorable to a devotional state of mind, this respect increases to something like awe for the person who is so raised above the common weakness of man, and the people have always accorded more or less reverence for the display of piety, even when there was good ground for suspecting that a good deal of earth was mixed with the heavenly ingredients.—The coffee-sack hood and garment of the Franciscan beggar, in the streets of Padua, never fails to elicit a degree of consideration, along with some cold scraps. The Pharisees, in the time of the Saviour, challenged the admiration of the multitude by their fine, textured, flowing robes, edged and decked with solemn words and verses taken out of the Hebrew Bible. In all these cases the world stands off, doubting somewhat, but on the whole allowing such claims to sanctity; preferring to refer the whole thing to the judgment of Him before whom the act, whether pretended or real, transpires in full view.

It was, therefore, with amazement that the crowds from Jerusalem heard the Baptist declaiming against the most holy-looking persons in the world, as a "generation of vipers." And it is not improbable that one of the more immediate causes of the arrest and prosecution of Christ, is to be found in his exposure of these influential religionists: "Wo unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them."

When men get their consent to introduce religious words and appearances, while committing actions which manifestly violate the common laws of peace, honesty and truth, then wickedness receives its highest expression. The climactric quality of Herod's bad character consisted in his affected piety—when he heard John, "he did many things"—deeds of charity—"and heard him gladly." For a single moment the disciples must have felt themselves justly rebuked, when Judas refused his countenance to an extravagance, which, though in some sort it ministered to the Master, and to the pleasure of the company, yet manifestly robbed the poor. We can imagine how they "suffered that word of exhortation," characterized as it would seem, by such utter abnegation of self, and the purest charity.

We must not therefore permit ourselves to be either surprised or blinded by the sanctity and manner, or the godly speeches which, at the present day, may be found accompanying actions and sentiments that are only indicative of the worst passions and qualities of fallen nature. If a man carries about with him pious exclamations, and gives them out on occasion, as those two Chaplains of Gen. Banks' army distributed dried apples from their pockets to the children at the parsonage, we must not therefore suppose him to be overflowing with love for the human family nor; conclude that the statue-like calmness with which those same ghostly ministers afterwards regarded the burning of that same parsonage and the church, proceeded from the religious element.

It seems very uncharitable to trace a wicked deed to its source, when its author is perceived to be standing in the Holy places. But how shall we characterize that rapacity of Northern Bishops and ministers which seizes and holds everything, from a candlestick to a church, under the plea of defeating rebellion? Which attempts to gain and keep possession of churches long after the war has ceased; which in one State seeks to drive people into church-fellowship by occupying their places of worship; and in another, endeavors to possess whole districts of country by turning out of doors congregations and pastors from scores of houses which they had built, and where they have worshipped for fifty years?

It does appear to us that if such men think, by sanctimonious seeming to hide from the people of this country their real character and spirit, they have reckoned without their host. There must come a day of terrible investigation and retribution for all such religionists; and the time has already come, when all men who sincerely desire the peace of the country, and love the cause of our holy religion, "should withstand them to the face, and give no place to them—no, not for an hour."

CENTENARY COLLEGE.

This Institution, situated at Jackson, Louisiana, is in full operation. The buildings, which are probably the best college-buildings in the South, escaped the general destruction of the war.

It has at present over fifty students. Its endowment fund has *not* been repudiated, after the style of another famous Louisiana College, of which we wot—nor has such a thing been ever thought of, though possibly the losses and hardships of the war have pressed as sorely upon the funds of Centenary as upon others.

Professors Patton, Miller and Wiley are hard at work, with the energy and self-denial which have so largely characterized the educators of our Church.

This moment, taking all things into the account, we do not know of a better prospect for the establishment of a first-class Methodist College—complete in all the appointments of a Literary Institution.—Its friends are everywhere, throughout Mississippi and Louisiana. It has but little competition. It has been long established, and it is conveniently located for the whole South-west.

Our preachers and our people must rally to its support. It is one of the elements positively essential to the success of Southern Methodism, within the bounds of these two Conferences. Experience and the past have demonstrated the folly of diffusing our educational zeal over the surface of two or three Universities. If we sustain *one*, we shall do well. We hope the day has past when any man will be permitted to locate a church just to suit his own convenience, or any self-constituted committee be countenanced in an attempt to make the whole church responsible for ill-advised enterprises in any direction; more especially in the matter of schools and colleges. The Church ought not to suffer itself to be involved, implicated, or pledged, by good meaning, but inexperienced friends. A good intention may do as much damage as a bad one, if it be not guided by wise counsel.—The amount which any section of country can contribute to a great enterprise, like that of establishing a college, bears a very small proportion to the whole sum which must eventually be expended upon it. The Church represents all sections interested, and a period stretching far beyond the lifetime of those who begin the work, and an influence which has been gathered from the labors of many wise, earnest, godly ministers and laymen, gathered slowly, it may be, and with immense toil; this is her own possession and influence, and she has a right to protect herself and her friends in its use; and not permit this immense power for good to be dissipated, damaged by the experiments of enterprising individuals.

The power of a University gathers slowly—no faster than the moss upon its stone-buildings. Departed generations must be seen walking in its cloisters and chapels, in the memory of the past; and venerable men, who still live in its halls, must, in our imagination, mingle with those who have lived, before we can realize the true idea of all that a College is, can, and should be.

THE FIRST CENTENARY MEETING of the Northern Methodists was held on the evening of January 25, in St. Paul's Church, 4th Avenue, New York. Secretary Harlan, of Iowa, Secretary of the Interior, presided. Addresses by the Secretary, Bishops Jones and Simpson and the Rev. Dr. McClintock. We extract from his speech—

HEROISM OF THE OLD PREACHERS.

Mr. President—The history of our post is full of its heroes—full of its martyrs. We have them, and they are the early Methodist preachers of our history. Stevens will tell you of them in his book, "The Centenary of Methodism," which I hope you will all read. All the elements of romance are gathered there. What are those elements? Daring, personal courage, the spirit of adventure, boldness in facing peril, strange incidents, odd occasions and situations—all these you will find in the history of early Methodism, tracked all along it. I say you shall find the gravestones of our heroes. Oh, what wonderful preachers they were, those early Methodists! I am speaking of them now simply as preachers, not as theologians, but as orators. I am not an old man, though I am superannuated. I am young, and yet am old enough to remember the eloquence of some of the men who almost began Methodism in this country. Stevens calls them, in his book, "the thundering legion of the Church of God," and well he may. They were orators of God, whose sermons were thunders, which, when once let loose into the moral atmosphere of the world, have vibrated there ever since, and shall continue to vibrate there to the last syllable of recorded time—nay, sir, they shall go on, propagated into the eternal harmonies of the last triumphant song before the throne of God, when the voices of all the redeemed that have gone up from the earth shall join with the voices and the trumpets of heaven in the final Alleluia, for the Lord God omnipotent reigneth! God grant that we may be all there to hear them! ("Amen" from all parts of the house.) We are commemorating the memory of those men, and we are trying to perpetuate this work. We want to have Methodist preachers, as the Bishop told us, thunderers, and yet polished and powerful. A Methodist layman said, (speaking not of our schools, colleges and theological seminaries) "I want my children educated in the Methodist Church, and I want them taught by a Methodist minister, and I want them to look up to that minister as I look up to mine." Your children cannot get inspiration from your preachers unless they are educated. That is the whole thing in a nutshell. I cannot add anything to it, or take away anything from it.

THE DISTINCTIVE FEATURE OF METHODISM.

I have made a little exposition of Methodism, but I see it will be too long to present it in full. I sum it all up in one or two sentences. As to its theology, it takes the old theology of the Christian Church, but it takes one element which no other Christian Church has dared to put forward as a prominent feature of theology. In ours, it is the very point from which we view all theology. Now listen; I want that to be understood. Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only Church in history, from the Apostles' time until now, that has put forward as its very elemental thought—the great central, pervading idea of the whole Book of God, from the beginning to the end—the holiness of the human soul, heart, mind and will. Go through all the Confessions of all the Churches, and you will find this in no other. You will find even some of them that blame us in their books and writings.

It may be called fanaticism, but, dear friends, that is our mission.—If we keep to that, the next century is ours; if we keep to that, the triumphs of the next century shall throw those that are past far in the shade.

METHODISM AND THE APOSTOLIC SUCCESSION.

Our Methodism, as it stands, is a perpetual protest against an idea which has been the curse of the Church of God for many generations—namely, that the Church of God is to be propagated, not by the succession of truth, nor by the succession of churches, and ministers in the Church, but by a succession—which is simply and purely a material and tactual one—of a certain class of officers in the Church. I say that our Church is a perpetual protest against that perversion of the apostolic idea. Now, when you read books which tell you that there can be no church without a Bishop, in the sense of a prelate—(we have Bishops, and thank God that we have them, but they will tell you, that so far as order and rank in the Church of God are concerned, they are like their brother presbyters)—whenever you read books—and many of them have a great array of learning, of acuteness, and of logic—trying to bring you over to that notion of the Apostolic succession, which some of the wisest and best men in the Church of England already discard—just fall back upon this thought: "If this thing be true, how is Methodism to be explained? How are such phenomena as this to be explained?" Here is a Church with a million of members—nearly two millions, if you take in the whole range of Methodism, north, south, east and west—and nobody, not even the most bigoted High Churchman or Catholic, can deny that here are multitudes of powerful, aggressive, energetic Christians. How are you to explain the existence of this Church on that theory? It was founded by no Bishop, nor by any missionary sent forth by any hierarchy; but it was founded by a poor wandering Irishman; as if God had determined to choose the weak things of this world to confound the mighty. Hold fast this; put your faith in the true apostolic succession of the Church of God, of godly preaching, and of the administration of the sacraments, and whenever a man attacks you about any other, as being necessary for the true Church, tell him to explain this vast phenomena; circling the world, as it does now, without an apostolic succession of that sort, but with the other, thank God, that can never be taken from us.

CONCLUSION.

And now I want to address St. Paul's for a moment. I cannot say how much your proportion is of the wealth of which Secretary Harlan has spoken. I am safe in saying that there is no church in the whole of our Methodism that has more of it concentrated, and that a great portion of the responsibility of the pecuniary success of our Centenary Celebration devolves upon you.—Think of it and work it into your consciences during the next few months. I think it right to say that one of your members has set you a noble example. I pray that Daniel Drew's life may be spared to see the erection of a theological seminary, to which he has consecrated a quarter of a million of dollars, and to which he will give as much more before it is finished.

CONDOVA AND MEXICO.—As several letters have been received by us, asking information in regard to sailing of vessels for Mexico, we state that a few weeks ago a vessel was to have sailed from this point with 70 passengers for a Mexican port, but was stopped by an order from Gen. Sheridan. Cause unknown. We advise friends to wait awhile.

In this connection we clip the following from a New York paper, dated Feb. 1:

Dispatches from Washington say it is rumored that the Government is about to temporarily revoke the proclamation issued some months ago, wherein emigrants were allowed to proceed to Mexico and carry arms for their individual protection. In so far as the Gulf Department is concerned, the revocation has already taken place, and will be made to apply to Northern and Pacific ports as well, should it be found necessary.

For the N. O. Christian Advocate.

"THE WORD WAS GOD—AND THE WORD WAS MADE FLESH."

Christ "was made of a woman." This was according to the first prediction, the first promise, the seed of the woman shall bruise thy (Satan's) head. St. Matthew and St. Luke prove from the public genealogical tables, that Christ Jesus the Lord, through David and Abraham, was descended from Adam and born of a virgin.

The Saviour's advent was, like his two-fold nature, glorious and humble. A star in the East appeared to point out and shine upon the place of his birth. Wise men came with gifts and offerings to pay their adorations at his feet; an angelic host thronged the midnight skies, eclipsing with "the glory that shone around," the splendor of the starry host, and to the awe-struck and wondering shepherds, who were sore afraid, sung the Saviour's natal song, "Glory to God in the highest, on earth peace and good will to men." Imperial Cæsar issues his decree. Such was the unprecedented glory of his birth! Mary and Joseph repair to the obscure village of Bethlehem to be taxed; there is no room for them in the inn; they shelter in a stable, and sleep in a manger, and the Son of God, the son of Mary, was born among the horned cattle of the stall. Such the humiliation of his birth!

He was made of a woman, for he was "a young child," a babe; he grew in stature and in wisdom. At the age of twelve he is in the Temple, sitting in the midst of the Doctors, both hearing them and asking questions. Many years he lived in unrecorded privacy; became a carpenter. He hungered and ate, thirsted and drank, dressed and slept, toiled and was weary as other men. When he began to be about thirty years old he entered upon the career of his public ministry.

During these eventful and illustrious years he wept, he rejoiced, he suffered and died. In short, did a thousand things to attest, beyond a doubt, that he was "made of a woman, and took on not the nature of angels, but the seed of Abraham."

Why was the Messiah a man as well as God? Why did he take on him our nature? To redeem us.—He was God, took our nature, was made flesh—statements indicating, as plain as words can, that he had an existence prior to his manifestation in the flesh. Those who deny his divinity, and insist that he was only some superangelic being, do not escape the difficulty and mystery of the Incarnation. It is as difficult—indeed it appears more difficult for any creature to assume our nature, than for God, All-wise and All-powerful, to do so.

It was only as man that the Messiah could suffer, could pour out his blood and die. Yet we read that "without the shedding of blood there is no remission of sin;" therefore it was that "he died, the just for the unjust, that he might bring us to God;" and "by one offering hath perfected forever them that are sanctified." As the Eternal Spirit, God over all, Christ had no blood to shed. He could not come under the law, and be tempted in all points like as we are; but all this was necessary to the character of the Saviour of sinners.

The Saviour was a man to give a personal exemplification of the holy and sublime religion he taught.—Had he not exemplified the high standard of moral character which he enjoined, men would have declared its attainment and exhibition impossible, and with one consent would have begun to make excuse and say, "I pray thee have me excused."

Christ came as a man, not of wealth and state; this would have excited selfishness, pride and ambition, and the world would have realized no moral and spiritual benefit by his coming. Nor as a philosopher and scholar; this would have put him out of sympathy with the millions; the poor and unlettered would have felt that his was an example forever beyond their imitation. Christ so came to us as to teach humility and self-denial, and to place himself in broadest sympathy with men, who, taken as a whole, have never been learned, rich nor great.

Christ was a man, that he might be a High Priest, touched with the feeling of our infirmities. He was tempted in all points like as we are. He passed through sorrows such as we pass through. "He was made perfect through sufferings." He knows what sore temptations, sore afflictions mean; he has felt the same. The sad and the weary may come to Jesus, and find comfort and rest. He gently whispers in our ears, as we go bowed down and fainting under our burden, "Cast your care upon *me*, I will sustain you."

Christ came as a man, to triumph in our nature, over Satan, who had tempted and ruined our nature.—Christ was manifested to destroy the works of the Devil. In our nature he atoned for sin, rose from the dead, became the first-fruits of them that slept; a pledge that we, too, shall rise.

Christ came as a man, that he might honor human nature by uniting it to God; making man the son and the heir of God. Thus the nature so debased by sin is raised to newness of life, is glorified by eternal companionship with God, and placed in the paths of a career as glorious as it shall be endless. W.

COLUMBUS—BRO. BALDWIN.

An old and esteemed friend—a friend of our Zion and of our paper, writes us the following letter:

CARONDELET STREET, N. O.

Dear Brother W.—I have enjoyed the pleasure of reading several numbers of your Advocate, and was exceedingly charmed with the pure and independent tone which pervaded every sentence; and as its rich and beautiful sentiments reach and mingle in the social circle that gather around so many firesides, I hope you will permit a stranger in your metropolis to express real joy that its fruitful pages will come again—now that our skies are brightening—carry to thousands the precious seeds of salvation.

I came to your city with a deep burdened heart, caused by the bereavement; and I can truly say that I have many times been comforted by meeting in the class-room with those whose hearts were deeply imbued with piety, and were willing to drop the kindly tear of sympathy, and lend a smile of encouragement to the stranger sojourning an asylum of faith and love. I am sure over such scenes of charity the ministering angels from Heaven delight to linger, and bestow the benison of mercy.

Your voice in the sacred desk calls up many sad but sweet recollections of our sainted Bro. Leavell, of Jackson, Mississippi, who has for so many years been chanting the praises of God in Heaven, with many others who were equally dear.

Writing of Bro. L. only serves to recall the recent departure of Bro. Edwin Baldwin. His name is embalmed in my grateful soul as a precious memory. Another tree of righteousness, of fairest and loftiest growth, has been transplanted to a more genial clime. I often felt, while listening to his glorious preaching, when he seemed borne into the highest heaven of imagery and lofty sentiment, that he was soaring in the upper fields of sublimity, where God and angels dwell: his silver voice falling so softly upon the enraptured ear, and he, catching some pathetic inspiration from the eyes of his audience, would rise higher and still higher, bearing their hearts and imaginations with him into the very vestibule of Heaven. Your warmest sympathies would become enlisted when you gazed upon his fragile form; his pale, school-boy face lighted up so radiantly, with his beaming eyes. O! I do feel that a brilliant star has been suddenly snatched from the horizon of our ministry, but many souls will shine as jewels in his crown of rejoicing. He preached for us in Columbus two years, and never did I know him come short of interest or success.

His noble spirit battled and suffered deeply for our Church, and we will but wait patiently upon the revelations of the future, we may yet see that our Father is but purifying us, as we pass through the burning crucible for a glorious work—to become a peculiar people, zealous for the kingdom of our Saviour. Like the chamomile plant, the more it is trampled upon, the more it flourishes and sends out its fragrance.

Yes, truth and love shall triumph, and the song swell up on every tongue—"The Lord God Omnipotent reigneth—let the earth be glad."

Our class-meetings in Columbus give glad evidences of a revival spirit; likewise our Sabbath School. Our noble Superintendants, Judge Brown and Dr. Lipscomb, take the deepest interest in training the young, and our good Bro. Shaffer, though in declining health, is with us, to offer his earnest supplications in a faith I scarcely ever saw equalled. I used to feel that his invocations did much to protect us against the raids we often dreaded so fearfully, for several times we heard the boom of artillery, yet an unseen hand shielded our favored little city.

Our handsome church was, during the war, in its unfinished state, appropriated to ordnance purposes, and though the fortunes of the generous people have been so reduced, I trust very soon it will be completed, and made to reverberate with hosannas to God. But we love our old church very dearly, because it we have so often witnessed the most powerful revivals.

I send you five dollars, and will recommend your enterprising paper to all who profess to love pure literature and the spread of the Gospel of peace.

I hope you will dedicate a column soon to *Perfect Love*. We need eminent Christians; and unless our standard is raised high, we cannot expect elevated examples of piety and Christian excellence.

THE NEW AMENDMENT.

The object had in view by the advocates of the representation amendment, is evidently to curtail the power of the South. Under the Constitution, as the law now stands, the basis of representation is the whole number of free persons and three-fifths of all others. This gave the slave holding States a representation of all their free persons, and about 2,400,000 in addition thereto—assuming the slave population to number 4,000,000. Now that slaves have become free persons they are all counted, so that the South will have 1,600,000 persons added to their representative numbers, which, under the present ratio, would give them thirteen more members than they had before. The opinion has been expressed that one-fifth of the entire negro race have perished during the four years of the war. It is said that this is under, rather than over, the estimate of Gen. Grant, and the experience on the coast of South Carolina certainly bears it out. If this is so, they would lose six members from this cause, so that their clear gain in representation from the abolition of slavery would be but seven.

To prevent this political gain, Congress has passed the amendment proposing to make the voting population the basis of representation; and in order to effect that change in the Constitution, will resort to the revolutionary doctrine of State suicide, for the purpose of guarding against the certainty of the votes of the Southern States being thrown against, and thereby defeating this and other amendments.

The blow which is thus struck at the political power of the South, falls most heavily upon sections of the North, and hence we find among the speeches of Congress, not less than fifty from professed Republicans, against the amendment. The larger number of these opposed it, because the adoption of the amendment would be a virtual acknowledgement that a State could restrict sufrrage to a particular class. Hence we find Mr. Sumner, of the Senate, has declined not to waive this objection, as did the members of the House; but will propose a substitute for it, a series of resolutions based upon the declaration of Independence and the second section of the abolition amendment.

Members from Missouri opposed the motion because that State had disfranchised three-fourths of her population on account of Southern sympathy, and the amendment would cut down her representation to three or four members. If Brownlow could be heard, he would, doubtless, oppose it on the same grounds, for Tennessee. The members from New England were inclined to oppose it, because the voting population is much smaller in that section, compared with the whole number of inhabitants, than any other. Notwithstanding the opposition of these fifty-odd "Union" men, they were all successfully whipped into the ranks by Stevens; and voted "put" against the interests of their constituents. In this vote, in many others, they represented the negroes of the sea-islands, and not the people who sent them to Congress.

The upshot of the whole matter will be that the proposed amendment will probably not even receive the votes of three-fourths of the Northern States. If, however, the present Legislature of those States set upon regardless of the wishes of their constituents, such a course will inevitably strengthen the hands of the Democrats and Conservatives, and swell the ranks of that Constitutional Party, which, so certain as the years roll around, will wrest the power of Government from the hands of the nigger-worshippers.—*Montgomery Mail, 10th.*

WASHINGTON AND NEW YORK NEWS.

From our latest exchanges, we make the following extracts:

NEW YORK, Feb. 3.—The World's special says the House Military Committee are about equally divided under the question of making the grade of Generals a part of the regular army, and not a temporary matter; that the event of the death of Gen. Grant, or other meritorious officer may be appointed to the place. It probably will be acted in that form.

The Times' Washington special says the proposed by the Commissioner of Customs and the convention of frontier collectors and custom officers to prevent smuggling, is now in the hands of Secretary McCulloch for examination and approval. The Secretary will probably send the proposition to Congress on Monday next, and argue its immediate passage; in the meantime Commissioner Sargent is receiving information of the new evasions of the revenue laws and of fresh instances of smuggling from Canada.

Detective Baker was not sentenced yesterday as was expected on the indictment for false imprisonment of Mrs. Cobb. There are three other indictments against him for perjury, false imprisonment and extortion, which he will be tried within the next few weeks.

NEW YORK, Feb. 3.—The Tribune's Washington special says that Mr. Nicholas Smith is nominated Minister to Greece. At the breaking out of the war he was a Captain in the 19th regulars; and was sent to Louisville to recruit his company. He became engaged to be married, but the marriage was delayed because the lady would not marry one engaged in fighting her country. He resigned his Captaincy and was married; and, as a civilian, is now nominated as a Minister to Greece.

Nothing official has been received at the Navy Yard in relation to the United States steamer Narcissus, reported to have been lost on Edgmont Key, Florida.

The steamship Jessamine left Pensacola about the time it is reported that the Narcissus and it is probable that the Jessamine is the unfortunate vessel. Nothing definite is, however, known in reintion to the matter.

WASHINGTON, Feb. 3.—The Senate bill, enlarging the powers of the Freedmen's Bureau was considered to-day. Mr. Marshall, of Illinois, spoke against the bill, urging that there was no power in the Constitution to establish the Bureau.

The professed object was to look after and take care of the race which has been recently released from bondage, and this involved expenditures of untold millions of dollars. It denied that the Federal Government can borrow the almoner of the people, and also denied that Congress could put their hands into the pockets of the people and indemnify laborers, and rob them of their hard earnings to disburse money among those who may need. He denied that the Federal Government was established for any such purpose, and further, that there was no military or warrant in the Constitution for such action on the part of Congress.

Mr. Spalding, of Ohio, introduced a bill, which was referred to the Committee on Commerce, providing for the repair and improvement of the harbors of Cleveland and Port of Lake Erie, till reported by Mr. Stevens, from the Committee on Appropriations, making appropriations for legislative, executive and judicials, and departments of the Government for the year ending June 30, 1867, was made a special order for to-day.

The House passed a bill providing that persons in the naval service of the United States who have lost one foot and one hand since their entry of their duty, shall be allowed the same pension as is allowed by law to persons in the military service who have received similar losses; also that the provisions of section 5 of the pension law of July 4, 1864, shall apply to persons in the naval service.

The term "military" in the former law was construed not to mean persons in the naval service.

The design of this bill is to equalize the pension law.

The Washington correspondent of the Republican Banner, under the date of the 1st, writes as follows:

Mr. Raymond is believed to have spoken for the President; Importance is therefore attached to every word he uttered. In it the speech is creditable, expressing the best exposition yet made of Conservative Republicanism. His summing up is distinct and lucid—to accept the status of the South as it is; to admit the Southern Representatives by districts, deciding on each particular claim according to its own merit, and loyalty of the person asking admission; to provide for the equality of the negroes before the law; to exclude the prominent leaders of the rebellion from office; to pass such amendments to the Constitution as the future may point out. Raymond is a little, nervous man; rather good looking; very well read; quite the gentleman in a small way; aged about forty-four, of course, ambitious. As a writer, fluent and graceful, but not versatile; as a speaker, he is shrill, fastidious and dull. With the influence of his position, as one of a great New York daily, as a member of Congress, and as the friend and organ of the President, he is the observed of all observers, dividing the honors of the galleries with Thaddeus Stevens. He is not unlike Vallandingham in many respects; but he lacks Val.'s perseverance, cunning and grit. He aspires to introduce the English idea of a statesman, and models himself after Gladstone.

THE WICKET GATE.—The wicket gate, as you very appropriately style the door to Congress, still remains as fast and tight as it was the first day of the meeting of the two houses. I met Ed. Cooper a day or two ago, and found him less hopeful than when I saw him last. Our Tennessee delegation have some faint expectation of getting in as an exceptional case, and I think that somewhere towards the close of the session they will succeed. They of themselves cannot effect the Radical strength; to admit them would, it is thought, set the President right before the world and satisfy the country; and as they are for the most part persons of such undisputed loyalty, the objections to keeping them in the cold seem puerile and groundless. Still they will have to wait. The other Southern States may rest assured that nothing will be done for them. Thaddeus has sworn it, and his word is law. He limps into the house every morning, blows his nose on a red silk handkerchief, and all his followers cluster around him and receive their commands for the day. They embrace nearly two thirds of the Representatives.

AFRICA AND ITS PEOPLE.

A HIGHLY INTERESTING LECTURE.

Du Chaillu, the distinguished explorer, addressed the Royal Geographical Society recently in London, when he related some of his wonderful stories of Africa. He said his object in visiting that country again was to study aboriginal nature, man, he his customs, superstitions, language and legends. He had little doubt that the Equatorial tribes, from west to east, came from one parent stock, and he founded this opinion partly on some natives' words of the east tribes, which he found quoted in Capt. Burton's book on Grant's journey. There was a long, low belt of country extending from west to east, always cloudy, although equatorial, and of a temperature very high, 98 deg. at 1 P. M.; and the minimum in July being from 60 to 64 deg. A striking circumstance was the decrease of the population, not attributable to the fire-water of the white man, but quite independent of the influence of the latter.

M. du Chaillu left London for Africa on the 5th August, 1863, and reached Fernandez river on the 9th October following. Here he unfortunately lost his scientific instruments, and nearly was lost himself, when he found himself at the head waters of the Okanda river. Although he had only five men and five boys, he felt that among that friendly and to him well-known tribe he was quite safe. He was well received by the King of the Ashira, who made love to both himself and his goods; and he was also beset with offers of marriage from a great many ladies, whom he found, since his former journey, had taken to some small use of raiment as increasing their personal attractions. In one of his journeys from the neighborhood he encountered some ten gorillas, among which (or whom?) was an old male, who exceeding frightened the traveller, he being without a gun. His followers, however, came up, and by shouts set the gorillas to flight. He therefore had to retract his former opinion that the gorilla was not gregarious. He had also found that a gorilla might be captured alive, as his negroes had actually captured one, with its young. With these exceptions he had nothing to retract about the gorilla that he had stated in his former book.

In the watersheds a little above Samba, on the Fernandez river, he had never seen such a terrible rush of water; in fact, the natives imagined that a spirit abided in these waters and caused the turmoil. Meantime a fierce and deadly plague of small pox had ravaged the Ashira country, and filled the whole land with wailing and sorrow. M. du Chaillu sent away his guide and followers, with much of his property, to save them. Others of them succumbed: the King Olamba, his friend, also died, and he was accused of killing him. He was then there alone, and felt extremely miserable and in continued fear, having to perform all the most menial offices for himself and his boys, who were down. The people looked upon him as the cause of the plague, and he departed for the Otando country. On the journey the supplies of food failed, and on the third day they had only three monkeys for eleven men, and they found them very good. The King of Otando fell ill, but recovered. He was a good fellow, and had plenty of common sense. He sent him (M. du Chaillu) plenty of food, cooked by his own wives. He (the traveller) did not much like this, not for fear of poison, but from what he knew of the custom called "alombi." This was the custom:

They cut off a great man's head, put it in a box with a composition of chalk, and as the head decomposed it mingled with the chalk. This mixture they give to any guest from whom they desire to receive gifts of kindness, under the impression that if he eats of their relatives' bones he becomes as one of themselves. In the Napono country, which lies to the south-east of the Otando country, the people were brave, all the men wore swords, and all were drunk from morning till night—their drink being distilled from the sugar cane, honey, the plantain, and the plane tree. The people were divided into clans, like the Scotch—the children following the mother's clan, and the nephew's or sister's son succeeding, instead of the direct descendant.

M. du Chaillu, speaking of a neighboring people, Ishango, showed some specimens of their palm fibre fabrics, which they wore as clothes, much better in quality than the cotton cloths which Manchester sends to Africa. They were very gentle people, and living among them, or in neighboring tribes, were tribes quite nomad, like gipsies, who lived much like the gipsies. Passing almost due eastward, and traversing another range of mountains, where it was always cloudy and rainy, they reached Monaco Kombe. Willing to leave on account of the rainy weather, they were still detained by the King, who said he thought himself made little of by their intended departure. The King received them, and promised, as he was a man of a true heart, that the travelers would be allowed to go on the next day. But in firing guns to amuse the court with the noise they made, a man was accidentally killed, and a great commotion and excitement was caused, and no palaver could be obtained to explain the circumstance. Things looked threatening, and M. du Chaillu ordered his men to retreat, which they did in good order; but some of them were wounded, as was also the leader of the expedition himself, by the murderous arrows shot at them.

Ultimately, however, a panic seized his followers, who cast away the precious articles they had to carry; he himself had dropped his sextant, in order to save the ammunition he bore. They had to fight their way from 9 A. M. to 5 P. M., to pass through the villages, and to repulse the pursuers five times during the day. They had eaten nothing since the day before. That night they passed in the forest. At midnight they got up, and with great caution proceeded to pass through the village lying before them, which they did without interruption. The chief met them, said he had heard of the accident, and told them they might move on, as he wanted no war with the white man. So they retraversed the path they had originally followed toward the coast. M. du Chaillu reached the coast, saving all his guns save one rifle, but he had still more guns than people. Here he took ship for England, but was nearly wrecked at the entrance of Dartmouth harbor. He had been in rags on leaving Africa, and on the voyage had to wear clothes lent to him. He reached London in clothes borrowed from the Captain, and with money borrowed from some of the passengers. In conclusion, M. du Chaillu expanded into a very warm and emotionate expression of thanks to Sir R. Murchison for his manifold kindness formerly and since. His spoils he had left upon the battle-field, but that was inevitable. To all his friends, he expressed his warm thanks, and he sat down amid great applause.

Professor Owen then spoke in support of the veracity of M. du Chaillu, remarking that all the statements for which he had been most attacked had been borne out by subsequent evidence. He had, for instance, made the unwelcome announcement that he had met with a race of cannibals. That statement had been called in question; but it had been confirmed by Capt. Burton, who had followed him over the district he had traversed. Then with respect to the gorillas, he felt sure that if M. du Chaillu had given any false account of their habits he should have found some traces of that falsehood in the knowledge he had been able to obtain of the conformation of these animals. He had not, however, the slightest reason to suppose that what had been said by M. du Chaillu on the subject was in the slightest respect untrue.

Mr. Dunkin, one of the assistants of the Greenwich Observatory, then came forward and stated that he had been astonished at the multitude and the accuracy of the astronomical observations which M. Du Chaillu had made.

Mr. J. Crawford, the chairman, said he felt it to be his duty to declare that he found it impossible to believe in the existence of a race of dwarfs which M. Du Chaillu stated he had met in Africa. These people, if the statement was correct, were smaller, than any human beings that had yet been known, and he could not understand how it was possible that they could live in the midst of other races, who appeared to speak the same language.

M. Du Chaillu observed that those people ran away when he approached them, and he had been able to examine only one or two of their number; but with respect to them, he had only to repeat facts as they came under his observation.

LETTER FROM MEXICO.

The following letter from Mexico is taken from the Petersburg Index, 1st inst.:

My Dear Sir—I remember meeting you in the street in Richmond, and that you asked me to write to you after I had looked around in Mexico, and let you know candidly the result of my observations and my opinions upon affairs here, from a "poor Confederate" point of view. I gladly seize the opportunity to do so, the more particularly because I hope that my views, as here expressed, may through you be disseminated among many of my dear friends in old Virginia, and that they may be induced seriously to think over the idea of emigrating and coming here.

The great difficulty with many is how to raise the money to get here. That alone has been removed out of the path of every one by the Imperial decree of September 5th, for the Government will pay your passage. But you may say, "What am I to do when I get there?" I answer, "Anything you choose, almost." True, you will not make your fortune in a week, but you will make expenses until you can look around and settle yourself.

There are many Confederates here, and all of them have or can get occupation, if they want it. In the first place, there are some ten or fifteen million of acres offered to colonists by various land-holders here at various rates, the least advantageous of which are as much land as you will take—the colonist furnishes the labor—the holder everything else—will lend you provisions till you make your own, and will furnish seed, stock, farming implements and everything, and divide equally the profits. Will also furnish flocks and herds for stock breeding, on the same terms. And then the yield of a spot of ground, farmed on Virginia principles, would be perfectly fabulous—indeed, there would scarcely be an end to the harvest. You may form an idea of what it would be from this fact: That land cultivated on the Mexican system of farming, (probably the most slovenly in the world, for they never touch the field after the seed is planted, except to harvest the crops,) yields from one to three or four hundred fold, and that, too, two, three and *four* times annually. Think of it, a bushel of corn yields four hundred bushels four times a year!

The productiveness of the country is certainly one of the seven wonders of the world. You know that it must be so, because nobody works and everybody lives. I know of a lady here who lives off the natural products of her farm. She is considered rich, too—she has not a hand on the place except an agent who sells the natural, spontaneous products of the ground or the spot; the buyers come for it, take it away and pay their money.

But there are other occupations here which will give a more immediate, though by no means so rich a reward. Gen. Magruder is at the head of the Mexican land office—the lands of Mexico never have been surveyed—he needs assistants every day, and pays from $50 to $150 a month. This you may imagine is an endless job. I don't know whether you are a surveyor, but if you or any one else who is will come out here you can't starve, particularly if you bring your instruments with you.

I am delighted with the whole country. It is certainly the most favored in the world, and most certainly the place for you and me, and all like us. What can we do in Virginia? People abroad have no idea what ever of Mexico—all their knowledge is obtained from Northern newspapers.

The country is far better settled than the United States. There are many robbers, it is true; but these always abound where the people make no resistance, but hand over quietly all they have, without a word. It is a notorious fact that the robbers never attack where they have any idea of meeting resistance.

There is no opposition whatever to the Government. The Liberals are more dead than the Confeds., and the Empire is gaining strength, popularity and support every day. It is the greatest mistake in the world to think that the Empire is not stable, popular and secure. I say to you what I would say to all my friends: Do what I have done; come to Mexico. If you should come before my agent is appointed in Richmond, who would give you transportation, I have authority for stating that your passage expenses will be refunded you on your arrival here. In the meantime, if you want any information, or if any one else does, let them write to me—"Office Colonization, Mexico"—and I will most cheerfully and gladly tell them what I can.

Gen. Price is getting a splendid settlement under way near Cordova, (a place that, before the darkies were set free, was the garden of Mexico, but since it has been entirely neglected,) where lands are given the emigrant by the Government.

Gov. Harris, of Tennessee, and Judge Perkins, of Louisiana, are with him.

Gens. Hardeman and Terry are doing likewise in Talisco, and there are others being established all around. Of course there is no limit to the size of these settlements—the more the better. If I only had forty good negroes here from Virginia, I could make my fortune in two years. I would not want more money than I could make in that time.

* * * * * *

THE NORTH AND SOUTH.

The Richmond Whig, in a late and powerful article, draws the following contrast:

The North is prosperous—more prosperous, it is said, than it ever was before. Petroleum, war contracts, the market afforded during the war for its manufactures, and the products of the soil, all conspired to increase its wealth. Its canals, railroads, and all other works of internal improvement, are in perfect order. The domestic establishments, the equipages, the dress and appointments of the people, are all on a scale of elegance hitherto unknown. The hotels, restaurants, saloons, theatres—as, indeed, all places of accommodation and amusement—are luxurious and attractive to an extent that is surprising. Many of both sexes are tempted from the plainer pleasures of home to the countless places of amusement—some innocent, some guilty—with which the Northern cities are filled.

* * * * * *

The South is badly off, worse off by far than it ever was, or we trust than it ever will be again. It lost all it owned but its lands and homes, and many persons lost these. Its currency and securities, in which all its people were interested, perished in an hour. Its horses, cattle and poultry even were destroyed. Its farms were in many localities as effectually desolated as if an army of locusts had destroyed them. Its negroes to the value of two thousand millions of dollars, were set free. Its railroads and other public works were broken up. The elegant equipages that were seen before the war are no longer seen. The few that remain belong to strangers who have come among us, or to fancy men to whom a fine turn out is a sort of sign or advertisement. There is no display of dress and no attempt to follow the fashions. Dwelling houses look old and dilapidated. The furniture is defaced and broken. The places of amusement are for the most part closed, and the hotels are plain, modest and unpretending.

☞ Take your place modestly at life's Banquet, says Knickel, and ask for nothing not in the bill of fare.

THE BOMBARDMENT OF CAPE HAYTIEN.

Capt. Wake, of the British man-of-war Bulldog, was court-martialed for losing his vessel at Cape Haytien, several weeks ago, and reprimanded. Commenting thereon, the London Times remarks:

Of course, the two questions for the court-martial were, whether Capt. Wake was to blame for the grounding of his ship, and whether he afterward employed all possible means of getting her off before sacrificing her. The last is obviously a question for seamen, and the court-martial have decided against him, but few landsmen will be inclined to impugn the Captain's defense. The Bulldog was imbedded two feet deep for two-thirds of her length, in a bank of sand and errai; she was short of ammunition, provisions and coal; her boats were much disabled with shot, and her crew were too much fatigued even to go through the labor, probably useless, of lightening her in the night. In the meantime, she was threatened with an attack from the shore, and was certain to be exposed to a renewed fire in the morning, which, for want of ammunition, she would soon have been unable to return.

Assuming that he evinced no indiscretion in getting into such a predicament, he seems to have got out of it like a brave and resolute man, but we must candidly own that Captain Wake's six reasons for "taking upon himself the responsibility of vindicating the honor of the British flag" do not appear to us as conclusive as could be desired. "Refusing to allow an officer of the Bulldog to land on duty, and repelling his landing by an armed force," was an act of gross discourtesy, no doubt, and so was the notice given by General Salnave that Captain Wake himself should not be permitted to come on shore, on peril of his life; not to speak of "hoisting the red flag, and pointing guns at Her Majesty's ship Bulldog." Still graver outrages were the invasion of the British Consulate on two occasions by an armed force, and the seizure of political refugees there.

On the other hand, it must be a very extreme aggression which can make it proper for a naval officer, without instructions, to commence war against a *de facto* government. The Haythan rebels are, indeed, entitled to so little respect that we can hardly bring ourselves to respect them as a civilized nation; but the same zeal for the honor of his flag which prompted Capt. Wake to chastise Gen. Salnave and his followers, might compromise us very seriously if it were displayed against a great European Power. If one of her Majesty's ships be deliberately fired upon, or if violence be offered to her accredited representative, and no redress can be obtained, it may be right and necessary to enforce satisfaction on the spot, but in most cases it is far better to wait for orders from home.

While, however, as we entertain much doubt as to the regularity of Captain Wake's proceedings, but one opinion can exist as to the spirit which actuated him throughout. His fault, if it be one, is so entirely on the right side, that few of his countrymen will join in the "severe reprimand" which the court-martial has felt it its duty to administer. The courage which he showed in encountering, with a sloop of six guns, so many ships and batteries, of which the collective force must have greatly overmatched his own armament, and the humanity which led him to save the crew of the Voldrogue in his own boats, when he was himself in a position of the utmost difficulty, are worthy of the best days of our navy. He erred, indeed, as a diplomatist, but he more than repaired his error in his proper capacity of a naval officer.

NEGRO SUFFRAGE IN THE DISTRICT OF COLUMBIA.

The Constitutional Union, of a late date, in commenting on the recent action of Congress extending the right of suffrage to the negroes in the District of Columbia, and the course which is being pursued by the Radicals in reference to the freedmen in the Southern States, says:

It needs no prophetic vision to discern the future of our country, if the course now being pursued is continued. We find in our legislative halls no desire to "bind up the wounds" of our country and to advance its greatness; no disposition to promote domestic tranquility, but only a zest for such measures as tend to produce hate among brethren, and weaken the bonds of fraternal feeling which should animate the whole Nation.

The people of the adjoining States of Maryland and Virginia need laborers to till the soil, that it may bring forth its accustomed products. But they cannot get black labor. Why? There are forty thousand negroes in the district, the large majority of whom may be seen walking about in idleness, or sunning themselves in some sequestered nook, or huddled around some smoking faggots, receiving mutual warmth from each other. Why then will they not labor? Because the Government, through the Freedmen's Bureau, feeds, clothes, furnishes physicians, and coffins when they die, and as if that was not sufficient, sends a minister to pray them out of this world into another. They are supported here in their idleness, while fields lay waste where honest labor would be rewarded. Was there ever greater injustice than this? Hear it ye honest sons of toil (unfortunately white) who labor daily to earn a support for yourselves and families; hear it ye laboring millions who pay enormous and grinding taxes for the support of idleness and fostering of vice. Will you longer endure these things? Will you support and countenance it by voting for the men who pass appropriation bills for this purpose? If not, look you to it that these men never disgrace nor pollute our legislative halls again by their presence. Send only men who further the interests of the country and defend the purity of our institutions.

A PUBLIC APPEAL.—Rev. C. C. Pinckney, of Charleston, S. C., makes the following public appeal for the restoration of the plate of his Church, that was stolen at the time of the sacking and burning of Columbia, February, 1865:

CHARLESTON, S. C., Feb. 4, 1866.

Among the calamities which have befallen many of the churches in the past year, is the entire, or partial, loss of our church plate. My own church (Grace Church) had a full and handsome communion service, which was sent to Columbia for safety. It was lost in the sacking of that city by Sherman's army, on the 18th of February last. The communion plate of St. Michael's Church, Charleston, the gift of Queen Anne, and that of Trinity Church, Columbia, was stolen or destroyed in the fire on that occasion.

It has occurred to me that you might do something to aid us in the recovery of some, at least, of these sacred vessels, endeared to us by use and by so many religious associations. They have probably been offered for sale in the larger cities of the North. They may have fallen into the hands of some who are willing to restore them, on just terms, to their rightful owners. Each piece of plate of my church was distinctly marked "Grace Church, Charleston." The others were, I presume, in a like manner engraved with the names of their churches.

The record book of St. Michael's Church, more than one hundred years old, was carried off. It was seen in the hands of parties going North from Charleston. It was a valuable book. The members of the Church will be under obligations to you if you assist them to recover it.

Yours respectfully,

C. C. PINCKNEY.

THE SUBLIMITY OF LUCK.—We have often heard of men floating on the surface of events, and trusting in the sublimity of luck, but we never before heard of such sublime luck as recently befell a man in Idaho. He used to be an "honest miner" in California. After living in the mountains for several years, he shouldered his knapsack one day and struck out for Idaho. He arrived there last spring, and took up a quarter claim. A few days ago he sold the claim for $800,000 in gold coin of the realm.

☞ The line of the Russo-American telegraph is well advanced on both the American and Asiatic sides of the Pacific Ocean, and soundings which have been made in the Straits show excellent bottom on which to lay the sub-marine cable. Russian officials are giving every possible assistance, and Backley, the engineer-in-chief of the enterprise, is sanguine of the early completion of telegraphic communication by this route, between New York and all important points between Europe and Asia.

A CARD TO THE PEOPLE OF THE UNITED STATES.

The following card, which appears in the New York Day Book, will be read with interest by many:

During the late civil war in the United States, in the marching of armies and desolation of our country, our people have lost millions of money and a vast amount of every conceivable kind of property, embracing carriages, horses, gear, wagons, buggies, and every manner of machinery necessary for farming; colts, mules, cattle, saddles, bridles, blankets, and everything used in stables; sofas, pianos, chairs, stools, clocks, settees, tables, and everything used to furnish houses; cloaks, coats, vests, cravats, neckerchiefs, shoes, boots, stockings, socks; and every manner of garments worn by men, women and children; watches, lockets, rings, bracelets, keepsakes, muffs, furs, and everything used to adorn the persons of ladies; theological, legal, historical, classical, poetical, and every manner of books, ancient and modern, in all of the dead and the living languages; spoons, dishes, plate of every kind—all have been stolen from us, and may be found on the tables, on the persons, in the barns, in the stables, in the houses and libraries of the people, many of whom claim rank and respectability in the Northern States, among whom are the families of lawyers, ministers, captains, colonels, generals, professors in colleges, with thousands of privates in the army, and chaplains and Governors of States. Our people, although suffering from fire and the riot of armies unknown to any Christian country for the last three centuries, could, with comparative comfort, live and build up their churches, stolen and occupied by troops for hospitals, by invaders to preach strange doctrines. We can build new the grave-stones of the illustrious dead, whose honored ashes have been reposing in our midst, revered by mankind. We can build anew our houses, barns and other buildings devastated by barbarism. But in the name of common honesty and common decency, let us have back our stolen goods. If this is done, we will need neither charity nor alms from anywhere. Properly thus stolen may be returned to the place from whence stolen, or notice of the same left at the office of the New York Day Book; or any other papers of the country, which will act for us. We most respectfully request the publication of this notice in every paper in the country, and request the ministers of the pulpits of the United States to read this notice to their congregations, as it may lead to the return of millions of dollars' worth of property to the proper owners, and do justice to those in distress, who scorn to receive charity from those who have robbed them of their property.

On behalf of the Southern people:

MANY SOUTHERN LADIES.

P. S.—Rev. Henry Ward Beecher and Rev. Bishops Simpson, Ames and Mellvaine are requested to read this notice in their pulpits, and request their ministers to have it read, as it may secure to us much of our property.

THE HOME OF A ROTHSCHILD.

A correspondent of the London Telegraph thus describes Ferrieres, the home of Baron James de Rothschild:

"When the Compiegne festivities are over those of Ferrieres commence. Baron James de Rothschild selects the month of December as his special season for receiving his guests, because it is the season wherein he can best enjoy his favorite pastimes of hunting, shooting, etc. As at Compiegne, the Baron's guests are invited in four series; and if it were possible to exceed the magnificence of imperial Compeigne, the Baron would certainly outrival Napoleon III. The estate of La Ferriere was purchased thirty years ago by Rothschild from the heirs of Fouche, Duke of Otranto, for the sum of 2,600,000f. It has since been considerably increased, and it now consists of 37,000 English acres. Like the great Frederick, who vainly tried to purchase the mill at Sans Souci which came between the wind and his nobility, the Baron has vainly endeavored to buy a farm of fifteen acres which happens to be in the centre of his vast domain. The gold of the Rothschilds will not tempt the obdurate *paysan* to part with his beloved heritage. Curious to say, the adjoining estates belong to the mighty Pereires, the only name in France which in point of financial power can rival that of Rothschild.

"The Emperor's visit, in 1865, to La Ferriere, will be remembered. Every hour which his Majesty breathed in this superb mansion cost the host a million. Till that time, no artist had been allowed to sketch the chateau; and it being a hideous amalgamation of incorrect style, such as would give Mr. Ruskin a shiver even to contemplate in a photograph, I think the Baron evinced his good sense in not permitting his house to be seen in prints. Imagine a huge building, partly old English and partly Chinese in its decoration, surrounded by exquisite grounds, in the designs of which, Paxton had no inconsiderable part. Immense tanks, well stocked with fish, and an indescribable air of artificial ornament pervading the whole, which conveys to one the idea that one of the sumptuous princes in the Champs Elysees has been transported to the flat plains of La Brie.

"The interior arrangements, however, are faultless—a double staircase leads to the hall, which is 85 feet in height, and lit from the roof by a dome of glass, illuminated at night by 1150 gas-burners. The gallery separates this vast hall from the dwelling-rooms, each of which would supply in itself enough treasures for a very respectable exhibition. Byzantine arm-chairs, pictures by Velasquez, Joseph Vernet, Guido, Vandyke, and I know not how many more great masters, almost fatigue the spectator by their repeated claims for admiration. The most comfortable chair in the *salon de famille* was once the throne of a Chinese Emperor, presented by that Celestial to a Rothschild. A sofa in the said room is covered by Oriental embroidery bearing the imperial dragon. The Baron's private study is furnished with Gobelin tapestry worked from designs by Boucher. The walls of the smoking-room are entirely covered by Russia leather, exactly the tint of a cigar, and on this costly material Eugene Lawry has painted exquisite frescoes. The family dining-room is decorated by sporting subjects, executed by Philippe Rousseau. It opens on a small and very plain synagogue. It was in the large dining-room that the Emperor and his suite partook of the celebrated luncheon in 1862, served on Bernard de Palissy china and plate chisselled by Gouttieres."

☞ The English girl spends more than one-half her waking hours in physical amusement, which tends to develope, invigorate and ripen the bodily powers. She rides, walks, drives, rows upon the water, dances, plays, sings, jumps the rope, throws the ball, hurls the quoit, draws the bow, keeps up the shuttlecock—and all this without having it pressed upon her mind that she is wasting her time. She does this every day, until it becomes a habit she will follow through life. Her frame, as a natural consequence, is larger; her muscular system better developed; her nervous system in better subordination; her strength more enduring; and the whole tone of her mind healthier.

GRAMMAR & HIGH SCHOOL.—Corner Magazine street and Louisiana Avenue.—By Rev. H. C. TIHWEATT, D. D., formerly President of Mansfield College, La.

It is proposed to commence in New Orleans a School for a limited number of pupils, FOR A THOROUGH, GENERAL AND BUSINESS EDUCATION, and those who desire it, will be instructed in the ANCIENT AND MODERN LANGUAGES, MATHEMATICS AND NATURAL SCIENCES. A long experience and previous success are the recommendations that he offers.

The first session will be opened on MONDAY, February 5th, 1866, at 9 o'clock A. M. Tuition per month, from eight to ten dollars, according to studies, one half in advance.

REFERENCES—Rev. W. T. Leacock, D. D.; Rev. Jas. K. Gutheim, D. D.; Rev. H. M. Smith; Rev. J. C. Carpenter; Rev. J. C. Keener, D. D.; Rev. J. B. Walker, D. D.; Rev. Linus Parker; Rev. J. C. Miller; Race, Foster, & E. T. Merrick; Henry M. Spofford; Geo. Jones; W. H. Norris; J. P. Harrison; W. H. Cameron; E. C. Wharton. 10-2m

H. M. WALKER. THOS. M'KNIGHT. J. F JOHNSON.

R. K. WALKER & CO., COTTON Factors and General Commission Merchants, No. 75 Carondelet street, New Orleans. jan 20-1y.

NEW ADVERTISEMENTS.

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HAMMOND STATION, ON JACKSON RAILROAD.

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Under the City Hotel.

We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of

LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better, stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

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WOODVILLE FEMALE SEMINARY.—The latter half session of this Institution will begin 15th of March proximo, and close the last of July.

The school is organized on a liberal basis, and proposes to give young ladies a thorough training and an elevated standard for graduation. Much more attention than is usual will be given to the English language. French and Latin are required for a Collegiate degree.

The Institution possesses suitable buildings, Chemical and Philosophical apparatus, and ample grounds with forest grove, and enjoys a healthy retired location and excellent social surroundings. Care will be taken to afford young ladies as much of *home* as good discipline will allow.

Terms per session of 40 weeks:—

Board, with furnished room, fuel, lights,	$300
Tuition, 1st grade	60
" 2nd	80
" 3rd	100
Music on Piano	80

Other ornamentals at instructor's prices.

All charges must be paid, one half in advance, the other at the end of the first half session.

Books, Stationery, and Music are always cash. Each pupil furnishes her own tablenapkin, towels and other matters of toilet.

No extra charges; no deductions except for personal sickness of the pupil for over fifteen days and when such pupil resides out of the institution. No pupil will be taken for a shorter time than the current session. After the present session, the school will begin its exercises the first Wednesday in Oct.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Feb. 2, 1866.

REFER to Bp. R. Paine, Aberdeen, Miss: Rev. J. B. Walker and J. C. Keener, N. O., La; Rev. Wm. H. Watkins, Natchez, Miss.; Mr. Wm. Crutcher, Vicksburg, Miss. f10-1m

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish, and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

MRS. M. E. PHILLIPS, OF Mansfield, La., first class Boarding House, No. 85 Royal street. f3-1m

WATTS, GIVEN & CO., Paducah, Ky. WATTS, CRANE & CO., New York.

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GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co, New York, and W. C. Watts & Co, Liverpool. feb3-1y

E. L. PIERSON & CO.,

WHOLESALE AND RETAIL DEALERS IN CLOTHING AND GENTLEMEN'S FURNISHING GOODS,

No. 27 MAGAZINE STREET,

Corner of Gravier street, New Orleans, La.

ROB'T GRIBBLE, late of McGrath, Tweed & Co., feb3-3m.

BOYS' CLOTHING EMPORIUM, NO. 20 ST. CHARLES ST.

Parents, Guardians and others will always find a large and well selected stock of

YOUTHS', BOYS' AND CHILDREN'S FALL AND WINTER DRESS AND SCHOOL CLOTHING, SHIRTS AND FURNISHING GOODS, LATEST FASHIONS.

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R. M. DENMAN. D. M. HOLLINGSWORTH

R. MARSH DENMAN & CO., Carriage Repository, corner Carondelet and Gravier streets, New Orleans. f3 1f.

SOULE'S COMMERCIAL COLLE

A RAILROAD TO SELMA.

It is proposed to build an air-line railroad from New Orleans to Selma, Alabama—an enterprise which could not fail of proving highly beneficial to the wealth and business prosperity of our city, and which therefore should, meet with substantial and prompt encouragement from our capitalists. It is stated in a letter from Selma, published by a cotemporary, that efforts for obtaining the necessary charter from the Legislature have already been inaugurated in that State, and the writer promises that a similar document shall be speedily procured from Mississippi. He therefore urges immediate co-operation by the people of the Crescent City. It seems to us that their manifest interest would suggest the policy of complying with his suggestion.

By a glance at the map, the truth of the following remarks, taken from the letter referred to, can easily be verified: "This air line to Selma runs through the most desirable country. It is as well timbered as any portion of the South, and the plantations abound in large orchards and vineyards, enabling much excellent fruit and garden vegetables to reach your market almost as fresh as when gathered. These, of course, are minor considerations when compared with the grand results of having by far the nearest and most convenient route to all the places of great importance North; yet such advantages add much to the success of a road, and add not only to the receipts, but vastly to the convenience of citizens depending upon your market for supplies."

We think that the sooner this enterprise is carried out the better, for the road would, in our opinion, prove both a good individual pecuniary investment, and of great public benefit and convenience. "Selma" calls for a meeting of New Orleans capitalists to consider the subject; and we second his motion.

THE FENIANS.

From the London News, Jan. 16.]

A supplement to the Dublin Gazette, published on Saturday evening, contains notices proclaiming the county and city of Dublin, the county of Tipperary and the county and city of Waterford. The proclamations were posted throughout the city on Tuesday, but were not long up (says the Dublin Express) until they were torn and defaced by having pieces of green paper pasted over the word "Queen," making the last sentence read "God save the Green." Among those which were torn down was one which had been posted at the City Hall, which, we need hardly remind our readers, is in the immediate neighborhood of the Castle, and next door to the head police office. Notwithstanding the large force of police promenading the streets, we have not heard of an instance in which the persons who committed these outrages have been arrested. The effect of these proclamations is, that from to-day in Dublin, and the 17th in Tipperary and Waterford, it becomes a misdemeanor, punishable by two years' imprisonment, with or without hard labor, for any person to carry or have, except in his dwelling-house, arms or ammunition of any description in any of the proclaimed districts. Officers in the various branches of her Majesty's service, special constables, and the holders of game certificates, are specially excepted from the provisions of the act. Offenders are liable to be apprehended by any person and delivered into the custody of the police, and the magistrates or the police are empowered to search suspected persons.

The Freeman's Journal of yesterday says: "Soon after the proclamation had been published anxious groups were to be seen collected reading it on all the places it was posted, and the police received information that pikes, pistols, swords, ammunition, drill books, etc., were being made away with as quickly as possible by concealing them in most ingenious places, or by throwing them into the river and canals. Many who had not read the proclamation attentively, or who had been misinformed concerning it, thought that the search for arms, ammunition, etc., would commence on Sunday; and for that reason the greatest vigilance was exercised by those who were afraid of the police visiting their houses to make an 'overhaul' for pikes, revolvers' rifles, etc. On Sunday evening some constables of the E division proceeded to a field in the neighborhood of Harold's Cross, where in a haystack they found twenty pikes, ready for immediate service. In the same locality, on the road, a bundle was found, which, on being opened, was discovered to consist of a military cloak, composed of superfine green cloth, with red facings, and secured at the collar with a solid gold chain and clasps, also two green tunics with red facings, bearing the initials of 'The Irish Republic.' All this uniform was elegantly finished, and was evidently the property of some person who had recently returned from America, as the cloth and style of workmanship are foreign. In the Grand Canal uniform coats of a similar kind were found."

[From the London Shipping Gazette, Jan. 15.]

Recent events have convinced the government that the dangers of Fenianism are not confined to Ireland. London is no safer than Dublin, and it has been thought necessary to take extraordinary precautions in the public offices to guard against fire. The late great fire in St. Catherine's Dock was always believed to be the work of an incendiary, and common rumor now asserts the criminal's political creed was summed up in the word Fenian.

A repetition of this catastrophe in the Customhouse and the Government offices in Somerset House is dreaded by the authorities, and extra divisions of police are consequently sent to patrol the buildings by night. A police galley is also moored opposite the Customhouse, from which a watch is kept on the quay, and any attempt on the building from the river would be frustrated. There may possibly be no foundation for the rumor upon which these steps have been taken, but the fact of so much having been done proves that the indifference of the general public is not shared by the officers of the Government.

[From the London Times, Jan. 16.]

The leaders in Ireland captured with the utmost facility and consigned to a convict prison, the leaders in America apparently more ready to destroy each other than the British Government—these and similar instances might well impress, and doubtless have impressed, the European nations with the idea that the bubble is burst and the whole danger at an end. We should be very glad indeed could we conscientiously subscribe to these opinions. If the Fenian conspiracy had been like its predecessors—had it spread its ramifications through the different ranks of society, and depended upon some high directing intelligence, such would undoubtedly have been the case. In ordinary plots, as in the more highly organized animals, if you strike off the head the whole scheme collapses. But a lower organization has its advantages as well as its drawbacks, and creatures about which it is doubtful whether they deserve the name of animals at all are capable of sustaining injuries which would be fatal to any of a superior type. Fenianism, so far as we know of it, rests on no far-sighted and comprehensive scheme, but upon the most vulgar appeal to the most vulgar passions. The inducements it holds out are the gratification of covetousness and envy, the division of the property of the rich among the poor, and the slaughter of those whom rank and social distinction of any kind would naturally render formidable opponents to such an attempt. Something is said about freeing Ireland from the English yoke; but that is really only put forward because so long as Ireland is connected with England the plunder of her property and the slaughter of her upper classes would be impossible. It is not between Ireland and England, after all, so much as between the upper and lower classes of Irishmen that the struggle is to take place. Fenianism has no high and ennobling cause to fight for. There is little enthusiasm in it, but a great deal of selfishness and great desire to plunder. The bond that unites the brethren is not any particular affection or veneration for each other, but the desire to combine for the commission of [illegible] crime. To a body so circumstanced the loss of a few men a little, and of a very little, raised above themselves is a trifle. They are unable to estimate the power of the British Government; but they form a much juster opinion as to the value of each other. We, therefore, do not expect, as we have before said, that we have heard the last of Fenianism. The very circumstances that appear to render it contemptible give it vitality, and it has in it the power of uniting again and again, though it may have lost its most important members.

The trial of Cornelius O'Mahoney, who had been assistant book-keeper in the Irish People office, had ended in his being convicted (after being tried twice in consequence of the second jury not agreeing) and sentenced to five years' penal servitude.

The prisoner O'Keefe, the editor of the Irish People, when sentenced was passed upon him, complained, in a speech described as remarkably able, that so far from the paper appearing to be obnoxious to the government, it was actually encouraged by it. For six months that journal was allowed to be run on without the necessity for its registration being enforced. Then it was registered, and the sanction of the government appeared thereby to have been given to it.

Dublin Jan. 19 correspondence of London Times.

The fellowing prisoners, convicted of Fenianism at the Cork Special Commission, were yesterday morning conveyed from Mountjoy, under a strong escort of the 10th Hussars, to the Westland row railway station, for transmission, per Holyhead steamer, to Pentonville prison; Charles U. Lynch, Hayes, Kinnealy, O'Donovan and O'Regan.

RUSSIAN AGGRESSION IN ASIA.

New York, Feb. 6.—The fear of Russian encroachment on Central Asia, has latterly assumed a new phase. It is now conceded by the Anglo Indian Press, that the slow, but sure, advances made by the Russian Government, in Central Asia, are endangering the future safety of England's Indian Empire.

The Bombay Gazette admits that England is utterly helpless to prevent Russia from proceeding in her career of conquest, if it is her will to carry out her policy of annexation.

The same paper bears testimony to the wonderful civilizing influence which the European Colossus is exercising on her recent acquisitions, and adds that Russia is the only power that can successfully accomplish this work.

In Cashmere, the progress of Russian power has induced the Anglo-Indian Government to send out three native spies to obtain authentic information.

The Bhootan treaty, recently concluded by British authorities, has been the subject of much comment in England, and will probably be made the ground of attack upon Earl Russell's Cabinet, as soon as the Parliament assembles. The Calcutta Englishman informs us that by this treaty, the Bhooteans have conceded to England all their rights and interests in the eighteen Bengal and Assam Boors, including all the land.

A remarkable picture of the state of affairs in China, when Sir Richard Alcock, the British Ambassador, arrived at Pekin, is furnished by the overland China mail.

The Chinese, relieved from the fear of the Taepings, were busily engaged in casting munitions of war, and preparing to exclude all foreigners from the country.

English advices state that Sir R. Alcock arrived in time to change this policy.—*Cor. Cin. Commercial.*

WISDOM AND JUSTICE OF THE PRESIDENT.

There is even-handed justice in the propositions of Constitutional reform, to which President Johnson would assent. If the basis of representation must be changed, he would also change that of taxation. If the number of Congressmen from West Tennessee must be reduced, he would have the amount of revenue exacted apportioned to its wealth. If Massachusetts must have greater relative power in Congress than Mississippi, Massachusetts must pay for augmented political influence.

There is justice, if not unmixed wisdom, in a change of this character. If densely populated States gain potency in legislation, they lose money by the process. If the South must have fewer representatives, it will also have lighter taxes. As the South has been impoverished, the North has been enriched. By lessening our Congressional representation by three or four members, Northern taxation would be increased three or four fold. If negroes be not represented, under the President's plan, neither are unnaturalized foreigners that crowd Northern States and cities. The President observes the natural law of compensation, in adjusting the organic law of States.—*Memphis Bulletin, 5th inst.*

A Test of Affection.—The Limerick Southern Chronicle vouches for the following romantic incident as having occurred in a neighboring county: "A certain young lady, possessing more than ordinary accomplishments for her class of life, being the daughter of poor but respectable parents, on the death of a wealthy relative recently became entitled to £8000. When the glad tidings reached the ears of her neighbors, many warm admirers flocked around the hitherto neglected beauty, and there was no end to the overtures of love. Previous to the turn of fortune's wheel, a young man, of humble pretensions, had been the young lady's only suitor; but the knowledge of her wealth at once placed a formidable barrier in his way, and he contented himself with being a silent worshipper at a distance. Matters ultimately came to a crisis, and in order to test the affection of her devotees, the young lady caused a report to be circulated that the supposed fortune was in reality only a sham, this mistake having occurred through a similarity of name. This intelligence had the effect of causing the visits of the lovers to become less frequent, and finally ceased altogether. The humble youth rejoiced at the change, and at once took an opportunity to console the distress of his heart, who, to the surprise of all, rewarded his sincerity with her hand, and made him sole master of £8000."

South Carolina.—We learn from the Charleston Courier, of Saturday, that a gentleman who is travelling in an official capacity through the Southern States, for the purpose of making a report on the agricultural condition of the country, gave the editors of that journal interesting information concerning affairs in the interior of South Carolina. He stated that so far as he was able to discover, the plantations were being worked profitably, and the planters appeared cheerful and hopeful. It is thought that the yield of cotton this year will be fully one-half of that of ordinary times. Should it prove to be such, the producer will be satisfied, as the advance in price will offset the decrease in quantity. The freedmen, generally have entered into contracts and are behaving remarkably well. Pilfering and robbing have nearly ceased. The prompt measures taken by the military authorities to punish some new offenders has had a salutary effect upon the freedmen as a class. The Courier thinks that the country is gradually assuming an aspect of plenty and prosperity, and indications are numerous, that if Congress will cease throwing firebrands amongst the colored laborers, all things will turn to forward a satisfactory result.—*Montgomery Mail, 10th inst.*

Affairs in the South.—The following is an extract from a letter received to-day by Gen. Spinner from a gentleman now travelling through the South, whose facilities for obtaining correct information in regard to affairs in that section are unrivalled:

"The tone of the rebels in New Orleans is improving. They have discovered that the North means to be safe, and they do not seem to me near so offensive as they were three months ago in their disloyalty. In Mississippi the hatred to the Yankees seems universal. The same is true of part of West Tennessee, Alabama and Georgia. Up the Mississippi the Yankees are as good as anybody else. Just now the negro is king. He has set his foot down and won't work where he thinks they don't mean to give him a fair show. There is not a negro who will go up into Mississippi, for the reason that the laws passed at the late session of the Legislature are designed to re-enslave them. In Louisiana they are in the main, working well, and are as orderly as ever they were, but there is not labor enough in the South to do the requisite work, and so, as I said, the negro is king. Those who get into his good graces are going to do well, but bad luck to the poor planter who imagines that he can bully them as he used to do in days gone by. He will find it pretty hard to make a contract.—*Wash. Cor. Cincinnati Gazette.*

It is estimated that every emancipated negro in the South has cost every white man in the North five thousand dollars.

THE CIRCUMSTANCES OF THE WIDOW OF STONEWALL JACKSON.

Cottage Home, N. C., Jan. 25, 1866.

My Dear Sir: Your letter of the 3d inst., was forwarded to me from Lexington, Va. I have delayed answer for a few days, hoping to receive the paper to which you referred, but it has not yet reached me, and I have not yet had the pleasure of reading your editorial; but, judging from the remarks in your letter, I suppose it is a similar publication to what has recently appeared in many of the newspapers, representing the family of Gen. Jackson as suffering for the necessities of life, and appealing to the public for their relief.

It is a source of deep regret and mortification to, me and to my family and friends that such a misunderstanding should exist in regard to my circumstances. It is true that almost the whole of my little fortune has been swept away. My noble husband, actuated by patriotism, invested in Confederate bonds to assist the Government, and I followed his example; the consequence was the loss of nearly the whole of his estate; but God has still left to me one of the kindest of fathers, who has the means of providing all the comforts of life for me and my orphan child. The pecuniary sufferings of others in our afflicted land have been so much greater than my own that, in this respect, I have only need of a more thankful heart. And I, of all others, should have no fears for the future, for the covenant-keeping God of my husband has watched over us heretofore, and the love of this great people to me and my little child, on his account, fills my heart with grateful joy.

While it is one of the greatest comforts of my desolated life to see the many beautiful and eloquent tributes to the memory of my beloved husband, and I would gratefully accept my offerings that are voluntarily given as testimonials of love and gratitude to him, yet the contributions that are now called for are given under a false impression, and it is inconsistent with my ideas of honor and rectitude to receive them. I would, therefore, beg that all efforts that are made to raise a fund for my "relief," both in Charleston and elsewhere, be immediately stopped.

With thanks to the warm-hearted and generous citizens of Charleston for their kind feelings towards me and mine,

I remain, yours very truly,

Mary Ann Jackson.

Geo. K. Cathcart, Editor Charleston Daily News.

AMERICAN EMIGRATION TO BRAZIL.

THE WHOLE HISTORY IN ONE CHAPTER.

[Rio Janeiro Correspondence.]

Rio Janeiro, Jan. 2, 1866.

The third, as yet arrived, of the United States and Brazil Mail Steamship Line of steamers, the South America, sails for New York to-day. As the party whose adventures are chiefly my theme returns to the States in the prosecution of his mission by this steamer, and as I have been with him during the whole course of his travels, and "knew the points" which he proposes to publish *in extenso* in a series of letters and in his forth-coming book, I have concluded, without infringing upon his programme, to give you, in one chapter, a terse compendium of notes I have kept of American immigration to Brazil, its rise and progress.

The Anglo-Saxon race, like certain birds we wot of, are migratory in their character. They are restless, never contented, and never keep still. "Push ahead, keep moving," seems to be their motto, and they practically exemplify it.

Previous to the late civil war in the States large numbers of well to do Southern planters and efficient yet adventurous artisans in the Southern States premeditated a pioneer visit if not positive emigration to and settlement in Brazil. The collapse of the "so-called" confederacy intensified this feeling, elicted much correspondence, and the hundreds swelled to thousands, and associations of immigrants to Brazil were formed, with fixed rules for guidance, as if by magic, in each and every State of the South. And the ball was set rolling, and it has continued to roll and still rolls significantly and determinedly.

It was in June last (1865) that General Wm. Wallace W. Wood, of Mississippi, but long time resident of New Orleans, was appointed the chief agent of associations of immigrants of four counties in Mississippi. In New Orleans he became the agent of another association; of a third from the Carroline county district of Virginia; of a fourth in New York of Northern and Central Mississippians, and, by reason of an accident to and the return of the vessel (the Montana) on which he first started out in August last, of nineteen other associations, the agents of whom all, without exception, confided their business to his charge. Gen. Wood is a middle aged man, a lawyer and editor, a fluent writer, forcible speaker, popular in his manners and prompt in the dispatch of business. His arrival in Rio had been anticipated, and his reception was most enthusiastic. No passport was asked of him—he had none—and his baggage was permitted to be taken to his hotel without the surveillance of the customs. The morning after the arrival the metropolitan papers were flaming with kindest notices and full of cordial welcomes. That day was one of decided sensation. A victory had just been achieved over the Paraguayans, and a regular commissioner of a large American immigration, with a party of explorers had arrived. The church bells rang merrily all over the city, the streets were filled with processions, bands of music were playing everywhere, and sky-rockets were ascending and bursting every second in broad daylight during the entire day, and at night the city was illuminated. An hour before sunset Rua da Dereita, the main street in the city, on which the Exchange Hotel, where we had taken rooms, was located, began filling for the distance of three blocks or squares in front of the hotel with a dense mass of humanity and a band of music, while the windows, balconies and housetops of the buildings in the vicinity were thronged with women and children, waving handkerchiefs and miniature flags of Brazil and the States. In response to loud and repeated "vivas for Gen. Wood," that gentleman appeared in one of the balconies of the hotel, where, in his representative character, he was welcomed with deafening shouts, the band playing "Dixie." An address in Portuguese, signed by numerous merchants, bankers, etc., was then read by one of the citizens to immense applause, at the conclusion of which the band played the National hymn of Brazil, when every head was uncovered and profound silence caused during the performance. The chief agent then responded in English, his remarks, understood by some, being received by all with a species of wild delight. The next day all the papers contained the address, signatures and speech.

Within three days from this demonstration Gen. Wood and party had visited the various ministers of State, and been called on in return by them, the foreign ministers, etc., and had perfected all his arrangements for an extensive tour into the interior. He demanded that emigrants should be made citizens immediately on their arrival on simply taking the oath of allegiance, freedom of press and religious worship, with privilege to erect temples for the latter after the custom of our people in the States; recognition of the rules and regulations adopted by the emigrants for their internal government; privilege to create schools, academies and colleges under their own rules; charters, with all privileges, for their villages, towns and cities; free imports for all needed by the emigrants for five years, etc. All this was agreed to, though much requires legislative enactment, as not being in conformity with existing laws.

Rio Janeiro is a second Lisbon in appearance. There are no brick houses, no chimneys, no fire-places. The houses are built mostly of mud or adobe, or of small pieces of stone; are principally of a yellow ochre color, and all have red tile roofs. There are a few four-story houses, but the mass of the buildings are one or two stories high; the streets are notedly narrow, with the gutter or drain in the centre, and the side walks are on a level with the street, averaging three feet in width, and are as often used as the streets by vehicles in passing, to the great annoyance and detriment, not to say danger, of foot passengers. Slaves wear no shoes and very little clothing, bear all burdens on their heads, and move at a fox trot. Drays and carts are seldom used; hacks and tilburies are in abundance. The streets are paved with round stones. The churches are innumerable, and bells are ringing all the time. Beggars are countless, and Saturday is a licensed day with them; one or two cents is the usual mite given them. Rio is ever lively and seemingly full of business; located in a valley surrounded by mountains, the valley encircling some and winding in and around other mountains; the days are hot and the nights cool, with a pulmonary vapor bath ascending daily. Light flannels should always be worn here, and are preventives of colds, etc.; black cloth dress coats and pants, black vests, black or white cravats, black ties or stove-pipe hats and light-colored kid gloves, constitute the dress shirt, and dress is a feature of the city. The people are remarkably friendly and sociable, and have a warm affection for Americans, whom they regard as models of enterprise, science, skill and progressiveness.

With letters of introduction to the dignitaries and prominent men of the provinces of San Paulo, Parana, Rio Grande do Sud and San Catharine; furnished with an engineer, who was also guide and interpreter, and as the guests of the empire, the general's party, consisting of himself as chief, a surgeon, physician and chemist, a planter, an architect and builder and a machinist, left Rio on a Brazilian steamer on the 11th of October and landed next morning at Santos, the seaport of San Paulo. There are two methods of reaching the interior from this point, one by railroad the other by diligences. The former is an English enterprise, and passes over a serra or mountain on which there are four lifts (a stationed engine at each) of one mile and a quarter distance each, or five miles up the mountain, at a grade of one foot in nine feet. The foot of this mountain is fifteen miles from Santos, and the whole distance to the city of San Paulo, the present terminus of the railroad, is forty-two miles. The company, however, have a charter through the entire province and into Parana. It is a stupendous enterprise, but the Brazilian Government is liberal, and the company, after years of labor and the support of thousands, will pocket its clear millions. What are our Yankee friends doing? What are the Americans doing while John Bull is thus reaping harvests in this new world?

We took the railroad—guests of the company—and in due time reached San Paulo city, where there was another ovation, more addresses, speeches and distinguished visits, and after a delay of three days we were off again, with servants and muleteers, furnished us gratuitously by the provincial government, our cavalcade consisting of eleven men and seventeen mules. From this point our expenses were paid by the provincial government, and we found our arrival at each point heralded in advance, and processions and cavalcades of the most prominent citizens, including the officials, with bands of music, met us a league or so before reaching each village, town or city, and on our arrival the entire population turned out to see us. Everything was free, and tables groaning with edibles and potables, substantials and delicacies, met us at every turn and pause. In America friends shake hands; in Brazil they embrace, till heart beats against heart. Balls and parties and serenades were our nightly accompaniment, and whether in town or country, it was the one great, grand, unvarying scene of life, love and seductive friendship. Thus, with frequent relays of animals forced upon us by zealous and most hospitable Brazilians, we passed from San Paulo westward, inclining north, through Jundiahy, Campinas, Lanceiro, Ihicaba, Rio Claro, Arriraquara, Brotas, Jahu and Sape, to and beyond the Rio Tiete, between the Rios Jacquere Grande and Jacquere Pequena, over campos (rolling prairies), valleys, mountains and table lands, through a country teeming with oranges, pine apples and bananas, that seemed indigenous growths, unattended to, and that filled the air for miles around with their rich aroma, and whose delicious fruit melted in your mouth. The country is abundantly irrigated with mountain springs that, uniting, form creeks and small rivers, and permeate everywhere, their courses being as variable as their waters are cool and refreshing.

The fazendas, or plantations, are told off in leagues. A man goes on the top of a mountain, stretches his hand out, wheels around, and says this is my estate, or fazenda. He estimates it at so many leagues, and it is registered, never surveyed. The owner of this property is called fazendeiro. On many of these plantations we find coffee, sugar, cotton, tobacco, corn, rice, beans, manioca, and all growing together in one field. The coffee trees, from the number on one plantation of ten thousand to one million, are planted from twelve to sixteen feet apart, and between these may be seen cotton, a recent introduction and quite primitive, corn, beans and manioca, all growing luxuriantly, while near by is the sugar plantation, and in the bottoms the rice. No ploughs are used in planting. Our party saw but three ploughs in all the route through the province. With sharp pointed sticks or stakes, the size of a man's arm, holes are made in the ground, the seed thrown in, the holes filled up with the earth shoved in by the foot, germination ensues, and with a little hoeing when the grass interferes, and that but once a season, the harvest is reaped. Coffee yields a harvest three years after planting, and the same tree yield from eighteen to twenty-five years. The sugar cane, without replanting produces crops for three years, the cane simply being cut off. Cotton grows to an enormous height, and, like the cane, needs no replanting for several years. The best lands are of a dark red color, and are mountain or table lands. The valleys are second rate and are mostly black earth. The campos are chiefly sandy, but are fine grazing grounds, and with the aid of a plow would yield good cotton and the best of corn. But the campos are not cultivated by the Brazilians, though their cities are nearly all built in them, and the gardens in these, unmanured, produce vegetables and fruit with scarcely any cultivation that are not to be surpassed anywhere. The climate of San Paulo is the healthiest in the Empire, and its soil is capable of producing in great excellence all articles hereinbefore mentioned and—wheat!

It is the peculiarity of the Government or Empire that the front lots or yards of houses, dwellings, etc., are used for horse, mule and cow lots, the gardens, shrubbery, etc., being in the rear, and the entrances at the sides. Even the Emperor's palace, at San Cristovao, Rio Janeiro, with its three story pannelled front and its two story side, has its entrance on the side.

The horses of Brazil are small and scraggy the mules small, sleek and lively; the cattle elephantine, with huge, wide-spreading horns, and the vehicles six ages behind the times, copied from the era of the Bucolics of Virgil. Transportation from the interior, of produce, freight, etc., is on pack mules, in loads of two hundred pounds or less. The provinces below San Paulo are chiefly pastoral, for graziers and stock breeders. Those further north, on the seaboard, produce cotton, cora, tobacco and fruits. In the interior—four-fifths of which is unexplored—mining, stock raising, etc., seem to be the special employment of the people. "*Paciencia*" is *par excellence* the Brazilian motto, and much time is required to which to do a very little. The sides of their intent need pricking, and the Anglo-Saxon is destined to do it.

The scenery of Brazil is both beautiful and grand, being alternate mountains, valleys and rolling prairies, with water courses innumerable, a vast expanse of coffee fields, huge herds of cattle, eternal verdure, a warm but even climate, and fruit meeting the eye at every turn. But this is scenery, climate, country and all. So let it be.

On our return to Rio we found the Emperor, Dom Pedro II, who was absent when we landed in the empire, and had just returned from the wars. He is immensely popular, and deservedly so. We had an interview with him of nearly an hour's duration, and he plied General Wood with question after question, seemed loth to part with him, and invited us to be sure and call again. He shows age, though but forty, and is profoundly a statesman. The sights in the metropolis incident to the Emperor's return were confined principally to the churches and theatres, where crowds followed His Majesty.

The Brazilian Government has promised General Wood, in his representative character, Government lands in the localities he has selected at the minimum Government rate of twenty-two cents an acre, payable in five years; good dirt roads of twenty feet width to the points of location from the nearest ports or railroads; provisions and other assistance towards sustenance and progress of emigrants until they can be established; transportation to their settlements; citizenship on taking the oath of allegiance; one vessel for every two furnished them, and other privileges enumerated in the early part of this chapter.

The liberality and progressiveness of the Imperial Government are exemplified by the encouragement given to railroad projectors and to other enterprises and in the rapid strides being made in emulation of the United States. The Constitution of Brazil is its fundamental law sacredly observed, and republicanism in its details is its pervading element. There is more freedom, probably, in Brazil than in any other government in the world. It is essentially a monarchial government with republican institutions.

Slavery will probably last twenty years longer in Brazil. It is gradually and surely disappearing. No slaves, none of the African race, can be admitted in the empire, and every year hundreds are manumitted. Slaves do not wear shoes. The negroes of the Empire are a heterogeneous mass of all colors and classes. Married men are exempt from military duty; so are lawyers.

The morning of the Southern forts with colored troops is a most obnoxious measure to the Southerners; and then as the Congress at Washington will probably not admit any Congressmen from the Southern States, the South, like the colonies of old, will have "taxation without representation." In this the United States favors immigration from its shores.

Gen. Wood's forthcoming book will contain particulars, where, for want of time and space, I could only generalize.

The Emperor's Speech.—The French Legislature was opened on the 22d ult. In his opening speech the Emperor thus refers to the Mexican question:

You have shared with me the general indignation produced by the assassination of President Lincoln, and recently the death of the King of the Belgians has caused unanimous regret.

In Mexico, the Government founded upon the will of the people is being consolidated. The opposition, conquered and dispersed, have no leader—a chief. The National troops have displayed valor, and the country has found guaranties of order and security which have developed its resources, and its commerce with France is alone from twenty-one to seventy-seven millions.

As I expressed the hope last year that our expedition was approaching its termination, I am coming to an understanding with the Emperor Maximilian to fix the epoch for the recall of our troops, before their return is effected, without compromising the French interests which we have been defending in that remote country.

North America, issuing victoriously from a formidable struggle, has re-established the Union, and solemnly proclaimed the abolition of slavery. France, which forgets no noble page of her history, offers up sincere wishes for the prosperity of the great American Republic, and for the maintenance of the amicable relations which soon will have had a century's duration.

The emotion produced in the United States by the presence of our troops on the Mexican soil will be pacified by the frankness of our declarations, and the American people will comprehend that our expedition, to which we invited them, was not opposed to their interests. Two nations, equally jealous of their independence, ought to avoid every step which might affect their dignity and their honor.

President Johnson.—In speaking of President Johnson, the London Herald says:

To turn scoffing into reverence, curses into blessings, and to conquer the good opinion of the world, in despite almost of itself, is a work not given to many men. There are a few grand examples given in history, and but few. Therefore, when we find a ruler whose elevation seemed to presage a reign of terror, and whose antecedents pointed him out rather as an avenger than a healer of social disorder, wending his way in the world's esteem by clemency, the spectacle makes a deep impression on our minds, and calls for remark not more generous than just. President Johnson has agreeably disappointed at least one-half of the world by a wise and statesman-like policy that will give him a high place in the pantheon of American worthies. Quite in another way than that contemplated by the Republican fanatics, he is the man for the times; and, while Washington has the credit of establishing his country's independence and establishing its form of government, Andrew Johnson may yet go down to posterity as the statesman who, by a wise clemency, reconstructed the edifice when it had suffered a blow that shattered it to its foundation.

Reunion of the Episcopal Church of Georgia with that of the United States.—The following letter to Bishop Johns, of Virginia, makes an announcement of interest:

Savannah, Diocese of Georgia.

To the Right Reverend Johns, D. D., Bishop of the Diocese of Virginia:

Right Reverend and Dear Brother—In pursuance of the fifth resolution, passed at the second Council of the Protestant Episcopal Church in the late Confederate States, which convened in Augusta, Ga., November 8th, 1865, I hereby give you official notice under my hand and seal of the Episcopate, of my withdrawal from that Ecclesiastical Confederation, and of the reunion of the Diocese of Georgia with the Protestant Episcopal Church in the United States of America.

Most sincerely do I trust that all the Dioceses may be very soon battling, side by side, for the cause of Christ in the world.

Given under my hand and the seal of the Episcopate, this 3d January, A. D. 1866.

Stephen Elliott,
Bishop of Georgia.

W. H. Harrison, Secretary Diocese of Georgia.

☞ The Cincinnati Commercial (Republican) suggests to the Radicals, as they seem anxious for satisfactory assurance that the loyalty of the South is genuine, the passage of a law providing that no reconstructing rebel shall be restored to civil rights and privileges, and taken from probation into full fellowship, till he can sing Yankee Doodle, not only with composure but cheerfulness of mind. If he has no voice, and never whistled, then compel him to listen while it is sung or whistled, and if he betrays any repugnance, makes a wry face, or acts colicky, then suspend him till, under applications of the test, these disagreeable symptoms disappear.

☞ President Johnson, at this juncture especially, is opposed to the constitutional reforms. The sentiment of the order, stability and permanence is more important than ever before. The fixed idea of allegiance which held sway until almost uprooted by the madness of partizanship, is not strengthed by changes in organic law. Let us have a season of rest, and the lesson of the past five years will not be in vain. The giant oak, wrenched by a tempest, again stands erect and is firmly rooted when the storm has passed, the sun shines and time has done its quiet work.

Truth Fitly Spoken.—"If," said Gov. Raymond in his recent speech in the Federal House of Representatives, "we cannot treat our Southern people as members of this Union without degrading terms or doing aught to humiliate and destroy their pride and self-respect, then we may make up our minds that we are fallen. We shall fail in restoring peace, harmony and prosperity to the Union, but the Nation will not perish. Others will take our places who better appreciate the nature of the work that devolves upon us, and who will accomplish the end we fail to reach, or even to comprehend."—*Montgomery Advertiser, 11th inst.*

A Good Sign.—The Washington Republican, known as, in some sort, the President's organ, came out, a few days ago, "in a long, strong and able editorial against Mr. Trumbull's bill to enlarge the powers of the Freedmen's Bureau. It denounces the bill as eminently anti-Republican, and as founding a permanent and costly feudal system at the expense of the Government. It says, give this Bureau two years, and we can never eradicate it. The appearance of the article created a profound sensation."—*Memphis Argus, 9th inst*

Wholesale.—Another of the series of resolutions breathing death and annihilation to Jefferson Davis was introduced into the House, a few days ago, and singularly enough met with the opposition of Mr. Stevens, of Pennsylvania, upon the ground that there was something too much of this. He remarked, "I hope we are not going mad on this subject." This remark plainly shows that even this tremendous old sinner has some idea of the insane figure he and his followers cut in the eyes of the country. Wonderful, though, that he should acknowledge it.—*Memphis Argus, 9th inst.*

Financial and Commercial.

MONETARY.

OFFICE OF THE DAILY TRUE DELTA,
Thursday Evening, Feb. 15, 1866.

The most prominent feature of the market to-day was a decline of fully 1 ₰ cent. in gold and a reduction of ½@¾ ₰ cent. in rates of foreign exchange. The gold market was, as heretofore, amply supplied throughout, and, during the early part of the day, asking prices were fully up to yesterday's closing figures; but the demand was at no time much better than nominal, and the advices from New York caused a very heavy decline. The movement for the day is included in the following statement of operations, viz: $2'00 and $600 at 138; $3000 at 137½; $3000, $700 and $10,000 at 137½; $5000, $7000, $25,000 and $30,000 at 137¾; $12,500 at 138; $1200 at 138½@137; $2000, $3000, $5000, $5000, $10,000 and $35,000 at 137; $5000 and $1000 at 136¾; and $2000 at 137½. Nothing whatever has transpired in silver to-day beyond dribbles, which, of course, we take no account of, and we now quote gold at 136¾@137¼ and silver at 132@133 for American coin, and 130@137 for Mexican dollars.

Foreign exchange has gone still lower to-day. The market was heavily supplied throughout, and the demand continued restricted to a few buyers, most of the principal operators having still kept out of the market. Rates declined from ½@¾ ₰ cent. during the day, and the movement was restricted to the following operations, viz: £3400 at 146½; £6500 at 146¾; £2500 at 146½; £30,000, bought by one bank, at 146, 146¼, 146⅜ and 146½; £2000 and £2500 at 146½; £15,000, bill of lading bills, on private terms; and £10,000, do., at rates that have been withheld; also £600, for gold, at 106½. Transactions in francs included 100,000 f. and 150,000f. at 5.37½; 200,000f. at 5.35½; and 150,000f. and 175,000f. at 5.35. The quotations at the close of business were: for bank sterling, 149; clear bills, 148 @148¼; bill of lading bills, 144½@145¼; bank francs, 5.37½@5.30; and out door francs, 5.35@5.30.

Domestic exchange has exhibited increased weakness to-day. The banks checked throughout at ½@¾ per cent. discount, although one or two of them held nominally at par. On the streets, the offerings showed but little, if any, increase, and the sales were confined to the subjoined trifling amounts, viz: $20, 000, $25,000 and $30,000 New York and Boston sight at ⅜ per cent. discount; $35,000 do. at 7-16 per cent. discount; and $40,000, $100,000 and $100,000 do. at ½ per cent. discount; $20,000 and $20,000 one day at ⅝ per cent. discount; $50,000 three days at ¼ per cent. discount; and $40,000 sixty days at 2 per cent. discount. The closing quotations are, for sight checks on the Northern cities ½@¾ per cent. discount at bank, and ⅝@¾ per cent. discount on counters, with corresponding figures for short sight and time drafts.

Stocks and Bonds have been in very limited request to-day. Offerings of most classes were light and the supply of favorite securities was at no time much better than nominal. The only sales that transpired were one hundred shares Union Bank at 42; 150 do. Commercial Water, at 60¼; a small lot of Opelousas Railroad stock at 4¾ and 70 do. Gas Light Co. at a price that has not transpired.

Uncurrent bank notes have been at a stand-still since our last. Offerings were light and the demand was of a very restricted character from the opening to the close of business. The heavy operations of yesterday, which we reported this morning, appear to have amply supplied purchasers for the present. We still quote Bank of Louisiana, Union Bank and Crescent City Bank at 85@90c.; Louisiana State Bank and Merchants' Bank at 75@77c., and Bank of Louisiana at 50@55c. ₰ dollar.

COMMERCIAL.

OFFICE OF THE DAILY TRUE DELTA,
Thursday Evening, Feb. 15, 1866.

COTTON—The market opened this morning with a very active and general demand at yesterday's closing figures, but with an evident upward tendency, which soon exhibited an advance of fully ¼ ₰ lb. in asking prices. Offerings were somewhat larger than heretofore, but they were still insufficient to meet a heavy inquiry, and the movement for the day was restricted to 2122 bales, divided among buyers in the following order, viz: 5 @ 6, 30, 200, 100, 100, 100 and 30 bales. As the day advanced prices receded, however. The offering rates for both foreign and domestic exchange having been still further reduced, and at the close of business the ruling figures were precisely the same as those which we had presented this morning, as the actual quotations for yesterday. The advices from Liverpool of the 31st ult., which were published in the evening papers, have had but little, if any, effect, as the movement for the day had been closed before they came to hand, and we now re-produce yesterday's quotations, as still reflecting the actual condition of the market, the principal movement for the day having been at these figures, viz: Ordinary, 36@39c.; good ordinary, 40@42c.; low middling, 43c.; and middling, 45c.

COTTON STATEMENT.

	Bales.	Bales.
Stock on hand September 1st, 1865..		83,239
Received since yesterday	232	
previously	514,648	514,881
		598,120
Exported since yesterday	2,940	
previously	408,537	411,477
Stock on hand and on ship-board not cleared		186,643

SUGAR AND MOLASSES—The receipts since yesterday comprise 99 hhds. sugar and 174 bbls. molasses. The demand has been only fair, resulting in sales of some 225 hhds. sugar, at 12½@13¾c. for common to good common, 14¼@14½c. for fully fair, 14½@15c., seconds 14¾@15c., prime 15½@15¾c., choice 16c., and white 17¼c. ₰ lb. In molasses we noticed sales of 200 hhds. at 82½c. for good, and 92½c. for strictly prime.

WESTERN PRODUCE AND PROVISIONS—Have exhibited no material variation since our last, but the movement still continues of

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 6.
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NEW ORLEANS, SATURDAY, FEBRUARY 24, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—113 CAMP STREET.

For the N. O. Christian Advocate.

SOUTHERN METHODISM.

CLASS-MEETINGS.

Suppose a revival of great power should attend the labors of some one in the Methodist Church in New Orleans, and that under this influence ten or twelve members of the church should organize themselves into a society for the two-fold purpose of cultivating their own spiritual life, and promoting and perpetuating the revival; and that their members should increase until it would become necessary to organize other societies in the city, and elsewhere, until the movement spread over the whole country, the originator of the movement being recognized everywhere as the head of the organization. Every one at all acquainted with Methodist history knows that this is just what Methodism was at first in the Church of England, with Mr. Wesley for its originator and head.

It would be legitimate for such a society to establish arbitrary rules for its goverment, and arbitrary tests of membership. Constant attendance of the society meetings would be a most appropriate condition of membership, for the very objects of the Society would fail, in respect to the person who should absent himself habitually from the meetings.

Exclusion from the society for such a cause would do the individual *no* harm, for it would neither implicate his moral character, nor separate him from the communion of saints, nor deprive him of sacramental privileges. For membership in the church would be independent of any action of such a self-constituted society. It might with the utmost propriety provide for its own efficiency, by dropping off all its inert members. In fact the object of its organization would render it imperative that it should do so. It would be a revival organization, and inactive members would have no place in it.

Now this is just what was done in Mr. Wesley's societies. They were the outgrowth of a revival, and designed to perpetuate the revival. Mr. Wesley's idea of a revival was very different from that which is, I fear, too prevalent among us now. With us the word means a temporary convulsion, in which the Christian people get happy, and a greater or less number of sinners are converted. Two or three weeks is a long time for a revival to last, and if it should continue for a month or two, it is wonderful. Mr. Wesley understood it to be the animation of the church to a permanent condition of vigor and activity. For this purpose he *organized* it, and the subjects of it upon a ceaseless course of spiritual activity. This was the meaning of the Wesleyan societies. The rules of the societies all grew out of this idea. They were not *ecclesiastical laws* affecting the franchises of church members, but simply rules to direct the activity of revival organizations in the church. If any one failed of the fervor requisite for efficiency in the revival movement, the societies, by their rules, dropped him out, but he was still in the church.

Every one must feel that excommunication from the church is an act of much greater significance and magnitude than exclusion from such a society.

I said, in a former article, that these revival organizations had grown to the dignity of churches. The greatest churches on this continent have sprung from this source. Now nothing is more natural than that in the transition state from the condition of mere societies to the higher form of an actual church, much that was peculiar to the former condition should be retained; and such is the fact in our history. At first a few ministers were ordained, and the sacraments dispensed by them to the people. Thus were ecclesiastical functions assumed, and the transition accomplished.—Our evangelical system became a pastorate, and the people who waited upon our ministry were supplied from our own organization with all the immunities of God's house. Our members ceased to hold connection with other churches. We ceased to be societies in a church, and became a church. And there never was a more legitimate church. Mr. Wesley never thought of establishing a church until the "logic of events" forced it upon him. The great revival of the eighteenth century naturally grew into a church. No schismatic spirit had any hand in its construction. It was not contaminated by human ambition.—When its members found themselves constituting a great ecclesiastical power, they could only exclaim, adoring wonder, "behold! what God hath wrought."

But now that the societies had organized a church, their *rules* required also the force of *ecclesiastical laws*—a character for which they were not at first designed. And, in the very nature of the case, as I have already shown, they could not be appropriate for such an office.—But as church functions were assumed by the Methodist body almost without design, previous legislation adapting its regulations to its new condition could not have been expected, and as the rules of the societies were the work of time and the outgrowth of their own peculiar form of vitality, so the change to appropriate church regulations must require time, and be brought about as the emergencies of distinctive church functions may make their necessity apparent. It was to be expected that the people and preachers should be very tenacious of those peculiar usages which had been so astonishingly efficient in promoting the work of God in the societies. Nor could they see why these usages might not be legitimately enforced *in a church*, as they had been in the societies. Usages that had been so abundantly blessed of God, became very sacred in the eyes of the Methodist people. No one could blame them for that.—Yet it does not follow that these usages should be elevated into tests of membership in the Church of God. They may be wonderful revival agencies, and yet not appropriate to a place in any ecclesiastical code as conditions of communion.

Every association that has life enough to cause growth, will take, by a sort of spontaneous action, a form corresponding to its nature.—It will grow into this form in spite of opposing causes. Its own legislators may mistake its nature, and enact laws alien to its character.—But, in spite of all, it will take its own shape. Its growth is from within. It will cast off all effete customs and laws, and be a law unto itself. There is a limit to the power of the legislator, imposed by the very nature of the community for which the legislation is intended. Arising out of the very fact that the Methodist community is no longer a mere society, but a church, is the consequence that many of the laws made when it was a society, and adapted to it in that state, still remaining upon its statute book, have become utterly obsolete, and no one ever pretends to enforce them. In other cases, as for instance, the rules for Band Societies, a tardy legislation has conformed the Discipline to the long established facts governing the case.

It is preposterous to suppose that Mr. Wesley, if he had been legislating for a church, would have visited upon so slight an offence as non-attendance of class-meetings, the dreadful penalty of excommunication. It is in the very character of some persons, deeply experienced in the things of God, not to relish class-meetings. It is only to a chosen friend that they are willing to open the sanctuary of the interior life, and expose its sacred privacy. The class-room does not suit their temperament. They may not be very well adapted to revival operations, and might be worked out of a vigorous system of such agencies, and yet be very dear to God, and of great use in the church.—The church cannot restrict itself to a single function, as a society may very well do. It must embrace the conservative as well as the aggressive element. It must provide for the Christian life in every form of its manifestation; not only the bold and out-spoken, but the timid and retiring.

Christian fellowship, involving as it does so many varieties and shades of character, and providing, as it must, for all the delicate peculiarities of individual life, cannot be put into the straight-jacket of a rigid system. It must be allowed some spontaneity of expression.

Mark it; I have not said one word against class-meetings. No. To a very large class of the children of God they are a most precious means of grace. For many they are a most appropriate method of Christian fellowship. The whole of my meaning is, that attendance upon them ought not to be made a test of membership in the church. Nor is it. I have been a traveling preacher now for twenty-five years, and my observation is, that not one half of the members of the church ever attend class-meetings, and only a very small number attend habitually. In a large proportion of societies such meetings are never held, and, in consequence, many of the members have no opportunity of attending. Upon extensive inquiry I am convinced that this state of things is well nigh universal in the church. And no one ever thinks of expelling the delinquents. I have never known but one instance of a preacher proceeding to the extremity of expulsion for this offence, and then it was against two or three men obnoxious to him on other grounds. His successor, however, took them all back into the church, without any confession or promise of amendment. It is not too much to say that the rule is, and has been for at least a quarter of a century, totally in disuse. It is dead—stone dead. Yet one General Conference after another persists in keeping the carcass unburied upon the pages of the Discipline.

Now I submit, has not the Church kept this corpse in state sufficiently long?

Those persons who get their information in reference to us from the Discipline, form a false idea of us. They are misled. They cannot know that the common law of the Church contradicts the statute. Yet such is the fact. The common law of the Church has cast off the old society rules, but they remain in the statute law.

The fact is, among our preachers and many of the people, there has been all along a great dread of any departure from "Old Methodism." A very praiseworthy feeling. It is a very natural concomitant of the best style of religious sentiment.—The fact is, when I have seen the grey hairs of Dr. L. Pierce rising in the midst of the assembly of the church, and to have heard him pleading for the Methodism of the fathers—the old landmarks—class-meetings, particularly, I have been so carried away with veneration for the spirit that prompted it, as to be scarcely able to think clearly upon the subject. God bless those grey hairs! May they dignify many a Conference session in the years to come. I love to look upon them.—They are themselves a history.

But is it not high time that our legislation and administration should be conformed to each other? I feel sure no one thinks of expelling class-delinquents. One thing only remains—change the law.—Provide for voluntary classes. But let no General Conference hereafter menace us with that terrible statute. We know, to be sure, that when the members get back home, cease to be Methodist legislators, whose high duty it is to conserve old Methodism, and become again mere Christian pastors in our midst, the very instincts of the pastoral office will cause them to lay the formidable rule aside, and almost to forget how they voted, and what brave speeches they made in its behalf.

But we would somewhat prefer, from the very love we bear them, that their legislation should harmonize more closely with their administrative history.

I think every pastor who has had any experience feels, that it is impossible for us to get back to the enforcement of the rule. It would exclude, not the unworthy alone, but many of the most worthy members of the church. All the piety that is in the church cannot be brought together habitually in the class-room. And where is the pastor who can feel it to be consistent with the character of his office to pronounce sentence of excommunication upon a man of devout christian habits, whose only fault is that he does not relish this particular and arbitrary form of communion? I dare say the stoutest defender of the rule would revolt against the performance of such an act.

Is membership in the church a thing of so little value, as that upon any arbitrary ground a man may be deprived of it? I fear, indeed, that it is held too cheaply by many. To the well-informed Christian it must seem far otherwise. There is nothing earthly to be compared with it. Christian character depends greatly upon it. It includes the most precious Christian privileges. To the weak, it is a privilege of especial value. Their hope of salvation may almost be said to hinge upon it. They require the aids of the church to support them in the Christian warfare. For these reasons excommunication is to be resorted to for the gravest cause.—When the patient efforts of the church fail of their corrective effect, and the presence of the incorrigible offender in the church is seriously detrimental, then must the solemn alternative of expulsion be resorted to, to save the body of Christ from infection. But it must not be done simply to maintain some arbitrary rules, or to carry out some favorite method.

I appeal to the good sense of the Church. Are not these views correct? Then why hesitate? Why not put the Church in harmony with itself at once? Why make the young preachers enter in to solemn covenant to keep all the rules, in the face of the fact that one of them, at least, is never observed by any one, and will not be by them? M.

Marshall, Texas, Jan. 30, 1866.

INFLUENCE.—Remember the power of indirect influences—those which distil from a sudden, brilliant effort. The former never fail; the latter often. There is good done of which we can never predicate the when or where. It lies in that invisible influence on character which He alone can read who counted the seven thousand nameless ones in Israel."

For the N. O. Christian Advocate.

"THE FATHERS."

From various indications it is clear that considerable and important modifications in our ecclesiastical system are desired and contemplated. The contemplated changes look to an increase of the number and duties of Bishops; the extension of the pastorate to four or more years, whenever deemed advisable by the Bishops; some modification of the rules touching class-meeting; the abolition of the probationary system, and a change in the mode of receiving members into our communion; and possibly considerable modifications in the Presiding Eldership. Such, at least, are some of the subjects, with others of minor importance, discussed in Methodist circles and journals.

The advocates of these proposed modifications and changes sincerely think them provident and important, and likely to result in the increased efficiency of our system.—While the opposers of these views think that no such changes are necessary or desirable; that the modifications suggested, if really made, could only work evil. One of the reasons given for this opinion is, that—"Our fathers were as wise, if not wiser, than we are, and doubtless quite as holy, and therefore it is not likely that we can change our system for the better—that the system has worked well, and that we had better let well enough alone."

We propose to consider this question of ecclesiastical ancestry, how we should regard it, and what influence it should have upon our legislation.

What we have in the form of church institutions we have inherited from our fathers, who were wise and good men, and worthy of our most profound veneration. No wise man will lightly estimate their wisdom or their works, or feel otherwise than grateful for their eminent services.

The peculiar doctrines which we as a Church maintain and preach, we have, in a certain sense, inherited from our fathers. It is true, they found them in the Scriptures, and in the preaching of the Apostles; but they had long been obscured by glosses and erroneous interpretations. These doctrines they cleared of the mists of error, and brought out into clear light, and left them thus purified from obscurity, as an inheritance to us of priceless value.

Their work in this field of labor was no easy task. They had their own prejudices to overcome, and the prejudices of their age. These prejudices were venerable and deeply rooted. If any dared to disturb them, "sacrilegious woodman, spare the tree," was deprecatingly, if not harshly sounded on every side. It is difficult for us to realize, who live in an age when our theological views are respected, and seldom assailed, to appreciate the labor and moral courage requisite to set them forth and successfully maintain them. In this work their zeal and wisdom are above all praise. There has never been any dissatisfaction among us as to the Theology of our fathers. That was built upon a rock, and no storms or flood shall ever sweep it down.

Our itinerant ministry, which has been, under God, an instrument of so much efficiency in spreading scriptural holiness over various parts of the globe, has been handed down to us by our fathers. They found nothing like it in the ecclesiastical systems of their time; but the necessities of the world suggested the plan, and though it was against the prejudices of their education, and was chargeable with novelty, and was met, like every new thing, with opposition, they braved all, persevered, and the world inherits the great result—an itinerant ministry, with well organized Conferences in the British Islands, in North America, France, Germany and Australia.

So much, then, for our exalted appreciation of our honored fathers. Our fathers did not claim infallibility; they knew themselves too well—they would have been the last to have claimed perfection in legislation and wisdom. They legislated for the needs of their age, and legislated wisely; but they were not endowed with the Spirit of Prophecy; they could not foresee what changes would pass upon society, or what exigencies would arise, and therefore could not legislate for the unknown and distant future. Some one of the framers of the Constitution of the United States said, "Give me a Constitution that will last fifty years." He asked enough; no reasonable man could ask for more. No man, unless inordinately vain, could suppose his wisdom perfect enough to devise institutions adapted (without any modifications) to the ever-unfolding and ever-varying phases of human society, through all its ages and all its mutations. A wise and prudent man seeks to solve the political, social and ecclesiastical problems of his own times—to adapt institutions to those times—but no more. Ancestry and posterity are alike out of his reach and beyond his control. The Past did what it wished, or could, and the Future will do the same.

I take it then that our business, as men seeking to do good, is not so much to consider what suited the times of our fathers, or what may suit some future age, but rather what the exigencies of our times demand. I hold that each generation, by the very nature of the case, is the best judge of its own wants, and has the clearest right to modify existing institutions, or to abolish them altogether, and establish others that may be better suited to its circumstances.

The New Testament is singularly reserved and reticent in relation to forms and institutions. Archbishop Whateley—a great authority—has said, that "The Holy Ghost has shown as much wisdom in what he withheld as in what he communicated." The silence of Revelation in relation to most all ecclesiastical institutions and forms, while it is so full and clear upon all theological questions, plainly evinces the importance, in God's estimation, of the one, and the comparative non-importance of the other, and therefore the liberty of Christian men to adopt such institutions and forms as in their godly judgment may best subserve the cause of Christ, and be most promotive of the happiness and salvation of men.

This would seem to be a reasonable and allowable course of procedure; but all history and all experience teach us, that all suggestions that look to any change in the existing order of things, are called novelties and innovations; and this would little matter if those who use these terms did not thereby intend to brand those suggestions looking to changes, as odious. Everything was a novelty once—earth and man were novelties. The Ten Commandments, the Sermon on the Mount, the Lord's Supper and Baptism were once new things and innovations.—When the first Pyramid was built, some of the three-score men said, What new-fangled thing is this? But objectors do not always confine themselves to supposed odious designations of new suggestions, but the suggestors themselves are charged with vainly thinking themselves wiser than our fathers, or else are charged with wishing to make themselves famous, or meanly seeking some selfish and personal end, under pretext of promoting the public good. I submit such treatment is not the offspring of enlightened reason or Christian charity, but rather it has the look and language of narrowness and bigotry. To one really seeking truth, and desiring to do good, such treatment is certainly not pleasant; but it will never deter any really earnest man from an open avowal or bold defence of his convictions.

Conservatism has its excellences; so sensible are men of this, (that as a rule) they bear with the evils of existing institutions for a long period, for fear of the greater evils which may possibly result from change. Conservatism must, however, have its limits, or else all progress must be barred, and society come to a dead lock. The Arabs are, perhaps, the most conservative people known to history. Three thousand years ago, in the days of the Pharoahs, they were wild men, living in tents, herding cattle, robbing the travelers, and through all the mutations of thirty centuries, have continued the same, and are the same in the year of grace 1866. The Roman Church claims infallibility, and puts forth her whole might to be conservative. She opposed the great Reformation with faggot and flame, dagger and dungeon. One of her Bishops said—"We must put down printing, or printing will put us down." These specimens of conservatism do not seem to teach that it is always an unmingled good.

Our fathers, whose illustrious names and deeds we justly venerate, were the last men to retain anything merely because it was old, and had once been useful, or to be deterred from the adoption of anything useful, lest it should be charged with being a novelty. The peculiarities of Methodism were once novelties, or else they would not have been peculiarities. But these new things (in their judgments) were useful, and demanded by the exigencies of their times, and without stopping to inquire what men might think, or say, they promptly and boldly adopted them. If they were with us to-day, and were animated by the same spirit that glowed in their hearts of old, they would be the first fearlessly to adopt whatever might seem to be demanded by the needs of our times.

We submit there is nothing immodest—no arrogant assumption of superiority over the venerable wisdom of the Past, in proposing any changes or modifications which the changed condition of society may seem to demand. The march of time and the mutation of human affairs has a hundred times mocked the pride of human reason. Ideas and institutions once deemed the brightest offspring of Wisdom, and essential to the existence of society, have become obsolete, unsuited to the needs of the world, thrown aside as worn out, and numbered with the countless things that were. So it will be with many of the things of the Present. They will "perish in the using." God alone can legislate for all time, all latitudes and all men, for his eye alone comprehends at one glance all the needs of all the ages.

Whoever wishes to change or modify existing institutions—to inaugurate any new methods of Christian enterprise, must make up his mind to meet the opposition of the *immutable conservative*, whose motto is—"Whatever is, is best," and therefore no change ought to be made or can be made for the better. Thus, the let-the-present-alone-men would never plant, lest the seed might never come up—would never leave port, lest a storm might arise. The great, original, enterprising minds, who have led in the van of human progress, have never stopped to consult these moral and intellectual petrifactions; but, animated by a noble desire to be useful to their race and their age, have passed by the fossilized worshippers of the Past, and pressed for the mark of the prize, running with patience the race set before them.—Let us go and do likewise. W.

THE LAW OF THE SABBATH.

The observance of the Sabbath is essential to the spread of Christianity, and to its transmission from one age to another. The Sabbath is the centre of the system—the keystone of the arch. Without it, the Gospel would have no opportunity of exerting its benign influences on the masses—of giving forth, in public assemblies, its loud and solemn utterances of warning and instruction. For how could mankind retain a knowledge of the great doctrines of the Cross, unless they were plainly and publicly taught them? And how could they be publicly taught them, unless there was a specific day on which, by common consent, they might assemble for the purpose?

The necessity and importance, therefore, of the Sabbath, as a day of religious instruction and meditation—the honor which it confers on God—the peace and quiet which it brings to man—the rest it imparts to the body—the solemn pause it secures to all the secularities of life—these, with other most weighty considerations, combine in enforcing the command of the Decalogue—"Remember the Sabbath day, to keep it holy."

It has, however, been contended by some, that the Sabbath day is a Jewish institution, and being simply national and ceremonial in its character, is not of perpetual and universal obligation. But can it not be shown that the Sabbath was instituted long before the Jewish nation existed, and although incorporated into the civil and ecclesiastical polity of that people, it never exclusively belonged to them, but is binding in all its force upon the people of every country and every age.

Our first argument is drawn from its great antiquity. The Sabbath was instituted two thousand years before the Jewish nation existed—It is as old as the creation. It was given by God to the first man, Adam. It is then binding on us—because Adam was a public character, and acted in a public capacity. Adam was not merely our great progenitor; he was also our federal head and representative. Adam negotiated with the Court of Heaven, not only for himself, but for all his posterity. This is one of the plainest doctrines of the Bible. Consequently, according to the laws of imputation and representation, all Adam's acts become our acts; all Adam's institutions become our institutions. If, therefore, the institution of the Sabbath was observed by Adam, it must likewise be observed by us, for the same reason that we observe the institution of marriage.

Where, then, is the evidence that the Sabbath was known to our great progenitor? It is found in the Book of Genesis, 2d chapter, 2d and 3d verses: "On the second day God ended his work which he had made, and he rested on the sabbath day from all his work which he had made. And God blessed the sabbath day and sanctified it, because that on it He had rested from all his work which God created and made."

Adam was created on the sixth day; the next day was the sacred day of rest. Hence, the first rising sun which Adam ever saw, ushered in the hallowed rest of the new-born Sabbath.

But we have other evidence that the Sabbath is as old as the creation. We find traces of its existence and partial observance in the history of every nation of antiquity, both Jewish and heathen.—Begin with the history of the Jews in the wilderness, as they were journeying from Egypt to Palestine and before they reached Mount Sinai. Observe how regularly they abstained from the gathering of manna, at the close of every sixth day, in order that they might rest on the seventh. Mark how familiarly Moses refers to the Sabbath, in the giving of the Ten Commandments. He there takes for granted that the Jews knew of the Sabbath before the giving of the law on Sinai. For he says, "*Remember* the Sabbath day"—implying it had been previously known.

Now go further back into the history of the Jews, and you will still find proofs of the existence of the Sabbath. Examine the history of Job, forty years previous to the giving of the law, and you will find familiar mention of the Sabbath.—Go two hundred and fifty years further back to the time of Jacob, and you will observe that he observed the Sabbath. Go one hundred and fifty years further back, to the time of Abraham, and you will find that he knew the Sabbath. Then go back one hundred and fifty years further, to the time of Noah, and you will perceive that he also observed the Sabbath. In this way the Sabbath can be traced back to Adam.

Now turn from the history of the Jews to the history of early heathen nations, and go back till all history is lost in fable, or is merged in the Mosaic narrative. The Sabbath is mentioned by Homer, the author of Greek poetry. He says—"The seventh day is the day on which all things were finished." It is referred to by Lineus, another early Grecian writer, who says—"The seventh day is an auspicious day, for it is the birthday of all things." It is mentioned by Philo, an early Egyptian writer. He asserts that "the Sabbath is a festival, not peculiar to any one country, but is common to all the world." Josephus, the Jewish historian, tells us, that in his day, "there was no city, either of Greeks or Barbarians, where the obligation of the Sabbath was not known." And the learned Grotius declares, "that the memory of the creation being performed in seven days, was preserved not only among the Greeks and Italians, but also among the Celts and Indians, all of whom divided their time into weeks." Thus we find traces of the Sabbath among all the nations of antiquity.

And now the important question presents itself—how did those early heathen nations acquire their knowledge of the Sabbath? Whence could have arisen this universal practice of dividing time into weeks, and of showing such marked deference to the seventh day? How happened it that people inhabiting different countries, speaking different languages, and adhering to different religions, all agree in this one practice? Would their notions respecting astronomy have led them to such a division of time? No—their astronomical views would have led them to divide their time into months, and days, and years, but would never have suggested to them a division of time into weeks. Weeks are unnatural divisions of time, suggested by no revolutions of the heavenly bodies. Nor did the ancient heathen derive their knowledge of weeks from the Jews. For many of these nations existed before the Jews were embodied into a nation. Some of them never heard of the Jews, and some entertained for Jewish customs a very strong abhorrence.

The only method then of account-ing for the early and universal practice of dividing time into weeks is, that it was communicated by God to Adam, in Paradise, as was the rite of marriage—handed down by tradition among the antediluvian Patriarchs—then scattered after the flood among all the nations of the earth.

COLORED CONFERENCE.—The Washington Conference of the Methodist Episcopal Church, colored, held its first session in the national capital, commencing on the 18th and closing on the 23d October. Bishop Simpson presided over the deliberations of this body. If one-half the Methodist says with regard to the order, ability, "correct and deliberate reading," short and pertinent speeches, etc., etc., be true, its deliberations may be taken as a model for imitation by many of the *white* Conferences of Northern Methodism. We note that the Rev. J. Lanahan, and the Rev. Drs. Riley, Brown and Morgan were in attendance during the greater part of the session.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, FEBRUARY 24, 1866.

OLD ACCOUNTS.

Our agents are authorized to settle with all persons indebted to the Advocate at the rate of fifty cents on the dollar.

GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church South, to be held in this city in April next, we shall issue a *Daily Extra*, which will be furnished at two dollars for the whole period of the session. Persons wishing it will please forward their subscriptions at an early day.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent or 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. One notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

NEW ORLEANS DEPOSITORY.

A Branch of the Methodist Publishing House is located in this city, and the Rev. R. J. Harp has recently been appointed Agent of it. It has on hand a good supply of our Church Publications—a large one of Hymn Books.

The well known enterprise and industry of the Agent is the best assurance that can be given that all orders will be promptly and correctly filled. The Express Companies for a trifle will insure the safe delivery of any books which our friends in the country may order.—Address Rev. R. J. Harp, New Orleans, No. 112 Camp street.

SOUTHERN GERMAN CHURCH.

In this city our German preachers are hard at it. Bro. Pauley is doing a very fine work in Lafayette. A great revival is under way. One of the old style, brick-bat, Wesleyan revivals; where the people aronnd the door, outside the house, "make a noise"—like they used to in the 59th Psalm. We attended an old fashioned love-feast—all in Dutch—last Sabbath. The singing was delighful; and some, who had been great sinners, but who, by the love and power of the Spirit, had become great saints, spoke in all the beauty of fresh truth.

The Sabbath previous we attended one of the largest love-feasts we have ever held among the Germans, at Craps street Church.

We only wish that Satan found it necessary to throw stones at all our Churches, "not once or twice."

We cannot be mistaken in the signs of the times. The people are willing to respond to our earnest and persistent ministration of God's word. They are in the best possible condition for hearing, and faith comes by hearing. Whenever men are full of thought, especially in the direction of the providential dealing of God, they are ready to hear. Happy the preacher who has the courage, the zeal and the faith to strike while the Spirit moves upon the people. Many an occasion for saving men, and glorifying God, has been sacrificed to the fear of failure—in other words, to the reputation of the poor mortal who imagines that he is the observed of men and angels. Dear man, sacrifice yonrself, and save souls.

The Rev. C. C. Hoffman, a devoted missionary in Africa, has recently fallen in his distant field of labor.

An exchange paper records the death of Rev. Dr. Montgomery, the leader of the Unitarians in Ireland. He died in Belfast, in December last.

The wonderful revival in Sweden took its rise from a sailor, awakened, converted and baptized in a Baptist Bethel or church for sailors, in New York.

☞ See advertisement headed "Foreign Labor Agency."

THE SAVIOUR AMONG HIS FRIENDS.

PART I.—MATT. XXVI.

The Saviour reclined at the table, the guest of Simon the Leper. Twas "there *they made him a supper.*" It is not unlikely that the especial friends of the Saviour in Bethany contributed to the substance as well as to the good fellowship of the occasion. A more illustrious company never surrounded the table; no, not even that one which the Patriarch spread, when the angels partook of his hospitality. Here, the Saviour himself, at once Lord and Guest—Lazarus, the man who had just been raised from the dead—Simon, who had been cured of leprosy, a living death—the sisters, Mary, Martha—and the twelve Apostles. It was the first day of that eventful week which immediately preceded the crucifixion—that period of surprises, sorrows—of defeat and triumph—immeasurable, unutterable—the company all happy in their glorious Friend. He alone conscious of the impending storm.

The mention of such an incident as this supper, would, doubtless, be reckoned out of place by any other than an inspired historian, who might be reciting those events which introduce the Great Tragedy.

The love of the Saviour never flowed more sweetly than when at the table, among his friends. It was at supper that he uttered that divine Law of Hospitality—"When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed." While at the table of another Simon, he declared the Law of Mercy—the "Two Debtors." And at a wedding, that he discoursed upon the Beauty of Humility—"Friend go up higher." These great truths, worthy of Sinai, or Olivet, were reserved to crown the place, the circle, and the enjoyment of his own friends; for they are to constitute forever the Law of Good Fellowship.

We never think of the attention which He received at the hands of the two sisters, of Simon, of the wife of Chuza, and others "who ministered to him of their substance," or those bolder offices of friendship afterward by Joseph and Nicodemus, which tenderly cared for that bruised form, without thanking them in our heart. He that had so often comforted others, was not himself insensible to these deeds of love.

And on the present occasion the crowning act of the feast is the costly and grateful offering which Mary presents to the Lord—to Him who had called out of the grave her beloved brother. It was an "*alabaster box of ointment, of spikenard, very precious,*" which she brought and poured upon the head and feet of the Saviour. This perfume of kings, her treasure of love, which had been gathered a drop at a time, like the oil of precious flowers, she poured forth in rich profusion upon the person of her Lord.

Strangely enough, it is revealed to us by the Heart-Searcher, that this refined, generous attention was the occasion of and the initial moment when the treachery of Judas was conceived. There can be no greater contrast than that which this statement affords, between love and covetousness—Mary and Judas—the one so uncalculating; the other, so all-calculating; the one represented here as stirring up the other. From that hour to this, these two forces have struggled, and the Gospel message waits upon the issue. Judas betrayed his Lord, and the spirit of covetousness betrayed the Church. It requires the generosity of Mary to declare the story of her Lord; it was therefore a just reward that "*wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.*"

The love of money is the source of "all evil;" the love of the Saviour the source of all good. That the love of money should have flourished in the face of Christ, should be the particular wickedness which conceived his betrayal, clearly proves that it contains and expresses a large part of the viciousness of fallen nature. The advance of Christianity implies a victory over this universal vice and will displace it from the heart and from the Church. When it gains this ground, it will have gained the whole world, for covetousness holds the last citadel. These thoughts have been set down because the embodiment of this great evil was already sitting among the disciples, and marring the fellowship of the saints. The voice of Judas is often heard in the hour of generous sacrifice, "*To what purpose is this waste!*" While the Saviour is about to give his life for the world, and Mary is pouring out the costly stores of her love, Covetousness lifts its wailing notes—"*This might have been sold for three hundred pence and given to the poor.*"

If values were only to be exchanged for values, and all our deeds to be estimated only by the amount of "value received," there was in this act an extravagance, a prodigality; she could not afford it. If our charities are to take a mercantile cast, and the good accomplished to be narrowly searched, looked after, weighed, then this ointment "*might have been sold*"—the unbroken cruse might have been offered to the Lord, when it could have been turned into money, and that money given to the poor. Two holy deeds out of one cruse. Now, the alabaster was broken, the precious nard shed, its perfume wafted through the house, the perceptible value gone—forever gone!

It is well—"*She hath wrought a good work upon me.*" The Queen of Sheba came with spicery and gold, frankincense and myrrh, a present to Solomon, for she was a Queen; but this woman, "*she hath done what she could*"—her offering is the "odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Yes, we may give to the Saviour—we may give to Him, "asking nothing again." Men may see values, dispute on the fat of lambs, in the smoke of the sacrifice, and in the odor of the burnt-offering.—What matter?—they give to the Lord. They tell their love by it; it is the tongue of their gratitude. The cattle on all the hills are his; but this lamb of your hand, though it be burned in the fire, is better than all—it tells the gratitude and love of one free spirit. The voice of the soul must be heard, and this gift is its utterance.

EVANGELISM.

We copy the following from the "Episcopal Methodist," (Southern) at Richmond, Virginia:

Methodism, whose honorable designation was so happily expressed by Dr. Chalmers as "Christianity in earnest," is losing the depth and intensity of that hallowed inspiration which crowned the first century of its existence, and is relapsing into that ecclesiastical quiescence by which it is surrendering its original distinction, and sinking into the very formalism against which its previous history was a perpetual protest.

Its vitality, it is true, partially survives, but is spasmodic and sporadic, so to speak, and not that grand, steady, resistless ministration of gospel power which it formerly was. It was, in all its exhibitions, a flame of holy fire; a beacon light in the earth. It has acquired a name, and occupies a distinguished place, but it has receded from its aggressive energy, and subsided into comparative stagnation. Its progressive force is greatly paralyzed, and its accelerated progress, as the leader of spiritual aggression, has measurably paused. It has lost, to a painful extent, its vitalizing force. Its lofty evangelization has declined, and given place to a rather monotonous repetition of its doctrines and its symbols. Where are now the overwhelming appeals of its earlier preachers? Where are the wonderful demonstrations of its power? Where are the holiness, the joy, the zeal of its adherents? Allowing for the modifying influences of various causes that ought to be taken into the account, we are constrained to concede that a melancholy change has passed over its character, as a reformatory institution, and that its onward career has been visibly retarded.

In this spiritual enervation is its chief peril as an organization. Mr. Wesley deprecated it more than any other calamity, and predicted that if it ever should become morally stagnant, and fail to fulfil its mission of spreading scriptural holiness, God would supplant it, by raising up another agency to take its honored place; and Isaac Taylor, who was filled with admiration at its unparalleled success, in its better days, has not hesitated to assert, from certain tendencies in the system, that, in the not distant future, it would change its form, and yield to a different and higher Methodism. Inasmuch as its characteristic peculiarity is its experimental efficiency, more than its doctrinal distinctions, great as these are, if it surrender the former there is reason to apprehend the truth of this prophetic foresight. Its Arminianism will not preserve it, if its pure evangelism expire. Neither its doctrinal landmarks nor its usages are sufficiently contradistinguished from other ecclesiastical formulas to insure its denominational integrity. It must stand upon the combined platform of scriptural theology and scriptural life.—This is its title deed to longevity. It will otherwise disintegrate and dissolve, and merge itself into some other religious movement with which its theoretical views possess affinity, either proximate or remote; either nascent or developed.

While, therefore, we are solicitous to reform its auxiliaries and to enlarge its boundaries; while we are anxious to improve its machinery; to adapt its apparatus to the course of events, our greatest concern should be to renew its altar-fires, revive its living energy, invoke its primitive baptism, return to its original experience, practice its self-denial, restore its discipline, reproduce its simplicity of manners, methodise our lives, and observe its prudential regulations as means of practical godliness. If to this resuscitation of its inner life we superadd such subordinate improvements in its exterior morality as mature wisdom may suggest, the Methodism of the future will be the Methodism of the past, amended only in its providential economy.

To retrieve its religious status is our first work, and it is not easy. We have to perform the humiliating paradox of progressing backwards. It behooves us at the outset to retrace our steps, until we reach the point of our divergence from the piety of our fathers. To use a military phrase, we must fall back to our entrenchments, re-organize our lines, and prepare for a concentrated advance movement under our great Captain. We say, that however necessary, this is not easy. It is personally difficult. How then shall we estimate the obstacles attending the moral reformation of a whole denomination?

It is obvious that this process must commence with the leaders themselves—that the ministers of all grades must set the example in a renewed consecration to their work. Several prerequisites are demanded of them.

First—A constant and profound communion with God; a "life hid with Christ in God;" the abiding unction of the Holy Ghost; the mighty power of prevailing prayer.

Secondly—A character for practical holiness, that shall illustrate before the world the Methodistic standard of religion—its complete freedom, its boldness and its beauty.

Thirdly—A deep and devout familiarity with the Scriptures, so remarkably distinctive of the old Methodist preachers.—Their repeated and prayerful perusal of the Bible kept alive their zeal, and supplied their theology. Mr. Wesley's motto was—*homo unius libri*—a man of one book.—No man read other useful books more than he, and yet no man studied and imbibed the Scriptures more. Our fault is, that we read other books to the neglect of the Bible. We should be wise in the one, but wiser in the other, above all that is written.

Fourthly—We must remodel the style of preaching, as Methodists. The Methodist pulpit of the day has degenerated into a sort of eclecticism that has let go the prominent features of the truth by which it was at first so potent in its influence.—It has adopted a diffuse, diluted generality of doctrinal inculcation, and a perverted and sensational style, that has lowered its dignity and emasculated its power. The taste of our hearers has consequently become so morbid, that they will not endure that directness and explicitness, without which preaching will never produce substantial results. We need robustness of matter and plainness of manner, as become the ministers of God. The desire of popularity must be sacrificed to the one controlling motive of saving souls. Then will the golden age return to bless our Zion. Then will the fears and predictions of miscarriage be contradicted by a vitalization that will ensure perennial life and perpetual progression, and Methodism be again another name for "Christianity in earnest."

BISHOP SOULE.—The Tennessee Conference, at its recent session, passed by a unanimous vote the following resolutions, as a tribute of respect to the venerable patriarch of Southern Methodism. His brief and characteristic reply is appended:

We hail; with devout gratitude to Almighty God, the presence of our venerable father, Bishop Soule, in our midst, and would thus bring the returns of grateful hearts to our Heavenly Father for that Providence which has safely brought him through the afflictions and sorrows of the past, and that we, as a Conference, have been permitted once more to shake his hand and receive his blessing.

The Bishop responded briefly:

"I am thankful for this expression of the Conference. I left my father's house January 6th, 1799, to enter the traveling connection. I have been a traveling preacher ever since. There is no other man living now that was an itinerant minister then. I stand a monument alone of the grace of God. I have seen the Providence of God in the United States and Europe—on the land and on the ocean. I have buried men—have seen disasters on the sea and on the land, but the Providence of God has kept me safe all the time unharmed. I am grateful to God." Being interrupted by a fit of coughing, he took his seat, remarking, "I can say no more."

BALTIMORE CONFERENCE.—An important admission is made in an article of the "Methodist," of Feb. 10, in the following words:

In March, 1861, a majority of the ministers of the Baltimore Conference declared themselves withdrawn from the jurisdiction of the General Conference of the Methodist Episcopal Church. Nearly all of these ministers, during the war, were shut up within the lines of the enemy, in Virginia. Some of them became officers in the rebel army, and nearly all of them were thoroughly committed to the cause of the rebellion. It was hoped by many sanguine people, that with the downfall of the rebellion and slavery these brethren would seek to return to their old ecclesiastical relations, and that strife might cease with the cessation of its causes. This has turned out to be a shallow view. It placed undue reliance on the sword, and made insufficient account of human pride and long-fostered prejudices. The sabre has no power over the heart; it may coerce legislation in the state, but religion is eminently the sphere of sentiment and conviction. It is sincere or worse than nothing.

PROTESTANTISM ADVANCING IN BELGIUM.—The progress of the Missionary work in Belgium continues uninterrupted. There are about sixty Protestant laborers at work, of whom thirteen preachers receive salaries from the government, twenty-three from the Evangelical Society—ten being converts from Popery—and the remainder are colporteurs, Scripture readers and schoolteachers.

Nearly all the church members are converts from Romanism—in some churches there not being a born Protestant, and in several only one. The Evangelical Society has added a church a year for the last eight years to the number of its churches.

The Puseyites of Oxford, England, have recently published the Book of Common Prayer in Latin.

From the Richmond Christian Advocate.

LETTER FROM NEW YORK.

Northern Church—Intentions of the Bishops—Religion in New York—Radicalism Unreasonable—The N. Y. Watchman—The Centenary Sensation, etc.

Some of us are looking to the destiny of Southern Methodism with profound interest. The present struggle of the Northern Church is to become master of the situation. If that Church cannot outgeneral you in the next eight or ten months, the prosperity of the Methodist Episcopal Church South is a fixed fact.

The effort to obtain a foothold in your territory, first by military authority, and when that failed, by missionaries, is expressive of the earnestness of fanaticism, and the persistence of an unscrupulous purpose to substitute your Church, if possible. The Bishops of the Northern Church do not conceal their intentions in respect to you. In public addresses, and still more boldly in private conversations, they declare the policy of Northern Methodism to be, to speedily overthrow, if it cannot absorb your Church.

Never before was there a more daring ecclesiastical ambition exhibited than that of Northern Methodism. If that Church was as anxious to save souls as to acquire the reputation of being the grand, governing denomination of the United States, we would behold her Bishops and clergy laboring in the highways of the North, among the crowded multitudes of sinners that are thronging the broad road to perdition. They would show their faith and zeal by "labors more abundant" in behalf of the poor, the outcasts, the criminal thousands around them. But no; they leave this vast field unreaped, that they may have the name of being a Church co-extensive with the country, and are therefore begging for funds to send men into the South.

Bishop Simpson employs his eloquence, and Bishop Ames his shrewdness, and the other Bishops their wits and influence in this undertaking.

They are taking advantage of the enthusiasm of the Centenary spirit to get the money from the people necessary for the Southern invasion. Bishop Simpson said in his address recently at the Missionary Anniversary, that the war had struck a great blow for the unity of the country, broken the bonds of four millions of people, opened a grand field for missionary operations that gladdened the hearts of philanthropists, (?) and, exclaimed he—"into this field the Methodist Episcopal Church means to enter with its men and means."

We have now an able paper here, to which Conservative Christians may look with some hope, as the first sign of a bold, direct struggle with Northern Methodism. I refer to the Watchman, which, I see, you have already noticed in the Advocate. Dr. Deems is, I believe, succeeding finely. Though I have not heard him say anything personally of his prospects, a friend of his informed me that the paper was regarded as a success.

The religious condition of New York is hard to describe. I believe, honestly, that in proportion to the population, there is less piety in this city than in any other city, unless you except Paris or Naples, within the bounds of Christendom. The best people lament it, and say they feel sure that some judgment of Providence will be visited upon the wickedness of the place. Money! money! money! this is the god they worship. This is the pearl of great price that they seek. Fashionable church people and worthy preachers tell you, however, that this is a day of progress, and that religion is not now what it used to be. It was not understood by the fathers. They, dear good old souls, were not up to the science of modern times.

It is sad to see Methodism gradually losing its character for piety, and degenerating into an *ape* of other denominations. Yet in some of the Methodist Churches here a great show of "old Methodism" is still kept up. They have class-meetings, and love-feasts, and talk lovingly of the liberated slave, and get quite happy over the homeless negroes that are now starving and dying down South, in perfect freedom.

It is vain for you Southern editors to attempt to make your position understood by the radical portion of the Northern people. They do not know you; do not wish to think they are mistaken in regard to you; persist in saying over and over that old falsehood that you denounced several times in the Advocate, viz: that the Southern people hate the freedmen.

In conversation they are far more bitter and intolerant than in published articles. Yet it is gratifying to be able to assure you that there are not a few who appreciate Southern character, Southern interests and Southern piety. They are sprinkled about in all the various denominations, and have not a single nucleus around which to concentrate their influence. For years to come radicalism will succeed in preventing the perfect union among the people of the two sections.—The radicals in church and state are violently opposed to union.—They are for the possession of the whole of your property, your rights, your churches, your country. They claim that you have no country and no rights. They are not willing to share even your own with you—they want the whole of it for themselves. They do not want you in the Union. They loved the war, because it gave them a chance, like thieves at a fire, of enriching themselves. They oppose fraternization with you.

The religious conservatives are without an organization, and without therefore the influence needful to redeem this Northern land from the follies of radicalism. The evil must work out its own destiny and eat the bitter fruit of its own doings before the thing can be corrected.

While Mr. Beecher is becoming mild and gentle towards the South, Northern Methodism continues to be fierce. I do not think, however, Beecher's change of tone is of much consequence. He is never the same thing long. His popularity demands variety. Anything for a sensation, appears to be Beecher's rule. Northern Methodism plays a far deeper game. It is deeply in earnest in prosecuting its power-seeking purposes, and it will take no back step.

As to the general news, I do not know that there is anything that would interest your readers. The secular life of New York is abundant in items, but business matters and amusements are not the sort, perhaps, to edify the readers of a religious journal. The Methodist religious world is just now chiefly occupied with the Centenary hobby. Centenary speeches, Centenary collections, Centenary sensations of every description. It is a rare opportunity for this sensation-loving population.

The people here have grand notions of anything that sounds *big*. They are worshippers of the *big* in everything. Big speeches, big book concerns, big missionary operations, big church-extension societies. They like to be thought a big people. They glory in this much more than they do in the Cross.

CARLOS.

New York, Jan. 29, 1866.

SYNOD OF VIRGINIA.

This able and influential body closed a session of unusual interest, in Lynchburg, week before last.—We cull from its proceedings an item of general importance to the country, and of special value to ourselves, as a denomination. The coincidence in our respective relations to Northern churches, is remarkably striking, and their firm and decided stand against ecclesiastical connection with the General Assembly North, is so corroborative of our own, that we publish its action with peculiar pleasure.—*Epis. Methodist.*

The following resolutions were presented by Dr. Hoge, and after due consideration, were unanimously adopted:

In view of the peculiar circumstances in which the Presbyterian Church in these Southern States is placed, the Synod of Virginia deems it proper, for the protection of vital principles affecting the welfare and honor of religion, the peace and purity of the churches under its care, as well as for the information of the people composing them, to adopt the following resolutions:

1. Inasmuch as the Presbyterian Church in these Southern States has had for several years a separate and distinct organization, with all the ordinary agencies for the great work of home and foreign evangelization; and whereas, in the midst of extraordinary difficulties the work has been prosecuted with encouraging success, through the blessing of the Great Head of the Church, we feel it incumbent on us to maintain our ecclesiastical lines unbroken, and to go forward in the path to which God's providence has surrounded us, and with quickened zeal and more earnest effort to devote ourselves to the upbuilding of the kingdom of Christ, in the important field committed to our care.

2. That the allegation "that our General Assembly was organized to render its aid in the attempt to establish, by means of the rebellion, a separate national existence, and to conserve and perpetuate the system of slavery," is not only without foundation in truth, but is contradicted by the most explicit declarations of the General Assembly of 1861, at the very time of its organization.

3. That in preserving our present ecclesiastical status, so far from seeking to subserve any partisan, political or sectional interests, it is our purpose, by the help of God, to maintain an organization in which all of like faith with ourselves in every part of the land may unite; and leaving all civil and political questions to the control of those who are their right custodians, by divine appointment, to devote ourselves exclusively to those which lie within the pale of ecclesiastical jurisdiction, believing that the courts of the Church have no right to legislate in matters of state policy; and regarding it as a vital doctrine that Christ alone is Lawgiver, Judge and King in Zion, and that as Head of the Church, he has appointed therein a government distinct from that of the state, and purely of a spiritual character; that the two should remain wholly independent of each other, each confining itself to the sphere assigned to it by the ordinance of God.

4. That while we are constrained to preserve our present organization as a distinct and separate Church by the solemn conviction that the peace and purity of the Church of Christ will be best preserved thereby, at the same time we desire ever to embrace in true Christian communion all who love our Lord Jesus in sincerity, and especially to maintain the most fraternal relations with all the branches of the Presbyterian family, and thus keep the unity of the Spirit in the bonds of peace.

From the Houston Telegraph.

GOD'S PRESERVING PRESENCE.

Preservation is continual creation; yet with regard to this material world, we commonly think we wound it up and spun it off in space ages ago, every spring working, every weight in its place, every law determined upon, all its exquisite mechanism warm with the breath and his fingers, and so missed until what time it shall get cold and battered and in need of repairs.

What a false—a freezing idea! How it turns his glowing pulses which beat in the rising sap, and sound in the rushing wind, to rigid law! It is not his hand which lifts and rolls the wave, it is the attraction of the moon; not his smile which transfigures the snowy hills but the orderly action of certain gases. Blind and stupid as we are, we have yet law come between us and our God. We think that he made law and uses it; not that he lives it and is it. Geology has already shown us that he did not instantly make the world, and has an end of it; and yet we are so apt to reason further, and see that he is forever making, changing, vivifying it. The currents of life that flow through it are always his, and always straight from his heart. And so with our individual organizations—these separate portions of matter and spirit that we call ourselves. There was not just so much life meted out to us at the start; it streams into us every moment from the one single Source of the universe. We are ever new born babes—our hearts beat because they are still bound to the Creator's.

Do you think this way of talking leads to Pantheism? Not at all. Creation is indeed the outgrowth of God; but he works through and in it; he is not one and the same thing with it.

Once more think of God as living in an eternal Now, in his dealings with his spiritual creation—souls. We say he foresees our destiny and works accordingly, when we should only mean that all the public so dare and right under his eye that their eternal issues and conditions are ever present with him. He works with no reference to a time when he shall stop working with no anticipation of a pause when he shall succeed, or with any change in method. He yearns and broods over us forever. With infinite patience he watches the slow and subtle debatings, choosings, waverings, crises, through which we pass, guarding the delicate balance of our wills from every irregular influence.

To us, in our mental moods and struggles, there are times and seasons, beginnings and ends, triumphs and failures. With God there is nothing of this; no fluctuation, no change, no end. Before we were, we way back as far as we can spur our flagging conception—he loves us; and with the same calm, wise, unhaustless love he will go down before us the eternal years. It is for us to keep ourselves in this Sun, and not hide from it; shine on it will, and that forever.

The prospects of a union between the different Presbyterian churches in Scotland are more hopeful and cheering. The great difficulty in the way were two—the place of the civil magistrate in the Church, and the mode in which the ministry is supported. Both difficulties have been surmounted. The joint committees have agreed upon a report which will be published in a few days next. It secures a platform on which all the non-established Presbyterian bodies may harmoniously fuse into one. Should the union take place, as expected, its effect on the ecclesiastical condition of the land will be of great importance.

The largest Sunday School in the world is at Stockport, England. It numbers about 5,000 scholars. There are 300 teachers. Over 1,000 of the scholars are past 18 years of age; more of these are boys than girls, and there are more male than female teachers in attendance.

The Southern Methodists in Missouri are effectively debarred from preaching by the new constitutional oath. Their services, as a consequence, consist of praying and singing.

Three Presbyterian churches have been built and dedicated during the past year in the City of Washington.

CATE & CO.

We have long known these gentlemen as men of enterprise, and as reliable friends of the South. What they profess to do they actually doing—making and manufacturing a better style and of better stock than their goods, and at low prices. We heartily endorse their advertisement as a fair statement.

MINING IN MONTANA.

A residence for nearly four years in the mining districts of the Rocky Mountains ought to qualify me, to some extent, to judge correctly of the mineral resources of this country.

I do not propose to detail the thousand and one fabulous accounts that we hear every day about "rich diggings," "new discoveries," and "big strikes," all over the country. I will not speak now of the *placer* mines of the Territory, only thus far, that the developments of the last four months have demonstrated the general fact that, Montana, is the richest and most extensive gold field on the continent. The facts to support this conclusion, I propose to submit, with your permission, in another communication to the Republican.

I propose to make a brief statement of the *quartz* interest of the country in this letter. It is the deliberate judgment of very many intelligent miners, who have had every means of informing themselves in the premises, that this territory combines more of the elements of mineral wealth than California, Nevada or Colorado—in this, that Nevada is almost exclusively a silver mining locality, and California and Colorado exclusively gold mining, whereas Montana combines both silver and gold mines in large extent and of a very rich quality.

We have here, in great abundance, the regular silver-bearing quartz of Nevada, and any quantity of the argentiferous galena—all in well defined ledges, containing ores that assay beyond the credulity of everybody, but old miners. The gold ledges in this country have been very amply tested within the last few months, by mills that were brought here last summer.

I will give below well authenticated facts and figures, taken from the books of a mill now running in this vicinity:

It is a little concern of ten stamps only, and has been crushing the surface quartz, which, every one knows, is not so rich as it is at a greater depth in the ledge. The mill, for the last two weeks running under great disadvantages, such as new machinery, extremely cold weather, inexperienced hands, etc., has cleared in gold to the owners, for one week, eighteen hundred dollars, and the next week, in four and a half days, two thousand two hundred and twenty dollars. These figures are the nett proceeds of the mill. Now, such a mill at the foundry in St. Louis, did not cost over three thousand dollars.

The expenses of freight to the country, and putting it up, were probably about seven thousand more; so that a party who owns the quartz, with an investment of ten thousand dollars, realizes a weekly dividend of two thousand dollars.

Now, sir, this is no "cock and bull story," gotten up to sell quartz property. The figures and returns from the mill are as I state them; I know them to be true. The cost of such a mill may be a little more or less than I have stated. Parties in St. Louis can advise themselves fully on that point, by inquiring at the foundries.

This mill is running on the Sultana lode. There are hundreds of other leads in the country as rich as this one, and will yield as good results to a mill. Other mills in the Territory are doing as well as this one. And, indeed, it is claimed that the mills at the Hot Springs and Summit, not far from Virginia City, are doing even better than the Park mills referred to.

These data will show to moneyed men and speculators what an opening is here offered for the employment of their surplus capital. There is no business in the world more legitimate and honest than mining, and none more certain in its results, where the miner has a lode of undoubted richness.

Of course, I am understood as referring to quartz mining when I speak of the certainty of the business. Quartz mining, in some instances, both in California and Colorado, has not been successful, chiefly because the quartz was found to contain a variety of gross metals, from which the gold could not be separated without great difficulty, and in many cases, doubtless, the quartz was too poor to yield anything. But here, in the heart of the great mountains that divide the Columbia and Missouri rivers, Nature has deposited treasures of the precious metals that will ultimately pay off the National debt, and enrich the people to a degree heretofore unknown in our history.

The full development of the great wealth of the country will require time and the employment of large capital. Our remoteness from the sources of supply, and the great expense of labor and living here, have materially retarded the opening of the country. But it should be borne in mind that the first important discoveries of gold in the Territory were made in 1863, and hence there has been but little time to develop the country.—*Corr. St. Louis Rep.*

SINGULAR TRADITION.—Among the Seminole Indians, there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom were fair complexioned; and that after making them, he led them to the margin of a small lake and bade them leap therein and be washed. One immediately obeyed, and came from the water purer and fairer then before; the second hesitated a moment, during which time the water, agitated by the first, had became slightly muddied, and when he had buthed he came up copper-colored; the third did not leap in till the water became black with mud, and he came out with its color. Then the Great Spirit laid before them three packages of bark and bade them choose, and out of pity for his misfortune in color, gave the black man his first choice. He took hold of each of the packages, and, having felt the weight, chose the heaviest; the copper-colored one chose the second heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes and all the implements of labor; the second enwrapped hunting, fishing and warlike apparatus; the third gave to the white man pens, ink and paper—the engine of the mind—the means of mutual improvement—the social link of humanity—the foundation of the white man's superiority.

A DARING OUTRAGE.—The Brooklyn Times, of Tuesday, has the following:

One of the most daring and high-handed proceedings ever recorded in the annals of any city where there are laws and police, was perpetrated about 9 o'clock on Saturday night, on one of the Roosevelt and South Seventh street ferryboats—we understand the Arizona. About the hour above mentioned, a number of thieves and rowdies, said to be the denizens of the sinks and slums which abound in the physically and politically fetid and abominable Fourth Ward of New York, came on board the ferryboat.

As soon as the boat was out at a distance in the river sufficiently far for their purpose, they contrived to extinguish the lights in the cabin. The thieves then, with the utmost rapidity, went among the passengers, rifling them of their pocket-books, money, and whatever valuables they could get. So dexterously did the thieves ply their vocation, that the passengers were not aware of what occurred until they had reached South Seventh street, and landed. The thieves, of course, were off and disappeared the moment the boat touched the slip.

☞ Mr. G. D. Prentice, of the Louisville Journal makes the subjoined interesting statement:

If, in the very incipiency of the rebellion, we were enlisted that seventy-five thousand dollars in gold—fifty thousand of it in one place, and twenty-five thousand in another, the latter sum was to be increased indefinitely—was awaiting our ordor, (avowedly not as a bribe, but to save us from possible loss,) provided we would go for a peaceable separation of the North and South upon the basis of free trade between the two, discriminating against the rest of the world; if we were very soon afterward offered a most enormous price for the sale of our paper to a disloyal committee of another State; and if, very much later in the rebellion, we were told by the high Confederate authorities that, on condition of our advocating peace, or using our exertions in Kentucky in our own way to promote it, we should have as much cotton guaranteed to run out of Wilmington as would place us among the rich men of the Nation, surely these things were no crimes of ours. Everybody knows that such offers, if made, did not influence us. Not for a day through all the rebellion did we cease to urge with all our power the vigorous prosecution of the war.

☞ The bodies of soldiers buried in the various cemeteries of Washington and vicinity are being collected for reinterment at Arlington.

RESUSCITATION AND DEVELOPMENT.

We have but one desire, paramount to all others, and that is for Virginia to recover from the terrible disasters she has suffered—to retrieve her losses, and, if she cannot regain her political status, at least to take a stand in an agricultural and commercial point, far above the one she possessed previous to the war. This is the aim of every good citizen. It is ours most sincerely. We want capital and labor; and we earnestly urge our State Government to strain every nerve to bring them here. No false prejudice or pride, no delusive and antiquated ideas should restrain us, or embarrass the development of Virginia's vast wealth.

We have previously alluded to and urged the vast importance of obtaining us speedily and surely as possible a connection with the Ohio river; of securing, beyond the possibility of a doubt, the completion of the Covington and Ohio Railroad. If we get this road through to the Ohio Railroad, we need have no fear of competition, and can snap our fingers at the Baltimore and Ohio Railroad interest, and at Thad. Stevens's Obstruction Committee. We will then have through our territory, and to our ports, the shortest route from the Great West to the Atlantic; and, if we cannot divert passenger travel, which chooses its own route, we will infallibly gain the freight and commerce of the Ohio river. It is only necessary to glance at the map to see this. Freight is not going to take the circuitous route via Baltimore, when it can come a direct route to the Atlantic through Virginia, saving time and money.

There is not a day to be lost in this matter. Our own Legislature sits but three weeks longer, and the session of that of West Virginia is more than half over. And now, while three or four companies are asking to be allowed to complete this important link, we beg the Legislature to strike while the iron is hot, and secure the construction of this work at all events. We will have to act in concert with West Virginia, for over two hundred miles of the Covington and Ohio Railroad are within her precincts and under her control. Not more than twenty miles of the road lies in East Virginia to be disposed of by our Legislature. Let us make the best bargain possible; but, above all things, let the road be built, and that great trade be brought to our ports, and West Virginia's mineral and agricultural wealth be drawn to the cities and ports of the Old Mother Commonwealth, where it belongs.—*Richmond Whig, 13th.*

WESTERN INDEPENDENCE.

Lest some sharp-scented Radical should smell treason in this caption, it may be remarked at the outset that it alludes to industrial and financial, and not to political, independence. No country has lived under a more complete and thorough vassalage, in regard to all its industrial interests, than that of the West and South to the New England States. It would look, indeed, as if Mount Tom or Holyoke had become a great centre, and the whole American Republic was designed to revolve around it. By the arrangement of Senatorial representation, less than one-fifth of the population, and far less than one-fiftieth of the territory of the United States, manage and direct the governmental affairs of the whole Republic. The legislation is becoming purely sectional, and, as the leading Senate committees are headed and controlled by New England men, no measure is allowed to be even initiated that would, directly or indirectly, injure the peculiar interests of that section of the country. A tariff has been established, and there is every disposition to increase its rates, which is virtually prohibitory on many articles of general use. The long and short of the whole matter is, that the country is to be made directly tributary to the factories of New England and the iron-works of Pennsylvania.

The practical working of this sectional system of legislation is both peculiar and powerful, and it tends to enrich one portion and impoverish another of the same great nation. The farmer in Missouri sells his bushel of wheat for a dollar, which is worth at the same time two dollars in Boston. He buys at the same time a yard of cloth for two dollars, on which the Massachusetts manufacturer had made a large profit at one dollar, so that what should have cost him one dollar really costs him three or four. This principle is illustrated ten thousand times a day in St. Louis. Almost every time that an article is purchased we feel the practical bearings of the principle, and depleted purses tell us that one section of the country is paying an exorbitant and grinding tax to make nabobs and millionaires in another.

How is this great and manifest injustice to be remedied? Not by a violent revolution, but by a simple reform in our laws of trade and production. The time will soon come, in spite of the creeping ambition of Eastern manufacturers, when the West will have power in Congress to modify, if not abolish, the evil complained of. In the meantime, we have no present relief, except by "lighting the lamp of industry and economy." If we can make cotton and woollen goods, machinery, and various articles of hardware, as cheap as they can be made in Lowell or Pittsburg, we must set about it at once. We have the raw material right at our doors, with granaries and storehouses filled with meat and grain to supply the operatives. We need more capital in the department of manufactures, and that is coming, and our real estate owners should encourage it to come by millions. This will give us partial relief and present independence, and with the influx of population and the saving of double freightage on the raw material and manufactured articles, and a single freightage on food to supply the operatives, Western manufacturers will be better able to stand free trade or a low tariff than those in the New England States.—*Missouri Republican.*

THE SOUTH AND THE NATIONAL GOVERNMENT.

The New York Times copies the annexed paragraph from the Washington Chronicle, accompanying it with some very just comments:

"'We are submitting to your rule,' said one of the pardoned Southerners, a few days ago, in conversation with an American Senator, 'but you must take care that you do not make a Poland or an Ireland out of the South.' Neither the point nor the threat was new, but the grumbler was taken aback when a bystander remarked with peculiar emphasis: 'You forgot, my dear sir, when you made the comparison, the vast difference between the countries you refer to and the fair and fertile land in which you live. Nobody emigrates to Ireland or to Poland, while millions are preparing to move in and to occupy the redeemed and regenerated Southern communities.'"

Annexed are the comments of the Times:

What makes the vast difference to which the Chronicle's bystander refers? Ireland and Poland are among the fairest and most fertile countries in the world. The South is not greatly their superior in this respect. If it is to be governed as Ireland and Poland are, it will soon be as unattractive. Why do not the millions who are "preparing" to move in and occupy it, do so at once? In spite of all the predictions that have been indulged in on the subject, as a matter of fact very few emigrants, either from abroad or from the North, have as yet gone to take possession of the fertile lands of the Southern States.

The reason is perfectly obvious. So long as it is uncertain what kind of a Government the South is to have, neither men nor capital will go thither, and if the Southern States are to be governed by Congress, like provinces or territories, we may depend upon it neither will go there at all. Men seek homes now, especially in this country, with special reference to the character of the institutions they will enjoy. It is because the principle of self-government gives shape and force to all our institutions, that foreigners in such numbers come here. If the Southern States are to be deprived of this right, whether in punishment for past offences, or by way of discipline for their future reformation, they will lose in population and prosperity instead of gaining.

There was much more of just and judicious warning than of "threat" in the remark of the "pardoned Southerner" than the Chronicle conceales, and it was worthy of a better reply than the "American Senator" gave it.

GOOD ADVICE.—An old author quaintly remarks: "Avoid argument with the ladies. In spinning yarns, silks and saths a man is sure to be worsted and twisted. And when a man is worsted and twisted he may consider himself wound up."

THE LATE DEPUTATION TO WASHINGTON AND ITS RESULTS.

The interview between the President and the Virginia deputation, an account of which we published yesterday morning, was in all respects satisfactory. The President's whole manner and bearing, in both his official and personal intercourse with the members of the deputation, were marked by candor, kindness and courtesy. The whole delegation was impressed with his earnestness and sincerity, and have returned well pleased with all the incidents of that interview.

The Legislature did a good day's work when it passed the resolutions expressing its confidence in President Johnson, and defining the true relations of the State of Virginia to the Government; and it acted wisely when it provided for the appointment of a joint committee to visit Washington and present those resolutions to the President. The whole plan was well conceived and well executed. It has been attended by many pleasing incidents and has been followed by many gratifying and useful results. Not only did it place the President face to face with an able and truly representative delegation of Virginia gentlemen, but it enabled the persons composing that delegation to hold conversations with prominent and influential persons connected with public affairs, and to represent to them the true condition of affairs in this most calumniated and misunderstood State. Not the least important incident connected with this embassy to the seat of Government, was the summoning of its several members before the Reconstruction Committee, of fifteen, to testify as to the state of feeling among the people of Virginia. That Committee thus received, from the fountain-head, valuable and reliable information, that is worth a volume of such testimony as Carl Schurz could give them.—*Richmond Whig, 13th inst.*

PLAIN TALK BY THE PRESIDENT.—A correspondent, writing to the Boston Advertiser, furnishes what purports to be a conversation between the President and a distinguished Representative. We quote:

The President expressed himself as being now what he had always been, the friend of the poor and the lowly. He had never broken faith with any body, and if his past course and his former language were not sufficient guarantee that he meant well to the colored people, and would endeavor to secure to them a fair chance, nothing he could say or do now would give any such guarantee.

He thought, however, that it was best to speak plainly, and he did not believe that the effort now making by some who call themselves the negroes' special friends, to force universal suffrage upon the States, was wise or judicious. He thought it tended to embitter the feelings of the whites. Our effort should be to cultivate calmness and confidence. He believed it would result in great injury to the prospects of the colored people in regard to differences with the party that elected him.

He said that he might differ with individuals of what some called the Union party. As to the means to be used he considered himself in general accord with that party, as a whole, in the ends to be reached. He was not a party man, and he meant to sink the partizan in the patriot, but so far as he understood the sentiments of the Union party, he was in general accord with it.

He might differ with some of his friends, and he should feel wholly at liberty to so differ, and to state the ground of his contrary belief or opinion. But he considered himself identified with the great Union party and had no desire or intention of being found outside.

HON. W. T. WILLEY ON THE REUNION OF VIRGINIA.—Mr. Willey, from his place in the United States Senate, at Washington, has written a letter touching Mr. Woodson's resolution looking to a reunion of East and West Virginia. He says he has been requested so to do by gentlemen in both States. He sets out by declaring that the new State was not made as a "war measure," but because of irreconcilable, conflicting material interests; and the war merely afforded the needed opportunity. He proceeds:

"But, in reference to the propriety of the reconsolidation of the two States, I suppose there can be no difference of opinion among all well-informed and well-disposed West Virginians. Nor do I suppose, if the people of (old) Virginia would dismiss from their minds the suggestions of passion and the influences of State pride, and would calmly and rationally consider the question, that they would desire reunion of the two States. Indeed, I happen to know that many of them are decidedly opposed to it; not from any such vindictive reasons as are assigned by Mr. Garnett, but because they see that separation is best for the interests of both States.

"The two States are geographically distinct. There never has been, and there never can be, any real, harmonious and profitable municipal union between them. They are, and must forever remain, physically separated. To-day, if the people of three-fourths of West Virginia were desirous of visiting Richmond, the capital of the old State, they would be compelled to pass around through Maryland and the District of Columbia to accomplish their wish; and they would be indebted to the enterprise of a foreign corporation for the means of doing it.

"There is little or no traffic or commerce between the two sections."

He concludes with a statement of the railroads in this State, which, he says, are all east of the Alleghanies. We have given every idea in his letter.—*Richmond Dispatch, 16th inst.*

THE PLANTERS' LOAN ASSOCIATION.—The Louisville Democrat, of the 16th, contains the following, which may not be unworthy of consideration in our neighborhood:

We are glad to hear that there is an organization formed by a party of gentlemen, with large capital, called the Planters' Loan Association, which proposes to furnish capital to owners of plantations, so they may immediately resume the cultivation of Southern products, so important to the future welfare of our country. There are a great many planters throughout the the State and the whole South who own large tracts of land ready now for cultivation, but who are entirely unable to go to work on account of the want of means to purchase machinery, stock, plantation supplies and make the necessary advance to procure laborers. This important need the Planters' Loan Association is intended to supply, and we earnestly and cordially recommend its immediate consideration by the Legislature, to whom application is being made for a charter, as the period for *putting in the crop for the* present year is fast approaching.

SENSIBLE HIT.—We are told now that all must be equal before the law; that the same penalties for crime inflicted on a white man must be inflicted on a negro, and no other. Nothing could be more severe on the race to be regarded as free. Take the vices of stealing and pilfering. All know the habit of the negro, and the opportunities he has had and temptations. He knows little of the rights of property. He has been accustomed to pick up what he wanted. The utmost penalty was a little whipping, and mostly a rebuke and a release on a promise not to do so any more. Now, apply the law to the negro which is made for the white man. Is it just? How many penitentiaries will it take to hold the number that will be incarcerated? What we have said of stealing is applicable to other crimes that might be mentioned.

It is zealously urged that the negro be allowed to give testimony in court. Shall he be subjected to the same pains and penalties as a white man, if he swear falsely? Where the negroes are few and have long been free, in the States, an enormous proportion of them get to the State prison. How will it be where the numbers of this class are very large, as it is in the South? When races are so different physically, intellectually and morally, is it not absurd to consider them as alike responsible to law, and subjected to the same penalties for crimes? In a state of slavery, the infirmities of this race were overlooked and forborne with. They suffered but slight punishment for crimes that would have sent white men to the penitentiary. They are now no more fit for the responsibilities that the criminal law imposes on white men than they were before, and the law that makes them so is more cruel than just.—*Louisville Journal.*

☞ The commander of a French man-of-war has been exterminating the cannibal inhabitants of a village on the island of New Caledonia, in the Pacific, they having been guilty of killing and eating the captain and four men of a French vessel who fell into their hands. A French garrison has been placed on the island.

THE SOUTHERN MAN THE FRIEND OF THE NEGRO.

The following article, in corroboration of the truth of this caption, is from the Alexandria Gazette:

A gentleman who returned to this city on a short visit to New York, and who, before the war, was one of our largest and most influential grocery merchants, informs us of the following example of kindness and protection invariably afforded negroes by gentlemen from the South: During his late trip from New York to this city, he occupied a seat with Major Gen. Hoke, of the late Confederate States army, who is from North Carolina, as his *compagnon de voyage*. Immediately in front of them sat a negro, and two United States officers—one a General—filled the opposite seat. Soon after leaving New York, Gen. Hoke saw a man, who was walking through the car, pick up from the floor, near where the negro sat, what he, at the time, supposed to be a ticket, and when the conductor came around and was told by the negro that he had lost his ticket, but that he had bought and paid for one, and that he had a check for his baggage, the General was satisfied that the man he had seen walking through the car had found the negro's ticket, and so informed the conductor, who accepted his statement, and went on marking the checks of other passengers.

A change of conductors takes place between Washington and New York, and when the second one, on his round, was told by the negro that he had lost his ticket, he said that was not his lookout, and that the fare would have to be paid. Gen. Hoke then stated to him what he had told the first conductor, but instead of receiving and crediting the General's explanation, he, in a pert and impudent manner, remarked that neither black man nor white man should pass by him without paying, and that the negro should pay or be put off. The General then rising from his seat, and shaking his forefinger in front of the conductor's face, informed him, firmly and deliberately, that for the past four years he had been fighting for the negro, and that though defeated, he would not, even now, allow one to be maltreated in his presence; that the negro had paid his fare, and should go through. The conductor slunked away, the negro came on to Washington, but the two United States officers never said a word.

NEWS ITEMS.

The Missouri Legislature having passed a bill compelling street railroads to carry negroes inside their cars, Col. Blood, the President of the St. Louis Street Railroad Company, has issued a notice to passengers, that if they do not want negroes inside the cars, they themselves must take the responsibility of ejecting them.

Mr. H. Altman, a well known Cincinnati druggist, left his store on Tuesday evening, as he said, to visit some friends on Mount Auburn, since which he has not been heard from, and fears are entertained that he has been foully dealt with.

Recent correspondence with the Prussian Government leads to the hope that Germanboro American citizens will soon be relieved of danger of arrest for non-fulfilment of military duty.

Gov. Wright, American Minister to Prussia, has recently been fiercely assaulted by the Berlin press in regard to an application for a site to build a Methodist church upon, but had been set right by a protest signed by most of the leading American residents.

The war in South America is being prosecuted with increased vigor, and with more than the usual amount of savagery. Corrientes was about to be attacked.

Gov. Jenkins has addressed an appeal to the ladies of Georgia in behalf of Mrs. Jefferson Davis and family, urging each one to pay one dollar for that object.

Official news from El Paso says President Juarez was still there, and that he was much pleased with that part of President Johnson's message relating to the Monroe doctrine.

Forty-members of the Kentucky Legislature have petitioned for the pardon of John C. Breckinridge.

Rev. Isaac Owen, the pioneer Methodist preacher of California, died suddenly lately.

The Nevada Legislature has passed resolutions indorsing the Monroe doctrine.

The fourth anniversary of the United States Christian Commission took place at Washington Sunday evening. The report showed that two and a half million dollars in money had been contributed, two million eight hundred thousand dollars' worth of hospital stores, and more than a million dollars' worth of reading matter, stationery, etc. An address was delivered by Speaker Colfax.

A general court martial has been ordered to assemble in Washington for the trial of such cases as may be brought before it.

Congressional circles are said to regard Napoleon's speech promising to withdraw the French troops from Mexico as evasive, and that he does not really intend to do so, unless our Government will agree to recognize Maximilian or enter into some other compromise.

The Judiciary Committee of the House have prepared a bill for the protection of loyal people in Kentucky who are now being persecuted for helping to execute the laws during the war.

A son of Judge Trumbull, U. S. Senator from Illinois, was instantly killed on Saturday afternoon, at the Union Stock Yard, in Chicago. A locomotive upon which he was standing ran against a barn, crushing him to death.

THE ABOLITION CRUSADE PREDICTED.—The Hon. Thos. F. Marshall during a speech delivered in the House of Representatives during the session of January, 1842, on a resolution censuring John Q. Adams for presenting a petition to Congress for a dissolution of the Union, drew the following correct picture of the scenes we have just realized:

A more fearful strife than that which convulsed Europe two hundred years ago, is to affront the sun, and pollute the blessed light of heaven, on the soil of these once free and happy States. The fierce and vengeful fanatic, true to the principles of his fathers, and the sworn champion of universal emancipation, holding in one hand his proclamation of freedom and alliance to the slave, and a firebrand in the other—elated, too, with the consciousness of numerical superiority—is to invade the South, and avenge the wrongs of Africa, in massacre and conflagration. He will be met. The haughty slaveholder will greet the new crusader with a bloody welcome. The cavalier's sword will leap from the scabbard, in vindication of a broken covenant, a violated National compact, to which he had vainly trusted as a shield to his property and his rights. Surrounded by his household gods, in defence of his hearthstone, the honor of his wife, the purity of his daughter, *pro aris et focis*, he will incarnadine his weapon to the hilt.

"To patriot vengeance he'er hath sword,
More terrible libations poured."

And should he fall, "outnumbered, not outbraved," it will be amid the ashes of all he holds dear—his home, his family, his country and his race.

VOICE FROM THE HOME OF THAD. STEVENS.—The Lancaster (Pa.) Intelligencer, in noticing the glorious victory of the Democracy of that gallant city, says: It is, in all respects, the greatest victory ever achieved by the Democracy of Lancaster, and will have a most salutary and beneficial effect upon the rest of the State. The arch-demagogue, disunionist and traitor, Thaddeus Stevens, has been signally and terribly rebuked at his home, and white men everywhere have good reason to rejoice over the result.

The editor gives the following significant notice: We have been requested by the treasurer of the fund to announce to John W. Forney that he is ready, with a detailed statement, to account for the expenditure of the four thousand dollars left by him on his recent visit, to be used in securing an endorsement of Thad. Stevens and negro suffrage at the municipal election.

A GOOD THOUGHT.—The God of the white man and the God of the black man—I speak it with due reverence—is the Being who first made a distinction on account of color. Why was the negro created black? It is beyond the ken of man to ascertain. Why were we created white? Is not the mere difference in color sufficient to warn us that Heaven designed a difference? And have not some of you acted on the fact that there is such a difference? Why are there separate places for the respective races even in your own Chamber? Why are they not put together.—*Reverdy Johnson in his anti-Sumner speech.*

RECHRISTENING THE BABY.

Mr. Anderson, of Missouri, has offered in Congress a joint resolution proposing to rename the United States. We submit that this child has got rather too old to be successfully rechristened. It may be thought a misfortune that a great man's name is Smith or Jones, rather than Douglas or Percy—though we should not think a sensible great man would care much about it, after all—but having made the name of Jones illustrious, the public would think Jones an ass if he should petition the Legislature for leave to call himself Montmorency.

Besides, we do not think our Baby badly named at all. We are called the United States—well, we are the United States. It is a much happier title than "the United Kingdom," which term contains within itself a very good Irish bull; for there may be united brethren, but if a man should call himself a united brother he would be laughed at. It ought not to be forgotten that this country is a federal union, a union of States, under a common Government, which Government has certain specified powers, given to it for certain purposes. If a name or title should be descriptive, it would be impossible to select one for our country fitter than "the United States." Certainly "America," which Mr. Anderson proposes, is not so good. In the first place, America includes two continents, and a hundred different independent Governments; and unless we intend to filibuster until we have absorbed all the land in the Western hemisphere between the north and south.

NAPOLEON AT HOME.—The French Emperor insists upon retaining his study in the Palace of the Tuileries, the mahogany library he had in his chamber at Elba, and he forbade a glass front being put to it to protect his books. There is in his study a magnificent collection of meerschaum pipes; but they have, of late years, been relieved of duty, his physicians having forbidden their use. The Emperor takes his revenge by giving them away whenever he has a chance. He has not a single dressing-gown in his study; when he is in it, he almost always wears an old frock coat. There are often a great many paintings and engravings piled against the walls, and even on the floor of his study. One of his body servants used to resort to a singular trick whenever he wished one of these paintings. He would place it in front of a pile which obstructed communication with an adjoining room. His Majesty would say, "It seems to me these pictures are constantly increasing. Can't some of them be removed?" The servant would reply, "Certainly, sire," and he would carry off the coveted picture to his chamber. In this way, he formed a handsome collection. Whenever his Majesty wishes to retain the memory of anything he hears in conversation, he makes a note of it on a blank-book, which is always on his writing-desk; he tears out the leaf on which he has written the note, reads it attentively, and then tears it up. This habit one day greatly puzzled the Prince de Metternich, the Austrian Embassador, to whom his Majesty was giving audience. The Embassador expressed his astonishment and curiosity. His Majesty at once gratified it by saying that whenever he once wrote, and afterward read attentively the written note, he never forgot it.—*Paris Letter.*

SAULSBURY'S DIFFICULTY.—Mr. Saulsbury, of Delaware, was the other day exercised upon a question in philology. Not having any college to apply to, he appealed to the Senate of the United States. He wanted to know the meaning of the word "colored, as applied to the negro race," and asked "what authority there was for the use of that word." We should suppose that Mr. Saulsbury need go no further than the laws of his own State, and of Southern States, which speak frequently of "free persons of color" as distinguished from persons of African descent who are slaves. But if he is not satisfied with the words as legitimate by usage, he should go into the Congressional library, and consult Webster's dictionary, in which he will find that "color" is "any hue or tint as distinguished from white," and he will also discover the following: "Colored people, black people, Africans or their descendants, mixed or unmixed." Much learning is not expected from Senator Saulsbury, but when he sets himself up as a philosophical critic he should take care to first consult elementary books.—*Philadelphia Inquirer, 15th.*

CURIOUS PROPHECY.—The following prediction is now a good deal talked about. It is said that at the death of the present Pope a darkness, so intense, that it may, as it were, be felt, will overspread the whole world for three days. During that time no fire or light of any kind will burn except blessed candles. As, according to St. Malachy, the style of the next Pope is "Lumen de cœlo," one may suppose that the light of day will be restored to the earth at the close of the Conclave of Cardinals. The Holy Father is reported to have said lately to a Catholic who was taking leave of him, and who said he hoped to return to Rome next year (1866), "no, not next year, but the one after, when all will be glorious." To another the Holy Father said, some time ago, "there will be two more years of trouble, then all will be well."—*Cor. London Register.*

CANNIBALISM IN AFRICA.—Very little is heard of late respecting the continuance of the slave trade on the western coast of Africa. The newspapers had an allusion to an abandoned slaver somewhere off the coast of Cuba, leaving it to be inferred that a cargo had recently been landed there. Nevertheless, it is probably true that the traffic in African negroes is very limited, compared with what was done in former years—a fact due, perhaps, mainly to the better understanding which exists between Great Britain and the United States in regard to the right of search and kindred subjects, and in part to the better enforcement of prohibitory laws by the Government of Spain. It might be supposed the wars perpetually waged among the native African tribes would have ceased before now, the instigating cause (according to frequent representation) having been removed when the slave barracoons, or receptacles for prisoners of war, were broken up on the coast. But of this, we are just advised to the contrary. Dates from Sierra Leone to December 30, refer to brutal wars in progress between two powerful chiefs, all captives being "at once sold into slavery." Many factories had been plundered and burnt. At Cahuber, a great "play" had been held, after which, all the prisoners were killed and eaten. The bodies were divided according to the number taken by each man's canoe. Here is a field for philanthropists and reformers. Nowhere in the world do we hear of atrocities surpassing those committed almost under the guns of our African squadron.—*N. Y. Journal of Commerce, 26th ult.*

THE JAPAN TRADE.—The London and China Express, in a discussion of the condition of the British garrison at Hong Kong, incidentally refers to a curious practice. By the treaty of 1858 three itzeboos—the current silver coin of the Japanese—were declared the equivalent of one dollar. This compulsory reckoning came to an end, so far as traders were concerned, in 1860, but a new arrangement was then made, that every month each foreign legation should receive fifteen thousand and each consulate three thousand itzeboos in exchange for five thousand and one thousand dollars respectively. Moreover, every naval or military officer employed by any of the Treaty Powers at the open ports is allowed to exchange three dollars a day at the old rate of three itzeboos per dollar, and every soldier or sailor one dollar on the same terms. As the average value of the dollar, according to the ordinary exchange of the day, is only some two and a half itzeboos, a considerable pecuniary advantage is thus bestowed on those who are privileged to enforce the old compulsory standard of three itzeboos to the dollar; and in fact, a large and lucrative trade is said to be carried on in this way by the English representative in Japan.

PLEASING INCIDENT.—Upon the arrival of Gov. B. G. Humphreys at Vicksburg, a few days since, he was welcomed by a salvo of artillery, fired in his honor by order of Gen. Wood, commanding the Department. This is the first incident of the kind that has transpired, and this unexpected token of respect from the military to the civil authority of a newly pledged State, was undoubtedly intended to obliterate bitter recollections, and to make those who heard the guns feel as though they, too, had something in common with the Federal army.

It was a proffered honor from a Union soldier to a battle-scarred veteran of the Confederacy.—*Sunny South.*

The Latest News by Telegraph.

WASHINGTON, Feb. 21.—*Senate.*—Mr. Sumner, from the Committee on Foreign Relations, reported a House resolution to facilitate telegraphic communication between the Eastern and Western Continents, which passed.

Mr. Buckalew spoke in opposition to the Constitutional amendments.

The House, by a vote of 118 against 87, laid upon the table the motion to reconsider the vote by which the House yesterday passed the resolution that no Senator nor Representative shall be admitted into either branch of Congress, from any of the late rebellious States, until Congress shall have first declared the States entitled to representation.

WASHINGTON, Feb. 22.—The demonstration of the citizens of the District of Columbia, in support of the President's policy, was attended by an immense concourse. The meeting was addressed by prominent individuals, and resolutions in support of the patriotic policy of the President were adopted and presented to him at the Executive Mansion, in response to which he made a speech reiterating his devotion to the Union, and said the Radicals were endeavoring to break up the Union we fought for.

The President's remarks were greeted with great applause by the vast gathering.

NEW YORK, Feb. 22.—The banquet to our Minister to Russia, by the corporation of Moscow and merchants, was an enthusiastic affair, designed as an acknowledgment of the courtesies shown the Russian fleet while here. The health of President Johnson was drank amid protracted cheering, and a telegram announcing it was sent to the American Consul at Liverpool, for transmission to this country.

Mr. Curtin, the American Secretary of Legation, spoke favorably of the Russian-American Telegraph and of the future Russia and America, concluding: "The more intimately acquainted my countrymen shall become with the Russians the more they will love you." Mr. Curtin was seized and kissed by every Russian present.

STYLE OF EATING IN THE UNITED STATES.—Lord Robert Cecil, M. P., recently delivered a lecture in Chemsford, England, upon America. One of our peculiarities is thus described:

Punctuality was not only the soul of business, but the soul of eating, also, in the States. He had seen waiters told off to various dishes; at the word "one," each dish cover was firmly grasped with the thumb and forefinger, and at the word "two," every cover was removed with military precision, while such was the velocity with which the good things on the table were dispatched that if you showed any shyness or reserve, you stood no chance of getting anything at all.

OBITUARY.

Died, suddenly, on the 7th inst., at her residence in Mississippi City, Mrs. SARAH CALVIT.

In the decease of this venerable Christian lady many hearts are made to mourn; but her mission upon earth was ended, and the Good Father called her to himself. She leaves behind her works of piety and benevolence, which, like fragrant flowers, adorn and beautify her memory. Refined, intellectual, with a mind well stored with useful knowledge, her acquaintance was felt to be a valuable acquisition. Her simple means she used as the steward of her Lord. She sought out the needy, but so unobtrusively that her left hand knew not what her right hand did. She was, in truth, one of "the excellent of the earth." During the war our privations were hers, but even with limited means her benefactions did not cease, and the gentle, warm-hearted sympathy which accompanied her gifts endeared her to the recipient. She was widely connected with some of the oldest and wealthiest families of Mississippi. One who knew and loved her feels urged to this warm but feeble tribute to departed worth. VIOLA.

NEW ADVERTISEMENTS.

FOREIGN LABOR AGENCY.—The undersigned intending to visit Scotland in May next, offers his services, for reasonable compensation, to procure *House Servants* (or farm servants, if desired) for those requiring them. Preference given to Scotch, but English or Irish will be obtained, if preferred.—I will also engage to enter students at either of the Universities; (I have been spoken to for this service already) or attend to any other business not incompatible with previous engagements.

I may be communicated with by letter at Greenville, Mississippi, until 15th March next—after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and F. S. Hunt, Esq., Jackson, Miss. f24

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GRAMMAR & HIGH SCHOOL.—Corner Magazine street and Louisiana Avenue—By Rev. H. C. THWEATT, D. D., formerly President of Mansfield College, La.

It is proposed to commence in New Orleans a School for a limited number of pupils, FOR A THOROUGH, GENERAL AND BUSINESS EDUCATION, and those who desire it, will be instructed in the ANCIENT AND MODERN LANGUAGES, MATHEMATICS AND NATURAL SCIENCES. A long experience and previous success are the recommendations that he offers.

The first session will be opened on MONDAY, February 5th, 1866, at 9 o'clock A. M. Tuition per month, from eight to ten dollars, according to studies, one-half in advance.

REFERENCES—Rev. W. T. Leacock, D. D.; Rev. Jas. K. Guthrie, D. D.; Rev. H. M. Smith; Rev. J. C. Carpenter; Rev. J. C. Keener, D. D.; Rev. J. B. Walker, D. D.; Rev. Linus Parker; Rev. J. C. Miller; Race, Foster, & E. T. Merrick; Henry M. Spofford; Geo. Jonas; W. B. Norris; J. P. Harrison; W. H. Dameron; E. C. Whalton. f10-2m

R. M. DENMAN. D. M. HOLLINGS

THE PRESIDENT'S VETO

ON THE

FREEDMEN'S BUREAU BILL.

WASHINGTON, Feb. 20, 1866.

To the Senate of the United States:

I have examined with care the bill which originated in the Senate and has been passed by both Houses of Congress, to amend an act entitled "An act to establish a bureau for the relief of freedmen and refugees, and for other purposes." Having with much regret come to the conclusion that it would be inconsistent with the public welfare to give my approval to the measure, I return the bill to the Senate with my objections to its becoming a law.

I might call to mind, in advance of these objections, that there is no immediate necessity for the proposed measure.

The act to establish a bureau for the relief of freedmen and refugees, which was approved in the month of March last, has not yet expired. It was thought to be stringent enough for the purposes in view before it ceases to have effect. Further experience may assist to guide us to a wise conclusion as to the policy to be adopted in time of peace. I have, with Congress, the strongest desire to secure to the freedmen the full enjoyment of their freedom and their prosperity, and their entire independence and equality in making contracts for their labor, but the bill before us contains provisions which, in my opinion, are not warranted by the Constitution, and are not well suited to accomplish the end in view.

The bill proposes to establish, by authority of Congress, military jurisdiction over all parts of the United States containing refugees and freedmen. It would, by its very nature, apply with more force to those parts of the United States in which the freedmen most abound, and it expressly extends to the existing temporary jurisdiction of the Freedmen's Bureau greatly enlarged powers over those States in which the ordinary course of judicial proceedings has been interrupted by the rebellion. The source from which the agents are to be selected is from the army or from civil life; the country is to be divided into districts and sub-districts, and the number of special agents to be employed may be equal to the number of counties or parishes in every part of the United States where freedmen and refugees are to be found, and the subjects over which this military jurisdiction is to extend in every part of the United States, includes all employes, agents and officers of the Bureau in the exercise of the duties imposed upon them by the bill in eleven States. It is further to extend over all cases affecting freedmen and refugees who may be discriminated against by the local laws, customs or prejudices. In these eleven States the bill subjects any white person who may be charged with depriving a freedman of any civil rights or immunities belonging to white persons, to imprisonment or fine, or both, without, however, defining the civil rights which are thus to be secured to the freedmen by military law. This military jurisdiction also extends to all questions that may arise respecting contracts. The agent who is thus to exercise the office of a Military Judge, may be a stranger, entirely ignorant of the laws, and exposed to the errors of judgment to which all men are liable in the exercise of power over which there is no legal supervision. By so vast a number of agents as is contemplated by the bill, it must, by the very nature of man, be attended by acts of caprice, injustice and passion. The trials having their origin under this bill are to take place without the intervention of a jury, and without any fixed rules of law or evidence. The rules on which offences are to be heard and determined by the numerous agents, are such rules and regulations as the President, through the War Department, may prescribe. No previous presentment is required, nor any indictment charging the commission of a crime against law, but trial must proceed on the charges and specifications. The punishment will not be as the law declares, but such as a court-martial may think proper, and from these arbitrary tribunals there is no appeal, no writ of error, to any of the courts in which the Constitution of the United States boasts exclusively the judicial power of the country; while the territory and the class of actions and offences that are made subject to this measure are so extensive that the bill itself, should it become a law, will have no limitation in point of time, and will form a part of the permanent legislation of the country. I cannot reconcile a system of military jurisdiction of this kind with the words of the Constitution, which declares that no person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the naval or military forces or in the militia when in actual service in time of war or public danger, and that in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial by an impartial jury of the State or District wherein the crime shall have been committed. The safeguards which the wisdom and experience of ages, chosen by our fathers to establish as securities for the protection of the innocent, the punishment of the guilty and the equal administration of justice are to be set aside, and for the sake of more vigorous interposition in behalf of justice, we are to take the risk of the many acts of injustice that would of necessity follow from an almost countless number of agents established in every parish or county, in nearly every one of the States of the Union, over whose decision there is to be no supervision or control by the Federal Courts.

The power that would thus be placed in the hands of the President is such as, in times of peace, certainly never ought to be entrusted to any one man. If it be asked whether the creation of such a tribunal within a State is warranted as a measure of war, the question presents itself, whether we are still engaged in war? Let us not unnecessarily disturb the commerce, credit and industry of the country by declaring to the American people, and the world, that the United States are still in a condition of civil war. At present there is no part of our country in which the authority of the United States is disputed. Offences that may be committed by individuals, should not work a forfeiture of the rights of whole communities. The country has entered or is returning to a state of peace and industry. The rebellion is in fact at an end. The measure, therefore, seems to be as inconsistent with the actual condition of the country as at variance with the Constitution of the United States. If, passing from general considerations, we examine the bill in detail, it is open to weighty objections. In time of war, it was evidently proper that we should provide for those who were passing suddenly from a condition of bondage to a state of freedom; but the bill proposes to make the Freedmen's Bureau (established by the act of 1800) as one of the many and extraordinary military measures to suppress a formidable rebellion—a permanent branch of the public administration, with its powers greatly enlarged. I have no reason to suppose, and do not understand it to be alleged, that the act of March, 1865, has proved deficient for the purpose for which it was passed. Although at that time, and for a considerable period thereafter, the Government of the United States remained unacknowledged in most of the States whose inhabitants had been involved in the rebellion, the institution of slavery, for the destruction of which, the Freedmen's Bureau was called into existence as an auxiliary, has already been effectually and finally abrogated throughout the whole country by an amendment to the Constitution of the United States; and, practically, its eradication has received the assent and concurrence of most of those States in which, at any time, it had existed. I am not, therefore, able to discern in the country anything to justify an apprehension that the powers and agencies of the Freedmen's Bureau—which were effective for the protection of freedmen and refugees during the actual continuation of hostilities, and of African servitude—will not now, in a time of peace, and after the abolition of slavery, prove inadequate to the same ends. If I am correct in these views, there can be no necessity for the enlargement of the powers of the Bureau, for which a provision is made in this bill. The third section of the bill authorizes a general and unlimited amount of support to the destitute and suffering refugees and freedmen, and their wives and children. The succeeding sections make provision for the rent or purchase of landed estates for freedmen, and for the erection, for their benefit, of suitable buildings for asylums and schools, the expense to be defrayed from the treasury of the people. The Congress of the United States has never heretofore thought itself bound to establish any laws beyond the limits of the District of Columbia, except for the benefit of our disabled soldiers and sailors. It has never founded schools for any class of our own people, not even for the orphans of those who have fallen in defence of the Union, but has left the care of their education to the much more competent control of the States, of communities, of private associations and of individuals. It has never deemed it necessary to expend the public money for the rent of purchase of houses for the thousands, not to say millions, of the white race who are honestly toiling from day to day for their subsistence.

A system for the support of indigent persons in the United States was never contemplated by the Constitution, nor can any good reason be advanced why, as a permanent establishment, it should be founded for one class or color of our people more than another. Pending the war, any refugees or freedmen received support from the Government, but it was never intended they should henceforth be fed, clothed, educated and sheltered by the United States. The idea on which the slaves were assisted to freedom, was that on becoming free they would be a self-sustaining population, and any legislation that shall imply that they are not expected to attain a self-sustaining condition, must have a tendency injurious alike to their character and their prosperity.

The appointment of an agent for every county and parish will create an immense patronage, and the expense of the numerous officers and clerks to be appointed by the President, will be great in the beginning, with a tendency steadily to increase. The appropriations asked for by the Freedmen's Bureau, as now established for the year 1866, amounts to $11,745,000. It may be safely estimated that the cost to be incurred under the pending bill will be double that amount, more than the entire sum expended in any one year under the administration of the second Adams. If the presence of agents in every parish and county, is to be considered as a war measure, opposition or even resistance, might be provoked, so that to give effect to their jurisdiction, troops would have to be stationed within the reach of every one of them, and thus a large standing force would be necessary, and large appropriations would therefore be required to sustain and enforce military jurisdiction in every county and parish, from the Potomac to the Rio Grande.

The condition of our fiscal affairs is encouraging, but in order to sustain the present measure of public confidence, it is necessary that we practice not merely customary economy, but as far as possible severe retrenchment. In addition to the objections already stated, the fifth section of the bill proposes to take away land from its owners without any legal proceeding being first had, contrary to the provision of the Constitution, which declares that no persons shall be deprived of life, liberty and property, without due process of law. It does not appear that lands to which this section refers may not be owned by minors or persons of unsound mind, or by those who have been faithful to all their obligations as citizens of the United States. If any portion of the land is held by such persons, it is not competent for any authority to deprive them of it. If, on the other hand, it be found that the property is liable to confiscation, even then it cannot be appropriated to public purposes until, by due process of law, it shall have been declared forfeited to the Government.

There are still further objections to the bill on the grounds of seriously affecting the class of persons to whom it is designed to bring relief. It will tend to keep the minds of the freedmen in a state of uncertain expectation and restlessness, while to those among whom he lives it will be a source of constant and vague apprehension. Undoubtedly the freedmen should be protected, but they should be protected by the civil authorities, especially by the exercise of all the Constitutional power of the Courts of the United States and of the States. His condition is not so exposed, as may at first be imagined. He is in a portion of the country where his labor cannot well be spared. Competition for his services, from planters, from those who are constructing or repairing railroads, or from capitalists in his vicinity or other States, will enable him to command almost his own terms. He also possesses a perfect right to change his place of abode; and if, therefore, he does not find in one community or State a mode of life suited to his desires, or proper remuneration for his labor, he can move to another where labor is more extended and better rewarded. In truth, however, each State, induced by its own wants and interests, will do what is necessary and proper to retain within its borders all the labor that is needed for the development of its resources. The laws that regulate supply and demand will maintain their force, and the wages of the laborer will be regulated thereby. There is no danger that the great demand for labor will not operate in favor of the laborer, neither sufficient consideration given to the ability of the freedmen to protect and take care of themselves. It is no more than justice to them to believe that, as they have received their freedom with moderation and forbearance, they will distinguish themselves by their industry, and show the world that in their condition of freedom they are self-sustaining and capable of selecting their own employment and their own places of abode, or insisting for themselves on a proper remuneration, and of establishing and maintaining their own asylums and schools. It is earnestly hoped that, instead of wasting away, they will, by their own efforts, establish for themselves a condition of respectability and prosperity. It is certain they can attain to that condition only through their own merits and exertions. In this connection the query presents itself, whether the system proposed by the bill will not, when put into complete operation, practically transfer the entire care, support and control of four millions of emancipated slaves to hard overseers or task-masters, who, appointed at Washington, are to be located in every county or parish in the United States containing freedmen and refugees? Such an asylum would inevitably tend to such a concentration of power in the Executive which would enable him, if so disposed, to control the action of a numerous class, and use them for the attainment of his own political views.

I cannot but add another very great objection to this bill. The Constitution imperatively declares, in connection with taxation that each State shall have at least one Representative, and fixes the rules for the number to which at future time each State shall be elected. It also provides that the Senate of the United States shall be composed of two Senators from each State, and adds with peculiar force that no State without its consent shall be deprived of its suffrage. In the South the original act was necessarily passed in the absence of the States chiefly to be affected because their people were then contumaciously engaged in the rebellion. Some at least of the States are attending Congress by loyal Representatives, soliciting the allowance of their Constitutional rights of representation. At the time, however, of the consideration and passing of the bill, there was no Senator or Representatives in Congress from the eleven States which are to be mainly affected by its provisions. The fact that reports were made against the good disposition of the country is an additional reason why they need and should have Representatives of their own in Congress to explain their condition and their acquiescence in the perfecting of measures immediately affecting themselves. Thus, the liberty of deliberation would then be free, and Congress would have full power to decide according to its judgment, and there could then be no objection urged that the State mostly interested had not been permitted to be heard. The principle is firmly fixed in the minds of the American people that there can be no taxation without representation. Great burdens are now to be borne by all the country, and we may best demand that they shall be borne without a murmur when they are voted by a majority of the representatives of all the people. I would not interfere with the unquestionable rights of Congress to judge, each House for itself, of the election returns and qualifications of its own members, but that authority cannot be construed as including the right to put out, in time of peace, any State from Representatives to which it is entitled by the Constitution. At present, all the people of the United States are included—those who were most faithful during the war, not less than others.

The State of Tennessee, for instance, whose authorities in the rebellion was restored to all her Constitutional relations to the Union by the patriotism and energy of her injured and outraged people. Before the war was brought to a termination, they had closed themselves in relation with the General Government and had established a State Government of their own, and as they were not included in the emancipation proclamation, they by their own action, have amended their Constitution so as to abolish slavery within the limits of their State. I know no reason why the State of Tennessee, for example, should not fully enjoy her Constitutional relations to the United States.

The President of the United States stands towards the country in a somewhat different attitude from that of any member of Congress chosen from a single district or State. The President is chosen by the people of all the States; eleven States are not now represented in Congress, and it would seem to be his duty on all proper occasions to present their just claims to Congress. There always will be difference of opinion in the community, and individuals may be guilty of transgression of the law, but these do not constitute valid objections against the right of a State to representation. It would in no wise interfere with the discretion of Congress, with regard to the qualifications of members, and I hold it my duty to recommend to you, in the interests of peace and in the interests of the Union, the admission of every State to its share of public legislation, however insubordinate, insurgent or rebellious its people may have been. It presents itself, not only in an attitude of loyalty and harmony, but in the persons of Representatives whose loyalty cannot be questioned under the existing Constitution or by legal test. It is plain that an indefinite or permanent exclusion of any part of the country from representation must be attended by a spirit of disquiet and complaint.

It is unwise and dangerous to pursue a course of measures which will unite any large section of the country against another section, no matter how much the latter may predominate. The course of immigration, the development of industry, and business and natural causes, will raise up men at the South as devoted to the Union as those of any other part of the land; but if they are still excluded from Congress, if by a permanent statute they are declared not to be in full Constitutional relations to the country, they may think they have cause to become alienated in feeling and sentiments against the Government.

Under the political education of the American people, the idea is inherent and ineradicable, that the consent of the majority of the whole is necessary to secure a willing acquiescence in legislation. The bill under consideration refers to certain States as though they had not been fully restored to the United States; and if they have not, let us at once act together to insure that desirable end at the earliest possible moment. It is hardly necessary for me to inform Congress that in my own judgment most of these States, so far as depends on their own action, have been fully restored to the enjoyment of their Constitutional rights as members of the Union. Reasoning from the Constitution itself and from the actual situation of the country, I feel not only entitled but bound to assume that with the Federal courts restored in the several States and in the full exercise of their functions, the rights and interests of all classes of people, with the aid of the military in cases of resistance to the law, will be essentially protected against unconstitutional infringement and violation. Should this expectation unhappily fail, which I do not anticipate, then the Executive is armed with the power of March, 1865, establishing a Freedmen's Bureau, and hereafter as heretofore, he can employ the land and naval forces of the country to suppress insurrection and to overcome obstructions to the laws. I return the bill to the Senate, in earnest hope that a measure involving questions and interests so important to the country, will not become a law unless upon deliberate consideration of the people, it shall receive the sanction of enlightened public judgment.

(Signed,) ANDREW JOHNSON,
President.

LOUIS NAPOLEON'S MISTAKE.

The intervention in Mexico was a mistake, though we are precluded from condemning it too loudly. Our own government was ill-advised enough to concur in the moderate attempt as first suggested, and we can only congratulate ourselves that it had the discretion to retire as soon as it could with decency. It ought to have been seen from the first that it would be impossible to restrict the movement to its proposed dimensions, and even were it possible, the movement would still be impolitic. The practical question is, however, what shall the Emperor Napoleon do? Luckily, it is not our function to determine his future policy. There are some situations in which it seems equally impossible to advance or retreat. The Emperor may, however, persuade himself that he must either advance or retreat; it is impossible to do both, as so many people would willingly do, and it is equally impossible to stand still. If he retreat, he exposes himself to the imputation of failure, and must run the risk of the disfavor which the French are very apt to feel toward anything like a want of military success; but he would be relieved from considerable exposure, would mitigate some domestic opposition, and would appease the American people. If he persists, he must be prepared for growing embarrassments, and must brave American resentment. We are not inclined to reckon this last danger so threatening as it is assumed to be. American officials must, of course, resent the establishment of an Empire in Mexico; it is opposed to every tradition of American policy, and it is a simple duty to protest against it. American politicians and writers must and will declaim against it, were it only because a little bluster against Maximilian is such an easy escape from the discussion of delicate domestic problems. But were he to withdraw his support, it is most probable that the Emperor Maximilian would soon return to Europe, and the Emperor Napoleon would have to acknowledge that a scheme upon which he had invited thousands of French lives and millions of French money had ignominiously failed, and that the French army had been compelled to recoil from before a contemptible enemy. It is a most painful dilemma.—*London Times.*

IDAHO—THE FABLED LAND OF OPHIR.

The message of Gov. Lyon to the Legislature of Idaho, contains some points of interest to Eastern people. During the past year it seems over $17,000,000 worth of gold and silver has been produced in that Territory, and the yield is rapidly increasing. The following paragraphs from the message reads like an extract from the "Arabian Nights":

"A bird's-eye view of the accumulating discoveries in our mineral resources, reveals that we have no less than 3000 gold and silver bearing quartz ledges, graded in their value as in their richness, and new discoveries and new locations are made almost daily. The width of these lodes or leads, vary from 3 to 30 feet, and they prospect from $20 to $500 per ton. Located usually where water power and timber are in abundance, they offer the highest inducements to the enterprising capitalists, whose investment can rarely fail of being of the most remunerative character.

Among the other useful ores which have been discovered within the last year, tin, cianabar, copper, lead, and iron in many forms, are of the first value; yet platina, antimony, nickel, bismuth, irridium and rhodium, simple or compounded with other minerals, are found in various localities; but this is not all. Beds of the best of coal, both anthracite and bituminous, with rock salt, sulphur and gympsum—better known as the fertilizing plaster of commerce—while the most precious gems, the diamond, has been discovered in our gulches, all give you a feeling foretaste of the illimitable extent of Idaho's varied mineral wealth when the hand of man shall have unbosomed her hidden treasures. The wide extent of our auriferous placers, only a moiety of which have been well prospected, checkered as they are by auriferous quartz lodes and leads, are rivaled only by argentiferous mountain ledges, striated, luminated and folinted with silver in chlorides sulphurets—arsenical, antimonial and virgin. This presents a fabulous array of marvelous deposits which will require the industry of ages to develop and exhaust.—*St. Louis Press, 8.*

IMMIGRATION TO MEXICO.

We receive by every steamer from the United States, letters asking information about Mexico. These letters are written mostly from Georgia, Tennessee, Texas and Louisiana. Some are from New York, Maryland, Missouri and Nebraska. For the benefit of all we take this method of answering their questions:

1st. "Do you think the Empire is established on a firm basis? Is life, liberty and property secure in Mexico?"

We think that the Empire is firmly established. The Emperor Maximilian governs to-day more territory than ever did any President or military chieftain in Mexico. Within twelve months the Imperial flag will float quietly over every portion of the Empire. Fresh foreign troops are daily arriving, and the native citizens themselves are forming companies all over the country and putting down the bands of robbers which have ever infested Mexico.

We repent, that within twelve months this country will be perfectly quiet. Persons and property are safer in Mexico now than they were ever known before.

2. "Can we get land from the Government—and if so on what terms?"

All the lands owned by the Government and surveyed have been taken. As fast as these lands are surveyed they are brought into the market. Surveying is a tedious and expensive business, and therefore progresses slowly.

In this view we advise all who wish to emigrate to Mexico as agriculturalists not to come unless they have some capital. It is better to emigrate in companies of twenty-five or thirty, and buy lands in a body, of private individuals. Lands can be had very cheap—at from one to two dollars per acre—according to quality, situation, and improvements. In fact, he who comes here with a small amount of capital will be suited at once, without any trouble. But to those unfortunates who are without means, we advise them to stay at home until they can make enough to have a small beginning.

If you are a civil engineer or surveyor—if you desire to labor with your own hands on farms and railroads, then come, you will all find ample employment.

This is no place for doctors and lawyers and clergymen. These vocations are all filled to overflowing.

In the way of merchandise, business is also overdone, and we advise no adventurers of this kind.

If, however, you have steam engines or other labor saving machines that can be put to practical use, come with them, they will all find a ready sale here.

Fine carriages, buggies, horses, and especially large, well matched mules, in good condition, are in great demand and bring very high prices.

3d. "How is society in Mexico?"

Well, this is rather a vague question, but we will try and answer it. Mexico is Catholic in religion, and the people are principally composed of those who speak the Spanish language. There are, however, many English, French, Belgians, Germans and Americans here. You can select such society as you please. You can go to mass on Sunday morning, and to a bull-fight in the evening, and to the opera at night. Or you can go and hear a very good Protestant sermon in French, and afterwards take a ride on the Paseo. The emigrants make society for themselves, and we believe are all doing very well.

4th. "In what part of Mexico would you advise us to settle?"

The neighborhood of Cordova, Jalapa and Orizaba we think the best portions of Mexico. All these are near the railroad, and will place you as near New Orleans as you would be in Tennessee or Missouri.

The village of Carlota, near Cordova, settled by Americans, bids fair to do well.

The climate is healthy and delightful. The soil is rich and well watered, and produces everything that you may desire to cultivate. In fact, nearly every part of this vast Empire possesses many advantages.

Yucatan is rapidly filling up with emigrants.

In Sinaloa, near Mazatlan, there are many Americans raising cotton.

On the Rio Verdi river, at Parras, and at Guadalajara, are many others, all engaged in raising cotton, which they find very profitable.

Near Orizaba and Cordova, sugar, coffee, and tobacco are the principal productions.

In Yucatan, Tabasco, Soconusco and the southern departments, cocoa, (chocolate) sugar and coffee are the principal articles cultivated.

In Oaxaca, cochineal; in Campeche, the dye-woods.

In Lower California are the pearl fisheries, and Guanajuato, Zacatecas, Guadalajara, San Luis Potosi, Tamaulipas and Tampico are all rich in silver and gold mines. They also are fine agricultural and grazing departments.

The frontier is exclusively a grazing country.

Sonora, Sinaloa, Guerrero and Michoacan are the richest in the precious metals.

The national drink, pulque, is raised all over the Empire.

We have thus given a pretty general account of Mexico. The Empire is open to emigration from all parts of the world. The Imperial Government has, by the most liberal decrees, invited all to come.

To sum up our advice, we say, this is the finest country on the face of God's earth, and presents the best openings for comfortable homes and large fortunes for those who have a small capital on which to begin, but to those who are without means, we say, in all candor, to stay where you are.

5th. "How shall we go? What route shall we take?"

We advise you to go to New Orleans and take a sail vessel direct for Vera Cruz, or take a steamer for Havana and thence to Mexico. It is only six days' passage.

We believe we can safely say that all the emigrants in Mexico from the United States are doing well. They have to work hard and submit to many privations, but this is the case in all new countries. Learn to labor and to wait. Put your trust in Providence, and all will be well in the end. No man in seeking a new home can expect all the comforts of the old, but his energy and industry will, in a few short years, insure him a rich reward, giving him all that the heart could desire.—*City of Mexico Times.*

EX-PRESIDENT PIERCE'S VIEWS ON RECONSTRUCTION.

Ex-President Pierce was invited to a seat in the Democratic Convention of the State of New Hampshire, recently held for the purpose of nominating candidates for the State offices.

Being called on for a speech, the old gentleman responded briefly, as follows:

Our country has passed through serious perils, but I hope that we are now emerging from the thick darkness which at one time brooded over it.

The present time calls for the calm, dispassionate and patriotic exertions of all good men, in the work of restoration, not merely in form, but a restoration of a community of interests, fraternal feeling, and an equality of rights, among all the States.

I think I can discern gleams of light. The annual message of President Johnson was admirable; and in my judgment his subsequent steps, looking to restoration, have been guided by wisdom, patriotism, and statesmanlike forecast.

I am pleased to greet, as co-workers in a noble cause, all men who desire the immediate restoration of the Southern States to civil rights, and who join their efforts in saving whatever may be saved for the prosperity of our common country. Under any circumstances it would be abject to despair of the Republic.

These are the views of a statesman. Franklin Pierce is made of the right kind of metal. His sentiments evince soundness of judgment. How much better would it be for the whole country, if every man holding position in the Government, viewed the situation as does Mr. Pierce. How much happier for all, would it be, if the same conceptions of honor and justice distinguished the members of the National Congress.

There is a faint streak of light visible on the horizon. Let us hope that it heralds the coming of the great Sun of Peace, with all its rich and choicest blessings.—*Augusta Chronicle and Sentinel, 13th inst.*

☞ The Reconstruction Committee, says a Washington special, has decided to report another amendment to the Constitution, to the effect that Congress shall have power to control all political rights of citizens in every State. The proposition meets with the almost unanimous approval of the Committee.

AN INTERESTING LETTER TO THE PRESIDENT.

Col. Tal. P. Shaffner, the great telegraph prospector, has been making a tour of the South. He writes to the President:

I had no political consideration to move me in the conclusions or to warp my judgment for or against the people, my sole object being to realize the condition of things, that my pen might be guided in after years, should I continue my history of America beyond the epoch embraced in the heretofore published volumes.

I travelled by railway, coach, wagon, on horse, and occasionally on foot, and during my stay at the different places along the route I mingled with the people, white and colored, of every grade of society, and I did not spare my pains to get their views in regard to the future of the South and their individual aspirations—State and National. Having in former years travelled over most of the civilized world with attentive ears and watchful eyes, ever seeking for knowledge, I felt prepared and qualified by experience to refrain from forming hasty conclusions respecting the Southern States, so recently emerged from the passions of war.

The colored people had been informed by some of these agents that after the 1st of January the lands belonging to the whites, who had been slaveholders, were to be divided among the colored people; that after that date, the "bottom rail was to be on top," and that after Christmas the Union railroads were to carry colored people free of expense. These representations were confidently believed by the colored people, and in this manner they have been deluded and enticed from industry to idleness. I saw many thousands tented by the roadside, many living under shelters made with boughs of trees, and many had no other covering than the canopy of heaven. I saw many hardy men wandering about, with bundle and stick, and when asked whither they were travelling, I received in answer that they were searching for rice lands; or, in other words, they were prospecting are the day of general division. At night they quartered with some colored persons, and it does not require much guessing to determine from whence they drew their rations.

Besides my experience as a traveller through many foreign countries, I had gone through foreign wars, and traversed regions invaded by large armies, and I was exceedingly anxious to see with my own eyes the result of a civil war in my own country, waged by my own people, many of whom, too, were my kin.

The report of Lieut. Gen. Grant gives a very correct account of affairs, as I observed them, in the regions traversed by me, and nothing gave me more satisfaction than his remarks upon the conduct of the subordinates of the Freedmen's Bureau, who are, perhaps, the most responsible for the disturbances and contentions between the white and colored people of the South. I never heard of any complaint against the military throughout the whole of my journey, but nearly everywhere I learned that the agents of the Freedmen's Bureau had been more energetic to disturb the peace of society than to promote the welfare of the poor wandering colored people.

A TERRIFIC SCENE.—We find in the Titusville (Pa.) Herald the annexed description of the terrific scene which occurred at Benehoff Run, in that State. Twelve thousand barrels of coal oil, besides numerous dwellings, barns and outbuildings, all on fire at one time, must indeed have been a terrific spectacle. Here is the account:

About 5 o'clock in the afternoon, while some carpenters were engaged in covering a tank full of oil at the Getty well, on Benehoff Run, sparks from the smoke-stack were being driven by the wind directly over where they were working, and one of the men, apprehensive of danger, went to notify the superintendent of the fact, but he had not proceeded far before the oil ignited. The inch on top of the tank beat a hasty retreat and escaped without injury, and in a few minutes the tank burst, and an immense sheet of flame and smoke shot up into the heavens.

As the fiery stream rolled past, it attacked everything in its course, tank after tank burst, and all the inhabitants of the valley rushed to the hillside to prevent being swallowed up in a river of liquid fire. The stream continued to roll on until it reached within half a mile of Petroleum Creek; here it came in contact with a large accumulation of ice and snow, which stayed its progress. This, however, did not last long, as the oil forced its way through the ice, but came out at the other side extinguished, and flowed on in its course until it emptied into Oil creek. The scene was now grand beyond description; for near a mile one vast sheet of flame shot heavenward, and the dense black smoke covered the whole country with a black cloud. The sun was now setting, and the reflection upon that cloud rendered it first of a dark purple, then of a red color, and the peculiar rolling motion produced an endless variety of shade, till at last it became dark and black as before. The bright blaze of the fire made everything distinctly visible after, and the hillsides were at one time so hot that an individual was heard to remark that if the infernal regions were anything resembling it he never wished to visit them.

Groups of houseless and panic-stricken women and children were wending their way to Petroleum Center, while gangs of men were at work with pick and shovel, damming the creek at various points. The noise of the splitting rocks was like the constant roll of musketry, and as the burning fluid fell over the dam it produced a sharp, crackling sound, like the discharge of innumerable pistols. The flames at one time completely surrounded and played upon the large iron tank containing 2800 barrels of oil belonging to the Ocean Company. Had this burst, the town of Petroleum Center would that night have been laid in ashes. Good fortune, however, saved it. About 9 o'clock the fire had spent itself, and the oil not consumed was on its way to the Gulf of Mexico.

STONEWALL JACKSON, HOOD AND SHERIDAN. Jackson, according to Lee's account, gained for him Chancellorsville, one of the most decisive victories of that distinguished warrior.

"Hood in the lead of his Texans," from Jackson's official report, gained the first great victory for Lee over McClellan, at Gaines' Mill; and according to Longstreet's and Bragg's record, he, at the head of his corps, struck the blow that gained Chickamauga.

Longstreet, immediately after the battle, urged his promotion, saying after gaining the victory he had the misfortune to lose a limb.

Sheridan, according to General Grant's record, dealt the blow that secured for him the victory at Petersburg, resulting in the surrender of Lee.

Jackson's campaign in the Valley of Virginia will be one of the brightest pages in military history.

Hood's Tennessee campaign and his defense of Atlanta, when they are properly understood, and it is known with what a small dispirited force he had to work with, will rank with any operations of the war. This campaign was made as the last hope of success in the West.

Jackson fell at Chancellorsville, the proudest field of his life, amid the brightest hopes of the Confederacy. With 22,000 men he dealt the blow that achieved this mighty victory.

Hood's last fight under Lee was at Gettysburg, the next great battle after Chancellorsville, and the first check of that mile military chief. Here Hood received his first severe wound, and that stubborn old fighter, Longstreet, then said, and also after the battle: "Had Hood been so fortunate as to escape unhurt, Round Top Mountain would have been carried, and that would have secured victory to the Confederates."

Sheridan's operation in the Valley of Virginia and around Petersburg, distinguished him as the bold, dashing mover of the United States army, and the achievements of Jackson, Hood and Sheridan, as military men, will occupy a conspicuous page in history.—*Exchange.*

☞ Arlington Heights still remains in possession of the Government, but it is said that the wife of Gen. Lee has recently written to a friend that she intends to return there, even if she is obliged to live in the back quarters." This is indicative of the strength of her determination to reassert what she considers the rights of herself and her husband to this historic property; but among the obstacles she will have to encounter is the fact that twelve thousand Union soldiers have been buried upon its soil.

CONDITION OF THE SOUTH.

"I have just returned from a trip through Chattanooga, Atlanta, Columbus, Montgomery and Selma. The state of the country is not favorable. General distrust and dissatisfaction pervade the people of all classes. The oppression and tyranny of the military authorities and Freedmen's Bureau—the robberies committed on defenceless people—the outrages perpetrated—and, above all, the madness and fanaticism displayed in the National Legislature—are creating an intense feeling and a general restlessness among the people. Very many are making preparations to close up their affairs and emigrate. This is a true picture—an inside view. Never, since the cessation of hostilities, have I been so discouraged as since I made this trip."

The foregoing is extracted from a private letter from an intelligent observer who resides in West Tennessee, received by us yesterday. When the war closed, the terms granted to the Confederate troops—the succeeding amnesty proclamation of the President, and the just and liberal line of policy pursued by him to bring about a solid and substantial peace, gave pleasure and hope and confidence to the Southern people. They proceeded with alacrity to the performance of everything required of them to effectuate that policy, and to produce a complete reconciliation and restoration of their old political and social relations with the other States of the Union. This was continued up to the time of the meeting of the present Congress. The maddened majority of that body instantly inaugurated a different policy, and have since pursued it with increasing ardor and ferocity. The effect upon the hopes and expectations of the South is exhibited in the above statement. It is natural and inevitable. Their political and social condition is precisely such as to produce such feelings. This despondency and anxiety and restlessness does not spring from hostility to the Government of the United States, but from the terrible prospect before them of oppression, degradation and wrong, if their enemies in Congress succeed in their purposes, as embodied in the measures which each succeeding day brings forward. They see in the future nothing but gloom and uncertainty, which will make them miserable and reduce their fair land to a desolate waste. With no political rights which they can call their own—with an army raised over them clothed with the power of the sword, only seeking points to strike—and with an arbitrary power of trial and adjudication, claiming and exercising greater jurisdiction than their own civil tribunals, these unresisting people present a most deplorable condition. If their woes are to be perpetuated, then the boasted "conquest" of the South will bring no good to the "conquerors." Emasculated of their manhood, their spirit, vigor and energy, those who remain and survive will add nothing to the wealth or strength of the country. Every day which witnesses the successive triumphs of the fanatics only increases the hideousness of the dreary picture, and renders the people more hopeless.

This is a theme which deserves the serious and most earnest consideration of the Government and the people of the North. The South looks to the President, well knowing that he is powerless without the support of the reflecting mass of the American people. They must rise up and make known their attachment to justice and right. They must rise above the mere rivalries of partisanship, and resolve to sustain the country over party. A series of grand and earnest popular demonstrations throughout the North in unfaltering support of the Union and the Constitution as it is, would go further to check the madness of the hour, to cheer the South and to sustain the President, than any or all things else. The occasion not only justifies but demands such action, and at once.—*Nashville Union and American.*

CONGRESSIONAL PHASES.

The feeling of apprehension in reference to the action of Congress is not in the least diminishing among our people. The bitterness of the Radicals does not seem to relax on account of the apparently firm stand taken by the President. His interview on the 7th with a negro delegation whose business was to lecture him in respect of universal negro suffrage, and his reply to a delegation of citizens from the Territory of Montana who went to approve his policy, show, however, that he stands firm on the principles of his message.

The negro delegation was almost insolent. It wanted to argue the question. The President snubbed it very adroitly, and it left evidently with no love for him.

In this firm stand there is hope, and we may expect soon to find open war declared against the Government by these radical and cruel madmen. Well, then we shall see something to instruct them in regard to the result. We shall see then if the better elements of Northern opinion will not come to the aid of Mr. Johnson. We have hardly a doubt of the result, and confess that we think the President is moving with remarkable wisdom to his purpose—doing nothing overt, but waiting for the reflux of the tide which will carry radicalism into undisputed power or make it sink into the insignificance to which we believe it is doomed.

A good omen of this is the fact that the Judiciary Committee has "rejected nearly all" the Radical propositions for the amendment of the Constitution.—*Mobile Tribune, 16th inst.*

MAXIMILIAN AS PRESIDENT OF THE REPUBLIC OF MEXICO.—Now that the Emperor of France has recognized the American doctrine of President Monroe by withdrawing gracefully from his interference with the affairs of Mexico, it is proper to inquire what will be the fate of the monarch he leaves unsupported by his bayonets. When Maximilian first ascended the throne of Mexico he declared that he did so by the will or the voice of the Mexican people. We do not remember of ever seeing a record of the votes of those people, as we did those of the French people when they almost unanimously elected Napoleon III. the first President of their short-lived Republic. And now, as a "cause of emotion", to the American people has been removed by the timely and considerate action of the French Emperor, would it not be well for Maximilian to consider the propriety of removing another "cause of emotion" to our people by promptly abdicating his imperial throne and casting himself upon the suffrages of the Mexican people as a candidate for the Presidency of a restored Republic of Mexico? This would not only quiet the "emotion of the American people" with respect to the Mexican question, but it would fall upon their irritated minds as a grateful shower falls in midsummer upon fields of parching grain. It is not unlikely that our people would rather like Maximilian and his beautiful consort than otherwise, after a concession like this to American principles and policy. His opponent for the Mexican Presidency would naturally be Juarez, who can show his strength after the French troops are withdrawn. At any rate there is a fine field for Maximilian to establish, if elected to the Presidency of Mexico, a republican court in that country that would become as brilliant and distingue as any that could bear an imperial name.—*N. Y. Herald, 9th inst.*

MAKING OTHERS HAPPY.—A mother who was in the habit of asking her children, before they retired at night, what they had done to make others happy, found her two twin daughters silent. The question was repeated. "I can remember nothing good all this day, dear mother; only one of my schoolmates was happy because she had gained the head of the class, and I smiled on her, and ran to kiss her; so she said I was good. That is all, dear mother." The other spoke still more timidly. "A little girl, who sat with me on the bench at school, has lost a little brother. I saw that, while she studied her lesson, she hid her face in her book and wept. I felt sorry, and laid my face on the same book and wept with her. Then she looked up and was comforted, and put her arms around my neck; but I do not know why she said I had done her good." "Come to my arms, my darling!" said the mother; "to rejoice with those that rejoice, and weep with those that weep, is to obey our blessed Redeemer!"

☞ A Paris paper states that a bevy of ladies, closely veiled, recently passed along the boulevards of that city, making purchases at the most modest stores, and leaving the articles to be sent for. They paid in gold. It was subsequently ascertained that the party included the empress and ladies of her court, who adopt this mode of giving an impetus to the retail trade.

CEREMONY OF THE PYX.

Among the many curious old official ceremonies exacted by the English Government, is the ceremony of the pyx, or trial which was duly enacted on the 10th ult., in the presence of the Lord Chancellor and other high functionaries at the office of the Controller General, in the palace yard, London. For many years this has been done simply because it is an immemorial usage, the reason for which it was instituted having since passed away. The box is a plain iron safe divided into three compartments, two for silver and one for gold. It is secured by three intricate locks, each of which is opened by a different key. From each ingot of gold or silver, specimen coins are deposited through an aperture in the lid while the box is full. In former times this box was much smaller than now, and the assay took place as often as four times in a year. The method of examination is as follows:

The mass of gold and silver coin is rolled under heavy pressure into two ingots, the metal of each being completely mingled and welded together. A piece is then cut from the end of each ingot, and rolled into

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SOUTHERN METHODISM.

THE PASTORATE.

No community remains exactly in one state for any great length of time. In some respects there may be permanency, but in others there is constant change. Every organization includes some vital facts, which are of its very essence, and some others which have only an incidental connection with it. The facts which are vital cannot be disturbed without injury—change in the other may be either injurious or advantageous. Changes which come up naturally in a vigorous, healthy community, are almost always beneficial. Those that are imposed upon it by legislation, depend upon adaptation, or the reverse, for their effect.

Sometimes there are changes so radical, as to impart a new character, without destroying organic, or rather, I should say, historic, external identity. The Church of Rome is an instance of this. Its very organism and spirit have undergone the most complete revolution since the apostolic times, while yet a sort of external identity has been preserved, and a certain species of prosperity maintained. But changes of this kind come on gradually. The way must be prepared for them by degrees. Suddenly and violently introduced, they would be destructive.

This inevitable law of progress, or at least of change, in all institutions, was duly provided for in the establishment of the Church. No rigid form was imposed upon it.—Certainly there were great constitutional principles established; but around these the Christian institution is allowed to organize itself with a certain degree of freedom, according to the exigencies of times and men's manners." Thus every Christian society that keeps within the grand charter of the original constitution, is a part of the body of Christ. And the success of each depends, first and mainly, as set forth in my first article, upon its spirit. There may, indeed, be a part of external prosperity, no doubt, and often is, in churches that depart from the true spirit and objects of the Gospel. But this is not Christian success. I consider a church successful, just so far as it actually contributes to prepare men for eternity, and no farther. Mere numbers, and influence and wealth, count to nothing. There is a species of worldly eclat, apparently, which coveted by some churches, but is very pernicious. Where the spirit and power of Christ are, men will be saved, though the offence of the cross be connected with it.

Efficiency of organization, though subordinate, is yet a powerful adjunct in the work of the Church. What about our Methodist polity? Is it the best, or can it be improved? Shall the itinerant system be perpetuated as it is, or modified, or displaced by a settled pastorate? Advocates of each of these forms of policy are to be found amongst us.

Strongly conservative men dread any change. Their motto is—"let well enough alone." The argument is that having prospered wonderfully with our present system, we ought to be satisfied with it. Our system is tried; we know that it has accomplished vast results. To depart from it is only an experiment, and may be a failure. *Per contra*, it is asserted that of late, in many localities, and especially in large cities, we are not having any great success, but on the contrary, are losing ground. Many young people of our families are going off to other churches, and in old communities the permanent pastors have an advantage over us in a strong personal influence.

We know that there is truth enough in these statements to awaken solicitous inquiry. Is the itinerant system effete? Is there any reason why it should not be as effective now as formerly?

When Methodism originated, its preaching was peculiar. It was so in doctrine. It set forth a free, full, present salvation. As distinguished from predestination, it was very striking, and thoroughly adapted to the popular mind. It had also a test to maintain with the old laxity, for at that time predestination was the established doctrine, in America, at least, and the Arminianism of the English Church was very thoroughly evangelical.—Against the semi-Pelagians it maintained the doctrine of the new birth, and against the Calvinists of salvation for all. It was triumphant at the bar of public judgment. It was peculiar, too, in its exhortatory fervor. The people abandoned the dry, written essays of their old pastors, that were so tedious and tiresome. The extemporaneous pathos of the Methodist preachers attracted them. Once attracted by it, their consciences were aroused. This was a most extraordinary source of success. But it is so no longer. The Methodist doctrines and fervor, and extemporaneous habits are to be found this day in three-fourths of all the pulpits of other denominations in the land. We have lost that advantage, then, and by means that we ought to be grateful for.

The next suggestion I have to make is, that *hitherto our work has been, to a large extent, of the aggressive character.* There is nothing like a system of itinerant evangelism for *aggression*. Stagnation is next to impossible. To go into new fields and make conquests in alien territories, is its peculiar function.—While the land was yet to be occupied, these lighthorse skirmishers were just the thing. By no other system could the Methodists have spread themselves all over this broad land so rapidly. For such a work the itinerancy was the very thing. Peering around everywhere, the Methodist preachers found every open door, and entered in. There is a promptness and vigor in it that is not in any other system. But now the case is altered, and our success in the future depends as much upon conserving our past conquests as upon gaining new ones. Otherwise our losses will counterbalance our success. In many places they do so now. But how shall we preserve what we now hold? How shall we keep within our fold the children of Methodist families? Is the itinerant system a good conservative one? My observation is that *it is not.* It does not supply an efficient pastorate. The influence of the pastor is, to a large extent, *personal.* This is lost by frequent change. Hence so large a proportion of our revival converts go into other churches, where there is already a pastoral tie between them and the pastor; and hence, too, in a great part, that more deplorable fact, that so many converted under one preacher are lost under the administration of his successor.

The itinerant system is the best aggressive system in the world, but a mighty poor conservative one.

Again. In the West, where the country was newly settled, the success of the Methodist ministry grew partially out of the fact, that it supplied preaching to a great many destitute neighborhoods. This it was enabled to do by means of week-day appointments. As the country grows older, other preachers come in and establish Sunday services. Then the week-day appointment is soon deserted. At least this is my observation. I know populous neighborhoods, where we once had flourishing societies supplied by week-day preaching; but now all is lost, because other denominations introduced Sunday preaching, and we did not.

There is yet one other fact to which I must call attention, in this connection. The itinerant system requires, for complete efficiency, *unmarried men.* Families are too cumbrous for it. The moment a man has any "*circumstances*," he becomes a poor *traveling* preacher. In an early day none of the preachers, scarcely, had wives. Those were the palmy days of the "traveling connection." Then the Bishop had but one interest to consult in making the appointments, and that was the interest of the Church. The question was, where can this man do the most good? Now, nearly all the preachers are married, and another question becomes imperative—where can this brother get bread for his children? Aye—there are many questions. Can the brother move? If so, how far? Can this circuit pay the cost of moving? O! ye Bishops and Presiding Elders, what a time ye have. And I fear much that when the incumbrances of all these great families are duly provided for, there remains often but little room to ask, by what distribution of these men the Church may best be served.

Indeed the fact is patent that the itinerant system is already much impaired by this means. Men are obliged to see to it that their families do not starve. This they cannot do and be perpetually on the move. They procure a home and settle their families. Around this homestead they revolve until they wear out as itinerants, without establishing the solid footing of pastors. They enjoy the advantages neither of the one system nor of the other. My brethren, is this not so?

I come, then, to the following conclusions:

1. That our system is deficient in the pastoral function, and that this defect is inherent in the system.—The ideal class-leader might supply this deficiency, in a great measure; but class-meetings are a failure, comparatively, and the ideal class-leader is scarcely to be found. Now there is no more important office in the Church than that of the pastor. Any great defect at this point must be damaging to the Church. It becomes us to weigh this matter well. It cannot be much longer delayed with safety. Indeed I doubt not that we have already lost ground by this means.

2. That the itinerant system has lost much of its former vigor in having so many families to provide for, and no longer enjoys the advantage of favoring circumstances, as formerly. And it might well be added on this point, that there is a growing tendency to less vigor in the Annual Conference examinations of character. Hence the accumulation of inefficient men in our ranks, and this detracts very materially from the force of the system. It would be the blindest sort of folly to expect the same results as formerly under the present condition of things.

3. Still, the Church needs also a vigorous aggressive policy, and probably always will. The aggressive work is by no means fully accomplished. Much of the land remains to be occupied. Even under the shadow of long established churches there is work for the evangelist to do.

If these conclusions are correct—and to my mind they carry the force of demonstration—what ought to be done? Shall we, from mere dread of change, do nothing? I know that a reckless spirit of innovation is dangerous, and that changes ought to be introduced cautiously, upon due deliberation, and to meet evident necessities only. A thorough reverence of the past is characteristic of a healthy condition of the Church. So also is a hearty appreciation of the present. I would not drive away recklessly from our traditions. A legitimate conservatism is essential to stability. So is also the spirit of progress necessary to growth. It is by maintaining a wise balance between these that we are to find safety and advancement. If we go too fast, we may go to pieces; if we do not move at all, we must stagnate. If we progress at a safe rate, we shall find life, and health and power. We are not to despise innovation. Methodism itself was an innovation.—But it was an innovation called for by the imperious wants of the Church. Mr. Wesley, paradoxical as the statement may seem, though he was the very prince of innovators, was an eminently conservative man. He reluctated at every step. Change, for the sake of change merely, was odious to him. When he did give way, to be sure he took his measures with that decisiveness which secured to his agencies their full effect. He was not a man for half measures. While he did not relish innovation, he could not bear stagnation, and adventured on the one only because it was the sole method of escape from the other. He succeeded because he conformed to the necessities of the time. He was "master of the situation." What the Church needed then was, not a pastorate, but an active evangelism. Mr. Wesley supplied it. If the Church of England had had the wisdom and magnanimity to adopt Mr. Wesley's Conference, and incorporate it, there never would have been a Methodist Church.

But what the Methodist Church needs now is a pastorate—the conservative power of a permanent ministry in our churches. In addition to the facts already given, as indicating the necessity for this, let me call attention to another that ought to fill us with the utmost concern. It is this: We lose many of our best men from the ministry just at the time when their experience is sufficiently mature to qualify them well for the pastoral office, and when their character is so established as to give them weight in any community. They are starved out, not because the people are either unable or unwilling to support them, but because the itinerant friction allows them no opportunity of husbanding their resources.—Many others become half secularized for the same reason. I have have known a Presiding Elder and a Preacher in charge to go a long distance on Saturday morning to a Quarterly Meeting, get there late, and on Sunday, after dinner, ride back home, over twenty miles, to look after their business. Such a slovenly manner of attending to the affairs of the Church is about equal to nothing. Indeed I suspect that the example of Sunday traveling, from motives of business, does more harm than their preaching does good. A half secular clergy is a poor excuse. But these men, as permanent pastors among the people, establishing a personal influence in the community, and with the opportunity of husbanding their revenue, might be comfortably supported.

But "the situation" now is more complicated than it was in Mr. Wesley's time, and requires more delicate handling. He only had a new system to create; we have an old one to modify. He had only to provide for an active evangelism; we have that interest to preserve and re-invigorate, while we provide a more adequate pastorate. Like him, we may well reluctate, but like him, we must act too, or suffer the alternative—stagnation.

What, then, is to be done? I can only "show you mine opinion." I have already said that we need a more adequate pastoral system. I have also intimated that we still need an active evangelism—one endowed with something like the primitive elasticity and force. Can these objects *both* be secured?—Evidently we *need both.* Is it practicable?

So far, I have theorized, and I have done it confidently, because the matter seems plain to me.—What remains is to show how to work in view of the theory. This is an infinitely more difficult task. I do not feel by any means so certain of the practicability of any plan I can devise, as I do of the truth of my theorizing. But perhaps it becomes me, after having said so much, to offer some practical suggestions. I begin then with the following general remark:

No change must be so radical as to clash with our general system.—This much is due to conservatism. All modifications of the system must be in keeping with its character. If we get the wheels within the wheels to running in the reverse direction to each other, something must break. We must preserve the due balance between conservatism and progress. This premised, I suggest:

1. Let the Episcopal General Superintendency remain untouched.—We need no innovation there. More than any other one thing, it is the controlling fact of our system. Let it remain as it is.

2. Remove the limit of the pastoral term. I am clear that there ought to be *no* limit. Let the appointing power act freely. Let men be *liable* to removal at any time, but only for good cause.

3. Require the young preachers to remain unmarried eight or ten years, to "do the work of evangelism." And if any choose to remain unmarried always, and devote themselves to this work, let the sacrifice be accepted. It shall be a sacrifice of a sweet savor, an odor well pleasing to God.

4. *If possible,* let the preachers be compelled to avoid secularization. I know this is a delicate and intricate subject, and perhaps a strong moral force is all that can be brought to bear in the case. Every preacher ought to be made to feel that just to the extent in which he becomes a man of business he violates his ordination vows, and damages the Church.

5. I do not see that we need to meddle with the Presiding Eldership. It seems to me to be a very good institution—only that some of the incumbents seem to be men who have been solemnly ordained to the office and work of planters, and who have taken up Presiding Eldering a little occasionally for variety and recreation.

The second and third of the foregoing suggestions imply a difference in the office of *pastor* and that of *evangelist.* The difference is real. And the distinction will come out of its own accord in the practical working of the system if these changes should be made. The mature men will fall into those positions where the presence of the pastor is needed, and the younger and available men will be kept actively itinerating. Ultimately, as the changing character of the work may require, the two classes may be somewhat interspersed among each other in the same territory, co-operating with each other and aiding each other in various ways.

This system will place heavy responsibility upon the Bishops, and will depend, for success, largely upon their firmness and sagacity.—But, although some other plans have been suggested in my thoughts, this seems to me to be the best I can devise. I do not expect it to command universal favor. Perhaps but few may approve it.—Yet I doubt not something will be done in this direction very soon.—And I am satisfied that both the pastoral and evangelistic characters must concur in the ministry, in order to the largest success. M.

Marshall, Texas, Jan. 31, 1866.

ICE—The following facts about the strength of ice on the surface of lakes and ponds, will be interesting to skaters: Ice two inches thick will bear infantry; four inches, cavalry with light guns; six inches, heavy field guns; and eight inches, the heaviest siege guns, with one thousand lbs. weight to the square foot.

A lady asked a minister whether a person might not be fond of dress and ornament without being proud. "Madam," said the minister, when you see a fox's tail peeping out of a hole, you may rest assured that the fox is within."

For the N. O. Christian Advocate.

THE TWO YEARS' LIMITATION OF THE APPOINTING POWER.

Mr. Editor—For many years past many of the laymen and ministers of the Methodist Episcopal Church South have expressed a desire for change of some of the features of the polity of their Church. In some this desire is a consequence of a remoter or nearer approximation to a clear seeing of the necessity of change.

One of the requirements which some wish to change is that limiting the appointing of preachers to the same field of labor to two consecutive years. Some of the advocates for a change of this rule propose merely the extension of the number of consecutive years to *four,* for which an appointment may be held; while others suggest the abrogation of the time limitation, and that the continuance of a preacher at one place be left to the judgment of the appointing power.

I do not now consider which of these forms of change is the better, but simply the thing indicated by both the proposed forms, namely, that there ought to be an extension of the same ministerial life in one place; that instead of restricting to the performance of mere fractional work, opportunity ought to be allowed for labor more nearly exhaustive of capability for ministerial doing.

The opposers of change urge that innovation is dangerous; that the present system has worked well—that through its instrumentality the spread of the Gospel has been beyond all former example.

If a system be perfect, innovation is injurious; for in that case addition, subtraction or substitution, serves only to mar. But if the system is susceptible of improvement, then innovation is dangerous only when the thing sought to be introduced is clearly worse than that it might displace; or is manifestly unsusceptible of adjustment to the other parts of the system. If probability of advantage can be made out for the thing proposed, then trial is the only fair test of worth, and experience must decide whether or not it be an improvement. "The present system has worked well."—If by well-working is meant working consistently with itself—that is, in conformity with the principles and spirit of its distinctive requirements, the assertion is *untrue.*

It is well known that in most Conferences there are men whose families have remained at permanent homes, or who have rotated through a circle of appointments the most convenient to them, and selected especially to allow them to remain at their homes. It cannot be alleged that this rotary movement is itinerancy; for the thing intended is the avoiding the inconveniences of the itinerancy and yet maintain the appearance of enforcing and obeying the letter of the rule.

If the non-occupancy of the fixed home be the distinguishing feature of itinerancy, the system has not worked well, for in these instances it has not worked at all.

It has been said that Methodistic labor has been more efficient and successful in spreading the knowledge of the Gospel than any other. Let this be granted; yet the efficiency and success will hardly be thought due to the machine, but rather to the living spirit by which the machine has been worked. It is the earnest missionary spirit of Methodism that has carried the Gospel to the neglected multitudes, and not the particular form of ecclesiastical contrivance through which it has wrought.

I have not intended or attempted fully to discover the objections urged by the opposers of change, but simply to hint at somewhat that might be wrought into answers.—As before said, the thing to be effected by the proposed change is the prolongation of the same ministerial life in one field of labor. By many this is believed to be necessary to the well-being of the Church. The existence of this belief is, I think, profoundly significant—significant of the failure of the present system to appease a real and rightful want; in the people, want of fuller and closer communion with him appointed to feed the flock of Christ; in the minister, want of opportunity to reach the conditions which render practicable the faithful and successful performance of pastoral work; and in both, to attain to that trustful friendship, the natural growth of continued Christian intercourse; to realize the fraternity tested by events that awaken sympathy, and approved by experience; and to actualize the brotherhood of heart-association.

The work of the ministry is conservative as well as aggressive—a work of deepening and building up to be done, as well as one of widening. To *keep* the flock of Christ is required of the ministry; but the different parts of this flock are exposed to special risks of harm, and to peculiar liabilities of loss. To provide against these risks and liabilities, they must be known and understood; and for this time is needed—more time than two years. This statement requires no argument in its support. It is a fact of which every thoughtful preacher is painfully convinced who earnestly desires to be a pastor.

Under the present system full and true pastoral work is not done, and is indeed impossible. The pastoral work, as now understood, is, visiting from house to house, for the especial benefit of the people. Now, to do this, there must be a fuller communion of the heart, and of the truest feelings of the parties concerned. But such communion can only occur when the relationship is felt to be intimate, and where it is known to be true enough and old enough to be trusted. A relation to do this, must have time to grow and mature. And it is only when the preacher ceases to be exclusively an official or social fact, and becomes in every house a domestic fact, that this pastoral relation is matured. There it is that true pastoral work may be done.—Personal intercourse will become Christian communion, blessing the people and blessing the pastor.—By kindly, paternal dealing with the children, he may bring them within the pale of the Church, and thence to Christ. He will become the overseer of souls, by having become the brother of souls. This brotherhood is not a mere inference from denominational connection, but a felt vitality; a living, working fact.

Under the existing arrangement there may be and is much of technically religious visiting. But this is too constrained to be useful, and not unfrequently degenerates into irksome routine.

Extension of the ministerial term would afford opportunity for a fuller spiritual education of the people; and the existence of the opportunity would awaken demand for such education. The milk-dispensing preachers and the milk-requiring people will give way to the meat-furnishing preachers and the meat-digesting people; and the Church will become strong through the increased Christian manhood of her members.

To teach Christ fully requires systematic effort, prosecuted through several years: and if the man be competent to the task, it is clearly better that the work of teaching should be performed by the same man. Preachers would be compelled more diligently to search the Scriptures, and to search whatever else would serve to make available the knowledge of the Scriptures; they would be required to become, besides, well instructed unto the Kingdom of Heaven, and to bring forth the old and the new things out of a well-filled treasure. Preachers would have less of cant and more of truth—would be more thoughtful and less word-full—more instructive and less declamatory. Men's usefulness would be measured by a standard more nearly approaching the Scriptural, and not solely by the arithmetical scale; and success would be determined by the amount of spiritual work done, and not by the length of the master-roll to be presented to Conference.

These are a few of the benefits which I think would follow the extension of the ministerial term.

By those who have had opportunity to know, it is said we have lost ground in most cities, towns and rural districts, where there are settled ministers of other denominations. It is said that resident ministers acquire an influence never possessed by the transitory; and that among us the preachers of the largest social influence are those who have resided at fixed homes.—If these statements assert facts, they are facts the import of which is worth seeking. This, however, I will not now attempt.

The present system has caused the Gospel to touch at many places; but how much of Christian life has it developed? Let one or two facts answer:

There are in the Mississippi Conference, say one hundred and twenty (120) preachers. There are less than twenty (20) parsonages, and these, for the most part, are houses inferior to the average in construction, in dimensions, and inconveniently located. A hundred (100) of these preachers are received at their respective works kindly, but practically out of doors. Annual reports show that many salaries are not fully paid. The largest salaries are small, and in the main made up of contributions which prodigality disdains to waste, and parsimony is ashamed to withhold.

I believe these evils would be lessened by a nearer approach to a settled ministry. Let it be remembered that the proposed changes need not diminish the aggressive vigor of the itinerancy.

In conclusion, allow me to express the hope that this biennial burial of ministers will soon cease, and longer life be allowed them.

Woodville, Miss. L.

From the Episcopal Methodist.

THE CHINA MISSION.

Dear Brethren—Although our brethren in China have received no supplies from home since the first year of the war, they have, by renting mission property, and in other ways, been able to maintain themselves up to the present time. The rapid increase in the population of Shanghai, consequent upon the disturbed state of the interior during the Tae-ping rebellion, caused a great advance in the value of real estate, and a corresponding advance, of course, in rents. Our mission had two vacant houses, the one in which brother Lambuth lived, and the one which I occupied. These they rented for a sum sufficient to supply their immediate personal wants—but the men to whom the property was rented failed in business, and left without paying the full amount for which they had contracted. In the meantime the country had become comparatively quiet, and the multitudes who had sought refuge from the interior cities at Shanghai returned to their homes, and hundreds of houses were left unoccupied. Rents as a consequence went down. How the brethren have managed to live since this source of supply failed them, I cannot tell. They have held up bravely, and while their letters to me express anxiety for the future, and show that they are greatly straightened for means, there is no complaining or want of confidence in God or the Church.

The mission must have help. But how it is to be given just at this time, I do not see. The Church throughout the South is but little better off for funds than the mission. But it must have relief some way. The Church cannot afford to let these dear brethren starve.—They have suffered cheerfully, and will bear without complaining as long as it is unavoidable. I hope the Missionary Board will be able to do something for them soon. I am glad to see that the Kentucky and Louisville Conferences have raised funds for the China Mission. But the depreciation of the currency, and the enormous rates of foreign exchange, reduce their contributions so greatly, that I fear the relief they may afford will be but partial.

There are three men with their families now in China—Lambuth, Wood and Allen. Our dear brother Wood has suffered that heaviest of all earthly afflictions to a missionary—the loss of his beloved wife.—One year ago last March, sister Wood left her mission home, her husband and two children, for the missionary's reward in heaven. A more devoted, faithful servant the Church never sent to that field. We have lost much by her death. But she has gained all for which we are toiling and suffering. She sleeps sweetly in Jesus, though stranger hands laid her down to rest in a stranger's land. O! if there be a grave over which angels watch with more care than another, or on which the star of hope shines more brightly, it is the grave of the foreign missionary. God bless the missionaries!

Our native preacher Liew, was, at my last advices from China, in extreme ill health. Serious fears were entertained for his life. I hope God, in mercy, will spare him to the mission. His value to us, in many ways, is beyond estimation. As a preacher, he has no equal among the native assistants in China. His consistent, godly example before his countrymen, is an argument which neither heathen wit nor malice can gainsay.

I must close. This letter is much longer than I intended it should be when I begun.

I have more to tell you about our China mission, but not now. Pray for China.

Your brother in Christ,

W. G. E. CUNNYNGHAM.

CATHOLICISM IN THE UNITED STATES. The Catholic World says that no where has the Catholic Church increased so prosperously within the last fifty years, as in the United States. About two thousand chapels and churches built; an increase of one thousand eight hundred clergymen; one hundred and sixteen schools established for the Catholic training of eighteen thousand boys and thirty-four thousand girls. Moreover, there existed, in 1861, sixty-six asylums, with four thousand nine hundred and sixty-three orphans of both sexes; twenty-six hospitals, with three thousand beds; four insane asylums, besides many other charitable institutions—all established and supported by the private charity of Catholics.

The darker the setting, the brighter the diamond.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, MARCH 3d, 1866.

OLD ACCOUNTS.

Our agents are authorised to settle with all persons indebted to the Advocate at the rate of fifty cents on the dollar.

GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church South, to be held in this city in April next, we shall issue a *Daily Extra*, which will be furnished at two dollars for the whole period of the session. Persons wishing it will please forward their subscriptions at an early day.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent or 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

NEW ORLEANS DEPOSITORY.

A Branch of the Methodist Publishing House is located in this city, and the Rev. R. J. Harp has recently been appointed Agent of it. It has on hand a good supply of our Church Publications—a large one of Hymn Books.

The well known enterprise and industry of the Agent is the best assurance that can be given that all orders will be promptly and correctly filled. The Express Companies for a trifle will insure the safe delivery of any books which our friends in the country may order.—Address Rev. R. J. Harp, New Orleans, No. 113 Camp street.

CATE & CO.

We have long known these gentlemen as men of enterprise, and as reliable friends of the South. What they profess to do they are actually doing—making and manfacturing Shoes in better style and of better stock than Eastern goods, and at low prices. We heartily endorse their advertisement as a fair statement.

MONTGOMERY CONFERENCE.

We are in receipt of the "Minutes" of this Conference, too late to do more this week than notice the fact of their publication. We are now able to send a number of this Advocate to the members of this Patronizing Conference—guessing, in many instances, at their postoffice.

We will be greatly obliged to our agents to suggest names of persons to whom it would be well to forward a specimen number. By the aid of the Government mail and the Southern Express, we hope to reach every point in Alabama. In this connection we are glad to state that our subscription list is increasing daily; and that Providence blessing our labors, it will be but a little while before the Advocate will have fairly renewed its youth."

DELEGATES TO THE GENERAL CONFERENCE.

We urgently request that the names of the Delegates be furnished us of the Arkansas, Rio Grande and Western Virginia Conferences.—Brethren who have the lists, and are able to furnish them, will confer a favor by doing so immediately.

"ARKANSAS CHRISTIAN ADVOCATE." We welcome, among our exchanges, this Messenger of the Churches. It is edited by the Rev. J. E. Cobb, and published at Little Rock, by John Messenger, at $4 per annum.—The "Advocates" are great centres of information. They serve not only to diffuse light, but as a rallying point to the friends of our cause.—The mails are the main obstacle to their success; but our friends must bear, not with the papers, or the Church, but with the Postmaster General.

THANKS.—We are quite obliged to the Representatives of the State Legislature for placing their Hall, desks, etc., at the service of the General Conference of the M. E. Church South, to convene in April.

CHANGE OF NAME.

An able writer in the "Episcopal Methodist" discusses the proposed change in the title of the Methodist Episcopal Church South. He says:

"It may be regarded as a foregone conclusion that the unfortunate *postfix 'South,'* is to be dropped from the name and title of our Church. There were grave and earnest objections urged against the adoption of this cumbrous and awkward appendage in the Convention at Louisville, when and where the name and title of the Methodist Episcopal Church in the Southern States was debated and settled."

* * * * *

"Ineffectual efforts have been made, time and again, to change the name, or at least to substitute it by something else. The time has now come, under the new *regime*, when this *must* be done. It admits of no debate. But what title shall be given?—We propose, EPISCOPAL METHODIST CHURCH—that, and nothing more."

"An intelligent correspondent," he adds, "in high position, suggests, "Methodist Episcopal Church in America." From this correspondent he quotes:

"Our theological system has been developed and elaborated in connection with a name—Methodist Episcopal Church. The people can hardly disconnect the two easily or safely. Drop 'South,' of course.—Why not have it this—'The Methodist Episcopal Church in America'? This is my nomination, and I have made some headway in securing its support, in high places, too. It is better than 'Wesleyan' this or that. To name a church after an uninspired man, does not strike me favorably. This is Bishop Kavanaugh's objection to a name offered by a few excellent brethren in Tennessee—such as the 'Wesleyan Methodist Church.' As for leaving *Episcopal* out of our name, that never will do, unless we mean to give up the thing. The Northern Methodists twit us at our *sectionalism*, and the word 'South' does bear that construction; henceforth more than ever. Not a fair construction; but very possible. Their title in law is, 'Methodist Episcopal Church, in the United States.' Now, this Church would be away from home in Central America, Brazil, or anywhere out of the United States; but, the 'Methodist Episcopal Church in America," would localize them, comparatively, as does 'South' now sectionalize us, compared with them. Moreover, 'The Methodist Episcopal Church in America' is the ancient and first style of our Church, at its organization in 1784; and it so continued till 1804, when the more limited title, 'Methodist Episcopal Church in the United States" seems to have been adopted. I crave for our branch of Methodism to inherit the old name, and not only a national but a continental one."

Another writer, in the same paper, is in favor of a change. He objects to the present title, that the "appendage 'South' would seem to imply that we intend to confine our operation to the geographical limits of the Southern States; when the great Head of the Church has said, "*Go ye into all the world* and preach the Gospel *to every creature*." He thinks it would be well to take the name suggested by Dr. Charles K. Marshall, viz: the "Evangelical Methodist Church."

In these quotations we have probably given the best, maybe the principal reasons for assuming a new name. As the two Methodist Churches must now come in competition with each other, like other denominations, it is important that the distinction between them, both real and nominal, be made sufficiently obvious. But other considerations, we suppose, lie at the bottom of this very generally expressed wish for a change. The fury with which the Northern Methodist Church, during the war, vindicated her loyalty, has given a new expression to her character. Her Church journals and her Bishops, out-Heroding Herod, were not satisfied with the enterprise and zeal of the more worldly patriot, but bemoaned from the pulpit, that "the war had ended a year too soon;" and long after its conclusion, still baying and scenting the track, they were hard to call off, and the very last to come in. It cannot be disguised, that our people throughout the South turn from that unholy wedlock of Righteousness and Rapacity. "Hating even the garment spotted by the flesh," they look around for some way of escape from the bare imputation of a name which might indicate a participation in the spirit and action of the Methodist Episcopal Church.

We heartily sympathise with this natural horror. Immediately after the peace we tried to think of some other name, by which we might be known as men of another spirit, and concluded that "*Wesleyan Episcopal* would designate the history and distinctive characteristic of our Church.

Full of this opinion, it was our fortune about that time to pass through regions which had always constituted a part of the territory of Northern Methodists. We then ascertained that the period of the war had invested any word that indicated difference from those Methodists with a new meaning. That whatever misfortune or feebleness might have once characterized the expletive "South," in the title of our Church, it had now come to have an unmistakeable force. It signified the opposite of a Church that during four years of sorrow had lent itself to purposes of ambition, under the guise of loyalty, and had substituted, in the house of God, a piece of bunting for the symbol of the Cross. The people yearned for a gospel purged of political element and fanatical fury.—They were therefore ready to rally around a Church, whose misfortunes, it may be, had preserved it from the taint of earthly ambition. The "Church-Extension" schemes of the Northern Methodists had already developed a quasi union of Church and State. The Secretary of War and Bishop Ames had lovingly "set themselves and taken counsel together" against our Zion. Whenever a pulpit could be found in the Church South worth having, and which, in the words of Special Order No. 15, was not "occupied by a loyal preacher, who had been appointed by a loyal Bishop," it was seized, declared vacant, exorcised, occupied, persistently held, and at length actually claimed, as rightful property, by the Bishop and his accommodating clergy. It is not necessary to say that this policy, kept up during the past two years, and still fiercely pursued, has called forth notice and sympathy for a Church, whose most considerable crime consists in having in its title the word "South," and in having persisted in preaching to the slave, even at the risk of Church isolation.

Every man, woman and child has, by this time, come to understand, that the "Methodist Episcopal Church South" is one by itself, with its own history of persecution, of poverty, and may we not add, of devotion and doctrinal purity.—And without some such history a Church can scarcely be a Church.—This history has gathered around its present title, and to change the title is to confuse, if not to dissipate the story of its privations and its toils.

But there yet remains the very serious objection that is urged against the limiting force of the word "SOUTH." One who belongs to the "*South*" cannot claim to be of a church universal; in China, in the North, in the East, in the West, he is equally "away from home."—He is not as one going "into all the world to preach the Gospel" His aim is indicated by his name.

As reasonable as this may seem, we venture to ask, what other name so proper for a Church as that of the spot of earth where, in the Providence of God, it has taken its rise, and with which it has been first identified? "*The Church at Antioch*," or "*The Church at Jerusalem*" did not suppose its field of operation to be confined necessarily to the city from which it first issued forth to the glorious conquest of the world. Nor was it reckoned to be any less a Church, or as violating its constitution, or its limits, when its messengers were found "*away from home*."

The Scriptures specially favor a local name. "*The Church at Babylon* elected saluteth you,"—"Cause this epistle to be read in the *Church of Laodicea*." The Saviour addresses the "Angel of *the Church at Ephesus*"—"The *Church in Smyrna*"—"The *Church in Pergamos*"—"The *Church in Thyatira*"—"The *Church in Sardis*"—"The *Church in Philadelphia*"—"The *Church of the Laodiceans*."—St. Paul speaks of "The *Church of Galatia*"—"The *Churches of Asia* salute you"—"The grace of God bestowed on the *Churches of Macedonia*." We do not now recollect that any other than a geographical name is given to the New Testament Churches.

Titles which indicate doctrine cannot be in place, for the reason that a Church of Christ, like its Head, should be so harmonious in its doctrines as to present no doctrinal peculiarity. Even the word "Protestant" fails to indicate an idea of the truth possessed; but rather of some error opposed. Names of men associated with the Bride of Christ, even such men as Luther, are suggestive of infirmities which dim the glory of her beauty. The names therefore of the "Church of Rome," "The Church of England," "The Church of Scotland," "The Greek Church," are eminently proper, and do in no sense confine the limits of their communion, or jurisdiction; for these churches are found in many parts of the world, and yet are recognized accurately and readily by their distinctive names.

The mere form of Church government, as the Presbyterial, the Episcopal, or the form of a single ordinance, as the Baptist, have afforded names; but a Church which in doctrine has nothing wanting, nothing in excess; which does not believe that a particular form of government is specially enjoined in the Scripturos; which is called to be a Church of God, as the Apostle was, "not of men, neither of man, but by Jesus Christ," may well be satisfied with a name indicating its home—a territorial name—the word "SOUTH"—which the Providence of God has also invested with significance in the ear and mind of Christendom.—One may, by searching, find the Mountains which gave a name to the Church of the Nestorians, or the Canton of Switzerland which nursed the Church of the Vandois; but what people have not already heard of that Southern land, the theatre of the most stupendous events in the History of Nations, and the home of our Church; a Church whose sanctuaries, by the hundred, have been consumed in the fires of war; whose Preachers have ministered to tens of thousands of the noblest Christians of earth in the camp, or in the hospital, or dying on the battle-field; a Church whose people have passed, in a single night, with cheerfulness, and with unbroken trust in God, from the heighth of affluence to the depth of poverty—"THE M. E. CHURCH SOUTH."

GENERAL CONFERENCE.

The subjoined article is from the "Selma Messenger." We have already "spoken" upon this proposed change.—Spoken fully in the N. O. Christian Advocate of Feb. 3d, and given the resolutions of our churches: "*We strongly deprecate any change in the place for the ensuing session.*" The city is large, the markets are full, our people are as generous as most Methodists; not easily disturbed by cholera, yellow fever, small pox, or other diseases, when in the discharge of their duty; and not much troubled by the distant possibility of diseases and earthquakes, yet to arrive. We know of no place easier to get to, or from than New Orleans; by fresh water, by salt, by Rail Road, by Steamboat, by any ordinary locomotion, excepting ox-wagons, which we regard as the *safest* conveyance in the world. And we must insist that the principal danger in attending the General Conference to be held in this city, in April next, will be in getting to it—on the way—and we warn timid brethren that there have been many accidents to travelers of late. But almost any Life Insurance office at any Depot will guarantee the safe conduct of sober men from Dan to Beersheba, for *one-half per cent*, and insure the preacher, and all that he is worth in worldly goods, for a mere song.

THE GENERAL CONFERENCE—CHANGE OF VENUE.

MESSRS. EDITORS: There is a rumor in our city to the effect that an effort is being made to change the place of holding the next General Conference of the Methodist Church from New Orleans to Louisville, Ky. It is urged, we understand, by those who favor the change that the cholera, which has traversed Asia and Europe, may, by April next, reach the United States, and begin its ravages in New Orleans. Now, when we remember that the cholera, if it comes to our shores, will be borne hither by the tide of foreign immigration; that that tide flows mainly to and through the North; that Louisville lies directly in its channel; that the session of '56 was scared from St. Louis by it; that the beloved and lamented Boring was one of its victims; when we remember these things, does it not, Messrs. Editors, seem a singular reason for the change proposed, that "the cholera may come to New Orleans?"

But it is farther urged in favor of the change that New Orleans has been broken in resources by the war, and cannot so well bear the burden of the session as Louisville. Poor little New Orleans! and mighty Louisville! The greatest city in the South must, then, look to semi-Southdom to aid them in entertaining two or three hundred representatives of the Methodist Church during the three or four weeks of a General Conference session! We have been accustomed to think that the disproportion lay in the opposite direction; that in a place so large as New Orleans the General Conference would not be sufficiently felt. Selma, we know, would entertain it joyfully. Has New Orleans grown so poor, so small? Is this her own, or others' complaint? Let us hear from the Crescent city. Has her silver horn so paled and shrunk that she has no longer resources to feed a few delegates while they transact the business of the Church? Let her speak for herself. Does she want the General Conference? Aye or no.

SOUTHERN EXPRESS COMPANY.—This Company has kindly offered to deliver our papers at any point, free of cost. We shall avail ourselves of this generous offer—specially to send where there is as yet no post-office. Persons who do not receive their papers by mail will please let us know promptly, and we will endeavor to find out the cause and have it remedied.

BALTIMORE ANNUAL CONFERENCE, M. E. CHURCH.

The great ecclesiastical event of this disturbed period is the formal adherence of this venerable body to the communion, jurisdiction and fortunes of the Methodist Episcopal Church South. This transpired on the 8th of February, in the city of Alexandria, Va.

On the day previous the Conference convened. It was called to order by Rev. J. S. Register, who called the Rev. Norval Wilson to preside. The Conference was formally opened by the singing of the 642d Hymn, and prayer by the President.

The Rev. Dr. Doggett, who was present as a fraternal messenger from the Virginia Conference, writes a letter to the Episcopal Methodist, which we here insert:

The body was in session when I arrived, the Rev. Norval Wilson in the chair. The session is held in the audience room of the Methodist Episcopal Church South. Upwards of fifty members were present at the opening. After organizing, they were occupied with ascertaining their exact membership, and receiving the adherence of several ministers from Maryland to their platform. The business was conducted with great calmness and deliberation, and I was much pleased with the character and gravity of the men.

By resolution, a Committee of the Whole met at three o'clock in the afternoon, to define and settle their ecclesiastical relation. They did so with entire unanimity, and reported the result to the Conference yesterday. I was present and witnessed a scene which all felt to be irrepressibly solemn.

The Rev. Samuel Register presented the report of the committee, prefacing it with appropriate and impressive remarks. The vote was then taken by calling the roll, each member audibly responding in the affirmative, not one dissenting. By this action, which you will publish in this issue, this respectable and influential Conference, representing twelve thousand church members, finally dissolved their connection with the Methodist Episcopal Church, and took their stand with the Methodist Episcopal Church South. Their decision is taken and has gone to record.—The number voting was about sixty-five, amongst whom there are conspicuous names. The whole number is upwards of ninety.

After the passage of the report, Bishop Early, who had been invited to attend the Conference, and who was in the city, was formally requested to recognize them as a Conference of the Church South, and to preside over their deliberations. In a few minutes he made his appearance, escorted by the Rev. Messrs. Register and Roszell, and was received by the presiding officer, who, after announcing the action of the Conference, offered him the chair, which, after some brief remarks, the Bishop occupied. Your colleague was soon after requested to fulfill his mission to the Conference, but in the absence of his associate, the Rev. Nelson Head, he urged the propriety of deferring any communication for the time, in the hope of his arrival. The suggestion was accordingly accepted, but, I am very sorry to say, for some cause or other, brother Head has not yet arrived. I should deeply regret his failure to attend, and I am sure he will regret it more.

To-day Bishop Early entered upon the regular business of the Conference, which he is conducting with his usual dispatch.—The weather has been exceedingly inclement, and the attendance of spectators, as yet, has not been very large.—But the session is yet in its incipiency—its interest will increase, and many more will, as usual, witness its proceedings.—I will endeavor to keep you advised of the course of events, but for the accuracy of details you will depend upon the reports of the daily press, which I hereby transmit.

D. S. DOGGETT.

THE LADIES AID SOCIETY OF RICHMOND.

We had the pleasure of an interview with the Rev. Thos. A. Ware, who visits this city to solicit aid in behalf of the noble objects of the ladies who compose this Society, of Richmond.

The primary object of the Association was to provide for suffering Southern soldiers in hospital, not only in Richmond, but everywhere else in the land. Another object was, to furnish means to these soldiers when they were able to travel to pay their expenses to their homes.

At its origin it was supposed that the Society would long ago have accomplished its work; but there are still powerful demands for its efforts. There are many who are still sick, or in hospitals, who have never sufficiently recovered to travel; others who are maimed, and unable, by physical labor, to procure the means of living; and others poor, destitute, in feeble health, away from home and friends.

It is sad to think that such men should be in such straits.

The Society is endorsed by Gov. Pierpont, of Virginia, and others, of the highest character.

The officers of the Society are: Rev. G. Woodbridge, D.D., President; Rev. Jas. A. Duncan, 1st Vice President; Rev. C. K. Marshall, D. D., 2d Vice President; Rev W Christian, Treasurer; Rev. T. G. Dashiell, Corresponding Secretary; Robert E. Richardson, Esq., Rec. Secretary.

We recommend this noble charity to all our friends. It is, upon the part of Mr. Ware, purely a labor of love.

The people of New Orleans have heretofore never failed to respond heartily to such calls in the behalf of those who, by the events of the war, have been stripped of every thing but life and honor.

THE CHURCH IN THE VALLEY OF VIRGINIA.

The following we clip from a religious paper in this city:

We have seen a letter from Bishop Ames, which was dated Baltimore, Maryland, January 29, 1866, and which contains this glorious news: "The President has issued an order putting us in possession of 210 churches and 32 parsonages, which the rebel Methodists in Virginia have occupied during the war."

What, reader, do you think of that! It reminds us of the Apocalyptic "Woe to the inhabitants of the earth and the sea." * * * Bishop Ames "is come down among you." However, his time has turned out to be shorter than he supposed, for we see by a letter from Washington, that the good man had "reckoned without his host." A Committee from the Virginia Annual Conference waited upon President Johnson.

THE INTERVIEW OF THE METHODIST (SOUTH) DELEGATION WITH THE PRESIDENT.

When the Committee of the Baltimore Annual Conference of the Methodist Episcopal Church, appointed to wait upon President Johnson, returned to the Conference yesterday, sitting at Alexandria, they reported that they had a most interesting and pleasing interview with the President, who had entertained them kindly, to the exclusion of other more important business.—They said they had laid before him the case of the Church, and of this Conference, which had been taken possession of by the military, and had informed him that it was rumored that the churches had been seized in accordance with an order issued by him. The President replied that he was not aware of any such order. The Committee had promised the President a written statement of the facts in regard to the church property, and the position of the Conference.

At the conclusion of the report of the Committee, which was read by Mr. Wilson, Hon. John Hogan, Member of Congress from Missouri, who had accompanied the Committee in their visit to the White House, arose and substantiated the statements of Mr Wilson, and stated that in a conversation with the President, Mr. Johnson had unhesitatingly said that no such order as the one referred to had emanated from him. He referred to an order from the War Department, that had been issued relative to a church at Winchester, but that order was directed to Gen. Hancock, to investigate the facts and make a report; and the President thought it had been satisfactorily adjusted.

Mr. Hogan also mentioned the case of a church in Missouri, in which the President had directed an investigation to be made and the facts reported to him, in order that he might make a proper adjustment of it.

Mr. Hogan then stated that the policy of the President was to restore the rights of all loyal people, and to leave future questions to be settled by the courts, after the parties shall have been placed in the state they occupied prior to the past difficulties.

MISSISSIPPI CONFERENCE MINUTES.

Mr. Editor—Please say through your columns to the members of the Mississippi Conference, that the Minutes of their last session are now ready for distribution.

Members of the Conference who do not receive copies of the Minutes, will please notify us of the fact, and instruct us how and whither to send copies to them.

C. G. ANDREWS,
W. L. C. HUNNICUTT. } Com.

BIRTHDAYS—DON'T FORGET THEM.—Young reader, the editor wishes to whisper a word in your ear. Johnny, Mary, or whatever your name is, come near, just a minute. After reading the following short paragraph on birthdays, take it to father and mother and ask them to read it. If either has not time or inclination to do it, read it to them yourself in the sweeter manner possible. That's all; you may go now:

"Birthdays are great events to children. For one day they feel that they are heroes. The special pudding is made expressly for them; a new jacket or trowsers, with pockets, or the first pair of boots, are donned; and big brothers and sisters sink into insignificance beside 'little Charlie,' who is 'six today,' and is soon 'going to be a man.'

"Fathers who have half a dozen little ones to care for, are apt to neglect birthdays; they come too often; sometimes when they are busy, and sometimes when they are 'nervous;' but if they only knew how such souvenirs are cherished by their pet Susy, or Harry, years afterwards, when away from the hearthstone, they have none to remind them that they have added one more year to the, perhaps, weary round of life, or to wish them, in old-fashioned phrase, 'many happy returns of their birthday,' they would never permit any cause to step between them and a parent's privilege."

The Great Eastern had on board, on her trip to England, from attempting to lay the cable, the substance brought up from the ocean 2000 fathoms deep. When dry, it formed into a white substance, like chalk in appearance, but which crumbles at the touch, and leaves minute traces on the finger, something like down from the butterfly's wing.

DELEGATES TO THE GENERAL CONFERENCE TO BE HELD IN NEW ORLEANS, APRIL 5TH, 1866.

The following list includes all the Conferences except Arkansas, Western Virginia and Rio Grande, from which we have no report:

LOUISIANA CONFERENCE.

J C Keener, Linus Parker, J B Walker, R J Harp, W E M Llufield.

ST. LOUIS CONFERENCE.

D B M'Anally, W M Prottsman, F A. Morris, G M Winton, Jno T Peery.
Reserves—T M Finney and Josiah Godbey.

MISSOURI CONFERENCE.

A Monroe, P M Pinckard, Wm H Rush, O L Vandeventer, and B H Spencer.
Reserves—Horneo Brown, William A Mayhew, and Wm M Newland.

OUACHITA CONFERENCE.

Andrew Hunter, Wm P Radcliff, Jas E Cobb and A R Winfield.
Reserves—H Jewell, Jno Pryor.

SOUTH CAROLINA CONFERENCE.

W Smith, A M Shipp, W A Gamewell, H A C Walker, S H Brown, R J Boyd, James Stacey, W H Flemming and Charles Betts.
Reserves—J W Kelley, J B Pickett, and W P Morgan.

VIRGINIA CONFERENCE.

L M Lee, D S Dogget, Wm A Smith, James A Duncan, Nelson Head, W W Bennett, J E Edwards, J C Granberry, G W Langhorne, P A Peterson and L Rosser.
Reserves—Paul Whitehead, Samuel Read and Jos H Davis.

MONTGOMERY CONFERENCE.

H N McTyere, O R Bine, W H Ellison, B Ross, J B Cottrell, W A McCuity.
Reserves—C B Oliver, —— Motley.

MOBILE CONFERENCE.

Thomas O Summers, W M Wightman, J Hamilton, P P Neely, A H Mitchell, R K Hargrove, T W Dorman.
Reserves—W Murrah and C C Calloway.

TEXAS CONFERENCE.

R Alexander, J W Phillips, A Davidson, Wm McK Lambdin, Thos Stanford (from Arkansas Conference) J G John, Josiah Whipple and W G Veal.
Reserve—J E Furgerson.

FLORIDA CONFERENCE.

Josephus Anderson, S P. Richardson, John W Mills and Samuel Woodberry.
Reserves—T H Capers and N B Ousley.

MISSISSIPPI CONFERENCE.

Levi Pearce, Jno G Jones, W H Watkins, H H Montgomery, Benj Jones, W Harrington, Maclennan and C K Marshall.

HOLSTON CONFERENCE.

E E Wiley, William E Y Cunningham, John Kennedy, James Atkins and John T McTeer.
Reserves—R N Price and Carrol Long.

NORTH CAROLINA CONFERENCE.

N F Reid, C F Deems, N H D Wilson, W Bohlitt, B Craven, L S Burkhead, and R S Marran.
Reserves—D B Nicholson, W Barringer and W Closs.

EAST TEXAS CONFERENCE.

W H Hughes, J C Tullis, J M Buckley, J P McKinzy, and W A Shook.

MEMPHIS CONFERENCE.

T L Boswell, G W D Harris, Gulford Jones, M J Blackwell, Samuel Watson, John Moss, W C Johnson, Findley Bynum and L D Mullins.
Reserves—S W Moore, J H Brooks and Tom Joyner.

TENNESSEE CONFERENCE.

John B McFerrin, John W Hanner, Samuel Baldwin, Alex L P Green, Robert A Young, Adam S Riggs, Jos B West, John F Hughes, Thomas Madden, Wellborn Mooney and W Burr.
Reserves—F S Petway, Richard P Rose and Simon P Whitten.

GEORGIA CONFERENCE.

L Pierce, W J Parks, S Anthony, J W Glenn, J E Evans, E H Myers, A T Mann, J S Key, J Pearce, W M Crumley, W H Potter, W Branham.

LOUISVILLE CONFERENCE.

J H Linn, E W Sehon, W H. Anderson, N Lee, A H Redford.

KENTUCKY CONFERENCE.

R Hiner, Jos Rand, S C Robertson, E J Ellison, L D Huston.

MARRIED,

At Woodbine Cottage, near Sharon, Miss., the 7th inst., by Rev. W. H. C. Hunnicutt, Prof. WM. H. HARTWELL and Miss SALLIE J. WIGGINS, daughter of Rev. D. M. Wiggins, deceased, formerly of the Mississippi Conference.

OBITUARIES.

AN AGED LADY GONE.

Mrs. SARAH GEORGE died suddenly (supposed of disease of the heart) in Mobile county, Alabama, the 31st of January, 1866, in the 83d year of her age.

She was born in the State of South Carolina soon after the close of the Revolutionary war, her father (Reuben Turner) having been a soldier in the American army for years. Early in life she was married to Travis George; and in 1810 moved to Alabama, settled in Mobile county, where she remained until her death. She witnessed many changes during her long life in Alabama, at the time referred to above, was a vast wilderness, inhabited mostly by various savage tribes. As the community was but sparsely populated, and the forest teemed with wolves, bears and panthers, of course these early settlers suffered many inconveniences, and passed many lonely hours and days. Railroads and steamboats were then unknown in this part of the world; and the spot of ground on which the populous city of Mobile now stands was a mere canebrake and chinquapin groves, with the exception of a few rude dirt huts, covered with cypress bark. But the Methodist preacher had made his way out into these wilds. Our dear sister ceased not to hear the Gospel, embraced it, and as her Saviour, joined the church, and lived a faithful member of the same for more than forty-five years.

Death to her was very unexpected at the last; yet she was neither surprised nor alarmed. A few days before, she said to one of her children that she was ready to go home. And in her last moments she told a friend to tell her children that she was going home to heaven. How sweet it is for an aged saint to fall asleep in the arms of Jesus. She has left numerous friends and more than twenty children and grandchildren to mourn her loss. Many preachers, seeing this notice, will remember sister George of Bethel Church, on the Citronelle Circuit, and the many kind hospitalities which they, in the past and gone, received at her humble home.

Manvilla, Feb. 19, 1866. A. M.

MRS. RIDLEY J. WILLS died at her son-in-law's residence, Mr. Jordan Bailey's, Hinds county, Miss., on the 16th of December, 1865. Mrs. Wills was a native of Virginia, but for many years a resident of Tennessee. For more than forty years she was a member of the Methodist Church. The gentle virtues of her life shone out in her daily life with peculiar grace and consistency.

At the beginning of the war she went to live with us, to escape the horrors of the impending struggle. The Lord kept her, as in his pavilion, until the storm passed over. She then earnestly desired to return to her Tennessee home, at Brownsville. Her affectionate son, Dr. Wills, hastened to her help, and started home, had her to her son-in-law's, as stated, where, surrounded by her children and servants, she slept sweetly in Jesus, in her 78th year.

Loving hearts with weeping eyes laid a father's precious remains in that sweet little spot, to wait the great day. "Blessed are the dead who die in the Lord."

Lexington, Miss., Feb. 19, 1866.

NOTICE.—To-morrow evening, at 7 o'clock, there will be a meeting of the friends of the Ladies Aid Society of Richmond, at the Odd Fellows' Hall, Camp street. The meeting will be addressed by Rev. C. K. Marshall, D.D. The several Methodist, Presbyterian and other congregations of the city, will be present on the occasion.

BY TELEGRAPH.

THE EXCITEMENT IN WASHINGTON.

IMMENSE GATHERING.

SPEECH BY PRESIDENT JOHNSON.

The People Unanimous in their Support.

GREAT ENTHUSIASM MANIFESTED.

WASHINGTON, Feb. 23.—The mass meeting to endorse President Johnson, at Grover's Theatre, was densely packed, and the streets without, where the stands for speaking were erected, were awfully crowded. A long series of resolutions were adopted, expressing entire confidence in the policy of President Johnson and favoring the admission of the Southern representatives. Speeches were made by Cox, Blair, Hendricks, Green, Clay, Smith and others, all fully sustaining the President's veto. At the conclusion of the meeting, the people proceeded *en masse* to the White House, to present the resolutions to the President, who shortly made his appearance and addressed them, as follows:

Fellow-Citizens—For I presume I have the right to address you as such—To the Committee who have organized and conducted this meeting so far, I have to tender my sincere thanks for the confidence and approbation they have manifested in their personal address to myself, and in the resolutions they have adopted. I am free to say to you, this occasion, that it is extremely gratifying to me to know that a large portion of my fellow-citizens approve and endorse the policy that has been adopted, and is intended to restore the glorious Union of these States and their original relations to the Government of the United States. This seems to be the day peculiarly appropriate for such a manifestation—the day that gave birth to him who founded this Government—the father of this country, who stood at the head of this Government when all these States entered into this Union. This day, I say, is peculiarly appropriate to endorse the restoration of the Union of these States, founded by the father of his country—Washington.

Washington, whose name this city bears, embodied in the hearts of all who love the Government. Washington, in the name the eulogist, was first in peace, first in war and first in the hearts of his countrymen. No people can claim him, no country can appropriate him; his reputation and fame are the common inheritance of all who love free Government. I, to-day, had the honor of attending the National Washington Monument Association, which is exerting its efforts to complete the monument erected to his memory. I was glad to assist them, and, so far as I could, to give it my humble influence. A monument being erected to him within a stone's throw of the spot from which I address you. When it be completed, let the pledges which these State associations and corporations have placed in that monument of their faith and love for the Union be preserved. Let it be completed, and in this connection let me refer to the motto upon the stone sent by any one State, "God bless a State which has struggled for the preservation of the Union in the field and in the councils of a Nation."

The motto is inscribed on that stone: "I am led by that sentiment, and she is willing to stand by it." It was the sentiment enunciated by the immortal and real Jackson. "The Federal Union, it must be preserved." Mr. Johnson then referred briefly to the effect of the veto. Jackson in 1833, denounced as traitors those who attempted to destroy the country, and reiterated his determination to stand by the country and the Constitution. He thought, in considering the question of reconstruction, we should not deal with a whole people in a spirit of revenge. The South had acknowledged its allegiance to the Government, and he was willing to open the doors of the Union, and restore them to their former relations. He said: "There is none who has labored harder than I to have the principal conspicuous and intelligent traitors brought to justice, to the end that the law vindicated, and the great fact vindicated that treason is a crime; yet, while conscious and intelligent traitors are to be punished, should whole States, counties and the people be made to submit and bear the penalty of the oath; let them become loyal and willing supporters and defenders of our glorious stripes; let the leaders, the conscious and intelligent traitors suffer the penalty of the law, but let the great mass, who have been forced into the rebellion and, misled by their leaders, leniency, kindness, trust and confidence. The rebellion is put down by the strong arm of the Government, but we are ready to-day to put one rebellion before we are called to the midst of another rebellion.

There is an attempt being made to concentrate the power of the Government in the hands of a few, and thereby bring about a consolidation which is equally dangerous and objectionable with separation. Sometimes revolutions which are most disastrous to the people, are effected without shedding blood; the substance of our Government may be taken away, leaving only the formidable shadow. We find that, in fact, by an irresponsible central director, nearly all powers of the Government are assumed, without even consulting the Legislative or Executive Department of the Government, and the resolution reported by the committee upon whom all the legislative power of the Government has been conferred. The principles in the Constitution which authorize and empowers each branch of the Legislature Department to be the judge of the qualification and qualifications of its own members, has been virtually taken away from the departments and conferred upon a committee who must report before they can be heard under the Constitution and allow the members duly elected to take their seats, by a vote. They assume that there must be a law passed; that that there must be a recognition in respect to States in the Union, with all its prohibited relations restored, before the respective houses of Congress, under the Constitution, shall judge of the election and qualification of its own members. You have been struggling for four years to put down the rebellion; you decided, in the beginning, that nay State had the right to go out of the Union. It has been decided that a State has neither the right nor the power to go out of the Union, and when I have settled that by the executive and military power of the Government and by public judgment, you turn around and say that they are out and shall not come in. I am free to say to you, as your Executive, that I am not prepared to take any such position. I cannot turn around now and give a direct lie to all I profess to have done in the last five years.

I say that when these States comply with the Constitution, when they have given sufficient evidence of their loyalty, and that they can be trusted when they yield obedience to the law, I say extend to them the right hand of fellowship, and let peace and the Union be restored. I have fought traitors and treason in the South. I opposed the Davises, the Toombses and the Slidells and a long list of others, whose names I need not repeat, and now when I look around at the other end of the line I find many I cannot by name call them—(A voice—"call them traitors,") who still stand opposed to the restoration of the Union of these States, and I am free to say to you that I am still for the restoration of this Union. I am still in favor of this Government of ours living and following out its destiny. (A voice, "Give us the names.") A gentleman calls for their names. Well, suppose I should give them. (A voice "We know them.") I took upon them, and repeat it, President or citizen, as much as I opposed to the fundamental principles of this Government, and believe they are as much laboring to prevent or destroy it, as the men who fought against us. (A voice—"What are their names?") I name Thad. Stevens, of Pennsylvania—(Tremendous applause)—I say Charles Sumner—(Great applause)—I say Wendell Phillips, and others of the same stripe amongst them. (A voice—"Give it to Forney.") Some gentleman in the crowd says "Give it to Forney." I have only to say that I do not waste my ammunition upon dead ducks. (Laughter and applause.) I stood for my country, I stand for the Constitution, wherein I placed my foot from my entrance into public life. They may traduce me, they may slander, they may vituperate, but let me say to you that it has no effect upon me. (Cheers.) Let me say in addition, that I do not intend to be bullied by enemies. (Applause, and cry "The people will support you.") I know my countrymen that it has been insinuated—not only insinuated but said directly, the intimation has been given in high places—that if such a usurpation of power had been exercised two hundred years ago in a particular region, it would have cost a certain individual his head. What usurpation has Andrew Johnson been guilty of? (Cries of "None, none.") The only usurpation I have been guilty of was between the people and an encroachment of power, and because I dared to say in conversation with a fellow-citizen and a Senator that I thought amendments to the Constitution ought not to be too frequently made, that it would lose all its dignity and that the old instrument would be lost sight of in a short time, because I happened to say if it was amended such and such amendments should be adopted, it was a usurpation of power that would have cost a king his head at a certain time. (Laughter and applause.) In connection with this subject, it was maintained by the same gentleman that we were in the midst of an earthquake, he trembled and could not yield. (Laughter.) Yes, there is an earthquake coming, there is a ground swell coming of popular judgment and indignation. (A voice—"That's true.") The American people will speak by their interests and they will know who are their friends and who their enemies. What position have I held under this Government, beginning with an Alderman, and running through all the branches of the Legislature. (A voice, "From a tailor up.") Some gentleman says I have been a tailor. (Tremendous applause.) Now, that did not discomfit me in the least; for when I used to be a tailor, I had the reputation of making close fits, (Great applause,) always punctual with my customers, and always did good work. (A voice, "No patch-work.") No, I do not want any patch-work; I want a whole suit. But I will pass by this little facetiousness. My friends, some may say, you are President, and you must not talk about such things when principles are involved. My countrymen, when the existence of my country is imperilled, I will act as I have on former occasions, and speak what I think. I was saying that I had held nearly all positions, from Alderman, through both branches of Congress, to that which I now occupy, and who is there that will say that Andrew Johnson ever made a pledge that he did not redeem or made a promise he did not fulfill; who will say that he has ever acted otherwise than in fidelity to the great mass of the people. They may talk about beheading and usurpation; but, when I am beheaded, I want the American people to witness it. I don't want, by innuendoes, by indirect remarks in high places, to see the man who has assassination brooding in his bosom, exclaim this Presidential obstacle must be gotten out of the way. I make use of a very strong expression when I say that I have no doubt the intention was to incite assassination, and to get out of the way the obstacles from place and power, whether by assassination or not. There are individuals in this Government, I doubt not, who want to destroy our institutions, change the character of the Government. Are they not satisfied with the blood which has been shed? Does not the murder of Mr. Lincoln appear the vengeance and wrath of the opponents of this Government? Do they still want more blood? Have they not honor and courage enough to obtain their objects otherwise than by the hands of the assassin? No, I am not afraid of assassins attacking me where a brave and courageous man would attack another. I only dread him when he would go in disguise, his footsteps noiseless. If it is blood they want let them have courage enough to strike like men. I know they are willing to warn, but they are afraid to strike. (Applause.) If my blood is to be shed because I vindicate the Union and the preservation of this Government in its original purity and chastity, let it be shed. Let an altar to the Union be erected, and then if it is necessary to take me, lay me upon it and the blood that now warms and animates my existence shall be poured out as a libation of the Union of the States; (Great applause) but let the opponents of this Government remember that when it poured out the blood of the martyrs of the seed of the church. (Cheers.) Gentlemen, this Union will grow, it will continue to increase in strength and power, though it may be cemented and cleansed with blood. I have talked longer now than I intended. Let me thank you for the honor you have done me. So far as this Government is concerned, let me say one other word in reference to the amendment of the Constitution of the United States. When I reached Washington for the purpose of being inaugurated as Vice-President of the United States, I had a conversation with Mr. Lincoln; we were talking about the condition of affairs and in reference to matters in my own State. I said they had called a Convention and had amended our Constitution by abolishing slavery in the State, a State not embraced in his proclamation. All this met his approbation and gave him encouragement, and in talking upon the amendment to the Constitution, he said when the amendment to the Constitution is adopted by three-fourths of the States we shall have all, or pretty nearly all. "I am in favor of amending the Constitution, if there was another adopted." Said he, "What is that, Mr. President?" Said he, "I have labored for this Union; I have toiled four years; I have been subjected to calumny and misrepresentation; yet my desire has been to preserve the Union of the States intact, under the Constitution, as they were before." "But" said I, Mr. President, what amendment do you prefer?" He said he thought there should be an amendment added to the Constitution, which would compel all the States to send their Senators and Representatives to the Congress of the United States. Yet, to compel them? The idea was, in his mind, that it was a part of the doctrine of secession to break up the Government by the States withdrawing their Senators and Representatives from Congress, and therefore he desired a Constitutional amendment to compel them to be sent.

How now does the matter stand in the Constitution of the country? Even that portion of it which provides for an amendment of the organic law says that no State without its consent shall be deprived of its representation in Congress. Now what do we find? The position taken that the States shall not be represented; that we may impose taxes; that we send our tax-gatherers to every region and portion of a State; that the people are to be oppressed with taxes. But when they come here to participate in the legislation of the country, they are met at the door and told: "You must pay your taxes—must bear the burden of the Government—but you must not participate in the councils which are to affect you for all time." Is this just? No, no. Then, I say, let us admit into the councils of the Nation those who are unmistakably and unequivocally loyal—those men who acknowledge their allegiance to the Government and swear to support the Constitution. It is all embraced in that. The amplification of an oath makes no difference if a man is not loyal, but you may adopt whatever test oath you please to prove their loyalty. When the rebellion was going on the Constitution was rolled up as a piece of parchment. If it was violated in some particulars to save the Government, there may have been some excuse to justify it; but now that peace has come and the war is over, we want a written Constitution. I say the time has come to take the Constitution down, unroll and read it, and understand its provisions. I come here to vindicate the Constitution and to save it, for it does seem to me that encroachment upon encroachment is proposed. I stand to-day prepared as for as I can to resist these encroachments upon the Constitution and Government. I tell the opponents of this Government I care not from what quarter they come, you who are engaged in the work of breaking up the Government by amendments to the Constitution, that the principles of free government are deeply rooted in the American heart. All the powers combined, I care not of what character, cannot destroy that great instrument—the charter of freedom. They may seem to succeed for a time, but their efforts will be futile. They may think now that it can be done by a concurrent resolution, but when it is submitted to the popular judgment and popular will, they will find that they might as well have undertaken to introduce a resolution to repeal the laws of gravity as to keep this Union from being restored. It is just absent as feasible to resist the law of gravitation, which binds all to a common centre, as that great law which will bring back these States to their relations with the Union. I have detained you longer than I intended. (A voice—"Go on.")

We are in a great struggle. I am your instrument. Who is there that I have not toiled and labored for? Where is the man or woman, either in public or private life, who has not always received my attention according to my opportunities? They say, That man, Johnson, is a lucky man, but no man can defeat him. I will tell you what constitutes good luck: it is due to right and being for the people; that is what constitutes good luck. Some hour or other, the people will find out and understand who is for and who is against them. I have been placed in as many trying positions as any mortal was ever placed in; but so far I have not deserted the people, and I believe they will not desert me. What principle have I violated? What sentiment have I swerved from? Can they put their finger on it? Have you heard them point out my discrepancy? Have you heard them quote my predecessor, who fell a martyr to his country's cause, as going in opposition or in contradiction to anything that I have done? The very policy that I am pursuing now was pursued under his administration, and was being pursued by him, when that inscrutable Providence saw fit to summon him, I trust, to a better world than this above. Is there one principle adopted by him in reference to this resolution that I have departed from? None. None. The war is not simply upon me, but upon my predecessor. I have tried to do my duty. I know that some are envious and jealous, and speak of the White House as having attractions for the President. Let me say to you the charm of the White House has as little influence upon me as any individual in the country, and much less upon me than upon those who are talking about the difference between the little that suffices for my stomach and back. More than enough has not charms for me. The proud and conscious satisfaction of having performed my duty to my country, to my children, to the inner man, is all the reward I ask. (Great applause.) In conclusion I invite this vast concourse here to-day, this sea of up-turned faces, to come with me, or I will go with you, and stand around the Constitution of our country again unpolluted. The people are invited to read and understand, sustain and maintain its provisions. Let us stand by the Constitution of our fathers though the heavens may fall. Though factions should rage, though taunts and jeers may come, though abuse and vituperation may be poured out in the most violent form, I mean to be found standing by the Constitution as the chief ark of our safety as a people and the palladium of our civil and our religious liberty. Yes, let us cling to it as the mariner clings to the last plank when the night and the tempest closes around him. Let us go away forgetting the past and looking to the future, resolved to endeavor to restore our Government to its pristine purity, trusting to Him who is on high, but who controls all here below, that ere long our Union will be restored, and that we shall have peace not only with all the Nations of the earth, but peace and good will among all parts of the people of the United States. When your country is gone, and you are about that place, look out, and you will find that humble individual who now stands before you weeping over its final dissolution.

CANADA.

From the New York World.

The return of the Provincial delegates to their homes without any solution of the commercial difficulties between the Governments they represent and the United States is another instance of the unfriendly sentiments held by the party in power toward all men who are of their own color, but are out of their own immediate ring or clique. The affair has been argued by the majority of Congress, not only by the light of false doctrines, but with gross and obstinate misstatements of alleged facts. And lest there should be any doubts as to the real cause of the final disagreement, the Committee of Ways and Means, of which Mr. Morrill is chairman, was either sufficiently frank, or so indifferent to the proper motives of legislation, or so ignorant of them, as to inform the delegates that it would be impossible to make any commercial arrangement whatever with the Provinces "in the present temper of Congress."

Thus again we are drifting into a series of contentions—very different, indeed, from those with the South, which inflicted so many irreparable calamities on us and our antagonists, but yet of variance and disunion—whereas, with proper and statesmanlike wisdom and foresight on both sides, the same mutually beneficial results, at which we may arrive after much commercial loss and injury, might have been attained at the beginning. Whatever may have been the conduct of the Provincials, the pivot on which the case avowedly turns on our side is "the present temper of Congress," in one of those commercial affairs where the utmost coolness and dispassionate examination, reflection and treatment are pre-eminently necessary.

Obstacles are placed in the ordinary channels of our trade with the provinces at a time when they are unusually prosperous. The banks of Canada hold, we are informed, at present, the unusual surplus of $20,000,000 enormously in excess of their ordinary deposits. The crops of the provinces were never better; a steady spirit of economy already pervades the people; some of their manufactures have, for the first time, found a market in the United States, paying our present duties, but stimulated by the comparatively low prices of their production. Thus they approach the crisis of the change, well prepared for it, and full of indignation at the course which has been pursued toward them, while our debt and taxation weigh heavily upon our shoulders in the struggle.

On the other hand, they are bound to us by the strongest ties of geographical position. Anticipating the termination of the treaty, they seek, as their best substitute or alternative, to form commercial treaties with Cuba and other West India Islands, and with Mexico and Brazil. They could not prove more clearly the natural relations of their country and our own for the best way to all the Southern regions with which they desire to form commercial alliances is through the United States, from the best, most populous and most rapidly increasing portions of the Provinces. It is always to be borne in mind that the distance from Toronto to Cuba is three times as far via the St. Lawrence as through the United States, to say nothing of the superior speed, safety and reliability, at all seasons, of the route through our territory.

The transit business, which can only in part be transacted under a bonded system, with its necessary incumbrances and stoppages, would, of course, be a source of profit to us as well as to our neighbors. Similar principles in various ways apply, also, to all our transactions of bargain and sale, supply and demand, with them; and if our mutual relations are interrupted, and trade is forced through unnatural and expensive and wasteful channels, to our mutual loss and injury, it is satisfactory to know that, after increased experience on both sides, those whose interests are injured by exclusiveness, or would be promoted by removing the obstacles between the people of both countries, will be heard, and a better system than the present will be established in a different temper and on a firmer basis. In the meantime, the people on both sides will appreciate unerringly and plainly the folly and treachery of those who alienate them from each other, and on either side endeavor to make them believe that their legitimate interests are antagonistic.

SOUTHERN LOYALTY.—A correspondent of the New York News sends the following extract from a letter written to him by a relative in Texas:

There is no more need of a standing army in the South than there is in New York city. Nobody, not even the wildest secessionists, ever thinks of offering the least resistance to the authority of the United States Government. They accept the situation, and will do all in their power to bring matters back as they were before the war. This is the truth, so far as my observation goes, (and it has been rather extensive,) anything you may see in the papers to the contrary notwithstanding.

THE MEXICAN QUESTION—A FEELING OF HOSTILITY TO THE UNITED STATES

From the New York Herald we copy the following letter:

PARIS, Jan. 30, 1866.—There is evidently a considerable feeling of soreness growing up here toward the Government and people of the United States. There has arisen from the publication of the correspondence between Mr. Seward, Mons. Druyn de L'Huys and Mr. Bigelow, relative to Mexican affairs, and from the pressure brought, or attempted to be brought, by the opposition press here upon the Government, with the object of hurrying up its movements in Mexico, The despatches of Mr. Seward, plainly and positively affirming the utter impossibility of a recognition by the United States of the Mexican Empire and Maximilian, astonished people here by the firmness of their tone, and the Government press has evidently received the *mot d'ordre* to treat them as of a character menacing to France.

In fact, this feeling seems to be growing now that your Government has brought too hard a pressure upon this; and the Government press, by a series of articles, evidently written with a very sore feeling, seem disposed to make it appear that France is being menaced by the United States. Once let this feeling become prevalent, and the same people who have been the most opposed to the Mexican blunder from the beginning, will, for the "*gloire de la France*," join hands with the Government to save it from any anticipated "humiliation."

The *Patrie* followed up the article in the *Constitutionnel* which I forwarded you by the last mail, with one of a similar character, facetiously closing, as did that one, with a regret that the United States Government, not having entered into relations with Maximilian, could not apply to him for relief, and could not, of course, apply to Juarez, but denying all responsibility on the part of France.

La France, in its yesterday's issue, published the following in reply to an article in the *Siecle*:

"We applauded the declaration in the discourse from the throne, announcing the approaching end of our expedition and the return of our troops, and certainly it is not we who endeavor to excite passions in such a manner as to render an honorable solution impossible.

"Those are bad citizens who would place their country, when that country is called France, between humiliation and cowardice.

"Those are bad citizens who, when the flag of France was floating in the field of battle, openly expressed their sympathies for the enemies we were fighting.

"Those are bad citizens who, for more than a year have excited against us, by provocations more or less disguised, the evil passions which are fomented by the partisans of Juarez in the United States.

"We desire that France shall come out of Mexico, but that she shall come out as befits a grand people, in obedience to the injunctions of the laws of no one, and having secured all the interests, moral and material, which called her to those distant shores, as grand and as respected in leaving as she was on her arrival."

On Saturday last rumors of a decidedly alarming character were in circulation, and it was stated that the French Government had determined to reply to the recent despatches of Mr. Seward—and it was averred that this response would be of a character even more than firm, giving our Government to understand that France had only its dignity and interest to consult in its foreign relations, without paying attention to any other consideration."

The publication of the correspondence relative to Mexico, containing a communication of M. Droyn de L'Huys, as late as the 25th of January, fully refute these rumors, as there is nothing in it of a belligerent character. Indeed, the Constitutionnel, of this morning, in an article on the correspondence, takes a very *couleur de rose* view of the relations which exist between this Government and yours. It is probable that the tactics of the Government and the Government journals have had for their object the excitement of a National feeling which will tend to calm the growing impatience relative to the continued occupation of Mexico.

THE EDUCATION OF WOMEN.—What a change in the education of women now and a hundred years ago. Many, many years ago, a lady's education consisted in learning to read and write, with some of the common higher branches, and she was considered very imperfect without a theoretical and practical knowledge of domestic economy. But at the present day females are taught to act the lady; sent off to fashionable schools, are learned the art of appearing graceful in company; to sit in the parlor and nurse their lilly-white hands, while they converse on the French, music and Latin they have learned; and among all, though not least, is to talk about the "killing" curls (be they auborn or raven) of their sweet-hearts, and (to use a Boise City phrase) "bile soap" while their mothers are drudging their lives away in the kitchen. But alas! how sad the change, when they have houses of their own to take care of; for then they have to play tunes on the pots and kettles and dance a polka with the broom, and in a short time the gay young lady degenerates into a morose old woman, sitting in the chimney corner smoking a pipe or smoothing her apron—the piano closed, and Latin and French neglected.

Now, young lady, come along with me and we will learn to sing a song with the tea-kettle and play tunes on the bars of the gridiron, or spell and define the merits of a loaf of bread; for, alas! woman is looked upon as a wonderful machine—capable of doing ten thousand things in ten minutes, and sometimes in half that time.

Young ladies! be up and doing, and let the "lords of creation" know that woman, no matter what is expected of her, will do—

JUST AS SHE PLEASES!

"When she will, she will, you may depend on't.
And when she won't, she won't, so there's the end on't."

[*Idaho Statesman*, 21*st ult.*

ANOTHER SUEZ CANAL.—The announcement which has created the greatest sensation in Paris, is that of the rival canal through the Isthmus of Suez, which is destined to compete with that begun by M. de Lesseps. A Paris letter says:

This new canal, more important in its results than ever that of the Isthmus of Panama, is to be executed by a company under the patronage of the Pasha of Egypt. The ancient canal dug by King Pharoah is to be followed. The canal extends from the Nile to the Red Sea. M. de Lesseps, to whom the same idea was suggested in the origin affected to treat it with derision; and as it may be disencumbered of sand and rendered fit for navigation with but small expense, it was supposed that M. de Lesseps was fearful that the works by which he lives would be too soon over, and leave less profit to the speculator, and too much time for its enjoyment.

French speculators—all of the Orleans party—are said to have greedily seized upon the affair, but the seal of the company will be in London. Thus far mystery is observed with regard to the exceptional conditions to be observed in the issue of the shares; but it is whispered that the enterprise will be launched forth under the highest patronage in the whole world. Lesseps is, of course, taken by surprise, and bitterly reproaches the French Government with neglect, and the English Government with perfidy—the one for having neglected to give pecuniary assistance, the other for having refused it altogether. Few particulars have been allowed to transpire as yet, but yet it is thought that the project is already ripe enough for issuing in less than a month.

HOW TO PREVENT REVOLUTIONS.—The Vienna correspondent of the London Times says that the celebrated Professor Welcker, one of the editors of the far-famed Conversations Lexicon, has offered a reward of a thousand florins for "the best essay on the means, without having recourse to revolutionary measures, of getting rid of governments which systematically violate the constitutional rights of the people."

The Radical party in this country has hit upon the expedient of making everything constitutional that it wishes to do, by means of constitutional amendment. A violation of the Constitution, paradoxically enough, is not a violation of the Constitution. The most learned men in Europe may compete for the offered prize, but they will write in vain, unless they show how to put down Radical parties like that in this country, or recommend that there shall be no such instrument as a Constitution to be violated.

CAUSES OF THE INDIAN MUTINY.

Major Macpherson's view of the causes which produced the rebellion is, in our judgment, the very best we have seen, and we extract such part of it as we can find room for. Writing from Agra, in January, 1858, the place being at the time besieged, he thus expresses his opinion:

"Nobody here has an idea of the state of feeling in the country, I fear. In relation to this convulsion I have gazed most intensely at the phenomenon in Gwallor, and tried to record them. The difficulty passes belief. * * * * * *

"I don't know what people will say to my view * * * that the primary cause of the revolt was the deep dissatisfaction of the army with our rule, our Government, and our manners, shared with the whole population of Hindostan. I can get at nothing but this, I grieve to say, for a primary cause. The army was fully predisposed by this cause to revolt. It made the cartridge grievance a pretext to rise; and the foremost malcontents, princes, etc., seized the opportunity to stimulate and head the rebellion. The soldiery had a true religious panic from a true grievance; but had they not been ripe for revolt, they had not revolted about the cartridge, but had sought and found satisfactory explanations and assurances. But they would have no explanations, and made the cartridge the pretext for revolt. The Mahomedans, who struck for both religious and secular supremacy, desired both our overthrow and our extinction. The Hindus, who happily did not make a religious contest of it, desired the overthrow of our rule, but protected life. Had the Hindus made a matter of religion of it, no one had remained to report. But Benares, Gya, etc., gave no sign. The great point was, that we had given neither by legislation, nor by missionaryism, nor in any other way, religious offence which could serve the turn of the revolutionists. But people in England had better not think that they can play at proselytism in India at the cost of any army that they ever put on board a fleet. The army revolted in the belief that, from the paucity of our European troops, from the army's having possession of our magazines, and from the aid of chiefs and people, they must triumph. They miscalculated (1) the point of the Sikhs, who saved Delhi; (2) the Chinese expedition, which gave Havelock a force to smash the Nana; (3) Scindia and the other princes, who had their 'doots,' and would stand by us till they saw further. Had Scindia gone, not a rupee would have stood for a day."—*Review of "Memorials of Service in India."*

PROTECTION AND THE WEST.—In its financial article the Chicago Times says:

We have frequently pointed out the cause of the depression in trade, and again urge our business men to consider the facts we have presented. It is not a stagnation simply local in its character, induced by local causes, or springing from any hostility to Chicago, or to the want of proper facilities and advantages for the transaction of business. It is something broader and more serious than this. It is caused by the general depression of Western interests, by the low prices of produce and the high prices of everything our people are compelled to buy. Agriculture is paralyzed, and in obedience to the great laws of nature, all other interests sympathize with it. The sole cause of this depression is the "protection" given to the few manufacturers of the Eastern States, by the robbery of American industry. The Western people are too poor to endure the tariff, which is draining their pockets of everything; and, if our business men have any desire to remedy the existing evils as soon as possible, they will join in a unanimous protest against its continuance. If this tariff were broken down, the prices of merchandise would fall, the cost of production be diminished, and the present exorbitant rates of transportation would be reduced, and business regain its wonted activity and prosperity. Until this is done, business will languish, and each succeeding month witness the distress, stagnation and gloom intensified.

MAXIMILIAN AND HIS SUBJECTS.—Maximilian, not satisfied with $5000 a day, which he had appointed himself as salary, has now raised the sum to $7000 per day, as he declares he cannot live on less. The balls at the palace are magnificent affairs; the luxury of the toilets are beyond the limits of description of a republican pen. People may groan, but the Court dances and amuses itself. A correspondent writes from Mexico: "The most stringent misery is visible everywhere; the greatest economy is practiced by those deemed wealthy; four per cent. a month is asked and obtained; there is no trade, no improvement, except in the Imperial residences of Chapultepec and the National residence. The city, it is true, has increased, but this is the natural result of the distrust of the inhabitants of the country, who seek the protection of a large city."—*Louisville Journal*, 17*th inst.*

THE FAMINE NIGHT.—We can well recall the night of ruin which ushered in the famine. It was a warm summer's evening, soft and pleasant, and nothing in the atmosphere foretold to a common observer that anything unusual was impending. It happened to us to drive through some of the large fields of potatoes which at that time occupied so vast a part of the ample land of Ireland, and through the open windows of the carriage came the sweet smell of the potato blossom—the fields were in full flower. "What a fine field!" How sweet the blossom is!" we remarked. A few hours later, after dinner at a neighbor's house, we returned by the same fields. It was dark, but the smell of the field came again into the carriage. But how changed from what it was a few hours before! "What a horrible sort of air came off those fields—there must be something very bad in the atmosphere—some kind of blight to-night," we said as we went home. Next morning every crop in the country was black and blasted. The blight did not come as in later seasons, partially and slowly, but at once and entirely. The whole food of well-nigh six millions of people was destroyed on that one night.—*Fraser's Magazine.*

THE "IRREPRESSIBLE CONFLICT."—Says the Macon (Ga.) Journal and Messenger:

We see some of the Northern ministers, according to Cheever, have announced to their congregations that a more fearful sectional conflict with the South than ever, is impending, and they must arm for the fight. Cannot these amiable gentlemen comprehend that it takes at least two parties to make a fight, and the South has already surrendered, leaving the rest of the country, to insult her as much as they please after she is down? Take your satisfaction now, ye kind hearted souls, for the South is defenceless. She will fight us no more. For thirty-seven years she fought you with arguments, remonstrances and entreaty, but you would not hear them. She took to cudgels, and you were too many for her. Then she gives up and proposes that you shall do exactly as you please—only let your pleasure be known. But this don't suit. You must have more fight, more conflict. Why then, frankly, we tell you, you cannot get it out of us. You must try somebody else. There's Mexico—there's France—there's England—fight them. If they won't respond, fight each other; but we are too poor and feeble to give you any more entertainment in this way. You must look somewhere else."

SHOWING UP BATTLE FIELDS.—The Richmond Dispatch tells the following story:

"A Confederate General recently met an Irishman who had served gallantly under him in the war. He was seated on the box of a hack, wielding the whip over a pair of horses that had been overfed. Halting him, and interchanging expressions expressive of mutual satisfaction at a meeting, the General inquired: "And how are you getting along, Pat?"

"Finely, General," said he. "I took to this business immediately after the evacuation, and I have made twenty dollars a day by visiting the battlefields. You know, General, that I know nothing about them, yet I take the travelers to them and talk as if I know'd everything. I took a party of Bostonians the other day to the Sivin Pines, and showed them the hottest part of the fight. I saw a pile of bones in the midst of it, which belonged to some animal or other, and pointing to them, said: 'There lay the bones of the vilest Rebel General that fell in the fight.' Don't you think, General, if they did not believe it, and each of them put a piece of the bones in his carpet-bag to take home wid him."

LADIES THE BEST COMPANY.—Thackeray says that it is better for you to pass an evening once or twice in a lady's drawing room, even though the conversation is slow, and you know the girl's song by heart, than in a club, tavern or pit of a theatre. All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions and are stupid, or have gross tastes and revolt against what is pure. Your cloth swaggerers who are sucking the butts of billiard cues all night, call female society insipid. Poetry is insipid to a yokel; beauty has no charms for a blind man; music does not please the poor beast who does not know one tune from another; and as a true epicure is hardly ever tired of water, sauce and brown bread and butter, I protest I can sit for a whole night talking to a well-regulated, kindly woman, absent her girl rowing out, of her boy at Eton, and like the evening's entertainment. One of the great benefits a man may derive from women's society is, that he is bound to be respectful to them. The habit is of great good to your moral men, depend upon it. Our education makes of us the most eminently selfish men in the world. We fight for ourselves, we yawn for ourselves, we light our pipes and say we will not go out; we prefer ourselves, and our ease and the greatest good that comes to a man is from women's society, is that he has to think of somebody to whom he is bound to be constantly attentive and respectful.

REMARKABLE INCIDENT.—A few days ago, as the train on the Platte county road was nearing Atchinson, Mo., it ran over a flock of sheep. The train proceeded and nothing more was thought of the occurrence. After the locomotive was run into the engine house, however, St. Joseph, the engineer was not a little surprised to find a lamb safely ensconced in the cubby-house just below the cow catcher. By some means, the little creature had been thrown upward into the box-like opening, where it was found, and the velocity of the engine had so paralyzed it, probably, that it made no attempt to escape; surely its quietness could hardly have resulted from reason. The engineers kept it as a pet at the round-house.—*Mississippi Herald*, 17*th inst.*

THE EMPIRE IN MEXICO.—A private letter from an intelligent American gentleman at Cordova, dated 27th ult., speaking of the permanency of the Empire, says: "As to the perpetuity of the Imperial Government, I can say with certainty that there is not vitality enough in the Republican party here to overthrow it, or give serious trouble. Unless the United States undertake to enforce the Monroe doctrine, the Empire is permanent. * * I feel no apprehension about the stability of the Government, and am satisfied that this soil and climate reward labor more liberally than any I have ever seen. Nature has done more and man less for this country, than any other on earth."—*Memphis Bulletin*, 22*d inst.*

A HEROIC HUNTER.—Lord St. Maur, second son of the Duke of Somerset, lately died in India, in consequence of a fight with a bear while hunting. He suddenly came across the animal, at which he fired his pistol, lodging the contents in the breast of the beast. It then attacked him, when drawing a sheathed stalking knife, his lordship thrust it into the bear, inflicting a mortal wound. In the scuffle, however, they had both approached a precipice, over which they together fell. Here the beaters came up and relieved Lord St. Maur from his adversary. His presence of mind did not forsake him, and he wrote with a pencil on the sheath of his knife (having no other appliances) to his fellow-sportsmen, informing them of his condition. They having arrived, a great difficulty was experienced as to removing him from the ravine into which he had fallen. Amputation of a leg was resolved upon, to which the sufferer submitted heroically. He soon, however, began to sink, from the combined effects of the operation and the shock his system had sustained, and died.

TURK AND CHRISTIAN.—The Pacha of Egypt has presented the American mission at Grand Cairo with a block of houses worth two hundred thousand francs—a liberal gift, seeing that a franc goes as far in Egypt as a dollar in the United States. He has also given the missionaries free passes by the railways, and has exempted religious journals and books from all taxation. On the other hand, in Spain, any person accused of the terrible crime of presenting a Bible to any other person, or even of reading portions to him or her, is at once committed to prison, and may be considered fortunate if, he is released after six months' imprisonment, and then only with an imperative command to quit the country at once and forever. The Egyptian, who has behaved so well to the American missionaries, is a layman who believes that "there is but one God, and Mahomet is His Prophet." The Spaniards, who have people imprisoned and banished for circulating and even for reading the Word of God, are Christian clergymen. The moral here from would seem to be that there is clerical intolerance and persecution all the world over.

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I may be communicated with by letter at Greenville, Mississippi, until 15th March next—after which, may be seen personally in Jackson, Miss., from 25th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and F. S. Hunt, Esq., Jackson, Miss. 17*4*

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MISCELLANEOUS

PRESIDENT JOHNSON AND GEN. O. O. HOWARD.

These two names are well-known. Gee embodies the realization of true greatness and will be held in admiration as long as the American Republic shall exist, as that of the survivor of the country of which Washington was the founder.

But as the parasite plant grows and entwines itself around the giant limbs of the majestic oak, the name of the second will likewise reach certain notoriety, not over enviable, and thus attach itself to the first, until the are of time shall have lopped off from the main trunk all the excrescences forced out of it by damp and heat. We should have added that Gen. Heward, before becoming the head of the famous Freedmen's Bureau, was for some time in command of a corps, which, in the Federal army, became known after the battle of Chancellorsville, as the "Flying Dutchmen."

But whatever military glory he may then and there have acquired, cannot justify the present attitude he has assumed in regard to the President's policy.

It is, therefore, with unmixed feelings of surprise and indignation, that he is found, on the same day almost when the President has vindicated the Constitutional rights of the country at large, and when from every portion of the great American family a concert of praises is sung in his honor, to throw out a proclamation to his subordinates which breathes the most vindictive feelings against the policy of the Chief Magistrate of the country.

His circular of the 24th instant is an insult to the President, and a challenge to his power. He controverts every position taken by that supreme head of our Government, and seems intent only on creating new causes of dissatisfaction and sowing new seeds of distrust in the minds of the people.

He charges, and the charge is unfounded, that the Bureau is to prepare to repel with renewed energy and vigilance the "increased hostility of those who have so persistingly hindered and troubled them and their agents, and he farther hints, so as to call it forth, to increased restlessness amongst the freedmen."

Now, this is a slander on the whites as well as one on the blacks, with a further bid to the latter to renew an agitation now about to subside.

The people of the South have not said of the Freedmen's Bureau half as much as the honored President of the Republic has given forth to the world.

The people of the South, submissive to the supremacy of those laws just vindicated by the National arms, have only and justly complained of the abuses and excesses which this extraneous accretion to our judiciary has committed or is liable to commit.

Whenever and wherever even the simple though arbitrary system of adjudication of the Freedmen's Bureau has not allowed itself to degenerate into open tyranny, the people have cheerfully submitted.

Our own city has been a fit illustration of this opinion, and although the very paper has never feared to battle up for right and justice, regardless of consequences, there has not been in its columns, for the last three months, a word said in disparagement of the institution, because summary and arbitrary as its decisions may have been, it is but an act of justice to say they have not, in any instance, been of a brutal or passionate character.

A people which has been raised with the instinctive respect of the solemn forms of law, cannot certainly admire, or pray for the perpetuation of a system of proceedings, where the first citation or summons is brought by a squad of armed men in the shape of an order of arrest, for this is not the law to which a free nation had been accustomed; but, barring this, there has been as good a spirit pervading its decisions as the circumstances of the times permitted.

The assertion of General Howard that the President has assured him the Bureau would be continued during at least one year more, is, we are satisfied, an untruth, as, in the absence of any new enactment, the Bureau is *functus officio* long before that time, and that when the President, in his justice, will see fit to remove the troops, the Bureau will follow.

Men of very inferior mind, blinded by prejudices and passions, and suddenly floated up by political events to certain elevations, become giddy and lose the control of what little mind nature sparingly involved them with. Of this class must be General Howard, and we predict that, one year hence, he and his machinery will have ceased to run.

The spreading of such trash is unworthy a great nation, and we feel satisfied that it will find no response even amongst those to whom it is addressed.

We have practiced reconciliation so far as to have found amongst the officers connected here with the Bureau, men of heart and intellect, who, while strictly obeying their orders, are anxious for the day when they will be relieved from a duty which places them in apparent antagonism with those whom it is their desire to befriend, and not to tyrannize.

Gen. Howard will not be long to be struck down by the same thunderbolt, which has already levelled so many notorious officials, and having no laurels to shade his brow, the bolt will forever annihilate him.

The South has now the solemn pledge that no further violation of its rights shall be tolerated, and the intelligent and unassuming commander of this department will neither urge nor countenance any increased violence in any department of his administration.—*Mobile Times, 27th inst.*

THE SAME EVERYWHERE.—Pilfering and malfeasance among Quartermasters and Commissaries are not confined to the United States army. The following instance recently occurred in England: By a general order signed by Lord William Paulet, K.C.B., Adjutant General, and issued by command of Field Marshal, the Duke of Cambridge, the finding and sentence of a general court-martial, called for the trial of Quartermaster Macolm Keir, of the Military Train, was announced. The charges were, that in the years 1863, 1864 and 1865, he received pecuniary gratuities in several instances, from Messrs. W. & B. Wright, contractors for supplying forage, the total amount so received, being £125, and endeavoring to obtain from the same firm a loan of £20, promising that he would be useful to them. He was found guilty on both charges and sentenced to be cashiered. By direction of the Duke of Cambridge, the charges, the finding, and sentence, and Her Majesty's confirmation of them, were read at the head of every regiment in Her Majesty's service. The Field Marshal, Commanding-in-chief, expresses the hope that this example will put an end to the pernicious system of receiving money as a bonus from the contractors for forage, and other articles supplied to troops, "which there is too much reason to believe has prevailed to a considerable extent."—*Richmond Whig.*

INSECURITY TO THE NEGRO.—The New York Tribune, in its negro sympathy, is much moved that some negro regiments in the Southwest are kept in service by the Government in order to repair the levees on the Mississippi river; and it wants somebody to explain "what authority there is for such a use of United States troops?, and why the Government should go into the engineering business for the benefit of plantation owners in that country?"

Had these blacks been ordered to the East to assist the mackerel and cod fishing interest, it would have been all right; but to aid the States through which the Mississippi flows is a very different thing. For ourselves, we regard it as the most sensible order that has emanated of late from the War Department, and we are sure that the "colored regiments" were never so usefully employed as they are now. The Tribune would have no objection that they should be supported in idleness, at the public crib, with nothing to do but strut about in their blue jackets and brass buttons, to the admiration and delight of the sable Cloes and Dinahs; but to doff these for working dresses, and actually take up spade and pickaxe—why, truly, this is "insulting," as Fred. Douglass says. As to the "authority" which our contemporary wants for "such a use of United States troops," we will promise that it shall be forthcoming the moment he tells us what "authority" there is for Uncle Sam's turning farmer in Maryland, and going into the cotton planting business in South Carolina and Georgia.—*Mo. Repub., 23d inst.*

ENGLAND.—In the House of Commons leave to suspend the habeas corpus in Ireland was given by a vote of 344 to 6. The House of Lords passed it without opposition.

A letter from Rome says it is believed that at the next Consistory a Bishop from the United States will receive a Cardinal's hat.

FROM WASHINGTON.

In the correspondence of the New York Herald we find the following:

WASHINGTON, Feb. 18.—Senator Harlan's resignation of the Secretaryship of the Interior Department is still a topic of speculation, and generally hoped for. Those named as his probable successors have decreased in number, until the choice is said to lie between Gov. Randall, of the Post-office Department, and Senators Cowan and Doolittle. The two latter are considered especially desirous of aiding the Presidential reconstruction proposition in Congress, and it is not deemed likely that they would accept a place in the Cabinet unless especially urged so to do. The field is thus clear to Randall, whose appointment is considered sure whenever the change is made. The time of Harlan's resignation still remains in doubt. He is known to have expressed to a Western Congressman of his own political ilk, a day or two ago, his intention to not remain much longer.

Men that are in the most eligible places for understanding the President's mind upon the subject, assume that he is only awaiting the ostracism of Tennessee as a State which is evidently the plan of the Reconstruction Committee, to invite such of the Cabinet ministers as are keown in accordance with that decision to vacate their places If this policy is to obtain, Harlan, Stanton and Speed have soon to bid a long farewell to their ministerial greatness.

The Radicals are turning heaveu and earth to alienate Johnson and Grant.

The resolution previously adopted by the Reconstruction Committee, providing for the admission of Tennessee as a State, with a constitution guaranteeing the Radical interpretation of a republican form of government, was reconsidered on Saturday under a strong pressure from Bingham and others, and new obligations proposed, under which Tennessee will only be admitted into the Union as a Territory. The latest dictations are that she shall enact an additional guarantee forever repudiating any portion of the debt created by the rebellious States, and recognize all men as equal before the law.

The testimony of Gen. Lee, brought out before the Reconstruction Committee yesterday, is understood to be almost wholly in reference to the State and people of Virginia. Little else was deducted than that, in the belief of Lee, the citizens of Virginia accepted the result of the war as final, and were submitting in good faith to the authority of the Government, and honestly anxious for complete restoration in the Union. In response to an inquiry as to whether a jury could be empanelled in Virginia for an impartial trial of Jefferson Davis, Gen. Lee stated that he thought not, as scarcely any man summoned as a juror could bring in a verdict of guilty without feeling that he, as a party to the same crime, could be held equally liable. Gen. Lee's manner and statements were candid and dignified. Most of the committee treated him cavalierly. Washburne, of the House, though a member of the committee, is not one of the sub-committee of three that conducted the examination, as stated last night. The members of the latter are Howard, Conkling and Blow. The evidence was completed on Saturday, and Gen. Lee can return home whenever he desires.

WASHINGTON, Feb. 20.—This has been a field day in Congress. The Senate chamber has not witnessed such an attendance of spectators since the famous days of the winter of 1861. The galleries, aisles and corridors, the cloak-rooms on the floor, and even the reporter's gallery, were filled—ladies being admitted to the latter place. A third of the members of the House were on the floor of the Senate, in anticipation of an excited debate on the President's veto message.

Senator Wade, before the question was reached, introduced a Constitutional amendment making the Presidential office good only for one term of the incumbent. In speaking briefly on the proposition, he said that the President proposed to admit to the halls of Congress rebels lately in arms, and he added that he looked upon those who favored it as little better than traitors at heart. The declaration produced an immense sensation.

After Mr. Wade concluded, the Freedmen's Bureau bill came up. Garrett Davis spoke an hour. Senator Trumbull, the author of the bill, then addressed the Senate for two hours and a half, and was listened to with great interest by the audience. He was entirely courteous to the President, and addressed his argument from a legal point of view.

At half-past four o'clock, amid breathless silence, it was moved that the bill be enacted, notwithstanding the President's objections. The yeas and nays were called, and every vote was watched with intense interest. There was a disposition to applaud when Messrs. Dixon, Doolittle, Morgan and Cowan voted to sustain the President.

When the vote was announced by the Vice President, declaring that two-thirds not having voted for the bill, it was lost, and the veto was sustained, the pent-up mass in the galleries sent up prolonged and enthusiastic cheers, mingled with some hisses from the colored gallery. The Vice President ordered the clearing of the galleries, and the Sergeant-at-Arms and his officers promptly executed the order.

The Republicans who voted to sustain the President, were Senators Cowan, Dixon, Doolittle, Henderson, Morgan, Norton, Stewart, Van Winkle and Willey. Messrs. Dixon, Doolittle, Morgan, Norton and Van Winkle voted for the bill when it was originally passed. Messrs. Cowan and Willey were absent when the vote was taken.

Soon after the House was called to order Thad. Stevens got the floor and reported a concurrent resolution from the Reconstruction Committee, declaring that, in order to close the agitation of the question, which seems likely to disturb the action of the Government, as well as to quiet the uncertainties which exists in the minds of the people of the eleven States which have been declared to be in insurrection, no senator or representative shall be admitted into either branch of Congress from either of said states, until Congress shall have declared such States entitled to such representation.

In presenting this resolution, Mr. Stevens spoke about five minutes. He said that there had been an earnest investigation by the Committee until yesterday into the condition of Tennessee, to see whether it could admit the State to representation; but since yesterday, there had been a state of things which had induced the committee to consider it wholly out of their power to proceed further without surrendering a great principle and without yielding the rights of this body to the usurpation of another power—meaning the President. He demanded the previous question and refused to allow debate, whereupon there was a great scene of confusion and excitement.

During the struggle there were numerous exciting scenes. Little or no debate was allowed. When Mr. Voorhees attempted to announce that the Senate had sustained the President, his voice could hardly be heard above the shouts of "Order!" from the Republican side. When the vote was brought over to the House, the members gathered in crowds and dissected it, while the monotonous call of the roll was going on.

At 7:30 P. M. it was evident that the opposition could hold out no longer, and Mr. Eldridge announced that it was impossible to resist such a majority. A vote was then had, and the resolution was passed with only 40 votes against it, among whom were Messrs. Raymond, Green Clay Smith, Newell, of New Jersey, and Phelps, of Maryland. The House then adjourned.

The question of the jurisdiction of military commissions will be argued before the Supreme Court on the 5th of March. The question comes up in the case of certain parties who were tried for certain offences in Indiana by a military commission, convicted, sentenced to death, and the sentence approved by President Johnson, and afterwards commuted to imprisonment upon a writ of *habeas corpus*. The lower court has declined to release them, and denounces the proceedings as illegal, and the case will be heard on an appeal. Gen. Butler is retained in the case for the Government, and ex-Attorney General Black for the prisoners.

Mr. Chandler, Assistant Secretary of the Treasury, and Mr. Harvey Watterson, of Tennessee, who were appointed by the President to visit Southern States and investigate the frauds alleged to have been committed by United States agents employed in the purchase of cotton, report the cotton fraude to be enormous, and say that it will require a special investigation committee to consider them. They say that cotton agents and their associates have converted, in many instances, very large sums to their own use which belonged, in fact, to the Government, or to people from whom, under one pretext or another, the cotton was obtained.

WASHINGTON, Feb. 21.—A delegation of fifty merchant tailors, representing the cities of Boston, New York, Philadelphia and Baltimore, were before the Committee on Ways and Means to-day, for the purpose of urging the Committee to adopt the report of the Internal Revenue Commission, which recommends that the present system of taxation be changed from six per cent. on the gross receipts to a tax on rates. The Committee promised to fairly consider the request.

Gen. Grant desires that the Army Bill shall be disposed of at an early day, and the House Military Committee have determined to consider it from day to day, until it is disposed of.

The sub-Committee of Reconstruction having the State of Virginia under consideration, are still taking evidence, and are not ready to report. They find the evidence is such that they are opposed to the admission of the Representatives into Congress.

The sub-Committee of Ways and Means will be ready to report to-morrow, on the various subjects of revenue referred to them for consideration. Their general opinion seems to be against any material changes in the Revenue Law as it now stands.

It has been the general opinion that the bill granting universal suffrage in this District would never be acted upon by the Senate; but it was reported for passage this morning, just as it came from the House. The Senate Committee on the District will urge its immediate passage.

The Star says that the Radical Senators and Representatives have telegraphed to their friends in the various States, urging demonstrations to sustain Congress. The first response from Ohio was read in the House to-day. The Star says others are expected to follow.

The mass meeting called for to-morrow to sustain the President, promises to be an immense affair. After the meeting the people are to proceed *en masse* to the President and present the resolutions adopted. He is expected to respond.

Gen. Rufus Saxton, of South Carolina, was examined to day before the Committee having South Carolina under investigation.

Brig. Gen. E. M. Gregory, Assistant Commissioner of the Freedmen's Bureau for the State of Texas, reports, under date of Galvestoe, Jan. 31, to Major Gen. Howard, that during a recent trip through the different portions of the State, which comprise the most productive and influential cotton and sugar growing sections, that the blacks were willing to work, asking only that the fulfillment of the promises made them by the planters should be enforced by the Government. Under these conditions, contracts were freely made with the freedmen on liberal terms. The former slave population are under contract for a year, and theft, idleness and vagrancy have almost become things of the past. In the whole State only about sixty-four freedmen are receiving Government support.

The Second Controller recently decided that Indian troops who served during the rebellion in the Federal army were entitled to the same bounties allowed to white troops. In view of this decision, Secretary Harlan has placed in the hands of the Interior Department $400,000, with directions that these bounties be paid at once. It is understood that the number of Indians entitled to receive bounty is about 3500, mostly from the Cherokee and Semiuole tribes, who served under the command of Col. Phillips, on the Arkansas river.

The Commissioner of Customs has been notified of quite a large seizure of smuggled goods at New Orleans, consisting of a hundred and fifty bales of army and Mexican blankets, gray cloth and clothing, amounting in the aggregate to nearly $100,000. These goods were smuggled into Texas from Mexico, through Eagle Pass, about the close of the war.

Reports received at the Freedmen's Bureau from Mississippi, give the usual encouraging account of the advancement of the freedmen's affairs. The freedmen are nearly all at work for their old masters, and the masters themselves are well satisfied with their conduct.

"MESSAGE" OF BRIGHAM YOUNG.

Although Utah is known to the law only as a Territory, with a Governor appointed by the President, and a Territorial delegate (William H. Hooper) in Congress, Brigham Young persists in calling it "the State of Deseret," and has just sent a "message" to the Mormon Legislature, under date of "Executive office, State of Deseret, January 22."

In this document, which has the merit of brevity, Brigham discusses the affairs of Utah from the extreme Mormon standpoint; gives thanks for abundant harvests, praises the untiring industry and enterprise of the people, and proceeds as follows:

Thus has a State been formed and brought into being, of which the honorable members of this Legislative Assembly are the true representatives. 'Tis true our State organization has not yet received the sanction of Congress and the General Government, yet it is considered best for us to maintain it intact, that whenever the propitious moment shall arrive our State may be able the more readily to assume the robes of sovereignty. Notwithstanding the seeming neglect on the part of Congress in hearkening to our petition for admittance into the Union as a State, we are still progressing in the founding of a commonwealth which must, ere long, win its way to place and power. Settlements are continually extending east and west, north and south, throughout the entire limits of the State, and an extensive traffic has been opened up with our neighbors on the north and west.

* * * * It is now about four years since the adoption by the people of our State Constitution and the formation of our State Government, yet Congress has not chosen to act upon our memorial, praying for admission into the Union; and I regret to add that indications do not appear favorable for such action during the present session of Congress. This delay on the part of our Government appears the more remarkable as other Territories of less extent and population have gained their status as States, and no good reason can be assigned why Deseret should continue to be thus excluded. The question, as to how long it will be proper for us to submit to have thus our constitutional rights and franchises withheld from us, is an important one; but we leave its solution to Him who rules all things.

If favors beget obligations, few indeed are the requirements that can be justly claimed at our hands. Other Territories—besides being admitted into the Union with subsidies, grants of lands for schools, railroads and other public uses—have had extended to their citizens pre-emption rights, and appropriations for various purposes, and otherwise been the recipients of the patronage, benefits and bounties of the parent Government, while Utah has been held off at arm's length, and has grudgingly had doled out to her the scantiest pittance; but, after all, it is not the empty forms and enactments of law, muster-rolls, nor worm-eaten parchments that constitute a State; it is the living people—an intelligent, industrious, educated, enterprising people which constitute a Government, and are, moreover, the source of political power in governments, based, like ours professes to be, upon democratic principles.

INSULTING THE PRESIDENT.

The interview between the President and Fred Douglas has given the Radicals a touch of the rabies. They are so enraged that they have taken to openly insulting the Chief Magistrate. The following extracts from the Chicago Tribune, are a specimen of the talk of these extremists:

But let Mr. Johnson step down from his official position, and, standing simply on his merits as a man, meet the ex-slave Douglas in fair debate on any of the political issues of the day, or advertise to speak in competition with him, and who does not know that Douglas' superiority in logical power, in memory, in wit, in rhetorical eloquence, and in every charm of oratory, would leave his competitor wholly in the shade. Had Mr. Johnson possessed those finer instincts of a gentleman and a true Democrat which so nobly distinguished his predecessor, he would have felt that, in conversing with Fredrick Douglas, he was talking with a man who was, in all but official station, his equal and in many respects his superior.

Even during the interview, the dignified, brief, but appropriate words of the ex-slave, contrast forcibly with the rambling, ungrammatical, disconnected harangue of the President, through which the mind wanders in vain in the search for either heart, intellect, logic or coherency. In illustration of this contrast, we ask the reader carefully to weigh the modesty, dignity, conciseness and condescension of argument in Frederick Douglas' brief speech, on which a Clay or an Everett could have made no improvement. * * * * *

The contrast between the dreary twaddle of such a speech and the pithy utterance of our late President, always keenly revealing some jewel of principle or gem of truth, is painful in the extreme. One thing, however, is shown clearly, and that is, that Mr. Johnson respects no feeling or sentiment on this question that is acceptable to the great majority of the American people. The unanimous approbation of copperhead only confirms our censures. What they have approved has been steadily and always wrong from their birth, as a party, until to-day. Fortunately, as this is a government in which men of mediocre abilities may by accident become President, it is also a government which the mediocrity of their abilities cannot destroy.

A SOUTHERN CONGRESS.

A despotism more absolute and degrading than that now exercised over the Southern people does not exist elsewhere in the political systems of the world. The subjects of the Czar of the Russians have, at least, the consolation of knowing that they obey a hereditary sovereign, and that their vassalage was bequeathed from generation to generation under sanction of precedents of their form of government. The Chinese, scanning far back the history of their nation, can find nothing in their political past to render their present condition intolerable by comparison. The bondmen of other climes were born to servitude and have no memories of freedom to brood upon. The Tartar roves in semi-barbarism under an authority that he acknowledges. The Indian follows the chieftain of his choice. The benighted Africans pay willing homage to the savage code in the more cruel caprices of some hereditary monster whose rude sway he accepts as legitimate. It has been left for our countrymen of the South to be hurled from republicanism to a despotism that is unsupported by precedent, by law, or by acquiescence.

There can be no worse form of oppression than that which compels an enlightened people, educated and habituated to self-government, to dwell in complete political dependence upon the will of a faction inimical to their sentiments and wishes. Much of the legislation of the present Federal, or rather present Radical Congress, will include the determination of questions of vital importance to the South, and yet the South has no representations in that Congress, no voice in discussion, not a vote upon issues that concern the interests of that section. They have absolutely been deprived of political life. Their political existence is limited to the necessity of obeying laws in the construction of which they have no more share than the cattle on their farms. Those sovereign States, whose right of representation in the central legislature is inalienable, are denied the privileges accorded to the Territories of the United States, for they at least have their delegates in Congress, who have the privilege of discussion, a privilege refused to Mr. Maynard, the duly accredited and elected representative from Tennessee, a State whose existence within the Union is established by the presence of one of her citizens in the Presidential chair.

In all enlightened communities, the interests of all classes of citizens are protected by organizations that are made up of representatives of such classes. Artizans of all kinds, capitalists, machinists, manufacturers, artists, actors, laborers—all men that compose the industrial world—have their Unions, their Associations, their Congress, in fact, for the purpose of consulting and advancing the interests of their respective order. There is to-day in session in this country a Fenian Congress, regularly organized, and engaged in deliberation and legislation in behalf of the welfare of Ireland. It is imperative, in the nature of civilized government and of society, that interest of value shall be represented in some form of organization. And shall millions of our countryman, entitled to the enjoyment of a Republican Government, remain utterly without political representation? Shall one section of our country be subject to the caprice of a faction of the other section, without even an opportunity to explain their wants, to express their views, to protest against injustice, or place upon record their arguments and vote upon questions of general importance or of special interest to themselves? Such a condition is compatible with the essence of republicanism. It does not exist in the monarchies of Europe. It would breed revolution in Imperial France. It would provoke convulsion even under the iron sceptre of the Russian Czar. But here, in this boasted Republic, it is regarded with exultation by the Radicals; with apparent indifference by others in the North who profess Democracy, and by the South with the dignity of helpless manhood enduring indignity and injustice, and awaiting the hour when a sense of equity and a revival of public sentiment, to restore to the political system its normal attributes.

But, in the meantime, should the Southern people be dumb and inactive in the presence of this persecuting spirit? By no means. They should make an opportunity for the utterance of a solemn protest to the world against the despotism to which they are subjected. Since they are denied representation in the National Legislature, since they are prohibited from assisting in working the machinery of the Central Government, they should at least organize for the interchange of sentiment upon questions that concern them. If a Fenian Congress can assemble and deliberate in New York, why not a Southern Congress in Richmond? it is eminently proper that there should be some organization representative of Southern interests, if for no other purpose than to place upon record the verdict of Southern popular opinion. We suggest that the gentlemen who have been elected to the Federal Congress as representatives of the Southern States, and who have been rudely denied the exercise of their functions at the National Capitol, assemble elsewhere on their own soil to deliberate, in Southern Congress, in behalf of their constituents.—*New York News.*

THE HERODIAN HORROR.

Herod the Great may not have died from partaking too freely of *trichina spiralis* with his roast pig, but the presumption that he did is supported by the historic assertion that he was eaten by worms before the breath was fairly out of his body. It is apparent that he died of no ordinary disease. Other and greater men died before Herod, and the histographers were at no pains to mention the particular disease that took them out of the world.

It was reserved for an age of microscopes to discover that the Herodian horror was only an aggravated case of *trichina* in the stomach and viscera. We are indebted to the German physicians for this important addition to the list of ills which flesh is heir to—swine flesh in particular. It is not a pleasant reflection that a single ounce of this flesh may contain a hundred thousand *animalculæ*, and that while they show the same preference for swine that the devil did, they readily colonize the human stomach, and are indefatigable pathfinders through the human system. Microscopic as they are, they endure extremes of temperature with a tenacity of life that is wonderful. They boil, fry, and stew with comparsure. Indeed, any degree of heat under 212 rather quickens than retards their vitality. They become torpid, like frogs and lizards in winter, but at the first sensation of heat awaken to an alarming activity.

Good people, who dearly love a roast of pork, a slice of ham, or a savory sausage, have flattered themselves that trichinæ were indigenous to Germany, and would confine their labors to the domesticated and demoralized offspring of the wild boar of the Thuringian forests. Not a bit of it. Since the German physicians made such a vulgar use of their microscopes, others have been engaged in inspections of pork, and the result is the announcement that trichinæ have developed themselves in the swine of America. The Chicago papers inform us that a load of pork put on sale at Peoria, Illinois, last week, was examined at Dixon, and also discovered to be inhabited by these infinitesimal creatures. The St. Louis papers of Saturday announce the poisoning of two families in that city from eating "diseased pork," though no attempt appears to have been made to discover the character of the disease. Doubtless it was the Herodian horror.

There are two ways of keeping *trichinæ* out of the human stomach. Buy a microscope, or leave off eating pork. If you are as fond of roast pig as Charles Lamb was, and will have it, keep a microscope in your kitchen. It will have to play an important part in domestic economy. Engage no cook who is not as familiar with the microscope as with a waffle ring. Avoid sausage. German sausages (imported particularly.) Yield not to temptation of Bologna, and eschew Westphalia ham. Eat sparingly of pork, though you know who raised it and are positive that it was corn-fed. A microscope would not be objectionable by the side of your plate, to inspect the morsel that tantalizes you on the fork's end. It will be a slow process, this inspection by monthful, but it will be safe.—*Cincinnati Gazette.*

MEXICO.—Whatever may be the obscurity of the diplomatic language by which the French Government endeavors to conceal the termination of its Mexican policy, the act itself is hardly disputed any longer by any one. France has partly yielded to the pressure brought against it by the remonstrances of the Washington Government, supported as they were by the whole public opinion of Europe; and it has held out the official promise of a withdrawal of her troops at an earlier period than, without a pressure from abroad, she would have been willing to announce.

Some of the Paris journals, which drew their "inspiration" from the French Government, seem to be intent upon denying, what everybody beside them acknowledges, the defeat of the French diplomacy in the Mexican question. Thus the *Constitutionnel* asserts in an article which is supposed to have a semi-official porentage, that the French Government will never yield to intimidation, and that the French troops will return precisely at the time when it can be done without endangering the interests which France went to defend in Mexico. The *Nord*, the Russian organ in Paris, states that the French Government was to send a Special Envoy to Washington, in order to demand categorically whether a protracted occupation of Mexico by the French troops would be held as a *casus belli*. Any irritation that articles of this kind may be able to produce, will serve the purposes of the French Government; but, according to present appearances, the intention of that Government does not extend beyond the desire to protract the negotiations with the United States, to find new supports for the stability of the rule of Maximilian after the withdrawal of the French troops, and, at all events, to secure the French bondholders of the new Mexican loan against loss.

The reinforcement of the Austrian and Belgian contingents to Maximilian's army is undoubtedly regarded by the French Government as a prime necessity, in case of a withdrawal of its own troops. Negotiations concerning this point have undoubtedly been going on for a considerable length of time, but the report of a treaty between Austria and France, by which the former power engages to furnish Maximilian one hundred thousand men, is extremely doubtful. The Austrian Government would seem to be neither politically nor financially in a position to assume such a responsibility.

From the seat of war we have not had for many weeks any facts that would indicate a change in the position. For those who sympathize with our sister Republic, and who, with Bancroft, hope that the Mexican Republic must and will rise again, nothing has of late been more mortifying than the Bagdad affair, and the unceasing quarrel between the Liberal chiefs on the Rio Grande, which recently, as is reported, even led to a fight between Cortinas and Canales. It is to Generals different from those now commanding on the Rio Grande, that the Republic must look for its restoration.—*New York Tribune.*

DANGEROUS POWER OF THE NATIONAL BANKS.—Fifteen hundred or two thousand National banks, issuing all, or nearly all, the currency, and controlling the moneyed power of the Republic, will place the people, the Government and the whole industry of the Nation at their mercy. The old National bank was a pigmy beside this monster. It will have its grip upon the agriculture, manufactures and trade of the country, and its thousands of directors and others interested will be able to forestall the markets, regulate the prices to suit their own speculations, and destroy everybody or everything that should raise its head against them. Such is the prospect before us, unless Congress take some step to put this dangerous monopolizing institution out of existence. If that body can raise itself to the magnitude of the subject, it will begin at once to reduce the banks, to substitute Government money for their circulation, and finally, to break them up altogether.—*Omachita Teleg., 22d.*

☞ In one of his letters to the Marquis de Montholon, published in the Yellow Book, Drouyn de l'Huys says: "Now that there is a regular Government in Mexico, the legitimate object of our expedition will be obtained. We are endeavoring, while satisfying our own interests and our dignity, to make arrangements which will enable us to consider the mission of our army in Mexico as terminated."

Financial and Commercial.

MONETARY.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, MARCH 2, 1866.

The most noticeable feature of the market, to-day, has been a still further decline in rates of gold and foreign exchange. The gold market opened exceedingly flat, at yesterday's quotations, and with a heavy supply on hand, holders tried hard to effect sales at previous figures, but failing to realize their hopes, they soon reduced the rates, to correspond with the depressed views of buyers. The demand, nevertheless, continued restricted throughout the day, and the only sales of any kind, that have been verified to our satisfaction, will be found in the annexed statement, viz: $5000, $500; $15,0 0 and $18,000 at 135¾; $3000, $5000, $5000 and $6000 at 135½; $5000 and $11,000 at 135¼; $12 000 at 135⅜; $6000 and $10,000 at 135⅛; $1000 at 135, and $10,000, gold checks, at ⅛ ₱ cent. premium. Sales of silver comprised $1500 at 130⅝, and $1000 at 132, all American. We now quote gold at 135@135¾, and silver at 130@132 for American coin, and 133@136 for Mexican dollars.

Foreign exchange has declined ¼ ₱ cent. to-day. Offerings showed a still further increase, owing to recent heavy sales of cotton for the European markets, while the demand was, if anything, of a still further restricted character than heretofore. Most of the principal buyers continue out of the market, awaiting lower prices; and the movement since our last has been confined to the following amounts, viz: £2000 and £15 100, sold in the morning at 146¾; £6000, in two lots, at 146¾; £800, £2000 and £4000 at 146, £15,000 at 145¾, £5000 at 145¾, £5000 at 145, and £4000 bill of ladies bills at 144¾. The sales of francs included 40,000f., 50,000f. and 150,000f., at 3.86¼, 50,000f., 100,000f., $100,000 and $100,000 at $8 87½, and 100,000f at 3.88¾.

DOMESTIC EXCHANGE.—There is no variation of any kind to notice in domestic exchange; offerings continue light, and the demand is only moderately active either at bank or on the street. The checking rate at the former has been steady to-day at ½ ₱ cent. discount, and the purchases of private and commercial has been confined to $28,000 at 5-16 ₱ cent. discount; $30 000, $30,000, $40,000, $50,000 and $100,000 New York sight at ⅜ ₱ cent. discount, and $75,000 at ⅜@⅝ ₱ cent. discount; $14,0 0 and $20,000 of ten days' sight at ⅜ ₱ cent. discount; $50 000 thirty days' at ⅜ ₱ cent. discount, and $20,000 sixty days' at 2 ₱ cent. discount. We still quote New York sight at ⅜ ₱ cent. discount, and outdoor sight at ⅜@½ ₱ cent. discount; five and ten days' sight, ½@¾ ₱ cent. discount; fifteen and twenty days', ⅝@1 ₱ cent. discount; thirty days', 1@1½ ₱ cent. discount, and sixty days', 2 ₱ cent. discount.

STOCKS AND BONDS.—The movement in all classes of securities has been of a very restricted character since our last. Offerings of the general run were ample, but the supply of the few descriptions which now attract special notice was exceedingly restricted. The only actual sales that have transpired for the day were 13 shares City Railroad Company's stock at 126 and $5000 City Consolidated Bonds at 91½.

UNCURRENT BANK NOTES.—There is a moderate inquiry noticeable for the issues of one or two of the banks that are in liquidation, but all of the others are considerably neglected. Offerings, however, disclose but little, if any, increase of any class and transactions since our last have been confined to $600 Louisiana State Bank at 74c., $10,000 do. at 76c., $ 400 Bank of New Orleans at 9.½c., and $230 do. at 93½c. ₱ dollar.

COMMERCIAL.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, MARCH 2, 1866.

COTTON.—The market opened quiet but firm this morning, and after a rather dull movement was of a very restricted character. Most of the principal buyers had been sent from an early hour, however, examining samples and selecting suitable lots. But it was apparent throughout the early part of the day that the inquiry was prospective, and the operations at a later hour would depend to some extent upon the tenor of the European advices, which were part due and anxiously awaited. The steamship Asia's accounts to the 17th ult. inclusive, were published in the evening papers, and considered small news, inasmuch as the Liverpool market was reported to have declined ⅛d., while the quotation for middling uplands at the close of business on Saturday, Feb. 17th, was given at 10d., which would leave Orleans middling, as before, at 10½d. Yet the news instead of depressing actually imparted increased strength to our market, as buyers had apprehended much less favorable accounts, owing to the reports of heavy receipts, which had been transmitted from this side, and must have reached the other previous to the departure of the Asia. The principal movement in our market to-day was effected after the receipt of foreign news, and the fact that prices not only continued firm, but that the upward tendency in the movement, which has been noticeable from the opening of the week, has culminated in an advance of 1c. ₱ ₱, as will be seen by our revised quotations, shows that the intelligence from the trans-Atlantic markets has not been considered very unsatisfactory. The sales for the day amounted to 3277 bales, and the market closed steady at the subjoined quotations, viz: Ordinary 37@40c.; good ordinary 41@42c.; low middling 43@44c. and middling 46c. The operations for the day have been divided among buyers in the following order, viz: 800, 600, 350, 300, 200, 200, 200, 140, 100, 100, 100, 50, 42, 37, 30 and 28 bales. Heavier purchases have been credited to outside parties to some buyers, but we have, we feel satisfied, obtained the full and actual sales for the day, and we only aim at accuracy in our reports.

COTTON STATEMENT.

	Bales.	
Stock on hand September 1st, 1865		83,239
Received since yesterday	2,436	
Received previously	546,736	549,172
		632,411
Exported since yesterday		
Exported previously	415,218	415,218
Stock on hand and on ship-board not cleared.		187,193

SUGAR AND MOLASSES.—The receipts since yesterday comprise 100 hhds. sugar, and 120 bbls. of molasses. There was little or no inquiry to-day, and only a small lot of sugar sold at previous rates. In molasses we did not hear of a sale. We append our quotations merely for reference: Inferior Louisiana sugar 12@12½c., common to good common 13@13½c., fair to good fair 14@14½c., fully fair to prime 15½@15¾c., choice 16¼@16½c., yellow clarified 16¾@16¾c., white do. 17¼c. ₱ lb. Inferior molasses 50@53c., common 56@57c., good 62½@65c., prime 66c., strictly do. 92½c., and choice 97½c. ₱ gallon.

WESTERN PRODUCE.—A pretty fair business has been carried on both for flour and grain, the former brings full prices, while the latter rules somewhat in favor of buyers. Particulars, however, of to-day's sales could not be found with us, but will be found below.

FLOUR.—The transactions to day embrace about 2300 bbls., of which 240, 300 and 300 fine at $9 25, 100 do. at $9, 100 low superfine at $8 40, 100 superfine at $9 50, 400 ordinary extra at 10 50, 100 and 100 medium extra at $11 25, 100 good do. at $12 37½, 150 and 250 choice do. at $13 50, 100 do. at $13 62½ ₱ bbl.

CORN.—We noticed sales of some 9000 sacks, of which 5000 mixed on private terms, 2500 white at 92½c. ₱ bushel, and 1350 mixed at 87½c. ₱ bushel.

OATS.—We heard of sales of about 700 sacks at 72½c. ₱ bushel.

HAY.—The transactions comprise 450 bales prime Western at $35 ₱ ton.

PROVISIONS.—We notice only a jobbing trade in pork, with occasionally a round lot being disposed of. Prices to day exhibit no further change. All descriptions of bacon are scarce, while lard is in fair supply, both command full prices. Sales will be found the full particulars of the condition of our market.

PORK.—Dealers are supplying the demand at $32 50@$33 ₱ bbl. for even weight mess, and $29@$30 ₱ bbl. for prime do.

BACON.—There is but little of any kind on hand, and all qualities are in demand. Small parcels are changing hands at 15@16½c. for shoulders, 21@21½c. for ribbed sides, and 23c. ₱ lb for clear do. There are no plain hams on the market; sugar-cured do. covered are selling at 28@27c., and do. uncovered at 25@26c. ₱ lb.

LARD.—The market has been quiet at 19@22c. for prime in tierces and 23c. ₱ lb in kegs, for retail lots. Sunday one lot of 66 firkins sold at 19½c. ₱ lb.

COFFEE.—Dealers are supplying the demand at 23c. for ordinary, 29@29½c. for fair, and 31c. ₱ lb, currency, for prime choice Rio.

WHISKY.—The supply greatly exceeds the demand, and

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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NEW ORLEANS, SATURDAY, MARCH 10, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—118 CAMP STREET.

For the N. O. Christian Advocate.

OUR MISSION.

The division of the Church into various branches, having various names, and differing in doctrinal statement and government, is in the order of Providence and for the greatest good. It is productive of a spirit of emulation, and furnishes all sorts of people, and all circumstances, with a system adapted and efficient.

It is also a standing exhibition of the essentials of religion in which there is unity, in connection with what is merely expedient, in which there is variety. The maintenance of a pure Christianity is doubtless, in a great measure, owing to the separate ecclesiastical organization of the Church of Christ. Every Church has in its economy something which gives it superior efficiency in some directions, and enables it to meet the wants of different classes of individuals to which the Gospel is addressed. There must be adjustment to the temperaments, idiosyncrasies and outward conditions of men. Within the scope of what is saving and essential, there must be the latitude of a free ecclecticism; and the individual is warranted in choosing that form of worship and doctrinal symbol which shall best enable him to work out his own salvation. To him the Church of his choice contains in her peculiarities what is essential, but essentially necessary to him alone, whilst another communion may possess the more essential helps to piety for another honest seeker after the truth. All religious mind cannot revolve in the same orbit; it cannot be pressed into the same groove, nor can it be reduced to one uniform system. What may seem to us blemishes in the doctrines and government of some Churches, their exclusiveness and bigotry, or their errors of doctrine, are calculated to attract certain orders of mind, and so to bring them in saving proximity to evangelical truth.

As Methodists, we gladly recognize the wisdom and efficiency of this diversity in unity; and in proportion to the breadth of our charity, is the earnest conviction that our own system must be maintained in its integrity. Whether it be the best system in the world or not, we believe it to be the best for us, and that, under Providence, her very peculiarities mark out for her a work which she is called to perform.

Methodism is but one phase or aspect of an organized and working Christianity; and Southern Methodism is but one variety of the common Wesleyan stock. It must, however, be insisted upon that it is a variety, and so far having distinctiveness from every other form of Methodism. The argument which applies to the division of the Church into separate organizations, applies to the divisions that exist in the Methodist family. It is best for general efficiency, and for the spirituality of all, that they should remain apart. This is the declared feeling and purpose of Southern Methodism. The results of the war have affected this question only to deepen this conviction and to define her mission more perfectly.

And yet the report is industriously circulated that we are about to return to the bosom of the Episcopal Church. The fears of some honest souls have been excited by these unfair statements and false representations as to the temper and tendencies of Southern Methodism in the direction of the Episcopal organization. It was an opportune time to resort to the old trick, and to raise the cry of return to the true Church. Such representations, known to be false by those who utter them, can have no effect upon the piety and intelligence of our people. A few it may mislead—and some may have been entangled in this tissue of falsehood. Let it be understood, then, that our Church is not about to expire and leave her heritage to others. Slavery is dead, but Southern Methodism is not dead. The dread alternative of union with the Episcopal Church or affiliation with the Northern Methodists is by no means forced upon us. We can and will do neither.

Under various and questionable influences, it is to be expected that some shall become Episcopalians in the future as in the past. The elaborate, and, to some, imposing ceremonials of this Church, and her disciplinary indulgence and license, towards those who seek the fashionable pleasures and dissipations of society, may lead away the young. Occasionally, through some idiosyncracy of mind, or more frequently through ignorance, some will be shaken by the preposterous dogmas of the "true Church," and Apostolical Succession. And there are others who will be repelled by the simplicity and spirituality of our worship and proportionably attracted by what is highly respectable and highly formal. But that the intelligence and piety of our Church should entertain the thought of uniting with the Episcopal Church, is a statement which could spring only from bigotry and ignorance. The causes which expelled Methodism from the English Church, are operative still. Her high Church notions are not abated, her burdensome ritual is retained, and her sacramentarian and papistical tendencies become every day more apparent. To put our Methodism into the Episcopal Church would be like putting new wine into old bottles; a new patch on an old garment. The tremendous incongruity makes the idea farcical. In all charity we may admit that this Church, under Providence, is doing a good work, and we would advise those who can be more holy in her communion to go there and stay there.

But Methodism has its uses also, and has shown itself by far the more efficient system in reaching and converting the masses. Besides, it is a part of our mission to refute the dogma of ecclesiastical unity, and to be a living testimony to the pureness and spirituality of the Gospel. To Southern Methodism there is nothing peculiarly attractive in the Episcopal Church.—The action of the Southern Dioceses in retracing their steps Northward, was doubtless taken for reasons sufficient to themselves, and we make no objections, but it certainly is no valid argument for union with *us*.

Southern Methodism is more distinctive, and has within herself more of the element of longevity than ever. Her work in former years was not alone to give the Gospel to the slave, nor was the ethical question involved in slavery the principle upon which she stood. In reference to these she remains unchanged. What she regarded as right in these matters four years ago, she regards as right to-day.—Our law contained no declarations upon slavery; and what was done for the slave, was done in obedience to the principles of fidelity to her great mission to preach to every creature, and to spread scriptural holiness everywhere. She did not feel warranted in meddling with the political affairs of the country, but sought to ameliorate the condition and save the souls of all classes.—It was an apostacy from these principles which drove Luther from Rome, that eliminated Wesleyanism from the English Church, and that severed Southern from Northern Methodism. In the last instance slavery may have been the immediate occasion of the rupture, but it was so only as it became the test of fidelity to the broad principles of the Apostolical commission. It was this comprehensive ground upon which the South stood, and not upon the mere ethics of slavery; and her separation from the North was forced upon her by the defection of the Methodist E. Church.

Here we have the initial point of the mission of Southern Methodism, as it stands related to the Northern Church. The extinction of slavery and the political union of the country, does not affect the question. The attitude of the two Churches to the great principles on which they separated is relatively the same, except that the apostacy of Northern Methodism is more wide-spread and appalling than it was twenty years ago. Then we adhered to the spirit and principles of the Gospel commission, and fidelity to these principles thrust us out, defined our mission and gives this mission its perpetuity.

If there were indications of reform and return to a purer and better spirit, union might not appear so utterly impracticable. But the reverse is true. We are repelled by the same broad principles upon which the original separation took place. Our mission is still to maintain a spiritual Christianity, to preach Christ and him crucified, without dabbling in the politics of the day, and unmoved by revolutions and changes, to maintain the Methodist economy in unimpaired vigor and efficiency.

That the two Churches should remain apart, granting that both are equally pure and spiritual, would seem to be best. More power and wealth would be unsafe to the Northern Church, inimical to her piety, and dangerous to the country. This would be true were the Northern Church pure, and faithful to her primitive standards and spirit. But in her present condition the argument has greater weight. It is this Church which boasts of having elected a President, of carrying the country through a long and bloody war successfully, and of having enriched herself with the spoils of this unnatural and barbarous conflict. If the mission of Southern Methodism were far less clear than it is, there are cogent reasons why no affiliation should be thought of with a Church already too wealthy and numerous for her own and her country's good.

Nor is it possible that a Church, animated by the spirit of Christ, should find anything congenial in the tone of Northern Methodism.—As it looks to us, there is utter corruption at the heart. The lust of power, ecclesiastical and political, spiced with peculiar malignity towards Southern people and Southern Christians, is the animating principle. Moved by this combined lust of power and malignity, our brethren of the North have invoked the military arm to drive us from our churches, and to scatter our flocks. But for the interposition of the Executive, they would have possessed themselves of our entire Church property; and their grasp upon what they held was relaxed only upon compulsion. Our people have been scattered, our Sunday Schools broken up, and infinite damage has been done. Whether we regard these facts in the light of enlightened patriotism, or of Christianity, they are alike indefensible. They knew that this course would make neither patriots nor Christians.—There was in it neither love of souls nor of country, but a malign ambition, and an unbridled lust of power. To these base passions the heritage of God has been sacrificed, and in their gratification souls have been lost. A different course and a different spirit might have brought us more together in heart, but these could not spring from a Church spiritually rotten, and degenerated from her true mission by a growing apostacy of more than twenty years.

The mission of our Church was never better and more sharply defined than now, when she stands opposed by an organization which avows its purpose to absorb and "wipe us out," and invokes political and military power to aid its unhallowed aggressions. So far from our mission having expired, the field expands before us, and there is a louder call than ever for thorough and effective work. Precious little Gospel will white men or negroes get from those who represent this corrupt and spiritually backslidden Church. Stones, and not bread—serpents, and not fish, they will furnish.

Southern Methodism must give the Gospel to the people, as heretofore. The negro, in due time, will return to his only true friends, and the people will recognize as their teachers those who have never turned aside from their proper work as ambassadors of Christ.—As a Church, this is the hour of our responsibility, and we have need to realize the unbroken greatness and distinctiveness of our mission.—Southern Methodism must hold on her course—her work can be done by no other. Reduced as she may be in fortune, she is the richer and stronger for all her losses. The gold has been purified, and her spiritual power and capabilities of usefulness have been increased by her sufferings. Providence has raised and developed her for the work which now, and but now, has reached its sublimest expansion.—Southern Methodism has her specific mission, and she is identified with the South, with the brighter suns, the richer life, the warmer hearts, the heroic sufferings of this Southern land.

For the N. O. Christian Advocate.

COMFORT IN AFFLICTION.

Affliction is the certain and the universal lot of all ages, climes and classes. It is various; assailing us in body, mind, family and estate.—In view of this sad and certain inheritance of woe, men have taxed their utmost powers of invention to discover some resource and sure support; indeed all life's labors are to escape from afflictions already upon us, or to provide against those that, we know, alas! too well, must come upon us. Different temperaments, education, or associations, dispose us to adopt various theories of happiness, but our aim is one—to escape afflictions, if we may, or how best to bear them, if we must.

One class propose, by gaiety, and stimulated amusements, to escape, or better bear affliction. This is a weak device, for when real sorrow comes—sorrow that overshadows and bows down the soul, who can be gay? Who can mingle with the merry-making throng, or find aught of joy in the thoughtless laugh?

Others hope, by the accumulation of wealth, to escape; to soften or sustain affliction. This plan has more of plausibility than that which proposes to make amusement our comfort in affliction. Wealth can satisfy, in a pleasant way, our material wants—ward off many material hardships and privations—can afford us the means of usefulness, of enlarged hospitality, and extended benevolence. This scheme, however, must fail, for wealth cannot soothe pain, wipe away tears, prepare us for death, or remove its tremendous fears. Wealth, in the uncertainty of human calculations and institutions, often takes wings to itself and flies away, and leaves those who depend upon it bereaved and bankrupt of all.

Another description of minds try, by the cultivation of the intellect, by intellectual delights, to escape or provide against the inevitable ills of life. They occupy themselves with history, live in the past, follow the march of states through their mutations, from obscurity to renown, from weakness to power, and from maturity to decay.

Others seek to amuse their minds by the perusal of those models of composition embodied in the epic, the tragic or comic muse, or else roam through the vast, the brilliant, and fascinating realms of fiction.—Others, of more reflection and sober cast, follow the march and rejoice in the triumphs of science. This plan has the advantage of meeting our intellectual needs. It is a mode of life freer from anxiety than the pursuit of wealth; the treasure can be more easily retained, and never can be altogether lost. It affords the means of instruction and usefulness to our fellow-men. So far it is well; but knowledge, no more than gaiety or wealth, can soothe the agonizing pain, or cure disease, or wipe away our tears, or prepare for the awful realities of that tremendous future, that so soon expects us.

Another order of minds propose, with what they are pleased to dignify with the name of philosophy, to escape, or overcome the afflictions of life. They propose to train and school the mind to meet all events, joyous or sad, with equal indifference—to be superior to fortune, as they are wont to call Providence.—That to live, to suffer and to die, are inevitable, and therefore any concern is alike improper and useless. This brave talk may do when all is well, but it is a poor solace in the hour of our woe. Who of us, indeed, ever complains to help or escape our calamities? Alas! we weep because we must; our brimful hearts must pour out their woe, because, indeed, we are powerless, and can only weep. This affectation of indifference cannot take away our inborn desires for comfort and peace; neither can it remove our anxieties in relation to our temporal or eternal needs.

What, then, are afflicted men, with all their hopes and fears, to do? What shall give them comfort?—Whither shall they turn? The Psalmist of Israel alone counsels, with the wisdom from above—"This is my comfort in affliction—for thy word hath quickened me."

Men who do not rest on God's word, have no solution of sin and sorrow. To them it seems that God made man miserable and subject to death, or else that God is heartlessly indifferent to our fate. Such conclusions must fill the mind with bitterness, or overwhelm it with despair. Such men can see no moral uses in affliction; to them it wears the guise of cruelty and wrong.—Such men have no support in affliction; and, worse still, no ray of hope cheers the gloom of the awful future. That which is bad can only grow worse; that which is dark can only settle down into deeper gloom.

The man who turns to God's Word for comfort, finds the dark enigma of human suffering solved. God did not make us prone to evil—did not make us to suffer and to die.—He made us in his own image, holy and happy, and capable of endless joy. We may not fear that God is either unjust or unkind; if tares are found in his field, be assured an enemy hath put them there.

God's Word teaches us that afflictions are sometimes punitive, and take the form of judgments upon aggravated and hopelessly impenitent sinners; but often they are meant to lead men to repentance; for when God's judgments are abroad in the earth, the inhabitants thereof learn righteousness.

God's Word teaches us that afflictions are disciplinary, and are meant to develop and exercise the graces of Christian life. To wean us from the world, and to kindle our aspirations for heaven. Job, under the pressure of his afflicting burden, said—"I would not live alway."—The Psalmist, weary and anxious to escape, exclaims, "O that I had the wings of a dove, to fly away and be at rest." The great Apostolic Missionary to the Gentiles, having the witness of the Holy Ghost that bonds and afflictions awaited him in every city, felt and said, "It is better to depart and be with Christ."

God's Word promises support—"As our day, so shall be our strength." Job, afflicted from the crown of his head to the sole of his foot, can exclaim—"I will trust him though he slay me." David, in sore bereavement, feels that "it is good to be afflicted." Paul, in hunger, nakedness and peril, is enabled to utter those heroic words—"None of these things move me." On Stephen's dying eye the glory of heaven kindles, and in full view of his heavenly home he exclaims, "Lord Jesus receive my spirit."

God's Word promises that every real or apparent mal-adjustment shall be righted—every dark providence shall be illuminated—vindicating every way of God to man.—The Judge of all the earth will do right. "This is my comfort in affliction—thy word hath quickened me."

W.

THE BALTIMORE CONFERENCE

This body convened at Alexandria, Va. on the 7th February, Rev. N. Wilson presiding, and Rev. Jno. S. Martin Secretary.

On the second day of the session the formal vote was taken to adhere to the Methodist Episcopal Church South. We copy from the Richmond Advocate:

Rev. Mr. Register said that this body had now reached a point when he considered it time to unite with the Methodist Church South. This change in their relation, he considered, second only to the conversion of the soul to God. After so long a period, and after so many trials, he thanked God that so many have met under such auspices. He found it, under the circumstances, impossible to again unite with the Methodist Episcopal Church, but in the Methodist Episcopal Church South they had met all the requirements necessary for a union. In answer to questions as to the boundaries of the Baltimore Annual Conference, the Virginia Annual Conference will accord all this body will ask. In taking the present course they may lose much—nearly all but honor, integrity and religion, but trusting in God, the future holds out bright prospects, and under his guidance they would go forward. In conclusion, Mr. R. offered the following paper:

Whereas, the regular annual sessions, in the strictest sense thereof, of this Conference were prevented for several years by the existence of civil war in the country, so that it was impossible for us earlier to have completed the course of action inaugurated by this body at its session held in Staunton in 1861. And preferring, as we do, the connectional principle of church government, including episcopacy as an element thereof, and believing any further continuance of Conference independency would be prejudicial to the efficient working of our itinerant system.—And whereas, the animus and practice of the Methodist Episcopal Church is such as to make it improper for us to resume our submission to the jurisdiction of said church; and the organization, doctrines, and discipline of said church, and the organization, doctrine and discipline of the Methodist Episcopal Church, South, fully according with our own views what constitutes a scriptural branch of the church of Christ: therefore,

1. *Resolved, by the Baltimore Annual Conference in Conference assembled,* That in pursuance of the action of this body, in 1861, we do hereby unite with and adhere to the Methodist Episcopal Church, South, and do now, through the President of this Conference invite Bishop Early to recognize us officially and preside over us at our present session.

2. *Resolved,* That in taking this action, we adhere to no dead political institutions, questions or issues, being actuated by sentiments of sincere loyalty to the Government of the United States, and to that of the States respectively, to which we may be assigned to labor, but are influenced by motives of a far higher and holier nature, such as usefulness among the people whom we serve and the best interest of the Kingdom of Christ, whose headship alone, we acknowledge in things pertaining to salvation.

Resolved, That having no unkind feeling towards brethren from whom we differ, we do hereby assure our former fellow laborers of our Christian affection and fraternal sympathy, and shall do all we can, consistently, to prevent strife between them and us, and to promote good will, and brotherly kindness towards them, and do most sincerely cherish the hope that the day may speedily come when, at least, a hearty and universal fraternal fellowship shall be established between the two coordinate branches of the great Methodist family of this continent.

(Signed,) S. Register,
E. R. Veitch.

Mr. Register trusted for unanimity of action, and hoped that the paper would be adopted by a rising vote.

Rev. Mr. Poisal wanted inserted Methodist Episcopal Church North.

Rev. Mr. Martin objected to the insertion; no action.

Rev. Mr. Brooke suggested a called vote. He thanked God that he had lived to see this day, and he wanted his name recorded in favor of this paper.

Messrs. Thomas, Poisal and Gilbert heartily acquiesced in the adoption of the paper.

Rev. Mr. Martin moved that the vote be taken by ayes and noes—decided in the affirmative.

On motion of Rev. Mr. Martin, all young men admitted during the war were recognized as members of the Conference and allowed to vote.

The roll was then called on the adoption of the paper, and it was adopted without a negative vote, as follows:

S. Register, F. O. Tebbes, L. R. Jones, A. Q. Flaharty, J. P. Etchison, C. A. Joyce, J. S. Martin, J. J. Engle, W. R. Stringer, H. A. Gravor, D. Ball, J. W. Wolff, W. Hedges, J. W. Tonguo, H. Hoffman, C. L. Terreyson, J. H. Temple, D. Thomas, J. H. Wolff, S. S. Roszol, F. H. Richey, J. H. March, J. N. Gray, J. P. Hyde, J. S. Gardner, S. Keppler, J. W. Ewan, L. C. Miller, A. A. P. Neal, P. S. E. Sixeas, L. Butt, S. H. Griffith, J. Beaty, S. B. Dolly, T. Briley, E. R. Veitch, S. C. Dice, R. Smith, G. R. Jefforson, A. P. Bonde, J. E. Armstrong, L. Lenz, W. J. Baird, W. G. Eggleston, F. H. Wishner, J. Poisal, E. Welty, N. Wilson, G. G. Brooke, J. Landstreet, J. M. Grandin, W. G. Coe, P. B. Smith, S. Rodgers, L. W. Haslup, W. R. McNeer, T. Hilderbrand, E. H. Jones, A. W. Wilson, E. F. Busey, T. E. Carson, W. J. Perry, W. V. Tudor, W. H. Wilson, J. W. Bull, A. B. Dolly, J. L. Gilbert, D. Shoaf, F. N. Mills.

On motion all absent members and those that may be received during the session of Conference be allowed to record their votes after this, was adopted, and a motion that those who are not present may send their acquiescence to the Secretary to be recorded, was likewise adopted.

Messrs. Register and Roszell were appointed to wait on Bishop Early and request him to take charge of and preside over the Conference.

Bishop Early, in a few moments entered the church, escorted by the committee, and was received by the President, Rev. N. Wilson, who requested the Bishop, in accordance with the resolution of Conference, to take the body under his charge and preside over its deliberations.

The resolution of invitation to the Bishop was then read.

The Bishop suggested before taking the chair, that the resolution should be so amended as to read that "we adhere to the plan of agreement made in 1844," as he thought that would secure the property of the church.

Messrs. Register, Brooke and Wilson objected to the amendment, which was favored by Mr. Gilhort.

Bishop Early made an explanation of his suggestion, stating that he believed it for the interest of the Church, but did not press the matter, and the question was dropped.

The Bishop then took the chair, and made some very appropriate remarks, explaining the rules of the Church, and saying that no scene of the kind had occurred in his life. The recollections of fifty years crowded upon him and brought to his mind the faces and forms of the fathers and predecessors of those who now composed this body.

* * * * * *

On the 9th of Feb. Rev. Nelson Head, fraternal messenger of the Virginia Conference to this body, was introduced.

Dr. D. S. Doggett, his colleague, addressed the Conference in relation to his mission. The Southern Church, unharmed by the shock of war and the machinations of her enemies, stood firm and fearless, and boasted as firm an obedience to the symbols of the fathers as any branch of the Methodist family in existence. The loyalty of the church was unquestionable, and the experience of all would prove the fact that not a single official church paper or resolution could be produced inveighing against the powers that be, or breathing any other spirit than that of submission to authority.

There is much in the present position of the Baltimore Conference resembling that of his own. They have protested as we did against the tide of heresy; and now when unable longer to stem it, had withdrawn from them only a few years after us. He had witnessed a spectacle on yesterday of grand import; and the venerable bishop here, on taking the chair, had formally riveted the golden chain that bound them to their sister Conferences of the South. This step may cost wealth, comfort, even life itself; yet their position, taken on the side of truth, would be as impregnable as the rock of Gibraltar against the feathered javelins.

The land groans even till now for rest—for peace. God grant that under the administration of wise laws, all may yet be well.—We leave to others the management of secular affairs, and the solving of the greatest problem that was ever submitted to man's judgment. This Conference has passed into relations that will diffuse their influence down to the latest period of time. He invoked upon the body that was before him the "wisdom that cometh from above, without partiality and without hypocrisy." At the conclusion of his address, Rev. N. Head took the floor and made a few appropriate remarks.

Rev. Mr. Duncan, Editor of the *Richmond Christian Advocate*, addressed the Conference, extending to them a cordial Christian greeting. The step they had taken would prove a redemption of Christianity from radicalism, and hoped that it might lead to the formation of a conservative Christian platform, free from all charges of sectionalism. He greeted the members of the Conference individually as members of the Methodist E. Church, South, and threw open the columns of his paper for their use and to advocate their welfare. Mr. D. adverted to his former pleasant pastoral relations in this city, also to the fact that there were those who disliked very much to see this union of the Baltimore Conference with the Church South. At the conclusion of Mr. Duncan's remarks, which were well received, the usual committee notices were given.

It was announced that Rev. Mr. Duncan would preach in the Methodist Episcopal Church, South, and Dr. Bond in the Baptist Church, that night at 7½ o'clock.

The bishop then pronounced the benediction and adjourned the Conference till the next morning at 9 o'clock.

HARRY'S SERMON.

"Eddy," said Harry, "let us go to church, and I'll be the minister, and preach you a sermon."

"Well," said Eddy, "and I'll be the people."

So Harry led him away, and they went up stairs together. He set an old fire screen in front of him, by way of a pulpit, and thus began his sermon:

"My text is a very short and easy one—"*Be kind.*"

There are some texts in the Bible on purpose for little children, this is one of them. These are the heads of my sermon.:

Firstly. Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is, but I do. I had one once, and I did'nt want to hear any person speak a single word.

Secondly. Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, "It is time for you to go to bed," half a dozen times over.

Thirdly. Be kind to baby.

"You have leaved out, be kind to Harry," here interrupted little Eddie.

"Yes," said Harry, "I did'nt mean to mention my own name in my sermon. I was saying, Be kind to little Minnie, and let her have the red soldier to play with, when she wants it.

Fourthly. Be kind to Jane, and don't scratch and kick when she washes and dresses you.

Here Eddie looked a little ashamed, and said—"But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

Fifthly. Be kind to kitty. Do what will make her purr, and don't do what will make her cry.

"Isn't the sermon most done?" asked Eddie, "I want to sing," and without waiting for Harry to finish his discourse, or give out a hymn, he began to sing; and so Harry had to stop; but it was a very good sermon. Don't you think so?—*Freedman's Journal.*

Your Mother.—Speak kindly to your mother, and ever courteously, tenderly of her. But a little time, and you shall see her no more forever. Her eye is dim, her form is bent, and her shadow falls graveward. Others may love you when she has passed away—a kind-hearted sister, perhaps, or a kind-hearted brother; or one whom, of all the world, you choose for a partner, may love you fondly; but never again, while time is yours, shall the love of one be to you as that of your old trembling mother has been.

In agony she bore you; through puling, helpless infancy, her throbbing breast has been your safe protection and support; in your wayward childhood she bore patiently with your thoughtless rudeness, and nursed you through a legion of ills and maladies. Her hand it was that bathed your burning brow, or moistened your parched lips; her eye that lighted up the darkness of wasting nightly vigils, watching always in your fretful sleep. Oh, speak not her name lightly, for you cannot live so many years as would suffice to thank her fully. Speak gently, then, to your mother; and when you, too, shall be old, it shall in some degree lighten the remorse which shall be yours for other sins, to know, that never wantonly have you forgotten the respect due to your mother.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, MARCH 10th, 1866.

OLD ACCOUNTS.

Our agents are authorized to settle with all persons indebted to the Advocate at the rate of fifty cents on the dollar.

GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church South, to be held in this city in April next, we shall issue a *Daily Extra*, which will be furnished at two dollars for the whole period of the session. Persons wishing it will please forward their subscriptions at an early day.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

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From the Episcopal Methodist.

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VIRGINIA CONFERENCE.
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Reserves—Paul Whitehead, Samuel Read and Jos H Davis.

MONTGOMERY CONFERENCE.
H N McTyeire, O B Bliss, W H Ellison, B B Ross, J B Cottrell, W A McCarty.
Reserves—C B Oliver, —— Motley.

MOBILE CONFERENCE.
Thomas O Summers, W M Wightman, J J Hamilton, P P Neely, A H Mitchell, R K Hargrove, T W Dorman.
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FLORIDA CONFERENCE.
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T L Boswell, G W D Harris, Guilford Jones, M J Blackwell, Samuel Watson, John Moss, W C Johnson, Findley Bynum and L D Mullins.
Reserves—S W Moore, J H Brooks and Thos Joyner.

TENNESSEE CONFERENCE.
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THE GENERAL CONFERENCE OF THE M. E. Church South meets on the FIRST WEDNESDAY, THE FOURTH OF APRIL NEXT, according to the appointment of the Bishops.

Its sessions will be held in the Representatives' Hall, Mechanics' Institute.

We welcome among our exchanges the "Missouri Presbyterian," St. Louis, Mo.

BALTIMORE CONFERENCE.

Whatever motives may have urged this influential body of Ministers to affiliate with the M. E. Church South, it is evident that worldly ambition and love of ease did not enter into the calculation.—In their address they set forth truly enough—"The Church South has no material benefit to give us. They are, as we are, very poor. A partnership with them is a community of distress—a fellowship of suffering." While, on the other hand, by submitting to the Northern Methodist authorities * * * our churches would not only be secured to us, but exuberant bounty would repair them from the injuries of war, and fill them with everything necessary to worship, except the presence of the Lord."

After all the explanation which the press of Northern Methodism makes of this flank movement, that it was to be expected as the "logical result" of a position assumed during the war, the great fact remains—these men of God have turned away from offers which were something more than a logical result; and after time enough had elapsed to survey the whole ground, the "treasures in Egypt," on the one hand, and the "reproach of Christ" on the other, have deliberately "refused" the Methodist Episcopal Church.

The "Methodist" says—"The Sham Baltimore Conference ought to remain just where it is. To come to us in its present frame of mind, would be to bring weakness and discord. In what was once the border, the Church needs especially to be distinctly pronounced. The wave of loyalty and liberty must roll onward, not backward;" and with many other like reflections comforts itself.

If Northern Methodism finds real satisfaction in the determination of the Baltimore Conference to separate from its "ecclesiastical kindred," we can affirm that the M. E. Church South receives these noble brethren with the admiration and love with which Naomi heard the choice of Ruth—"Whither thou goest I will go: and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part me and thee." But we can readily believe it quite possible for a Church to avail itself of the plea of "loyalty and liberty," in order to fill its coffers, and enhance its political power; and, it may be, to carry on a course of systematic robbery under the very plausible pretext of "putting down the rebellion."

Here is a Conference, one of the oldest in the Methodism of this country, not with haste, but after long years of patient endurance, and constant trial of radical legislation, finds itself forced to choose between "a Politico-Ecclesiastical Confederation" and a Church "coming out of the wilderness, leaning only on Christ." The verdict of such men is worth something—"We believe that Christ's kingdom is not of this world. Evil and evil only can come from every ecclesiastical departure from this fundamental truth. We believe that from this truth, nevertheless, the Northern Church has gone away—the Southern Church has not." As a protest against Church secularization, the action and position of this Conference is only second to that sublime movement which gave birth to the Free Church of Scotland, and defines with distinctness and power the principle which determined the Southern Conferences, in 1844, to a separate organization. We are bound to regard this as a vital principle—one that will not die."—Our Revolutionary Fathers were careful to separate the interests of the Church and the State; and in so doing discovered a wisdom which has been generally recognized.—Certainly no feature of the Constitution is more marked, and none is watched by the people of this country with greater jealousy. This union of the Northern Methodist Church with the Radical Republican Party, by which bayonets are employed to "extrude congregations," fixes the *animus* and *status* of that Church, and will be remembered long after the storm of Fanaticism shall have blown over.

It is satisfactory to consider that we have suffered annoyance at a thousand points, churches seized, poor ignorant colored congregations plied, tempted, forced away, but that now, here we have a single compensation in ministers and members, which more than balances all that we have lost.

Those who have thought that the M. E. Church South must at last yield to the war of extermination avowed and waged against it, would do well to take counsel of these brave spirits; who, with such contempt of earthly ease, go forth from churches and parsonages, if it must be so, not to secular employments, but to the ministry of the word. These spiritual men have not so estimated our Church. They see in it spirit and life. Undeceived by the glory, activity, numbers, wealth, or power which seek their alliance, they turn to a Church, which, "amid the floods of the revolution," has "kept a burning coal upon the altar." They strengthen our hands.

PASTORAL ADDRESS OF THE BALTIMORE ANNUAL CONFERENCE OF THE M. E. CHURCH SOUTH.

The Baltimore Conference has proposed ecclesiastical union with the Methodist Episcopal Church South, and the proposal has been frankly accepted, so far as it could be, without the action of the General Conference of that great Methodist body. A Bishop of the Methodist Episcopal Church South, has presided over our Conference, and from him, as one of our acknowledged Superintendents, we have cheerfully taken our appointments.

An act so important would require long and detailed explanation to others; it needs little to you. You will see it in the logical conclusion of enforced circumstances, consistent conduct of honest men and spiritual fruit of Christ's religion. To you this change of relation will appear as it is, not the beginning but the ending of the new and unknown way by which God has been pleased to lead us away from the denomination of political and ecclesiastical confederations, to the liberty of church fellowship, the love of brethren and the conscience of those to whom He would make us messengers of salvation.

To the public, time would fail us to give the information which they should have. But many will inquire of you, and through you, we will put one argument to that common sense, which rarely fails in due time to ascertain and support the good and the true. We will ask men, who know men and the universal motives of human action, to try us by the infallible tests by which honor and right are commonly and certainly judged. The single argument for our sincerity, is, that all the world could give us, much that it has given us, solicited to a conduct opposite to that which we have chosen. By submitting to the Northern Methodist authorities we would have entered into as much rest, as can be enjoyed by the Demases, who forsake Jesus for the present world. Our churches would not only be secured to us, but exuberant bounty would repair them from the injuries of war, and fill them with everything necessary to worship—except the presence of the Lord. Our parsonages, from which the soldiers, led on by Methodist preachers, are extruding our wives and our little ones, would be made sure to us. Missionary money, ostensibly appropriated for the christianization of the South, would be the gracious reward for our conversion, and prostration before a Northern Bishop, would be accepted as full compensation for imputed hostility to the nation. For in a long absence and uncertain return of charity, it is loyalty to a Methodist Church that covers a multitude of sins. By union with the Northern church we save everything but honor—by going to the South we save nothing else.

A band of ministers, who for four years have dwelt in the very vortex of a great war, have come together for the first time. They bring a common contribution of sorrowful memories and alarming facts. All are poor; many so destitute that they have no means to reach their appointed fields of labor, except on foot. In other denominations old kindness has survived the shock of war. However violent have been the political attitudes of their ecclesiastical bodies, charity did not die; and from that greatest of the virtues their suffering brethren in the South are receiving cheerful and important aid. We, too, look across the blood-stained border to a denomination, the largest, the wealthiest, the most liberal in gifts. Their coffers are filled with millions. They are consciously and actively a great political power, to whose demands it is perilous for authority to demur. Of all other people we had most to expect from those who bear a common name, teach a common creed, and have formerly constituted with us one Christian family. In the sympathies of natural kindred it has become an adage, that "blood is thicker than water," and from men of the world we expect that the ties of love shall, in the time of trouble, prove stronger than the strife of opinion. That the children of God would exhibit at least equal charity, we might reasonably have expected. But there was no charity for us, who followed not them. On the contrary, our former brethren are our bitter and unpitying enemies. They indeed offer us their pottage; but for it they will have our birthright. Their love or hate, their beneficence or hostility, are determined by our reception or rejection of their ecclesiastical supremacy.

This demand for our subjection is not based upon any spiritual consideration. They are content that we shall remain here and preach as we now preach, and live as we now live, and guide as we now guide. It is not a conversion of mind or heart that they require, but a cession of territory. It is not as a part of Christ's Kingdom that they approach us; but as the M. E. Church in the United States. Because we will not determine our relations simply upon consideration of their desires, they have arrayed themselves and, as far as possible, the Government and nation against us, for a war avowedly of extermination. They take our churches by force, and instal their ministerial agents by file of soldiers. They imperiously order our families from their homes, and bring strangers to occupy them. They extrude congregations, and force them to comfortless rooms, and to the woods and fields. Money got from well meaning piety by fervid rhetoric and well administered taxation, ostensibly to send the Gospel to our people, is used to drive them away from the Gospel, and to gain only a barren conquest of buildings, at the expense of a demoralized ministry and an ignominious name. Only, of all ministers in the South, we find ourselves without sympathy from our ecclesiastical kindred.

On the other hand, the Church South has no material benefit to give us. They are, as we are, very poor. A partnership with them is a communion of distress, a fellowship of suffering. Now we ask men to explain our conduct, upon any other principles than those whose inspirations come from the things that are invisible and external. The reply, of course, will be that political sympathies determined us. But the accusation is false. The Methodist Episcopal Church South is, in this respect, a noble monument of Christian consistency. Neither her General Conference, nor her annual Conferences, nor her Bishops have presumed in the name of God to cheer on resistance to the Federal Union. Not one word of that Church has committed her as a party to a merely secular strife. It was her aim to hold up the Cross in the midst of the war of human passions—to keep a burning coal on the altar of God amidst the very floods of revolutionary deluge, and to exalt the crown of Christ the higher, as popular idols were lifted up. This we also, in our lot, ever essayed to do.

We believe that Christ's kingdom is not of this world. Evil and only evil has ever come from every ecclesiastical departure from this fundamental truth. We believe that from this truth, nevertheless, the Northern Church has gone away, the Southern Church has not. We believe that one is on the way to secularization, the other to spirituality and usefulness. We believe that one is expecting a mixed success from money and material force—the other comes out of the wilderness leaning only on Christ. And her eye is single. Men whose work is to know only Jesus, to preach only Jesus, to count all things but loss for his name, cannot hesitate which of the two proffered associations to accept. We have made our choice with unanimity, which of itself, is a demonstration of its propriety. And now we come to you. Will you receive us as before in your confidence and love? We are *all* coming. Scarcely a man has withdrawn to secular employment; a fact as surprising to us as to you. We are coming to take our wonted places as your preachers and pastors. Perhaps when you receive us, you must go away from the houses of God you have built, from the graveyards you have enclosed around your fondly remembered dead. You must give as you can of the little oil and few cakes that you have. Temporarily you will be poorer for your love of us. In all worldly respects you will find us anything but profitable. But we know you, and God knows both you and us. We solemnly and fearlessly appeal our cause to Him. With regard to temporal things, He shall think for us. We, by his help, will think only of things that minister to salvation. "We trust not," brethren, "in ourselves, but in God, which raiseth the dead, in whom we trust that He will yet deliver us, ye also helping together by prayer for us. For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to you-ward. For we write you none other things than what ye read or acknowledge and we trust you shall acknowledge even unto the end. As also ye have acknowledged us that we are your rejoicing even as ye also are ours in the day of the Lord Jesus, and in this confidence we are minded to come to you." That you will receive us we know. That God will bless us, we believe. That we shall be instruments in his hands to spread Scriptural holiness over these lands is our only desire and our cheering anticipation. "And having this confidence," brethren, "we know that we shall abide and continue with you all for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ for us by our coming to you again." Only let your conversation be as it becometh the Gospel of Christ, that whether we come and see you, or else be absent, we may hear of your affairs that you stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation and that of God. For unto you it is given in the behalf of Christ, not only to believe Him, but also to suffer for His sake, having the same conflict which ye saw in me and now hear to be in us.

Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him for He careth for you. But the God of all grace who hath called us unto his eternal glory by Christ Jesus after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To Him be glory and dominion forever and ever. Amen.

Finally, brethren, we exhort you to study to be quiet, and to do your own business, abstaining from all controversy and strife, believing that "in quietness and confidence, shall be your strength." Maintain a steadfast adherence to the economy and usages of the church, as transmitted to us by our fathers, and embodied in our Book of Discipline.

Procure good and useful books for the instruction of yourselves and your families. Train your children carefully, by means of Sabbath Schools and otherwise, that in due time they become pillars in the temple of our God. Prayerfully study the ministry of the word. Withal make it matter of conscience to supply the wants of those preachers who are appointed to labor in your midst. We be brethren. Let the connectional principle be maintained. Thereby shall we mutually aid one another, and promote the interests of our common christianity.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in his sight through Jesus Christ. To him be glory forever and ever. Amen.

Alexandria, Feb. 15, 1866.

Signed by order of, and in behalf of the Baltimore Conference.

J. S. MARTIN, Secretary.

A LETTER from Rev. N. H. Lee, of the Louisville Conference, says—"The prospects of the Methodist E. Church South within our part of Kentucky were never better than at present. We have had extensive revivals in many places. There seems to be a prevailing impression among the ministry and laiety that our Church is now entering upon a new era in her history. The main point is to observe the 'Old Landmarks,' and 'whereunto we have attained to walk by the same rules and mind the same things.'"

☞ See new advertisements.

THE SAVIOUR AMONG HIS FRIENDS.

PART II.—MATT. XXVI.

"*Might have been sold for three hundred pence and given to the poor,*" still lingers along the arches of God's house, and its oft-repeated echo disturbs the assembly of the saints.—"Waste somewhere—better to give to the poor, though even they are not always deserving—still I can see good in that way. Hospitals and poor houses I believe in, but not those distant and invisible fields of missionary toil."

Our gifts to Heaven are, alas! not often so large as to justify this watchful fear of waste. It was not intended that a man should always see the processes by which his charities are transmuted into heavenly treasure. It is better for us *not* to see, when we can believe. But there is a divine force in the very prodigality of love. A sense of joy and heaven ought to unlock the soul. A man should entertain his Saviour as the widow did the Prophet, if necessary, with the last handful of meal, and the last oil in the cruse. Mary herself must have poured upon the person of her Saviour a large part of her living—twice the value of that sum which Judas received as his price.

The prodigality of love is the economy of angels. But what costly oblations have the princes of our Israel made to the Church of our God? Answer, ye men of God who have annually wasted or reinvested incomes not unworthy the petty potentates of Europe; ye whose fortunes have suddenly gone up to heaven, like the smoke of a furnace. All that ye have saved out of the fire is, the gift upon the altar. Is there prodigality in our love, or is *our* love of a kind which has no prodigality in it! Has not the spirit of a rigid, earthly economy stamped itself upon the very structure of our Zion! O, if this hard casing might be broken, as the alabaster, in honor of the Saviour!

"*Why troubleth ye the woman? for she hath wrought a good work upon me.*" All religion cannot be resolved into deeds of charity. Doing good to the poor is not the fountain of good. It comprehends the world's religion, but is not the sole good. There were *two* tables in the hands of Moses. What estimate, then, should be made of a love for God, which does not include a love for "our neighbor"—and what of a love for our neighbor, which is without a love for God—a love which recognizes a fellow-creature, but ignores the higher relation of the Creator.

To love God, to love his Son—this is religion. "If any man will love me, my Father will love him." This is the sufficient cause of the Revelation of the Son—a divine person, whom we could know and love. "Whom having not seen, ye love." The Person of Pure Love; that our hearts might fasten upon God, as well as our minds admire Him; that, as Mary, we might sit at his feet, or as John, lean upon his bosom. The object of all true faith is the Embodiment of Love—The Well Beloved. The deeds of religion are the deeds of love; as He for us, so we for others—"That ye love one another as I have loved you."

Religion is not merely self-denial, not merely a trust in God, but it is a life of love—"Faith which worketh by love." Love which is full of kindness, gentleness and thoughtful offices. It is not "the camel's hair" and the "leathern girdle," the meat of locusts and wild honey, but the amenities of the house of Simon—the Lord reclining among his friends, at once a Prince, a Saviour and a Friend. He himself is the soul of the fellowship of the saints.

It will not be the great deeds of life which at the last day will yield us satisfaction, but the kind ones. Who can think of that Tragic Hour, or see the Dead Christ, without thinking of the precious odor that still lingers on His head and on those bruised limbs; as we hear the rendering which the Saviour gave to it—the perfuming the dead—"*She is come aforehand to anoint my body to the burying.*" Though his mind was filled with the shadows of the coming sorrow, he by one sweet sentence has sent the story of this precious deed all over the world—"*Wheresoever the Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of as a memorial of her.*" Anxious as his friends were to anoint him after his death, they were disappointed. They came with the spices early in the morning, all prepared to render this last office to their departed Lord, but upon arriving at the sepulchre found him not. He had gone! It greatly added to their sorrow, to be thus defeated in the last offerings of affection. But He needed it not. Heaven had anticipated it all. Despite the Guard, the Descending Angel, the Earthquake of Life, the Powerful Ascent, He was not unanointed. Mary's love came "aforehand." He was "with the rich in His death"—rich in gifts, rich in love.

We believe not only in the "forgiveness of sins," but also in the "communion of saints." The House of the Church is full of this "odor of a sweet smell," this hallowed fragrance—"Grace be with all them that love our Lord Jesus Christ"—"Salute every saint in Christ Jesus"—"Brethren, by love serve one another"—"The Lord give mercy to the house of Onesiphorus, for he hath refreshed me, and was not ashamed of my chain"—"The Elder unto the well-beloved Gaius." This open, self-forgetting, all generous love, "how good and how pleasant" it is! "It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more."

For the Advocate.

WHAT IS A FANATIC?

The term Fanaticism has, of late years, become very familiar to our ears. We have seen and felt no little of its mischiefs. The thoughtful mind, acquainted with the sad perversions of human nature, and instructed in the history of the past, may well forebode future evils, arising from fanaticism, intenser and more desolating than any thing yet seen in the annals of this country. The question then, what is a Fanatic?—becomes quite important and profoundly interesting. And if it be found that a perversion of religious sentiment lies at the bottom of this type of character;—that a spurious and corrupt Christianity is the hatred in which its rancorous and malevolent passions are bred and matured, then a most emphatic warning is held out to us to hold the truth in righteousness; to maintain on our part, the simplicity and purity of Christian principle, untainted with elements which poison the whole mass, and turn God's most gracious gifts and highest blessings into unmitigated curses.

A fanatic is a religionist—"so called." He has a God; but instead of conceiving of Him as the bright centre of all excellence, as the Infinite Benignity and the Supreme Goodness, he shapes to himself a being in whom the malignant powers predominate. He began, perhaps, by being an enthusiast. His imagination was touched, not his conscience—not the genuine affections of his soul. This religion of the imagination was found too airy, too unsubstantial. It involved no commitment to the principles of universal rectitude, no true faith of a penitent heart in Christ as the atonement for sin, no peace with God, the result of justification, no vital love, the outgrowth of regeneration. As a not unnatural or uncommon consequence, the enthusiast, in the course of time, merged into the Fanatic. His spurious pietism sought energy and vitality from rancour. The cold illusions of the enthusiast become the warm impulses of malign passion. That place in the heart which true religion fills with love to God and man, has become occupied with *hate*—a relentless intolerance, a merciless bigotry.

The fanatic whose God is supposed to be possessed of malignity, easily brings himself round to the belief that men outside of his ecclesiastical pale or faction, or party, are cursed by God. His idea of the divine Justice is limited to a pertinent conception of divine favoritism to himself and his sect, and a gloomy vindictive power to punish outsiders. And particularly, if these outsiders are supposed to be connected with some wide-spread scheme, called "the sum of all villanies,"—if they are considered obnoxious to some sweeping charge of heresy—or what will do just as well, "*disloyalty,*"—why then he feels called on to curse them in the name of conscience and God;—his religion, "so called," finds a pleasurable enhancement in assuming the prerogative and hurtating the vindictiveness of his God. Nay, he recommends himself to his God by the intensity of his hate towards the supposed enemies of his God. They are to be eternally damned; so he prays,—as rumour says a certain Annual Conference of the North did during the late war—for the eternal destruction of Southern white men, women, and children.

This fanatical element takes, readily, the direction of inflamed political zeal. One of the most graphic of Macaulay's descriptions in his History of England, is his account of the dasturdly and perfidious assassinations of the McDonalds of Glencoe, by order of the Master of Stair. This Master of Stair was one of the first men of his time,—jurist, statesman, and scholar. But although there had been no feud between the Glencoe men and his family, and although he gained not a single pound by the act which has covered his name with infamy, yet he hated them with a hatred as fierce and implacable as if they had wasted his fields, burned his mansion, murdered his child in the cradle. The historian accounts for the case by supposing that he was actuated by an inordinate, unconscious, remorseless zeal for what seemed to him to be the interest of the State. This explanation, says Macaulay, may satisfy those who have not considered how large a proportion of the blackest crimes recorded in history is to be ascribed to ill-regulated public spirit. We daily see men, for their party, for their sect, for their country, for their favorite schemes of political and social reform, what they would not do to enrich or to revenge themselves. At a temptation directly addressed to our private cupidity or to our private ambition, whatever virtue we have takes the alarm. But, virtue itself may contribute to the fall of him who imagines that in his power, by violating some rule of morality, to confer an important benefit on a church, on a commonwealth, on mankind. He silences the remonstrances of conscience, and hardens himself against the most touching spectacles of misery, by repeating to himself that his intentions are pure, that his objects are noble, that he is doing a little evil for the sake of a great good. By degrees he comes altogether to forget the turpitude of the means in the excellence of the end, and readily perpetrates, without one internal struggle, acts which would shock a buccaneer.

Would you reason with the bloodred Fanatic? As soon might you stop the rush of a storm by a syllogism. Can you awaken compassion in his heart? Attempt rather to tame the ferocity of a tiger or wolf. He has brought himself to believe that he is doing God service, that he is saving the country; or he is helping his party in power for the highest interests of down-trodden humanity. In the arrogance of some such self-assured delusion, what in other men would be a sin, a crime, in him is highest virtue. The world is scarce a State in Europe, the soil of which has not drunk the blood of its best men massacred in the name of God; by men who thought themselves demi-gods in so doing. Is human nature, essentially, a more or less liable to illusion and perversion the 19th than in the 10th or 15th century?

When a religious communion becomes generally, the spirit of true piety, ceases to substitute in its place the fervors of fanatical, politico-ecclesiastical zeal, the very pulpits, instead of being the place of thunders for awakening and calling men to repentance, are filled with the din of political partisanship and triotism—of a certain sort—being the best passport to heaven. By precept and example the people are taught to hate certain classes of their fellow-citizens, all men, belongs to the absolute reign of an antiquated Gospel. Look at the Fanatic in the pulpit! He is a man not with the spirit of grace and love, but with the oil of vitriol. His heart is touched, not with a live coal from the altar, but from the hell of hatred that burns in his own bosom. *He* an ambassador for Christ! Christ was the impersonation of Infinite Love. This man possesses the every-day kindness and charity of even fallen humanity. Fanaticism put its virus into every fibre of his being, every drop of his blood. His creed is damnation, not salvation. If not a fiend, he is at least as venomous as the worst. Fit tool of the devil; select instrument of perdition; he is set for the *fall* and rise of those over whom he wields a pernicious influence. When he dies his epitaph for his tombstone will be "it were better for this man that he had never been born."

We were startled the other day in reading over one of the Chapters of "Wesley and Methodism," to read the following passage:—"If the Wesleys started on their way—let us not only with the same evangelic zeal, but also by the modern political zeal that zeal would quickly have given in their own bosoms to a turbulent and in time that followed toward the end of Wesley's course, every Wesleyan congregation throughout England would have been a club, fraternizing with the France." Alas for our country at present day!

Greensboro, Ala.

THE ADDRESS OF REV. DR. SHALL, on Sabbath evening, at Odd Fellows' Hall, in behalf of Ladies' Aid Society of R[illegible] was varied, affluent, original and suggestive. He interested every one in the audience, by some means or maybe never all the same way. We like a speaker who runs like a mountain stream, direct, though roughly, smoothly, sometimes, part for the boys, some windings for the young people, some deep pool for the reflective angler, but ever flowing on, and gaining the open sea. The vitality of manner refreshing to the eye. Many a veteran in the war of the States, men who have been maimed, wounded for life, and who have in the past four years received substantial sympathy and aid through the exertions of the Society will rise up and call him blessed.

JACKSON CHRISTIAN ADVOCATE have received a prospectus of a paper to be published under the above title; it to be edited by the Rev. Wm. Price.

WOMAN'S ASPIRATIONS UNREALIZED.

Barbarism is to be ameliorated by the remonstrances of those who live amongt it, if at all. The hideous practices of a part of the American people in a distant Territory are being energetically assailed by a daily newspaper printed at the capital of the abomination, the Salt Lake City Vedette, from which we extract:

There is much in the doctrine of Mormonism that is abhorrent to the noblest and most sacred feelings of the more intelligent, especially of the young ladies connected with the Mormon families, revolting to their native sentiment of refinement and to the beautiful and tender ideals of homes and domestic life that the pure-minded instinctively cherish. In every virtuous young woman's heart, if not swept by the blighting influence of false teachings and mistaken views of duty and of life, there is a deep and sacred yearning after companionship, and in that companionship a fullness, devotion and entireness of affection and sympathy; a yearning implanted by God himself, to be cherished as a means of elevation, and which is sweetly satiated only when the Divine law of her being is obeyed, but to which Mormonism, with all its pompous pretensions and lofty claims, presents a dreary blank; nay, to which it opens up a Gethsemane of unutterable anguish, a scene of continuous crucifixion with the wormwood and gall of many slights and many neglects. In those tender moments in woman's history when so much of beautiful and solemn truth mingles with the creations of fancy, when the future is star-crowned with pleasant hopes, when woman's nature in its virtues asserts the laws whose obedience constitutes the sum of domestic felicity and, guides the young to happiness; it is the hoarded wealth of one faithful heart that is coveted. In the ideal of womanhood, when reflecting what God would have her be, and her divinely inspired affections and sympathies have qualified her to become, it is no manhood, radiant with the diadem of many virtues, and glowing with the enkindled divinity of all the affections that fills and hallows the scene of her anticipations, the Eden of her delight. But in Mormonism—material, heartless, loathsome, sneering at sentiment—she finds no promises, no hope of realization for the heaven-sanctioned cravings and aspirations of her nature. Instead of a companion and friend in her husband to constitute, with herself alone, the regal pair, with oneness of aim, of interest and affection, Mormonism presents to her a lord, a master, a tyrant, the beggarly tithe of a man whose affections are divided, withered, cursed.

VISIT OF THE EMPEROR OF BRAZIL TO THE MONITOR MONADNOCK.—A Rio Janeiro letter, of January 1st to the New York Herald, says:

The visit of the Emperor to the monitor Monadnock took place to day. At 11 o'clock his Imperial Majesty's yacht arrived nearly alongside, towing a rowboat, into which his Majesty and suite entered, and thence transferred themselves to the Monadnock.

On the imperial party entering the small boat, the vessels of war and the forts belched forth a salute. It is unnecessary to state that in this the American war vessels had the lion's share. His Majesty was accompanied by his son-in-law, the Conde d'Eu, and his officers of State and of his household. He was received by Commodore Rodgers and Lieut. Com. Bunce, commanding the Monadnock—the yards of the several vessels of war in the port being manned.

His Majesty passed around the vessel on deck, followed by his suite and courtiers. After this, his Majesty inspected the interior of the two turrets, and listened with much attention to the explanation given him in regard to the system of pointing the guns. The turrets were made to revolve, and two guns were fired therefrom, in illustration of the explanations made. It may be observed that the charge of powder was only fifteen pounds, while the full charge is sixty pounds.

After exploring the mysteries of the engine-room and lower deeps, the Imperial party partook of refreshments in the cabin of Captain Bunce, when sentiments of respect between the two Nations were interchanged. His Majesty and attendants left under another salvo of artillery, after a pleasant visit of about two hours. His Majesty expressed himself highly satisfied with his visit.

HOW THE FENIAN CONVICTS ARE TREATED.—A letter from Dublin to the New York Herald says:

When O'Donovan and his five companions were taken from the Mountjoy Penitentiary in this city, where they had been confined since their conviction, for transmission to Kingstown, and there to be put aboard a steamer for conveyance to England, they were honored by an escort of a troop of dragoons the whole of the way; but they were chained three and three to each other. They had chains on their ankles and around their waists, and iron wristlets.

These badges and symbols of degradation, together with the gray convict dress, skullcaps, shaven heads and faces, gave them a most lamentable appearance; and if these poor men had considered the penalty of treason, they would never have joined the movement. Recently—Monday week last—ten more of the prisoners were sent away to Pentonville. These proceeded by train to Kingstown, in charge of policemen, and were not chained, but merely handcuffed together. At Kingstown, they were put on board a mail steamer, in charge of a convict guard from the Royal George man-of-war, and steamed for Holyhead, at which port they were transferred to armed warders, who escorted them to prison.

STILL OTHER STATES.—New Mexico, Colorado and Nebraska will shortly be applying for admission into the Union as States at the same time, and as, in all probability, their applications will be granted, they will augment the number of States to thirty-nine. Of these three new States, New Mexico is by far the most populous; indeed, almost as much so as the other two combined. In the year 1860 the census gave it 93,516 inhabitants, an increase of 5194 per cent. in ten years. At this rate of progress, New Mexico would have in 1870 a population of 141,357. Of the aggregate returned for 1860, the census gives as the number of Indians only 10,507, all the rest being set down as whites, except eighty-five colored persons. These whites are mostly of Spanish race, the American immigration having thus far made but little impression on the Territory. As a consequence, the institutions, language, religion and customs are all Mexican, this being the only organization of that kind in the Union.

California, Florida and Texas, all of Spanish colonization originally, have been overwhelmed by the great influx of Americans, so that they have few traces of the old element. Louisiana also had been a foreign colony before coming into our hands. But New Mexico alone remains with the old Spanish language, customs and institutions predominant. It contains some of the oldest settlements in the United States, and is believed to be very rich in mineral resources, though, as yet, these treasures lie neglected. Railroads and navigation must infuse into the Territory a new spirit, and start it forward in the career of improvement. But both are as yet distant.—*Louisville Journal*, 23d *ult.*

☞ In Peru, South America, rain is unknown. The coast of Peru is within the region of perpetual southeast trade winds, and though the Peruvian shores are on the verge of the South Sea boiler, yet it never rains there. The reason is plain. The southeast trade winds on the Atlantic Ocean first strike the water on the coast of Africa. Travelling to the northwest they blow obliquely across the ocean until they reach the coast of Brazil. By this time they are heavily laden with vapor, which they continue to bear along across the continent, depositing it as they go, and supplying with it the sources of the Rio de la Plata and the southern tributaries of the Amazon. Finally they reach the snow capped Andes, and here is wrung from them the last particle of moisture that a very low temperature can extract. Reaching the summits of that range, they now tumble down as cool and dry winds on the Pacific slopes beyond. Meeting with no evaporating surface, and no temperature colder than that to which they were subjected on the mountain tops, they reach the ocean before they become charged with fresh vapor, and before, therefore, they have any which the Peruvian climate can extract. Thus we see how the top of the Andes become the reservoir from which are supplied the rivers of Chili and Peru.

THE TEMPER OF THE SOUTH.

Never, since the surrender of the Southern armies, have the people of the South had such cause to feel the long forgotten charm of cheerfulness as they have to-day. Never have they had less cause to be dissatisfied with that result. The calm, conscientious and dispassionate message of the President in returning to the Senate, in which it originated, the "bill to establish a bureau for the relief of freedmen and refugees, and for other purposes," is conceived in such a spirit of catholic patriotism, and embodies such cogent reasoning and unanswerable logic, with such elevated devotion to the country at large, that we may well take courage to repeat the almost forgotten maxim, "*Nil desperandum de Republico.*"

When such a paper emanates from the Executive of the Republic, it brings us back again to the better days of its history, and we poor, disfranchised and discarded outcasts from a once common patrimony may find comfort in the hope that we, even we, may "have a country now." It is not the jubilant outburst of a sectional triumph which finds a voice in our congratulation, but it is the advent of that long deferred, but ever hoped for time, when some tangible evidence should be given that the days of domineering despotism were ended, and that the Republic was once more, indeed, entering upon its career of freedom, glory and prosperity. It has come. We may now indulge the belief that the gloomy days are over.

> "Now is the winter of our discontent
> Made glorious summer—"

And the people of the South, throwing aside the lethargy and supineness which has well-nigh disqualified them for all activity, may take heart again, and enter upon the cultivation of their fertile fields, and the development of their mighty resources, and put their houses in order to assume the character, the dignity and the honors which belong to American citizens. They may now begin to indulge the anticipation of a glorious future, and renew their hopes of coming prosperity. Thank God, the Union may now, indeed, be reunited, and we may once more claim a part of the glory and renown which were bequeathed by the founders of a common country. It is no part of our purpose to bespatter Andrew Johnson with the treacherous tribute of partisan applause.

We are not his partisan, and his own declaration announcing his intention to retire from public life at the expiration of his present term, has removed him from the arena as well as the influence of mere party organization, even if we belonged to any such. But the same manly spirit which has ever inspired the people of the South, and which led them into revolution against overwhelming odds, will now cause them to rally to the support of the man who can forget his own personal grievances in the noble spirit of patriotic devotion to principle, and unflagging determination to perpetuate the Union as the Constitution made it. By every means at their command they will hasten to uphold his hands, and by every effort in their power they will sustain him in his undertaking.

There is needed, to secure the coming of the new era which the President is endeavoring to inaugurate, only that the conservative masses at the North shall follow their example, and bury mutual animosities in one grand uprising to put down faction, discord and fanaticism, no matter where they may exist. We have faith in the belief that it will be done. The President will find, in the returned soldiers of the Union, such coadjutors as will give him unconquerable strength. They have witnessed the fortitude and high bearing of our people even in their darkest disasters, and they have witnessed the heroism of our soldiers in their fiercest conflicts.

They will not now hesitate to sustain a measure which will make allies of their late adversaries and friends of former foes. It is impossible to repress the reflection that the exhibition of such a spirit as the President has manifested, will do more to reunite in feeling, interest and affiliation the long separated sections than anything else he could have done. If such a spirit had been manifested when Virginia sent her Commissioners to Washington, in 1861, the Old Dominion never would have passed her ordinance of secession, and the last five years of conflict would have passed in peace without the drawing of a single sword.

The lonely prisoner, "in his stony cell at Fortress Monroe," would never have left his seat in the Senate if his appeals had been heard in this spirit; and alas! the fertile fields of Virginia would never have been deluged with blood and devastated. But the five years we have passed are only a speck of time in the long ages through which this Republic is destined to endure; and if the sacrifices of each section shall bring about a better understanding and more fraternal feelings, the experience will not be valueless.—*Richmond Enquirer.*

THE FIELD IS INVITING.

There are, at this time, many Englishmen and Northerners already in the South availing themselves of the rare advantages presented by this country for the investment of capital. Many more are coming. We are glad to know that this is so. Never, in the historic annals of any country, were such inducements offered. There are plenty of such investments here which would enable a practical farmer to double his money the first year; and this, too, without the risk of loss. Lands are cheaper now than they ever will be again. The tendency of the price of cotton lands in this country is upward, and this is necessarily so for the reason that they are now sold for a mere song. There are many large bodies of fertile land offered for sale for a little more than the actual cost of stock and improvements on the place. This cannot last. Lands in this country possess a real, tangible and intrinsic value, and will, ere long, command something like their worth in money. Capitalists who wish to invest in cotton and sugar lands have golden a opportunity, which will pass away as soon as the present pressure is removed from the shoulders of our impoverished people.

We are truly glad to notice that there is almost a universal disposition among the intelligent portion of our population, to encourage the practical tiller of the soil to make investments among us. Our people realize their condition, and know full well that their true policy is to welcome practical agriculturalists and practical mechanics and capitalists to our shores. We can dispense with Yankee lawyers, doctors, preachers and school-marms; but we are prepared to welcome the sterling worth and thrift of the North and other climes.

The field is large and inviting. The soil is endowed with a teeming and inexhaustible fecundity. We need capital and increase in our population. The Southern people invite emigration.—*Mississippi Standard.*

SOCIETY AT RICHMOND.—The Norfolk Old Dominion contains a letter from Richmond, from which we copy the following:

There is scarcely a Northern gentleman in Richmond who is not liked by the old residents here, and their residence among us is to our pecuniary advantage. Daily the social intercourse between the newcomers and the old residents becomes more and more easy and pleasant, and both parties learn to know and respect each other. As to the military officers here, they do not seek to go outside of their duty, and your correspondent thus far has heard nothing but praise of them.

The only institution of the Government here which the people cannot look upon with favor is the Freedmen's Bureau—for, as it is now called, "House and Lot, Farm, Clothing, Ration, Fuel and Piano Negro Furnishing Bureau." There are too many reasons why this institution is unpopular, and why it will long remain so. I am not aware that its officers do more or less than their duty—but they have a hard and thankless task to perform, and get more curses than caresses.

But I have strayed away from the purpose of this letter, which was to speak of the second ball given by the United States army officers, on Friday night, and which was quite as successful as the preceding one at the Ballard House. This ball was given at the Spottswood, and was very brilliant. The guests numbered some two hundred and fifty, of whom fully one-half were ladies. Among the latter were some of the most elegant ladies of this city and Petersburg, and the papers here give glowing accounts of their respective toilettes. Among the gentlemen present, were all the military officers, Gov. Pierpont, Dr. Robinson of your city, and many other members of the Legislature, and a number of our prominent private citizens.

LABOR SYSTEM.

The labor system in the South is now attracting more attention than any other subject. The results of this year's experience will determine, in a great measure, the fate of the negro race. That they may do well is the hope of every true-hearted man. The Southern people are not responsible for the abolition of slavery, but they are willing to do all in their power to improve the condition of the negro race. Their pretended friends are the very ones who are most anxious to make money or political capital out of the negro, regardless of his highest interests. The Southern people are willing to give their employees better wages and require of them less work than are Northern capitalists. The negroes will find out in course of time who are their true friends.

We regret to say that there is a disposition to plant cotton this year, to the neglect of the necessaries of life. There is danger that there will be suffering in the South, next year, on account of the scarcity of the necessary articles of subsistence. It appears from a recent report of a committee of the Alabama Legislature, that there are now in that State 12,540 destitute families, numbering 52,921 persons. There are doubtless a like number, in Mississippi, and other Southern States, and if the policy which the Southern planters seem now inclined to adopt, (that is, planting cotton to the exclusion of other articles,) be carried into effect, there is danger that the destitution will be increased rather than diminished. It is a matter of doubt with some intelligent Southern men, whether the cotton raised in the South this year will be more than sufficient to purchase the necessaries which the South will have to buy, and which, under a wiser and different system, might be produced at home. Why, let us ask, should we be so anxious to raise a large crop of cotton, and thereby reduce its price, and then buy our breadstuffs at enormous prices? Will we never learn, even by sad experience, the folly of attempting to raise cotton to the exclusion of the necessary articles of subsistence? We have no doubt that many who are attempting to raise large crops of cotton will most signally fail. They do not seem to think that it is much more difficult to produce cotton now than formerly. Cotton must be planted at the proper time, worked and well worked at the proper time, and then after the crop is made it must be gathered at the proper time. A failure at any time in the requisite labor will lose the crop. Not so with corn and other articles of that kind. It requires less labor to make grain crops and they are much more easily gathered than cotton. It would, therefore, be well if our Southern planters and farmers would first raise all the supplies needful for their farms and then raise as much cotton as they can for market. Let our cotton be surplus. This is the sure policy and will tend to make our people more contented and more prosperous. There is a considerable deficiency of labor in all parts of the South. What has become of the negroes we cannot say. Scarcely any landowner has as many laborers as he wants. They are paying very fine wages to their hands, and we learn that the negroes are generally working well, where they have made contracts. Many fine plantations are now even uncultivated for want of the necessary labor. Hardly one-half of the land is cultivated. The high price of cotton and corn will cause the land to command high prices, for it is a self-evident proposition that as the amount of cotton is decreased, the price will be increased, so as to make up the deficiency.—*Memphis Avalanche, 1st instant.*

EXEMPTION LAW.

AN ACT IN RELATION TO EXEMPTION FROM STATE, PARISH AND CITY TAXES, FOR THE YEARS 1862, 1863, 1864 AND 1865, IN CERTAIN CASES.

SECTION 1. *Be it enacted by the Senate and House of Representatives of the State of Louisiana, in General Assembly convened*, That where lands, houses, or any real estate whatever, situated in any parish, town or city in this State, shall have been taken possession of by the civil or military authorities of the United States, without the consent of the owner thereof, during the years 1862, 1863, 1864 and 1865, no State, parish, municipal or city taxes for said years shall be collected, nor the payment thereof enforced by the State, parish, municipal, corporation or city, where the same are situated, for or on account of said lands, houses or real estate, for the period during which the owner was dispossessed or deprived of the use and control of the same, and the said lands, houses and real estate so taken possession of, shall, for the period aforesaid, be exempt from the payment of said taxes: *Provided*, the owner has received no compensation for the use of his property: *And provided further*, that where the deprivation of the use of the said lands, houses and real estate shall not have continued for a longer period than three months, during any one year, such owner shall not for such year be entitled to the benefits of this act: *And provided further*, that any owner of such lands, houses and real estate, embraced within the provisions of this act, who may have paid his taxes prior to its passage, shall be refunded the taxes so paid by him by the State, parish or city, with costs and interests, as the case may be, on due proof thereof, under such regulations as may be prescribed by the Auditor and Treasurer, so far as State taxes are concerned, and under such regulations as may be prescribed by the parish, municipal or city authorities, so far as parish, municipal or city taxes are concerned, and in case the parish, municipal or city authorities shall fail, for the period of four months after the passage of this act, to prescribe regulations, then such owner shall be authorized to offer his receipt for such taxes as an offset against any future State, parish or city taxes, upon making oath before any Justice of the Peace stating the facts of the case under oath, and that he has received no compensation for the use of said property. And if any person shall make any false statement under this act under oath, he shall be liable to the pains and penalties of perjury as prescribed by law, and this act shall take effect from and after its passage.

A STRONG AND STRIKING LETTER FROM ROBERT J. WALKER.

At a great Conservative meeting held in New York on the anniversary of the birth of Washington, last Thursday evening, the following letter was read, from the Hon. R. J. Walker, one of the most influential Union men during the war:

PHILADELPHIA, Feb. 22, 1866.

Simeon Draper, Esq.—Detained from the great Union meeting by circumstances beyond my control, I must address it telegraphically, and not as I did after the fall of Sumter. President Johnson's veto opens the new campaign in favor of the Union. It arrests the overthrow of the States and the concentration of all power in one consolidated military despotism. It prevents the expulsion of eleven States from the Union, and the erection of eleven Irelands within its limits, to be controlled and oppressed by military power. It prevents the quartering of a large standing army and hosts of officials in the South, with an enormous increase of our debt, to be followed surely by oppressive taxation or dishonoring and disgraceful repudiation. It prevents the defeat of the plans of the Secretary of the Treasury for the funding and reduction of the public debt, and a safe and gradual return to specie payments. Repudiation is disgrace and ruin, and the probable extinction of Republican institutions throughout the world.

This result, or large standing armies and oppressive taxation, caused by the policy of the President's opponents, would produce an earthquake convulsion. It would quadruple the exercise and income tax; blight every field; become every vessel; break every bank and railroad, and ruin every factory in the country. It dissolves the Union, destroys the Constitution, and erects a military despotism upon its ruins. It would postpone perhaps indefinitely, the transfer of the command of the commerce and exchanges of the world from Europe to America. European despots would exult, while the friends of freedom in the old world, and especially in Ireland and Germany, would weep tears of blood. Johnson is walking in the footsteps of Jackson and Lincoln, and touching their sentiment. The Union shall be preserved. The prolonged government of eleven States as conquered provinces, enforcing taxation without representation, would permanently alienate the South from the North. It might drive them to madness and despair, and renew the civil war when our credit and resources were exhausted. We have emancipated, through a great Constitutional amendment, carried only by Johnson's policy, four millions of negroes.

Let us not attempt to enslave eight millions of our erring white brethren of the South. They will all welcome death before such a state as this. I have fought all my life against secession and disunion in the South, and I renew the contest against it in the North. Congress has no constitutional power to dissolve the Union; and to condemn eleven States to territorial pupilage is a dissolution of the Union. I cannot go with Northern or Southern disunionists. Johnson's policy alone can practically restore the Union. It has already crushed the heresy of secession at the South, and it alone has secured a constitutional majority for the abolition of slavery. If the heresy of secession is crushed at the South, and emancipation secured, the crowning glory rests upon the head of Andrew Johnson. Slavery and secession—our only discordant elements—being thus extirpated, the Johnsonian policy will go on conquering and to conquer, not by the sword, but by wisdom and magnanimity. It will subdue at the South passions and prejudices; it will touch their hearts and conquer their affections.

We shall hear no more of exceptional and individual acts of insubordination, for we shall have a Union of interest and affection; a Union of States with States, and not with conquered provinces. We shall have a Union and representation of all the States as ordained by the Constitution. We shall have a cordial, fraternal, an ever-expanding, an omnipotent, an indissoluble and perpetual Union. Men of the South, from Virginia to Texas, close up the ranks, and fight harder to get into the Union than you ever did to get out of it. You fought us as under the secession flag with unsurpassed courage and endurance to get out of the Union. Come now, our erring but much loved brethren of the South, and reassemble with us again at the political family altar at Washington. Come with loyal hearts under the flag of our sires and to the music of the Union, and we will give you a cordial welcome. Come, and the recording angel will blot out, with reconciliating tears, the memory of human follies and frailties. The people on whom Johnson has always relied are with him, and will welcome back all loyal Unionists to seats in both Houses of Congress.

R. J. WALKER.

THE GREAT BURNING WELL.—We have published an account of the great burning well, on the eastern bank of the Allegheny river, about twenty miles from the town of Franklin. The following farther particulars, from a Pennsylvania paper, will be found highly interesting:

As you approach the region of the well, the country becomes rough and romantic in the extreme. High hills and abrupt precipices are covered and overhung by immense masses of detached rock, that seem scattered at random on the hill-tops and on the sides of the acclivities. If the glacial theory of Agassiz be correct, then the icebergs that were anchored here were thickly laden with mighty boulders from the North. Be this as it may, the rocky masses are lying here in wonderful confusion.

Before you approach near enough to the well to see the flames, your eyes are saluted with the roaring sound similar to that which Ross Brown describes as peculiar to the Geysers in Iceland. It seems to be due chiefly to the rush of gas from the depths below, but may be in part from the flame itself as it rises high in the air.

Like most great curiosities, this well suffers from surrounding circumstances. There is no good object near with which it may be compared as to height. Added to this, the hills all around it are from six hundred to a thousand feet in height, affording as a back ground rocks and shrubs and stunted trees, that tend to diminish its effect on the eye and imagination.

The well was of course bored for oil. It had reached a depth of some five hundred feet, when the column of gas, that must be immense, rushed up and became ignited from the furnace of the engine. Soon, of course, the derrick, engine-house and fixtures were consumed, and the engine itself a wreck. The top of the conductor which emerges from the pit, being of wood, was burned off, when an attempt was made to fill up the pit with earth and extinguish the flames. This proved a failure, as the pressure of the gas was too great to be easily filled up.

As it is seen at present, the gas rushes through the loose earth in a thousand jets, and the result is that a column of flame constantly emerges from the pit equal to its size, which is, perhaps, eight feet square. This column rises to a height of from fifty to one hundred feet, varying every few seconds from the minimum to the maximum height. The pillar is not regular in form, but rough and jagged. Sometimes it is divided, and sends its tongues of flame out in every direction. As it reaches its greatest height, the top of the flame leaps off and is extinguished. This is the appearance in daylight. At night, and surrounded by darkness, its appearance must be awfully grand and imposing.

I am inclined to think that there is some oil mingled with the product of the well, inasmuch as every three or four seconds a cloud of dark smoke rolls up with the flames, and is swept to its very summit, when it disappears.

Some visitors compute the height at one hundred and fifty feet. This is probably correct at some periods, as the day I visited it the air was damp and unfavorable to its reaching its greatest height.

The roaring sound is constant, and almost resembles the sound of distant thunder. The climate in the neighborhood is very mild and summer-like. The buds on the shrubs are expanding, and the grass is green and fresh as in April, while the very ice on the river has melted and disappeared.

The well has been burning about three weeks, with no apparent diminution in its power, or in the quantity of gas, so that at present it bids fair to afford light to the people for some time to come.

Although the fire is surrounded on all sides by hills of such lofty proportions, yet at night the light is seen at a great distance. At Franklin it lights up the Southern horizon with a bright, tremulous glow.

This light assumed a very strange appearance one evening last week. It was somewhat cloudy, and in addition to the usual ruddy glow, the light appeared to concentrate itself into a bright lance-like figure about four or five degrees in length, that remained stationary about midway between the horizon and the zenith, where it continued till the evening.

OUR RELATIONS WITH FRANCE.—The Washington correspondent of the Philadelphia Ledger telegraphs as follows: "Reports are afloat intimating that our dispatches to the French Government have recently taken a more decided turn, and that there is a possibility that the present good feeling may receive an unexpected jar. The cause assigned for this rumored change of tone is said to be the tenor of the January dispatches of M. Drouyn de Lhuys, which are scarcely up to the expectations of the Government. I do not vouch for the correctness of these rumors, but give them as I hear them. One thing is certain, the news we had yesterday from Mexico, with reference to the slaughtering of French officers and troops, is not such as will warrant Maximilian in fixing a very early 'epoch' for the withdrawal of his French supporters, for if he is to experience many such attacks, he will require all the force he at present has to make the situation at all comfortable."

MR. DAVIS.—Gen. Early, writing to the New York News, from the city of Mexico, under date of Jan. 10, 1866, says:

In a ride from the State of Virginia through the States of North Carolina, South Carolina, Georgia, Alabama, Mississippi, Arkansas and Texas, I did not find a solitary good man or woman who did not express the deepest sympathy and profoundest respect for Mr. Davis, and it may be assumed as certain that wherever any pretended Confederate, at home or abroad, is found denouncing him, that man has either done nothing for the cause himself or has been a positive injury to it.

President Davis, during the long and severe struggle which he sustained by the energy and integrity of his character, may have committed errors of judgment as to men and measures—not to have done so would have required him to be more than human—but when the history of that struggle is fairly and truly written, all men will be compelled to yield him credit for the loftiest patriotism.

At present, he is suffering obloquy and imprisonment for the cause of his countrymen, and he is entitled to and receives the sympathies of all the good and true among them.

BEFORE THE RECONSTRUCTION COMMITTEE.

The Wilmington (N. C.) Daily Dispatch gives the following notice of one of the recusant sons of the old North State:

The Rev. Col. James Sinclair—late a minister of the gospel—Chaplain of the 5th North Carolina State Troops, Colonel of the 35th Regiment, Southern slanderer, semi-detective for Federal officials, emissary, or, rather, agent (with a fat salary of course) for a Pennsylvania Abolition Society, to operate in this section, would-be editor of a paper to be entitled the "Freedman," and, finally, a *nobody*, has been recently summoned before the "Reconstruction Committee," we suppose, at his own suggestion, for the purpose of rendering his testimony as to his opinion concerning the conduct and character of Southern gentlemen.

This unprincipled man, surely, is not known in Washington City as well as he is here. As our cotemporary of the Fayetteville News very properly remarks, his testimony before the committee may be "in our favor, and will be, if his interest is *here*, rather than at the *North*."

In justice to the good people of Robeson county, in which this man resides, it is but right to say that he not only has no influence—no followers of his shameful course—but that, on the contrary, all feel that disgust for him he deserves. All this feeling is indulged in to a greater or less extent even by the colored people whose friend and benefactor he professes to be. They know, however, who are reliable, and they know that the belligerent (?) Parson (?) Ins't.

If the chairman of the committee doesn't find this out before the Rev. Colonel finishes testifying, he isn't as smart as a large number of our friends and acquaintances who have not been on the Committee on Reconstruction.

Gen. Robert E. Lee testified before this committee a few days since. James Sinclair will, in a few days—or maybe he has already. From the sublime to the ridiculous.

LABORS OF THE PRESIDENT.

President Johnson is a leading member of the working class, and it may be doubted if any mechanic or any laborer more fairly earns his bread by the sweat of his brow and brains. Were it not for the relief of two Cabinet days in the week—Tuesdays and Fridays—when none but the heads of departments are granted an interview, no physical constitution, however strong, could endure the exhausting labor he performs. The Washington Star gives the following interesting sketch of the daily life and work of the President of the United States:

"There is no office of the Government so burdened with responsibility and anxiety, and no man living required to listen to such an endless recital of private griefs, as unsophisticated visitors pour into the President's ear at every public interview. President Johnson has few equals in industry. He rises at six, and until breakfast, at half-past seven, looks over the newspapers.

"Immediately after breakfast he goes to the Executive departments and commences the labors of the day. First there are bundles of letters to be read and the replies dictated to the secretaries. Applications for the appointments, promotions, discharges from the army and navy, political advice, petitions for the executive clemency and innumerable other subjects to be disposed of; but before half completed the visitors have commenced to flock into the ante rooms and thrust their cards upon him. Pardon seekers swarm on every hand. Former owners of confiscated property pace up and down before the door of the President's room, and females, with indescribable effrontery, insist upon immediate admittance.

"After the most important business in the morning has been disposed of, the visitors are admitted one by one, and the President submits himself to the artesian process. This lasts till about half-past one or two, sometimes three o'clock, when the doors of his apartment are thrown open and the whole crowd admitted. At such times Col. Johnson, son of the President, the Private Secretary, stands near the President and takes memoranda, as dictated by him, on the cases of visitors who succeed one another with subjects for executive action, like the dense throng at the office window.

"The President's manner at such times is always pleasant, and gives confidence to the most timid. His decisions are quick, and each individual who lays his case before the President learns in a half-a-dozen courteous words the final decision. When all have been listened to, and the walls are once more empty, the President turns again to papers on his table, until four o'clock, the hour for dinner. After dining he returns to his office, and there generally remains until a late hour, seldom retiring before eleven o'clock.

"In addition to all these duties it must be remembered that there are distinguished visitors constantly presenting themselves. Representatives of foreign Courts, Governors, Senators, Generals, and hundreds of lesser magnitude must be received, each having some important subject requiring care and deliberation, while above all towers the great and ever present problem of reconstruction. Cabinet days and the Sabbath afford three days of rest from the petty and exhausting annoyances that beset the President; but at no time he is free from the oppressive weights of National difficulties, which now, more than ever before, obscure the future."

FUNERAL OF GEN. STEPHEN ELLIOTT.—The funeral services over the remains of the young, brave and gifted son of South Carolina, Gen. Stephen Elliott, were performed at St. Michael's Church yesterday morning. The Church was filled by a large and sorrowing congregation of all classes of our citizens and denominations, who came to pay the last and tribute of respect to one so universally loved while living and unspeakably lamented in his death. Many of the seats were occupied by well-known brother officers of the deceased, and men whom he commanded and who shared his perils. Rev. P. T. Keith read the burial service of the Episcopal Church in a most solemn and impressive manner, and when he pronounced the words "dust to dust, ashes to ashes," the congregation, hitherto silent, were visibly affected, many of them to tears. During the morning many of the stores and offices were closed in respect to the memory of the deceased. The United States Quartermaster having kindly offered transportation on the Government steamer, the remains have been taken to Beaufort, to be interred in the family burial ground at that place.—*Chas. Courier.*

OUDITIES OF GREAT MEN.—The greatest men are often affected by the most trivial circumstances, which have no apparent connection with the effects they produce. An old gentleman of whom we know something, felt secure against the cramp when he placed his shoes, on going to bed, so that the right shoe was on the left of the left shoe, and the toe of the right next to the heel of the left. If he did not bring the right shoo round the other side in that way, he was liable to the cramp.

Dr. Johnson used always, in going up Bolt Court, to put one foot upon each stone of the pavement; if he failed, he felt certain the day would be unlucky. Buffon, the celebrated naturalist, never wrote but in full dress. Dr. Routh, of Oxford, studied in full canonicals. A celebrated preacher of the last century could never make a sermon with his garters on. A great German scholar writes with his braces off. Reisig, the German critic, wrote his commentaries on Sophocles with a pot of porter by his side.

HIDDEN TREASURES.—In the "green room," in Dresden, where for centuries the Saxon princes have gathered their gems and treasures until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within this is hid a chicken, whose wing being pressed, also flies open, disclosing a splendid golden crown, studded with jewels. Nor is this all: another secret spring being touched, hidden in the centre is found a magnificent diamond ring.

So it is with every truth and promise of God's word—a treasure within a treasure. The more we examine it the richer it becomes. But, how many neglect to touch the springs!—*American Messenger.*

☞ Mr. Barth, printer, of Breslau, celebrated in 1854 the 350th anniversary of the first book printed in his establishment. This book is a German legend of some rank, and appeared in 1504. Mr. Barth's printing office is the oldest in Europe, and has been for 350 years uninterruptedly in the hands of his ancestors and himself.

ELOQUENT PROTEST AGAINST MILITARY LAW IN TIME OF PEACE.

A court martial has been sitting in Charleston for some weeks, engaged in the trial of Francis G. Stowers, a citizen, charged with the murder of three Federal soldiers on the 8th of October last. The Charleston Courier publishes the speech of the Hon. Armistead Burt, one of the counsel for the accused, delivered in his defence on the 23d ult.:

I will not dissemble by attempting to conceal the concern and embarrassment which I feel on this occasion, and which depress me in the presence of this court. The anomalous character of the court, its methods of taking testimony, and its forms of procedure trammel and embarrass me. I feel a painful consciousness that I stand in the presence of a military court, organized for the administration of martial law—a court whose members are strangers alike to the witnesses, the accused and his counsel—a court the most of whose members were born and trained to the profession of arms, men in authority, "having soldiers under them." The whole paraphernalia of the court are exciting and embarrassing. Instead of the scales of justice I see displayed before me the sword; Instead of the emblems of peace, I see before me and around me heavy harness and the gleaming weapons of war. Instead of a hall dedicated to justice, I find myself standing in a military camp, hundreds of miles from the scene of the alleged crime and from the home of the accused, and that camp filled with the stern, strong men of war. I cannot shut out the consciousness—would to God there was nothing to force upon me the unbidden and unwelcome conviction that this fearful trial, by the mandate of the conqueror, is held in a conquered country and a captive city. I wish I could forget that I humbly trust this court may forget that the victims of the impated murder were soldiers of the army of the conqueror, wearing his uniform, bearing his arms and following his flag.

Whilst I feel the most undeigned and profound respect for this Court, and for every member of the Court, whilst I have an unaffected confidence in their purity, justice and magnanimity, I hope to be pardoned for craving, with all the earnestness of my nature, instead of that glorious old institution, the noblest of all civil institutions, that institution which is not more justly the boast of all Englishmen than of all Americans, the safeguard of human life, and the palladium of personal liberty, the trial by jury as it is known to the common law of England and the Constitution of the United States. If there be any case in which the trial by jury, always of inestimable value to the rights of the accused, and to the cause of truth and justice, is especially appropriate and indispensable, the nature and the circumstances of this case define it to be one of that character. The chief and striking excellence of this trial consists in the knowledge of the parties, and their witnesses by the jury, and in their peculiar and admirable aptness and fitness to determine to credibility of witness, and to elicit truth from conflicting testimony. They are familiar with the habits, customs and usages of the community in which they live; they are concerned to hold up the majesty of the law by the punishment of crime, and their verdict is the voice of reason, responding calmly, but firmly to evidence. I find additional cause of regret that this time honored trial by good men and true of the vicinage—the peers of the accused—is denied to him, in the fact, that peace and order reign throughout this country, the Courts are open, law is enforced, and justice administered in every District of the State—in the city in which this uncongenial Military Commission with all its military appliances and surroundings now sits to administer a novel and unfamiliar law—a law which derives its existence not from the Constitution, but a law which finds its origin and its definition in the mere will of military power.

NEW ADVERTISEMENTS.

MANSFIELD FEMALE COLLEGE. The Spring Session of this Institution opened on the 15th of February. Students are admitted at any time, and charged only from the beginning or middle of the month in which they enter to the close of the session.

This Institution, owned and controlled by the Louisiana Conference, presents all the usual facilities for thorough and extended instruction; and the terms will be found very liberal for the times.

For a session of four and a half months, payable one half in advance, and remainder at close of session—

Board, including fuel and room rent	$76 50
Tuition in regular course	25 00
Music on Piano or Guitar, with use of instrument	37 50
Modern Languages, each	15 00
Contingent fee	2 00
Washing, per month	2 50

Each pupil will furnish her own bed and bedding, except the stead, towels and lights. No deductions made after entrance, either in board or tuition, except for protracted illness.

Address CHARLES B. STUART, President, Mansfield, La.

February 27, 1866—m10-6t

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JNO. C. BULL & CO., GENERAL Commission and Forwarding Merchants, No 64 North Commercial street, St. Louis, Mo., dealer in Bagging, Rope, Cotton, etc. Plantation orders supplied. m10-1m

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Miss S. F. Parkenhnm,	Belles Lettres and Mental Science.
Mrs. P. H. Carolin,	Elementary Branches.
Mrs. M. M. Dwight,	Music, French, Drawing, and Ornamental Bran.

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The duties of the Classical Department are performed by the President until the chair is filled.

The course of study, successful completion of which secures a diploma, is a very full one, but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under the special charge of the lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $75 per quarter, is charged from date of entrance.

Transportation from Grand Gulf is easy and regular. f24-tf

FOREIGN LABOR AGENCY.—The undersigned intending to visit Scotland in May next, offers his services, for reasonable compensation, to procure *House Servants* (or farm servants, if desired) for those requiring them. Preference given to Scotch, but English or Irish will be obtained, if preferred.—I will also engage

Mayor Warner, shot by negro troops on the [illegible] of the [illegible] disturbance at Memphis, died from the effect of his wound on Wednesday, the 21st. It will be remembered that this gentleman was in no way connected in the difficulty, and was maliciously and wantonly fired upon while passing the quarters occupied by the colored troops. The Enquirer of the 22d thus alludes to the character of the deceased.—*Memphis Constitutionalist.*

Major Warner came to this city several years ago, to take charge of the Confederate Naval Iron Works, and by his deportment won for himself the respect and affection, not only of the numerous class whose operations he directed, but of the whole community with whom he associated. He was a true gentleman, and an honest and honorable man—faithful and competent in every position, and exemplary in all the relations of life. He leaves a bereaved family, consisting of his widow and several interesting children, who have the heartfelt sympathy of this community in this their hour of trial and affliction and loss.

We have seen a specimen of quartz rock, stained with the oxide of iron, that contains a large amount of gold. This is said by gold miners to be one of the richest specimens of gold bearing quartz they have ever seen. This was found in the neighborhood of the foundry, and is supposed to have been dug up while sinking a well a few years since.

This is not the only gold that has been found in that vicinity. Where Cunningham & Co., were digging a well at their flouring mill, a few years since, a vein of gold bearing quartz was struck, and a negro saved several penny-weights of the precious metal, but it failed to attract the attention of parties able to make a full examination and search. A thorough test will now probably soon be made. If there is an abundance like the specimen before us, a thousand dollars to the hand, per day, would not be an unreasonable yield.—*Rome Courier, 24th.*

The following dispatch announces the demise of a good and great man:

MILLEDGEVILLE, Feb. 27, 1866.—Gen. Jno. K. Jackson died at 2 o'clock this morning; expect to reach Augusta Thursday morning with remains. W. S. JONES.

A few days since, as the ferryboat was crossing the river at Columbus, Ga., the ferryman lost his hold upon the rope and the boat floated down over the falls below. The passengers were rescued by some boys who had skiffs conveniently by; but the horse and carriage were swept over the falls. Strange to say, the horse was not killed.—*New Era.*

There are 43,497 freed negroes fed at the expense of the Government in Georgia alone. In all the Southern States, the number exceeds 434,000.

☞ The Richmond Republic beautifully says there never was a more gallant, a more generous, a more high-minded people than the fallen young men of the Confederate armies. They were most of them the very flower of the sunny land. Reared in the lap of comfort and ease; educated in moral and, often, religious principles; trained from childhood to a high sense of personal honor; they were the idols of happy homes, and bade fair to be pillars and ornaments of society. Perhaps there was no army which ever took the field, of the same numbers, in which could be found so many young men of intelligence, of moral worth and social position. To think that three hundred thousand young men are sleeping in bloody graves; that the multitude of homes, of which they were the light and life, are dark and desolate; that society and their country are despoiled forever of such a galaxy of worth and brightness. Of all the losses which the South has suffered, there is none like the loss of these glorious dead. Other damages may be repaired; fields that have been devastated will grow green again; cities which have been burned down will rise from their ruins, more prosperously and stately than before; trade and commerce will recover from their temporary paralysis, and pour their vivifying tides over the land; but the dead come back no more. No more will their bright, ingenious faces gladden the eyes of kindred and friends, or animate the hearts of the old with the assurance that those who are about to take their places in society and the world will be worthy inheritors of the traditional virtues and renown of their ancestry.

The children of to-day, who will be the men of to-morrow, are, in all the peculiar virtues of the Southern character, the counterparts of those who have fallen on the battle-field. If they are permitted to grow up to manhood in peace, and to take the places in active life of those who have fallen on the field, the loss of valuable lives which the State has suffered in the present generation may be repaired. We propose to politicians to show their appreciation of the dead by mercy to the living. We invoke them to pursue a course that will spare the youths now approaching manhood to their homes and their country. Instead of distilling the poison of discontent into their young minds, and preparing the way for a future war, let them assist in burying the past in the waves of oblivion; in cultivating conciliatory and friendly dispositions, and in inspiring the young with the sentiments of nationality and patriotism.

INTERESTING EXPERIMENT.—The famous experiment of Perkins, in cutting hard steel by a disc of soft iron, was, not long since, repeated in the Franklin Institute, Philadelphia. The disc used was steel, similar to those from which small circular saws are made, but annealed so as to be very soft. This was mounted on a steel spindle furnished with a three-inch driving wheel, and the whole was carefully balanced. The driving-wheel was connected by a belt with a thirty-six inch wheel, on the shaft of which was a ten-inch wheel, communicating with a forty-eight-inch wheel driven by the engine. The engine running at 120 turns per minute, the result of the combination was that the soft steel disc revolved at a speed of 5000 to 6000 turns per minute. At this velocity the hardest files were cut into like wood, a shower of sparks and a blaze of light being given off during the operation, but the edge of the disc did now show any signs of injury.

GOLD MINING IN MONTGOMERY COUNTY, MARYLAND.—The gold bearing quartz in the vicinity of the Great Falls of the Potomac, about fourteen miles from Washington city, is beginning to attract considerable attention, and one company sunk a shaft some months since at a locality about two miles this side of the falls, near the line of the Washington Aqueduct, where the surface indications promised a good yield of the precious metal. This stock company, of which Mr. Griffiths (formerly of the Quartermaster General's Office, but now a resident of Philadelphia) is president, seems to have entered on the work in earnest, judging from the extensive preparations now making. A large quantity of heavy machinery for crushing, washing and amalgamating the quartz has arrived in this city from Philadelphia by railroad, and is now being hauled to the mine. Gold has been discovered on the farms of Messrs. Griffith, Richard Jackson, Gustavus White, and others, all within a mile or two of the falls, on the Maryland side. Property in the vicinity is rapidly changing hands at advanced prices, and parties are now prospecting on the Virginia side of the river; but we have heard of no discoveries south of the Potomac so far. It is urged with some show of reason that the strata from which the gold is obtained is a continuation of the like formation in Virginia and North Carolina, which has proved so remunerative in those States.

A NEWSPAPER.—It was Bishop Horne's own opinion that there was no better moralist than the newspaper. He says:

The follies, vices, and consequent miseries of multitudes, displayed in newspapers, are so many beacons continually burning to turn others from the rock on which they have been shipwrecked. What more powerful dissuasive from suspicion, jealousy, and anger, than the story of one friend murdered by another in a duel? What caution more likely to be effective against gambling and prodigacy, than the mournful relation of an execution, or the fate of a desparing suicide? What finer lecture on the necessity of economy, than the auction of estates, houses, and furniture? Only take a newspaper, and consider it well, pay for it, and it will instruct thee."

☞ The San Francisco Alta says that the cod fisheries of the North Pacific have already assumed such importance as to warrant the conclusion that they are to be ranked among the prominent sources of national wealth hereafter.

THE CONDITION OF MEXICO.

By a late correspondence from the city of Mexico, we are given an impartial statement of the existing condition of Mexico:

The Imperial Government occupies, either entirely or partially, all the States into which Mexico is divided, and exercises its power in nearly all of them. But it cannot be said that the Government of the Empire rules in peace, inasmuch as many of the States contain hostile forces more or less numerous. These forces are called guerrillas, as none of them deserve the name of an army, or even of a division. It is not true, however, that they are all bandits, as some of the Imperialists term them. There are some who uphold their cause in good faith, and reflect honor upon it.

The forces never offer battle to the Imperial troops, but surprise small detachments and badly guarded points whenever they can do so without any great risk, and then make off to their inaccessible retreats with their spoils.

The complete pacification of the country must of necessity take a long while, and it will be the work of time rather than the result of deeds of arms. The financial question is one that causes the Imperial Government considerable anxiety, and the friends of the Empire are alarmed seeing that the amount of the two loans already raised in France has been spent; that there is no hope of raising the third, and that no resources of any other character have been created to cover the expenditure for the coming fiscal year, which is estimated at thirty millions of dollars. There everybody knows that public opinion in the United States is hostile to the Emperor of Mexico, and that the Americans cannot endure the existence of a monarchy on their borders.

These men thoroughly understand the displeasure of the American people at the sight of the French flag in Mexico. For this reason general satisfaction was felt upon learning the rumors of an agreement between the United States and France with a view to the withdrawal of the French upon the condition that the Government at Washington should recognize the Empire, or at least take no action against it. Mexico looks to the United States as the quarter from whence her ruin or her happiness must come. The American Republic is like the old Roman Republic, whose friendship was sought by kings and nations, who thus either lived or disappeared in accordance with the decision of the capitol.

The withdrawal of the French will gratify the whole world, and the Emperor Maximilian will be the first to rejoice at it, for he well knows that he cannot be a sovereign in the full sense of the title until the French leave. With his natural independence of character, he is by no means pleased to have a French rod hold over him, and he has shown, on more than one occasion, how galling the protectorate is to him.

TREASURY AGENTS.

In a late political lecture at Brooklyn, Mr. Henry Ward Beecher had the following to say about Treasury Agents:

"I should be sorry to see any more Government agents spreading out through the land. If the President would call home every Treasury agent that is disgracing the North, and the Government, and humanity, and alienating the South, I for one should be glad. Here and there are no doubt men that stand above bribery and suspicion of corruption, noble men and true; but all through the South, taking them comprehensively, they are as locusts eating up the land. They are predatory nuisances, and degrade the North, from which they come, and the Government under which they serve." The reverend lecturer then concluded with an eloquent appeal for the restoration of peace between North and South, and for a Union connected not only by right and might, but also by mutual brotherhood and love.

Mr. Beecher never uttered truer words than these. These agents, (with only a few honorable exceptions,) with their armies of spies, informers and detectives, have been a horrid nightmare upon the breasts of this people since they laid down their arms, and have done more to breed distrust of the integrity of the Government, and alienation from it, than all other causes combined.

The government of the bayonet—martial law—is a hard thing to be borne by men and women borne and bred in an atmosphere of freedom. The Freedmen's Bureau could not but be greatly distasteful to a people in these trying circumstances of the South. But neither, nor both of them together, have produced disgust and distrust in a degree comparable to that wrought by the cotton agency. Just imagine a man sitting in his office in Mobile or New Orleans, and after all the "so-called" Government cotton had been fairly collected, dispatching his spies to every nook and corner of the interior to nose out imaginary Government cotton, his olfactories stimulated by a contract to give him one-fourth of the game he should nag. Backed by military power—at least so the unhappy cotton owners feel and believe—these spies go out with the power as well as the spirit of piratical cruisers. With a roving commission, they are not over nice in their requirement of evidence. A word of suspicion, a breath from an enemy, is enough to induce a seizure of any man's cotton, and the best and largest lots are in the greatest danger. Once seized, the planter never gets a release except at the expense of a fourth or a half. He is fortunate if he does not lose the whole. Nobody believes that the Government derives a dollar of the profit from the transaction. In truth, we doubt if the whole cotton collecting business has not been a losing one, pecuniarily, to the Government. We hazarded the opinion, a month after it was established, that it wouldn't pay expenses, and we believe the winding up will sustain the prejudgment. But had it placed millions in the public coffers, they never could have compensated a wise and just Government for the flood gates of demoralization and corruption which this wretched system has opened upon the land. Cotton stealing got to be a mania under the influence of its teachings and practices. It was stolen by boat loads and plantation lots by big thieves, and by locks and pounds rifled from the bales by little boys, white and black. For a time, the Mayor's Court of the city was thronged by negroes, who lived by picking from bales on the wharves and in the warehouses. The very guards, civil or military, set to watch cotton, caught the infection, and every finger and palm in the land seemed to itch to handle the fleecy staple. Cotton stealing became a fashion, inaugurated by the system itself, and immensely aggravated by the abuses of its agents and their paid spies and detectives. If, to-day, President Johnson were to leave it to us to say which grievance we would first have removed from the South—martial law, the Freedmen's Bureau, or the Cotton Bureau—we should hold up both hands in favor of the latter.—*Mobile Adv. and Reg., 7th inst.*

FROM WASHINGTON.—It is rumored that two Southerners, Mr. Reverdy Johnson and Senator Cowan, of Pennsylvania, will have seats in the President's soon-to-be-organized Cabinet. Mr. Seward, of course, will retain the Premiership.

There need be no fears that the Freedmen's Bureau bill will be passed by the Senate in any other shape. It is known that five of the thirty Senators who voted against sustaining the veto would have voted with the Democrats, if their votes had been necessary to sustain the veto. The principles embodied in the bill are killed, and they can never be revived or moulded into laws by the present Congress.

The Radicals like this veto so well that they are preparing for another. The negro suffrage bill, passed by the House sometime ago, has been reported in the Senate without amendment, and the Radicals intend to urge its immediate passage. The Radicals may pass as many bills of this kind as they please, but the President will veto them as fast as they are laid before him.

At the instigation of the Radicals, the flags on the negro school houses were draped in crape, as the symbol of mourning over the defeat of the Freedmen's Bureau bill—a piece of impertinent malice that none but the meanest negro-worshipers would ever have been guilty of.

A PERILOUS ADVENTURE.—On Saturday last David Stewart and son, while hunting about five miles northeast of Uniontown, Pa., found a huge bear in a very snug retreat in the mountain rocks. Mr. Stewart, with reckless boldness, crawled twice into the mouth of its den and shot it each time with a single-barreled pistol. After the second shot the bear came out and ran about a half a mile and fell, when it was secured by Mr. Stewart. It was supposed to weigh about 350 pounds.

DR. BARNES AND THE SOUTH.

The following extract from a discourse which Rev. Albert Barnes, D. D., of Philadelphia, delivered to his people on last Thanksgiving day, is so truthful and so timely, that it deserves wide publicity—especially in consideration of the source from which it comes:

I hesitate not to say that, on the whole, the conduct of the South in the feelings evinced on the termination of the conflict has been such as to demand the confidence of the North and to secure the admiration of mankind. The surrender of armed forces was so complete and entire; the cessation of hostilities was so immediate and universal; the acknowledgment that they had been overcome was so prompt, frank and manly; the readiness to return to the Union has been so general and apparently so sincere; the recognition of the fact that slavery is extinct forever has been so wisely admitted as a fact, and as are the consequences involved and as is the change in their habits; the readiness to come under the arrangements for collecting the revenue has been so prompt; the disposition to resume commercial intercourse with the great cities of the North has been so marked; and the willingness to come into the great arrangements of the Nation for perpetrating freedom has been so general that we see in this, I think, the return of the feelings of the best days of the Republic. There are exceptions—individual—but there has never been a civil war closed where there was less lingering animosity, or more willingness to unite again under the same Government. Can we forget, when we think of what is in the Southern bosom still, that long-cherished opinions, feelings and customs do not soon change among a people? Can we forget how long after the wars of the "Roses," and after the civil wars that resulted in the establishment of the "Commonwealth" in England on the cessation of the forms of war, the feelings that had been engendered lingered in the bosoms of Englishmen? Can we forget how long after the revolution, the banishment of James, and the accession of William and Mary, love for the "Pretender" lingered in the hearts of a portion of that nation? how firm was the conviction that he was the rightful heir to the crown? how strong the hope that he would yet come to the throne? Shall we blame our Southern brethren if some similar feelings linger in their bosoms?"

INHUMAN TREATMENT OF A SERVANT GIRL.

A short time ago, at Sherborne, Frederick Thomas Gumb and Anna Maria Gumb, his wife, were charged before the county magistrates with having neglected to supply proper food to Emily Fox, a servant, whereby her life was endangered. They were further charged with violently assaulting her. The case excited considerable interest, and the court was crowded. Mr. E. Gulson, Poor-law Commissioner, watched the case on behalf of the Poor-law Board. Mr. Watts, of Yeovil, defended the prisoners. Emily Fox, who was first sworn, presented a ghastly appearance. Her face was much disfigured, and she appeared almost a skeleton. She had to be supported by the nurse the whole time of the inquiry. She deposed that she left the Sherborne Union eighteen months since to live as servant with Mr. and Mrs. Gumb. She was 14 years of age last October. She looked after the children, and sometimes did a little washing. From the first she had to live on cold cabbage and potatoes, which were cooked in sufficient quantity to last three or four days; and other times she had water broth—bread soaked in water—given her. For dinner she had cold cabbage and potatoes, and now and then meat for dinner. She was, she said, made to sleep in a room up stairs, on a straw mattress, without any blanket, even in winter, and only a sheet and counterpane. The potatoes and cabbage given to her were never washed before being cooked. Witness then stated that she had frequently been beaten by her mistress with a ground ash stick. She was once stricken by her across the face, and afterwards her mistress said that she had broken the bridge of her nose. She had struck her in the mouth and loosened her teeth; and on one occasion, after knocking her down, she kicked her in the face. On one occasion, while she was trying to carry a boiler to Mr. Willmott's, Mrs. Gumb struck her with a stick across the left ear. Her ear was cut, and her mistress sewed it up with a needle and cotton, causing her great pain. She had often struck her on the head, and one night broke her head open with a stick, and then put on a piece of white sticking-plaster. Witness never complained to any one, and never went into the town alone; but she once or twice told Mr. Gumb that she had not enough food; and during the whole time she never went to church or chapel. She received blows and kicks at different times from her mistress, who sometimes struck her when Mr. Gumb was at home, and he grumbled at her for doing so. Dr. Highmore attended her about three months since her sickness. Mr. and Mrs. Gumb generally had fried bacon for breakfast, and meat and vegetables for dinner. Mr. Coran, member of the Sherborne Union, was examined, and gave evidence strongly confirmatory of the statement of the poor girl as to the ill-treatment she had received and the shocking condition she was in when brought back to the Union. On Christmas eve Mrs. Gumb called at the Union and said that Fox was coming back, as her husband would not allow her to stay another night in the house. When she came back he could not recognize her: her face was covered with bruises. Dr. Williams, medical officer of the Union, deposed to being called to attend Emily Fox on Christmas eve, and minutely described the deplorable state in which he found her; she was speechless, pulseless and as cold as death; she was also unable to swallow, and could only with difficulty be revived by stimulants. He made entries of the case, calling the attention of the Board of Guardians to it, and detailing the bodily injuries the girl had received. She had been under treatment ever since, and was now gaining flesh. Elizabeth Fowler, the nurse, was examined: She stated that there were bruises all over the body of the girl. Mrs. Watts reserved his defence, and the prisoners were committed for trial at the assizes. Bail in £400 was accepted.—*London Telegraph.*

SINGULAR ACCIDENT.—During the severe storm on Wednesday last, a gentleman and lady residing in the vicinity of Decatur, on their way home from a visit to the West, mistaking the smooth surface of Clear Lake for a prairie, drove into it with a pair of horses attached to a wagon. The old ice, which had settled with the receding of the water, lay several feet below the new ice which had formed upon the water over the old ice. The horses soon broke through the new ice and found a footing on the old ice, which gradually shelved downwards towards the centre of the lake. Before they were able to retrieve the mistake, the horses reached a depth of water reaching to the lady's waist as she stood up in the wagon. The gentleman being unable to turn his horses, and in doing so slid under the newly formed ice, and after almost superhuman efforts broke through it, and finally succeeded in reaching the Lake House, so much exhausted as to be unable to speak, but after about fifteen minutes was able to make known the perilous situation of his wife. Several persons immediately repaired to the lake, but during the absence of the gentleman the horses had become detached from the wagon and were drowned. The lady, after remaining in the carriage for near two hours, with water reaching to her waist, was finally rescued and taken to the Lake House, and by kind treatment soon recovered from the effects of her dangerous and terrible exposure.—*Springfield Journal.*

THE SMALL POX.—This terrible disease has made its appearance in our town—in fact it is also in two or three localities in the country around. So far we have heard of no fatal cases, but presume there will be no lack of such if the disease become general among the freedmen, as it bids fair to do. Two white families in town have it, and one on Grand river; how many of our colored population have it we cannot say, but believe it originated among them, and is scattered about town and country. These miserable creatures, not having old master's hospital to go to, no friends to help them—not even the Freedmen's Bureau, and they will not help each other, through their naturally useless habits, are fast disappearing before the ravages of this direful malady.—*Plaquemine South, 3d.*

PROCLAMATION OF QUARANTINE.

VERY STRICT AND HAS IMMEDIATE EFFECT.

CIVIL AND MILITARY ORDERS.

The following important order has been promulgated. Danger was apprehended from the infected West India Islands, but this regulation does away with all cause for alarm:

HEADQUARTERS DEP'T OF LOUISIANA,
NEW ORLEANS, LA., March 7, 1866.

General Orders, No. 21.

1. Under instructions from the Headquarters of the Armies of the United States, to establish, in connection with the proper civil authorities, "a rigid quarantine upon all travel with the West India Islands" the proclamation of His Excellency, the Governor of Louisiana, is published herewith, and the following directions are given for the information and government of the officers of this command:

1. The Quarantine will take effect at once, and will apply to all vessels, cargoes and passengers coming directly or indirectly from a port of any one of the West India Islands, or of the adjacent coasts of Mexico or Central America.

2. The duration of the Quarantine will not be less than ten days, and may be for such longer period as may be considered necessary by the Board of Health; and neither vessels, cargoes, nor passengers will be permitted to leave the station at which they are quarantined and proceed into the interior until permitted by the health officers at such stations.

3. This Quarantine will be applied and made effective upon all rivers, canals, bayous, inlets, or other water approaches from the Gulf, and upon all rail, and common roads, or other communications, leading from the coast into the interior of the State.

4. It is made the duty of all officers stationed at or in the vicinity of any quarantine station now, or that may hereafter be, established, to take such measures as may be necessary to give prompt and complete effect to the quarantine or health regulations that have been or may be prescribed.

5. If there should be an insufficiency of hospital accommodations at any quarantine station, the Quartermaster's and Medical Departments will make arrangements for supplying the deficiency by tents and hospital equipage.

II. The Commanding Officers of all Military Posts will enforce an efficient sanitary police within their respective commands, and in cities and towns where troops may be stationed, the Commanding Officers, in connection with the civil authorities, will adopt proper sanitary measures, and cause them to be efficiently carried out.

By order of Maj. Gen. E. R. S. CANBY.
WICKHAM HOFFMAN,
Actiag Assistant Adjutant General.

Proclamation of Quarantine on all Vessels arriving from the West India Islands and the adjacent coasts of Mexico and Central America.

STATE OF LOUISIANA,
EXECUTIVE DEPARTMENT,
New Orleans, March 7th, 1866.

WHEREAS, An act of the Legislature, approved March 15th, 1855, entitled "An act to establish Quarantine for the protection of the State," provides that the Governor shall issue his proclamation, upon the advice of the Board of Health, declaring any place where there shall be reason to believe a pestilential, contagious or infectious disease exists, to be an infected place, and stating the number of days of Quarantine to be performed by the vessels, their passengers, officers and crews, coming from such place or places:

Now, therefore, In pursuance of the provisions of the Act aforesaid, and upon the advice of the Board of Health, I do issue this, my Proclamation, and I hereby declare the places hereinafter named to be infected places, and that all vessels, together with officers, crews, passengers, and cargoes, arriving from said places, or having touched or stopped at any of them, shall be subject to a Quarantine of not less than ten days, or for a longer period, as may be considered necessary by the Board of Health, to take effect from and after the promulgation of this Proclamation.

Any violation of the Quarantine laws, as here proclaimed, will be visited with severe punishment. If the penalties prescribed by law are deemed inadequate, the parties offending will be delivered up to the military authorities to be dealt with.

The places which are hereby declared infected, as aforesaid, are the following: Havana, Matanzas, Trinidad, Cardenas, St. Iago, and all other ports in the Island of Cuba; Kingston, Port Royal, Montego Bay, and all other ports in the Island of Jamaica; Jacmel, Port au Prince, and all other ports in the Island of Hayti; the Islands of Trinidad, St. Thomas, Martinique, Guadaloupe, Antigua, Barbadoes, all West India Islands, and the adjacent coasts of Mexico and Central America.

Given under my hand and seal of State, at the city of New Orleans, this seventh day of March, A. D. 1866, and of the Independence of the United States the ninetieth.

J. MADISON WELLS,
Governor of the State of Louisiana.
By the Governor:
J. H. HARNY, Secretary of State.

SMALL-POX—AN ANTIDOTE AND CURE.

As small-pox is becoming epidemic in many parts of the country, the press should assist in extending the subjoined recommendation. The fly-trap and pitcher plant grows abundantly, and can be found extensively in South Carolina. It can be used as a tincture or in decoction, as is suggested below. It can also be obtained at all drug stores. If we have really an antidote to this dreadful scourge and loathsome disease in an innocent plant, which grows all around us, there is no better time than the present to establish its efficacy, and extend its usefulness:

To the Editor of the Evening Mail,
London, England:

Sir—* * Some time ago, seeing a paper written by Assistant Surgeon Miles, of the Royal Artillery, on the efficacy of the North American plant called the *saracenia purpurea*, or pitcher plant, in the treatment of small-pox among the Indians, my colleague (Mr. Agnis) and myself have given this remedy—which has been imported into this country by Dr. Miles—a fair trial, and I am happy to say the eleven cases in our hands have recovered under its peculiar influence. This remedy I consider a boon to the public, for this reason: It is so easily managed—any person can make a decoction or infusion of the root like tea.

An ounce of the root is sliced, and infused in a quart of water, and allowed to simmer down to a pint, and given in two tablespoonful doses every four hours, while the patient is well nourished with beef tea and arrow-root. Four of the cases in my hospital have been severe confluent cases; ("confluent" means where the head, face and neck are swollen into a misshapen mass, and the pustules thickly running into each other.) They have, throughout the disease, all been perfectly sensible, have been free from pain, and have never felt weak. The effect of this medicine, which I have carefully watched, seemed to arrest the development of the pustules, killing, as it were, the virus from within, thereby changing the character of the disease, and doing away with the cause of pitting, (if I may so express myself to the unlitiated,) and thus avoiding the necessity of gutta-percha and India-rubber applications, or of opening the pustules. In my opinion, all anticipations of disfigurement from pitting may now be calmed, if this medicine is given from the commencement of the disease.

Before leaving this subject, I may here caution the public that the useful part of the plant is its root, as recommended by Dr. Miles. With the usual kindness of Dr. Gibson, the Director General, I have been amply supplied with it for the use of my regiment. So much am I impressed with the efficacy of it in small-pox, over the old mode of treatment, that I hope to hear of it in every country gentleman's medicine chest, and before long, that we shall see no more faces, as described by Dickens, like the interior surface of sliced muffins.

I am, sirs, yours respectfully,
COSMO G. LOGIE,

THE FRENCH SENATE ON THE MEXICAN QUESTION.—We find in a telegram to the London Times the following passage in the reply of the French Senate to the Emperor's address. It will be noticed that it speaks in very respectful but unmistakably energetic language as to the course of France in Mexico, which course is to be that only dictated by her views, interest and dignity:

Your Majesty informs us that the memorable expedition to Mexico approaches its termination. This is announcing to satisfied France that the protection of her commerce is assured in a vast and wealthy market now restored to security. As regards the United States, if, from misconception, the presence of the French flag in America appeared to them less opportune than at a previous and most illustrious period of their history, the firm tone of the communications made by your Majesty's Government has demonstrated that haughty and menacing language will not decide us to withdraw. France is accustomed to move only at her time, but she nevertheless wishes to remember the ancient friendship between herself and the United States. What your Majesty asked of the United States is neutrality and observance of international law.

DREADFUL OCCURRENCE IN BALTIMORE.—The Baltimore Sun says:

One of the most dreadful calamities that has occurred in this city for many years took place at an early hour on Saturday morning. The three-story building on the north-west corner of Fayette and Ann streets was the scene of the heartrending spectacle. The third story was occupied by Mr. Henry Hanna, Sr., and was divided into three apartments, in which were sleeping, at the time of the accident, Mr. Hanna, his son Henry and his wife and infant, and two sisters of Mrs. Hanna, named Anna and Lina Highland, aged 18 and 10 years, residents of Frostburg, Washington county, who only a few days previous had arrived in the city on a visit to their sister. These parties on the third story all met an untimely end by burning or suffocation, though one of them, the younger Hanna, was taken from the building alive, but having been horribly burned, lingered in intense agony until an early hour yesterday morning, when death put an end to his sufferings.

The fire and suffocation were occasioned by a box containing matter for the manufacture of fire works.

A LITTLE BOY LOCKED IN A TRUNK.—An accident of a novel character happened a few days since to a little boy, four years old, son of one of our citizens, which should be a warning to children who play hide and seek. Three or four children, white and black, were playing "hide" in a room where there was a large empty trunk. The top fell down, and, having a spring lock, caught the little fellow fast and tight. The children got frightened and gave the alarm. Both mother and father were absent. A negro woman, who displayed great presence of mind, on hearing the fact got an axe and burst the trunk open. The little boy was rescued in a suffocated state. A minute's more confinement would have caused his death.—*Milledgsville (Ga.) Union.*

CHARLESTON.—We are gratified to observe indications of the rebuilding of the burnt district. In several places laborers are employed removing the brick and rubbish, preparatory to laying the foundation for stores and dwellings. The rebuilding of the burnt district is inseparably allied with the future prosperity of Charleston. We have looked upon ruin long enough. It is time to change the view. Within the past three months over one hundred buildings have sprung up on a single street in Richmond. Earnestness and wisdom is exhibited in that enterprise we must admit. Well, why can we not have the same thing here? We can if we choose. There is nothing to prevent it if the property holders are in favor of the movement. So long as these men refuse themselves to build and will not sell the land to others who would build, just so long shall we be in a cloud.—*Charleston Courier.*

A FABLE.—Two swans and a turtle wanted to migrate from a water-tank, but the turtle said he did not know how to go. So the swans told him to take hold of a stick with his mouth, and they would carry him between them; but they charged him not to talk on the way. As they were flying with him over a village, the people saw them, and laughed. The turtle hearing the noise, forgot the charge, and asked what it was; whereupon having opened his mouth to talk, down he dropped, and was killed.

So it will be with all who do not mind good advice.

RAFFLING OFF A BABY.—The Dubuque (Iowa) Express says that a woman recently came to the Minnesota House in Duuleith, with a young child, and after stopping a day or two, suddenly left minus the baby, and did not return. The landlord happened to go over to Dubuque, and mentioned the circumstance to a couple of friends, married but childless; one of them proposed to adopt the little one as his own. The other immediately made the same proposition, when a dispute arose as to which of the would-be parents should have the infantile waif.

Finally an appeal was made to the dice-box. Quite a number of people gathered around the table, interested spectators of the singular contest, and the winner, named Kelser, was greeted with a shout of applause. The child is a pretty girl three weeks old, and her new found parents are brimming over with happiness.

FEES OF A PARIS PHYSICIAN.—A Paris letter says that when the inventory of Dr. Joubert de Lamballe's property was taken, the inventory maker found an immense box filled with a multitude of little paper packets, each containing the fees offered the celebrated surgeon by his office patients; the sums of money contributed varied from 20f. to 100f. It took two days to unfold them; they contained 7000 silver franc pieces and $50,000 in gold; there were, besides, $50,000 in bank notes, and $200,000 in French Three's. No kindred of Dr. Lamballe have been discovered, except some very distant relations—poor creatures who earn hardly their daily bread as journeymen bricklayers. "We heap up riches, and cannot tell who shall gather them."

THE LAST THING THAT DIES IN MAN.—Hope is the last thing that dies in man; and though it be exceedingly deceitful, yet it is of this good use to us, that while we are travelling through this life, it conducts us through an easier and more pleasant path to our journey's end.

Financial and Commercial.

MONETARY.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, MARCH 9, 1866.

The most noticeable feature in the financial movement to-day was a decline of ½@1 per cent. in rates of gold, and of 1@2 per cent. in rates of foreign exchange. The gold market opened inactive, at yesterday's closing quotations, but soon rallied, and some sales were effected at a decided advance. Dispatches from New York, however, received during the morning, quoted a decline in that market of 1½ per cent. on previous quotations, which caused rates here to react to the extent of fully ½@1 per cent. against holders. A moderate business transpired, nevertheless, but the principal movement was at reduced figures, as will be seen by referring to the subjoined statement of the operations for the day, viz: $20,000 and $25,000 at 131½; $10,000, $12,000 and $15,000 at 131¼; $3000, $10,000 and $18,000 at 131; $10,000, $20,000 and $25,000 at 130½; $2500 and $20,000 at 130¾; and $10,000 and $15,000 at 130. Sales of silver have been restricted to driblets, of which we take no report. The closing quotations this evening are, for gold 129@130, and for silver 127@128 for American coin, and 129@130 for Mexican dollars.

Foreign exchange has declined fully 1@1½ ₱ cent. to-day, owing to the heavy reduction in rates of gold at the North, and to unfavorable private advices of movements in the New York market. A moderate amount of sales transpired notwithstanding, but the tendency of the market after the receipt of the Northern advices was steadily and uniformly in favor of buyers. The sales, so far as reported, comprised £1000 and £15,000 at 142⅞, £7000 at 141½@142⅞, £17,000 at 141@142½, £4000 at 142½@142¾, £3000 at 142, £7500 at 141@141½, £3000 at 141, and £5000 and £6000 at 140. Sales of francs included 25,000f. and 100,000f. at 3.95f., 40,000f. and 30,000f. at 3.93¾f., 800 000f. at 3.93¼@4.00f., and 60,000f. and 100,000f. at 4.00f. It is hardly necessary to add that the highest prices were paid during the early part of the day.

Domestic exchange has exhibited no variation of any kind since our last. The supply upon the market was of a restricted character throughout, and the demand was but moderately active at best from the opening to the close of business. Most of the banks checked at ½@1 ₱ cent. premium, but one or two of them adhered strictly to the outside figure. The purchases out of doors included $15,000, $40,000, $60,000 and $130,000 bank sight at par; $12,000, $60,000 and $72,000 do. at 1-16 ₱ cent. premium; $40,000 and $60,000 at par to ⅛ ₱ cent. discount; and $25,000 commercial at ¼ ₱ cent. discount; $20,000 one day's sight at par; $18,000 ten days' at ⅛; $20,000 twenty days' at ⅛, and $65,000 thirty days' at do.; and $10,000 sixty days' at ⅛ ₱ cent. discount. We now quote New York bank sight at ⅛@¼ ₱ cent. premium, and endoor sight at ¼ ₱ cent. discount to par; five to ten days' sight, ⅛@⅜ ₱ cent.; fifteen to twenty days', ⅜@½ ₱ cent. discount; thirty days' at ½@⅝ ₱ cent. discount, and sixty days at ⅝@¾ ₱ cent. discount.

STOCKS AND BONDS—There has been a little more inquiry noticeable to-day for a few favorite securities, but all other classes have been wholly neglected. Offerings exhibited no marked variation of any kind, and the annexed statement comprises the whole of the operations for the day, viz: 150 shares Gaslight Company at 153½, 100 do. at 154½, and 50 do. at 155; 31, 50 and 100 do. City Railroad Company at 195, including dividend, and 15 do. at 194, with the same privilege; also 5 and 26 do. at prices that have been withheld, 24 do. Bank of America at 119, and 50 do. Opelousas Railroad stock at 5½.

UNCURRENT BANK NOTES—There is an evident tendency to still higher rates noticeable in the movement of the issues of the banks in liquidation, despite the fact that prices of some descriptions have already closely approximated their original value. Offerings show a steady decrease, and the movement to-day included $100 Bank of Louisiana at 58c., $20,000 do. at 58½c., and $350 do. at 57c.; $500 Louisiana State Bank at 75½c., $2000 at 76½c., and $200 at 77c.; $300 Merchants' Bank at 80¼c.; $800 Bank of New Orleans at 92c.; and $200 Crescent and $200 Union Bank at the same figures. We still quote Union, Crescent and Bank of New Orleans at 84@84c.; Merchants' Bank at 77@82c.; Louisiana State Bank at 73@78c., and Bank of Louisiana at 55@60c. ₱ dollar.

COMMERCIAL.

OFFICE OF THE CHRISTIAN ADVOCATE,
FRIDAY, March 9, 1866.

COTTON—The market opened this morning with an improved inquiry, which was soon checked, however, by the receipt of later advices from Europe and New York of a rather discouraging character. Most factors refused to uncover their samples throughout the day, and those who were compelled to sell had to submit to still lower figures. The transactions for the day have been restricted to 1056 bales, which were taken by seven buyers, mostly in small lots. During the morning previous quotations were uniformly paid, but subsequently the market became unsettled, and prices towards the close were of too irregular a character to obtain reliable figures, and we therefore omit the rates, as they could only mislead the casual reader. There was no movement of any importance carried through after the receipt of the regular evening dispatches, and the previous operations were generally effected within the limits of yesterday's quotations, which we repeat merely for reference, viz: ordinary, 35@37c.; good ordinary, 39@40c.; low middling, 41@42c.; and middling, 44@45c.

COTTON STATEMENT.

		Bales.
Stock on hand September 1st, 1865..		43,239
Received since yesterday	3,494	
" previously	568	572,350
		615,589
Exported since yesterday	000	
" previously	459,735	459,735
Stock on hand and on ship-board not cleared		155,854

SUGAR AND MOLASSES—The receipts from the interior disclose a still further falling off, and the total since our last has been restricted to 30 hhds. of the former and 67 bbls. of the latter. The demand continues very light, however, and sales to-day have been confined to 25 hhds. of sugar and to 150 bbls. of molasses. The supply in first hands is but little better than nominal, and the transactions to-day have been effected at our last quotations, viz: 12¼@13½c. for common to low fair sugar, 14½@14¾c. for good fair to fully fair do., 15¼@16¼c. for prime to choice, 10½c. for yellow clarified, and 17c ₱ ℔ for white do.; and for molasses 40@82c. ₱ gallon, according to quality. Prime Louisiana, slightly fermenting, sold to-day at 70c. ₱ gallon, and there is no choice molasses in the market. 900 hhds. Cuba molasses have been taken at 82c. ₱ gallon.

WESTERN PRODUCE—The receipts from above show a steady increase, and buyers are holding back in anticipation of lower prices. The present supply is by no means heavy, however, and the operations for the day will be found accurately set forth in the following statements, viz:

FLOUR—With a very restricted demand, we have only to report sales since our last of 1800 bbls., of which 200 unbranded at $8 25; 300 superfine at $8 50@8 75; 300 low extra at $10 50; 500 extra on private terms; and 400 choice at $12 75. There is a little better feeling noticeable in the market, and the higher grades are firmly held, but all descriptions below superfine are languid, and show a decline of fully $1

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 9, WHOLE NUMBER 575.

NEW ORLEANS, SATURDAY, MARCH 17, 1866.

$5 00 A YEAR IN ADVANCE.—OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate.

LETTER FROM DR. SUMMERS.

Messrs. Editors—Our opening services on last Sunday were very interesting to me. I baptized a student of the ministry, a son of a valued friend in Tuscaloosa, who, I trust, will make a useful member of the church. At the same time I received, by certificate, another student, whom I baptized eighteen years ago, giving him the name of his grandfather, my late and excellent friend, Christian Keener, of Baltimore. The father of young Christian professed faith in Christ when he was stationed in Baltimore, nearly thirty years ago. "Instead of the fathers, shall come the children."

What we want now, above all things, is godly seed. Why is it that so few of our children are pious? Have we discharged our duty to them? Is there not something radically defective in our domestic and church training? I do not judge—I only inquire.

The first term of the present session of the Southern University has just closed.—The examinations lasted a week and a half. They were unusually rigid, and very satisfactory. The young men study well and successfully. Some complain that the faculty are too severe in their tests; that the exact too much, and the like; but the grade of scholarship in our country has been too much lowered, and examinations have been too much like shams. The faculty are determined to sanction none of this. They intend that a diploma received from this institution shall mean something, and be worth having. And they are right.

We have been favored with a visit of Rev. Professor Larrabee, of Columbus, Ga. He gave us a discourse on the Essentials of Religion. It was truly an excellent performance—eloquent, chaste, original in an extraordinary degree; in a most fine illustration of his beautiful style. The Professor would have the finest music that our means and taste will allow—the best music that organ and well-trained voices can discourse; the most perfect *psaltus* that we can offer to God; and all connected with and hallowed by the spirit of a pure, fervent, seraphic devotion. I think that would not be so bad, after all. I am not sure but that Jehovah himself would prefer it to such scandalous caricatures of religious worship so frequently offered to him in the wretched and filthy stables, that, by a shocking misnomer, are called churches! I have long been of the opinion that God has a controversy with us for our delinquencies in this matter. We take no pains to have our church edifices properly constructed and kept in order.—We go to no labor and expense to keep up the psalmody of the church, as if hymns were sing themselves, or as if the congregation of people could sing them unless they were led and assisted. Our parsonages, too often—but that is a delicate point, and I pass it.

Depend upon it, there must be a wider-spread and thorough reform in our premises, and the sooner we get to it the better.

Professor Larrabee has a great educational enterprise in hand. He proposes to take some dozen or more boys with him to Europe; first to France, then Germany, then Italy, etc., then England; staying a month at each place, studying at the great institutions, visiting notable places, and the like. In this way, he thinks, the most thorough education can be secured. He is quite bent on the project, and expects to carry it upon the present year.

We are, perhaps, aware, that the Rev. Robert M. and Mrs. Saunders, formerly of Tuscaloosa, and now of Columbus, Ga., are taking a company of young ladies to Berlin, for a similar purpose. Mr. Saunders does not propose so extensive a tour as Mr. Larrabee. If our respected friends succeed upon these experiments, I shall rejoice with them success. I am informed the expenses of this movement will not be so much by a great deal, as may be generally supposed.

Since I last wrote to you I have received a number of the New Orleans Christian Advocate, so that I have the satisfaction of knowing that it is alive from the dead. Judging from the specimen I have received, I should judge there will be less trouble to fill columns than its subscription books—one excellent sheet. You ought to have at least six thousand subscribers by the first of April. There is a most appalling lack of religious knowledge in our country; our people are perishing for lack of knowledge—the Church is famishing on account of it. The community scarcely knows that the Church is alive—that its institutions are rising up from the ruins and desolations of war. I sometimes feel as if we had lost an entire generation. Our old members are dispirited and desponding; many of them are asking, "Is there a Lord among us or not?" The pronouncing many of them—are also discouraged. They get a very meagre support—they are afraid to hear that their families will starve. Hence they are going into other churches. This, of course, has a damaging effect upon the Church. In time, these we especially need in church paper ought to be in every family; but how to get it there, is the question; I wish some of your sagacious and liberal men, who can devise wise and liberal things, would take this matter into consideration, and see if a church paper cannot be placed gratuitously in every family that will be willing to pay the postage.

As there has been a good deal of dancing in our community during the winter, a friend suggested to me the other day, that there would be less of it now, that Lent was begun. This would seem to reflect on our Roman and Anglican friends, as no others among us observe the Quadragesimal Fast—there being no Apostolic authority for it. Whether or not the Lents that are kept by those Christians who claim dancing privileges at other seasons, do them much good, is a question that I shall not discuss. I have feared, that to escape the superstitions which characterize some religionists, in regard to fasting, we, as a people, have gone to the other extreme, so that many of us never fast at all. The early Methodists were almost ascetic in this matter. Thus that eccentric philosopher, Abraham Tucker, speaks of "the tedious attendances and self-denials of the Methodists;" and in a flippant style, which he knew so well how to employ upon an occasion, says, "Now did Whitfield and Wesley endeavor to stop me, bellowing out their exhortations to abstinence, self-denial and mortification, possibly I might fret a good deal, and the uneasiness of wanting my dinner urge me to exert all my might in brushing by them. But by good luck they do not honor me with their acquaintance, nor hear I any of their revelations commanding me to austerities." Very good; but the Saviour on the Mount, and other discourses of our Lord, might teach you that self-denial, including even fasting, may not be amiss if you really wish to destroy "the works of the flesh," and to develop "the fruit of the Spirit." I have just room to express the hope, that the day set apart for fasting and prayer for the Divine blessing on our General Conference, will be sacredly observed.

THOS. O. SUMMERS.

Greensborough, Ala., Feb. 17, 1866.

For the N. O. Christian Advocate.

A Matter of Two Thousand Dollars.

The occupation of the Parsonage belonging to the M. E. Church South, in Baton Rouge, by a minister of Bishop Ames's appointment, entailed the loss of it to the Church, and consequently to the amount paid on it, fifteen hundred dollars, and five hundred dollars expended in repairs. The property was sold under mortgage, under the apprehension that the Church North had appropriated it without incurring the responsibility of the balance due.

Among the many rich Centenary offerings which the Northern Methodists are preparing to make, will it occur to any one of the many conscientious members of that Church to make restitution of two thousand dollars to the Church in Baton Rouge, and thus cancel a debt more sacred and binding on them than any other the Centenary orators will be able to enforce? Thoughtfully considered, would it not be much more appropriate and Christian to give that direction to the Centenary gift than to expend it upon a missionary, whose very presence would repel the people from the Gospel he brings, while the memory of this wrong remains? This appeal may provoke a smile from those who regard honesty only as a question of policy, or those who are doubtful if a strict sense of justice coincides with the practical creed of the M. E. Church. These opinions are unworthy of any one, and may not be imputed to a body of Christians occupying a position so eminent before the world.

Bishop Ames himself cannot afford to remain in debt to Southern politeness and Christian courtesy, now that the opportunity is afforded to return the compliment in a corresponding measure of justice.—He once expressed himself highly gratified with the attentions paid him in this city by the Methodists and their friends, and the unqualified respect shown him as a distinguished minister of his Church. He was exceedingly happy in his exposition of the Gospel with which he favored the congregation of Southern Methodists, who were more than pleased to invite him to preach during his visit; and particularly forcible was he in his illustration of the principle of justice, which it is a pleasure to recur to, even after the lapse of several years.

Sad as are the Methodists here, on account of the loss of a property on which they had set their heart, and which had been acquired by the patient and constant labor of many years, wrought out by the ladies, solely, still it would be somewhat refreshing to them to witness the exercise of justice by one who preached it so ably.

Many strange things have happened under the sun, and incredulous as most people are, there is a degree of faith which may be rewarded by the amount claimed. Is it not written, "Ask and ye shall receive"? We have asked—who will pay it?

L.

Baton Rouge, La., March 5, 1866.

CHINESE PERSECUTION.—Recent advices from China state that a Christian village near Pekin had been burnt and its Bishop assassinated.

THE PULPIT OF MONTGOMERY.

SERMON PREACHED BY REV. DR. H. N. MCTYEIRE, OF THE M. E. CHURCH FEB. 14th, 1866.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29, 29.

There is a fascination in "secret things." They pique human curiosity; they challenge, defy, elude and mock human understandings. If earthly matters, this is well enough; it leads to the extension of knowledge. In heavenly, the reverent mind is checked when inquiry would extend beyond prescribed limits, for here knowledge is not so much the result of research as of revelation. Thou dost not inquire wisely, beyond what is written.

Yet vain man would be wise, and push his science into the most solemn and hidden of all subjects—the nature, the ways, the attributes of God. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" This question of Zophar, the friend of Job, may be answered by David—"Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

This interdict on the knowledge of God objectively considered, this limit of range, irritates our depravity. Forbidden fruit is pleasant.—The thing that may not be done, is the very thing. What is locked up is desired above all, and men are found picking at that lock.

"Secret things" must be, in connection with a revelation from God to man. If my Bible were as shallow and unsuggestive as a horn book, it would lack essential evidence of its origin. And why?

The conditions of teaching are, that certain glimpses of higher truths pass before us, while information concerning lower ones is being conveyed; vague, shadowy outlines of vaster thoughts and systems and beings. By every comprehensive and well instructed mind, the simplest, primary fact is held and viewed in connection with other facts. Everything is widely related. It is so in natural philosophy, in mental and moral. The task and business of the teacher is to confine instruction to the lesson and to the learner's capacity; not to indulge in expatiations or follow the tempting associations of ideas that would lead grandly abroad. This would make instruction limitless:—or rather, would totally defeat it, by overwhelming and distracting the mind in its rudimental efforts. Specific truth must be presented; the margin must be narrow, the horizon confined, as compared with the whole system of truth.

Herein is the explanation of that anomaly, that very learned men are generally the poorest teachers of A. B. C. Dr. McTyeire illustrated, by the case of a linguist, master of half a dozen languages, living and dead, under whom a child could not learn English grammar.

The Teacher sent from God set us an example of the true philosophy. The Bible is on that plan. It does not overwhelm and bewilder with impertinencies. When his conduct was enigmatical, Jesus deferred explanation instead of entering into it—"What I do thou knowest not now; but thou shalt know hereafter." In concluding his personal ministry, he said to his disciples—"I have yet many things to say unto you, but ye cannot bear them now."

Nevertheless, a live mind is more or less attracted by the truths that lie outside and beyond its immediate lesson. When the Infinite teaches the finite; when spiritual things are conveyed to earthly beings, there must be, here and there, hints and suggestions that have no present solution. Parts and glimpses of truths are brought incidentally to view that were never intended to be fully revealed. They cover the borders of the illuminated page, vanishing away into darkness. They are "secret things." These partial views may strain it and even break it. They may seem inconsistent with what has been clearly revealed. But let us remember that we "know only in part." If we knew all or even more—our difficulties would not exist.

"Mysteries" and "secret things" are not synonomous. It was Paul's, and it is every preacher's business, to "make known the mysteries of the gospel." How God can be just and the justifier of him which believeth in Jesus; how mercy and truth are met together, righteousness and peace have kissed each other on Calvary. "Mysteries" are doctrines not taught by reason. They are unknown until revealed. But the "secret things" are unknowable. The Lord has reserved them. They belong to Him. They form no part of his purposed communications.

The angels themselves submit to "secret things." Their adoring wonder was kindled, as they beheld the eternal purpose of God in our redemption, passing through the various stages of its unfolding. It was hid in God, as St. Paul says, "to the intent that now, unto the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God." The Church is honored to become, by its character and history, an instructor and revealer to celestial hierarchies, in the fuller knowledge of God.

Prophets submitted to "secret things"—uttering words, the ultimate bearing of which they comprehended not. Before their far-seeing eyes flitted visions vast and vague. The apostle Peter describes their case—"Of which salvation the prophets have inquired and searched diligently, who prophecied of the grace that should come unto you: searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel which the Holy Ghost sent down from heaven; which things the angels desire to look into."

If angels and prophets submit to have their vision bounded by a horizon of "secret things," cannot we? The grand processes and evolutions of the divine plans are going on. Some of these things may be cleared up, if God will, in this life; some, in the life to come; and others, never.

Let us specify a few of the "secret things" with which men are fain to meddle, and to puzzle their puny brains, and to speculate.

The nature of God affords fruitful themes. Not content with a First Cause, they would intrude into the chambers of the eternal, self-existent God. They ask, how He came to be? And how, He could be from everlasting? A drop of water presumptuously striving to ingulf the ocean!

The Trinity in Unity. Here human wisdom is gravelled. If you are offended at "secret things," offences must needs come. There is one only living and true God, eternal in existence, infinite in attributes: the Holy Scriptures cannot be mistaken in this. They show also, with equal clearness that the one God exists in three persons the Father, the Son and the Holy Ghost: and these three are one God, the same in substance, equal in power and glory. Three persons in one Godhead. This doctrine, the distinct personality and deity of Father Son and Holy Ghost, is called the Trinity. Offensive as it may be to proud human reason, that would explore the unsearchable and comprehend the incomprehensible, this doctrine is the basis of the christian religion. The apostles, disciples and early christians regarded idolatry as exceeding sinful, and yet they worshipped the Father, Son and Holy Ghost, sometimes joining them together, as in benedictions and baptism, and often addressing them separately. You say, Explain this: how can one God exist in three persons. The Bible does not reveal the how; but only that it is.—The doctrine is not offered to our intellects to be comprehended, but to our faith to be received. I will not relieve you, by analogies: as that a certain useful substance can exist in three forms, water, ice, steam—liquid, solid, and aerial: as that fire contains three distinct properties—light, heat and electricity. Away with all these devices to pare down the Almighty, who fills heaven and earth, until he can be included within the narrow field of our vision. Human analogies offer no criterion and afford no light. Because three cannot exist in one man, shall we therefore aver that they cannot exist in one God? Because man cannot be omnipresent, must we reject the omnipresence of God? Comparisons are inconclusive, unless the things compared are alike. It is safe to say that there are qualities and modes and attributes of God that have not yet been revealed to us. We should never have known of the Trinity, but that by the distribution of the Divine offices in redemption, this sublime and glorious truth comes into view. It is no concession to curiousity, but incidental to the development of the plan of salvation. Perhaps if our minds and conditions were raised above what they are, and God should manifest Himself more abundantly, even we might comprehend the Trinity. At present, we cannot disprove it; it is not contrary to our reason, tho' above it.

The Divine sovereignty is a stumbling block. God rules the world; He governs it not merely by general laws, but direct volition. A general providence necessitates a particular providence. As a mass is made up of atoms, so is a general providence of particulars. He that drowned Pharoah's host, watches the sparrow's fall and numbers the haire of our heads. "He doeth according to his will in the army of heaven and among the inhabitants of earth, and none can stay his hand or say unto Him, what doest thou?"

If this irresistible and unchallenged power rules and reigns—where is room for as man's free agency? Are we accountable moral agents, under such a government? No doubt of it.—Open the Bible anywhere and you will find God commanding, rebuking, exhorting and approving men as those who have their destinies in their own hands, for time and eternity. And your own consciousness agrees thereunto. You cannot restrain prayer, neglect duty and drift upon destruction, excused by the plea of a controlling, thwarting, annulling power over you. Because God works in us to will and to do, is a reason not for our neglecting, but working out our own salvation, with fear and trembling.

The foreknowledge of God some men have a great deal to do with. They seem to know all about it. If God foreknows all events—as he must, being omniscient—they must take place. If He foreknows that I am to be lost—the event must answer accordingly; lost I shall be. If He foreknows my salvation—saved I shall be, whether concurring, co-operating with Him or not. Why give myself any concern? I cannot avert the curse or secure the blessing. There is no working against God's foreknowledge.

Take care how you play with edged tools.—What can you say of foreknowledge? As well ask the blind about colors the deaf about sounds. It is not your sort of knowledge. You know events past and present—but you know nothing absolutely in the future. You can not tell what a day, an hour, a minute may bring forth. You may guess, forecast and predict, with more or less probability; but you can't foreknow. An unexpected cause may interpose and disappoint the most confident expectation. You do not know that your uplifted arm will be brought down; like the sacrilegious king's, it may be palsied and stayed.

That you will speak a meditated word, or breathe out the air this moment inspired, you do not know—for not until it has actually transpired, does an event pass into knowledge with you. You speculate on Divine foreknowledge, and are ready to hazard your salvation upon such conclusions. It is allowable to reason from things known to things unknown; but not to reason from your ignorance. You lay your premises in "secret things," and draw your conclusions in the face of revealed things. If God has not explained himself to you, he has explained you to yourself. He addresses you, rewards and punishes you, as a free agent.

Your will is free and you know it; and fate has no existence. As you sow, you shall reap, and your sowing depends upon a volition which is your own and uncontrolled.

You know events past—you know events present. Has your knowledge any causal connection with them? A man commits murder in your sight. You know it.—Does your knowledge influence him so as to destroy or lessen his responsibility? Now if past knowledge or present in one being does not affect moral responsibility in another, may it not be that foreknowledge has no such effect? This belongs to God only—and He can so manage a nicely balanced moral government that his prescience shall not impinge upon, nor in any way interfere with the free agency of his creatures.

At this point in the discourse was illustrated the consistency of men upon this subject. Meets a real fatalist, a Hard Shell, who not only believes that God foreknows, things because they will come to pass: but that they will come to pass, because He foreknows them. The man don't pray or go to Church—says there is no working against Divine foreknowledge. What is to be, will be. It was foreknown from eternity whether he was to be saved or damned, and so it must be. The time and the manner of his leaving the world were fixed before he came into it, and change is impossible. Prayer is an absurdity. This man is a farmer. He is in his field, burning logs and mellowing the soil with his plow. "Does not God's foreknowledge take in all things temporal as well as spiritual?" Of course. "Then he foreknows whether or not you will make a good crop. If a good crop—so it must be; this field will be covered with corn, whether you turn a clod or not. If He foreknows a failure, then all you can do will not avail anything—The only response was a jerk at the line and a word to the horse, and on he went. He knew that means must be used to obtain ends; that idleness brought want, and the diligent hand was filled; and he suffered none of these "secret things" to interfere with his practice. Like many others, he had one rule for temporals and another for spirituals; the former was honest, the latter was dishonest; mere trifling; mockery that cannot be called solemn, it is so transparent; a mere pretext for neglecting revealed duties by pleading "secret things."

A notable specimen of reasoning from ignorance is given by the Evangelists. The Sadducees, who denied the resurrection, came to Jesus with their unanswerable objection. What though Job, David and Daniel declared it—they had an objection and it was a poser.—"Master," said they—"Moses said if a man die having no children, his brother shall marry his wife and raise up seed unto his brother. Now, there were of us seven brethren; and the first, after he had married a wife, died, and having no issue left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her?"—Can you not imagine the malignant leer of infidelity as that case was put? For a moment infidelity was triumphant. The identical, personal, bodily resurrection involves too much confusion; it will be impossible to settle the claims and relations of the future life; therefore the doctrine must be false. "Jesus answered and said unto them, Ye do err, not knowing the Scriptures nor and the power of God. For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven."

The bottom fell out of their argument. They had proceeded and built up their specious objection upon the supposition that marriage was an institution of the resurrection state. They had reasoned from their ignorance. All objections to plain duties and doctrines, being of the same kind, await the same fate. A ray of light, a touch divine will cut the sophistry and dissolve the doubt, and the revealed truth will stand forth clear and consistent with the whole system of which it forms a part.

When the conscience is ill at ease concerning the neglect of revealed things, there is a refuge in secret ones. "What good will it do me to belong to the Church?" says one. "Will that save me? Can't I get to heaven out of the Church?" And in the *quo modo* and the *rationale* they try to lose their convictions or find excuse for delay. Turn to God's word and see that the Church was established by Him;—his house, his body; and that all who are trying to save their souls and keep his commandments count it both duty and privilege to enter into its covenant and come under its discipline.

"Baptism," says another, "why insist on that? What virtue is there in water, more or less, applied,—in the name of the Trinity?" I end the matter, by quoting the words of Jesus—"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The Lord's supper is slighted. A voluntary humility, a plea of unworthiness suffices; an undefined awe of eating and drinking condemnation, and being guilty of the blood commemorated. Let such consider it not only in the light of privilege, but of duty. "Do this," said our Master. Do not lose sight of the commandment under the mystery. We owe it to Him, who died for us to honor the eucharist. We owe it to Christian fellowship; we owe to the world to erect this monument continually in their view and show forth the Lord's death till he come.

If he does not take you into all his counsel, does this absolve you from obedience? You may wind yourself into dark labrynthe, and manage to get up doubts and bolster yourself with nice casuistries,—but the day cometh that shall sweep away the refuge of lies.

Observe there is exclusiveness in this claim: "The secret things belong unto the Lord our God." Therefore, they do not belong to us. The effort to intrude into them is not only vain; it is distracting; it leads away from plain duties. I repeat, there is a fascination about "secret things;" and it is indulged at the expense of mind and heart. Hence Dr. South was wont to remark, on the numerous expounders of the seals and visions of Revelation, that he never knew a man to undertake that task but it either found him cracked or left him so.

The impertinent curiosity of his hearers was ever manifesting itself by abrupt intrusions upon the teachings of our Lord. "Then said one unto him, Lord are there few that be saved?" The reply of Jesus conveyed at once practical instruction and pungent rebuke—"Strive to enter in at the strait gate." Whether few or many be saved, labor to be one of that number. This only is of consequence to you.

The living carnality of his disciples evinced itself to the last by this pragmatic prying into the future, "And as he sat upon the Mount of Olives, his disciples came unto him privately, saying, Tell us, when shall these things be, and what shall be the sign of thy coming and of the end of the world." The answer left them still in ignorance of secret things. "Of that day and hour knoweth no man, no not the angels of heaven, but my Father only;"

Among the last scenes, Peter fresh from the denial and pardon of his Master, asked concerning a fellow apostle—"Lord and what shall this man do?" The temper that patronises the fortune teller and necromancer was in that. "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou, me."

Just before His ascension, pursued by the same idle questioning, "He said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power."

The Apostle of the Gentiles, had, more than once, to come to the relief of his disciples who were shaken in mind and troubled "as that the day of Christ is at hand." Let us be more anxious to be ready for Him, than to set Him a time. This one thing know, for it is among the things revealed. He will come, and at such an hour as ye think not.

"But those things which are revealed belong unto us and our children forever, that we may do all the words of this law." This is the end of the revelation, obedience. The road to heaven is plain, if you are resolved to walk in it. The waylaring men though fools, shall not err therein.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." You understand that; it is very plain.

"Seek ye the Lord while he may be found, call ye upon Him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon."

The golden gate of the Gospel opens wide and free to you in invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Away with debate, doubts, delays; it is time for action. Cast away your fond excuses and take up your Cross and follow Jesus. If ye know these things, happy are ye if ye do them. AMEN.

REVOLUTION AND PROGRESS.

"Prove all things and hold fast that which is good." So said a very learned and wise man who was a great iconoclast and paid little attention to notions because they were old and had the sanction of sages. He had no respect for Homer as a theologian, for Hesiod as a cosmogonist, or for Aristotle as a teacher of Ethics. He exploited away tho' the Acropolis should crumble, tho' the Phanteon should perish. That was none of his business. Let Jupiter and Mars look to that.

Outside of all technicalities and evasive shifts, thousands are rising up who imitate him by at least this much—recklessness in the pursuit of truth. Card castles will be kicked over; even Westminster Abbey and the Lateran may have holes dug through their sacred sides into their more sacred crypts; the blessed Bambines of His Holiness may prove to be very indifferent blocks of wood clothed in paste and filagree; Creeds and Confessions and ecclesiastical contrivances generally may have to be revised and worked over, being found to be the productions of *unwisdom*; then will come a look back of astonished and silent shame at Salem witch craft, and other crafts as potent and poisonous; then a stern, *unbribable* inquest over the partially paralyzed body of Truth, will be held to know why is she thus crippled and stupefied. The Temples and Holy places where men worship will be searched with a lighted candle and swept with a new broom. Men will be astonished to find how fragmentary and *unjointable* are their sacred images—here a head, there a torso, with nothing to match—composite all, like the King of Babylon's dream-image, and all standing on clay.

The world is democratizing steadily, even including Japan. It will go on until the kingdoms of this world shall become the Confederate States of Truth. It can't go back. The reaction of '48 did not arrest the spread of truth. The roots only grappled stronger in the human heart, because of the storms and tossings of tyranny. The Imperial *coup d'etat* of 1852 left France freer than under the Republic of Ledru Rollin. The same event consolidated Italy into a free monarchy, and sent a fatal arrow through the chain armour of Austria, and will give Mexico a government, if canting demagogues will hold their peace.

The world moves, sometimes jostled a little on its axis by the draft of the sun; sometimes unsettled a little in its orbit by the explosion of a thousand cubic miles of molten granite, sent hurtling through that eternal mortar, Hecla. Moral explosions too there are. Luther let off a mine that lifted half of Europe and sent a wave across the Atlantic, which broke in light and liberty over this waiting continent. Hampden and his cousin Cromwell blew up the divine right of Kings and all its appendant parasites. Jefferson and Henry, working in the same line, unearthed certain political truths, which the dust and debris of 500 years had partially concealed—truths which took shape at Runymede.

So Copernicus dismantled the orrery of Ptolemy and relegated the Planets to their orbits, causing a great change in the text books of Astronomy. So Bacon, in Physics and Metaphysics, dethroned Aristotle as the Czar of Philosophy—and that, after an incumbency of 2000 years.

So Garrison and Yancey exploded Slavery, tho' hooped and banded by and with the sanctions of Law and Gospel—blew it up, and the fragments are still falling, and with it many impossibilities and indispensables and principials—gone—out of life into archæology and pha'sontology—soon to be a study for some Cuvier in his investigations in the comparative anatomy of Society.

Thus explosion has followed explosion in Religion, in Politics, in Science and in Sociology, scattering prejudices—annihilating them; and this shall go on until Truth shall reign supreme and undisputed. It must be so, for She is the daughter of the voice of God, the utterance of his very essence. And downward shall her power and influence spread, from the resplendent heights of Mt. Tabor's revelations to the lowest plane of domestic duty and privilege, moulding and pervading all relations.

When shall these things be? Not in my time, certainly. It is none of my business. It is all that I can do, day by day, to be honest and true—not to allow the despotism, of Conformity to drive me back from the freedom of Dissent; not to allow selfish and indolent human nature to compromise my good sense and integrity.

I will not make this article more prolix by applying the arguments and illustrations. "Clear your mind of cant." Impossible with some people. They live in an atmosphere of fog and smoke and petulance; and still, with watery eyes, they protest that their vision is as clear as an angel's. How these northers clear the sky!

SAND PAPER TONGUE.—When I was a boy, says one, I and a number of my playmates had rambled through the woods till, quite forgetting the fadleg light, we found ourselves far from home. Indeed we had lost our way. It did so happen that we were nearer home than we had thought; but how to get to it, was the question. By the edge of the field we saw a man coming along, and we ran to ask him to tell us. Whether he was in trouble or not, I do not know, but he gave us some very sharp answers. Just then there came along another man, a near neighbor, with a merry smile on his face.

"Jim," said he, "a man's tongue is like that of a cat. It is either a piece of velvet or a piece of paper, just as he likes to use it; and I declare you always use your tongue like sand-paper. Try the velvet, man; try the velvet principle."

Children, have you never seen a boy or girl with a sand-paper tongue? You can tell sand-paper from any other, even if you shut your eyes. By rubbing your hand over it, you will find it to be very rough.

This is just what we mean by a sand-paper tongue—one that utters rough words, which hurt the poor heart just as the flesh is hurt by sand-paper, when it is rubbed by it. Every time you speak a rough word to your mother, you are scraping her heart with a sand-paper tongue. And remember that a sand paper tongue will make the heart bleed just as quick as a piece of sand-paper will bring the blood by rubbing the flesh with it. Have any of you, children, made your parents' hearts bleed by rough words?

It is possible to tell sand-paper without touching it. If you hear anybody scraping it on the wall, or rubbing it on the table, you can always tell it by the sound. When it sounds very harshly, you know it is sand-paper. It is just so with these sand-paper tongues—you can always tell them by their sound.

"What did you do that for, you good for nothing little thing?" said Mary Rough to her little sister Hattie, when she stumbled and broke off one of the feet of Mary's doll.

"I've a great mind to slap you down—you're all the time breaking something of mine."

Children, can't you tell what kind of tongue it was that spoke so harshly to little Hattie? Can't you tell a cracked bell when you hear it? Well, surely you can tell as easily what kind of tongue Mary Rough had by the sound it sent to her poor little sister's ears.

If you will take a piece of sand-paper and rub it for some time on a plank, it will become less and less rough, until finally it will hardly be rough at all. But the more a sand-paper tongue is used, the rougher and rougher it gets. Well, then, boys and girls, the best way is to "try the velvet principle," that is, use soft words; speak kindly to each other. Strive, by all means, not to carry a sand-paper tongue in your mouth, when a velvet one would be so much more useful and becoming.—*Rich. Christian Advocate.*

TEARS IN A BOTTLE.—I wonder how many of my little friends would like to have their tears preserved in a bottle—tears of anger and spite, tears of pride and naughtiness, that well up sometimes from every human heart, and flow freely from the eyes. What reproof and shame would they bring to us—these bitter, bitter tears—if we could look upon them in our after moments, when the passions that caused them were quiet!

What the sweet Psalmist David meant, when he said unto God, "Put my tears into thy bottle," were the tears of penitence for all his wanderings from the right way; tears of sorrow for his many sins, and tears of anguish for his offences against the pure and holy One. Such tears as these our heavenly Father will always have in remembrance. He will treasure them up as the signs of a real grief. Perhaps you do not know where the shepherd-king borrowed this strange figure; it was from the Greeks and Romans, who used to put the tears which were shed for any person in small vials, and offer them on the tombs of the deceased.

I think it would be very nice if our tears of penitence could be placed upon the graves of our sins! I should like to put away down into a deep tomb all my naughty thoughts, and words, and deeds, and then shed such tears of sorrow over them that Jesus would treasure them in his bottle as proofs of my sincere repentance. Should not you?

Little children, let us not shed any more tears of anger, and hatred, and pride and malice. These Satan cherishes; but let us henceforth shed only such sweet tears of penitence for sin as God puts into his bottle.—*Child at Home.*

THE CHILDREN—BLESS THEIR DEAR HEARTS.—A little two-year old girl fell the other day, and striking her head, cried at the top of her voice. In the midst of her tears she chanced to see from the window a poor old horse, with drooping head. Instantly checking her sobs, she asked him, in the kindest tones, "What's the matter, hossy? Bump 'oo head?"

Wealth is a rank soil, in which unless carefully managed, the weeds will thickly spring up, overtop the plants, choke the grain.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, MARCH 17th, 1866.

OLD ACCOUNTS.

Our agents are authorized to settle with all persons indebted to the Advocate at the rate of fifty cents on the dollar.

GENERAL CONFERENCE EXTRA.

During the session of the General Conference of the Methodist Episcopal Church South, to be held in this city in April next, we shall issue a Daily Extra, which will be furnished at two dollars for the whole period of the session. Persons ordering it will please forward their subscriptions at an early day.

TO OUR AGENTS AND SUBSCRIBERS.

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for SIX months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But when it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and states—especially in directing to the "New Orleans CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

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THE GENERAL CONFERENCE OF THE M. E. Church South meets on the FIRST WEDNESDAY, THE FOURTH OF APRIL next, according to the appointment of the Bishops.

Its sessions will be held in the Representatives' Hall, Mechanics' Institute.

KENTUCKY CONFERENCE.—The late statistics give for the membership of this Conference 12,907 white and 2,804 colored—661 white and 130 colored probationers.

SPIRITUAL BLESSINGS.

A DAY OF FASTING AND PRAYER.

The Louisiana Conference, at its recent session, appointed the last Friday in March to be observed as a day of Fasting and Prayer, that public services be held in our churches, and that the blessings of God be especially invoked upon the General Conference. Other Conferences may have taken similar action. We remind our people of the appointment, and hope that the day will be generally observed. Such a fast is usually appointed by every Conference, under ordinary circumstances, that the divine blessing may rest upon the Church and Ministry; but the approaching session of the General Conference is a reason for observing the day with more than usual solemnity and devotion.

Eight years have elapsed since this highest tribunal of our church has met. We have come through a severe and protracted ordeal of war. The publishing interests and educational institutions of the Church have suffered damage, and must be set up and organized anew. The Episcopacy is to be strengthened by the election of more Bishops, and many questions of the highest moment to the ministry and laity will be discussed and acted upon.

Besides, we have come to a period in our history when the fullest consecration is demanded. "A great door and effectual is opened unto us, and there are many adversaries." All piety and devotion are needed now. As Southern Methodists, every man is required to be at his post. We must lay our all upon the altar, and present ourselves as living sacrifices, if we would meet the great responsibility. There needs to be firmness of purpose, hard work, generous giving, and fervent, importunate prayer.

"It is God that giveth the increase." Instrumentally, legislation and wise Conference measures can do much, but to devise and execute wisely, there is need of spiritual and heavenly guidance.

And, after all, the power and efficiency of the Church lies more in the measure of the Holy Ghost within her, than in anything else.—It is "by my Spirit," saith the Lord. A Pentecostal baptism upon the Church will do more for us than any amount of ecclesiastical legislation. To this condition of success our thoughts should be directed, even to the effusion of the Spirit upon our Zion. No matter how judicious our legislation, or how perfect our organization, there may be death without any lesion of the vital organs. Functional derangement, with life, is better than a dead perfection.

The Holy Ghost lives only in the individual heart. He is in the Church collectively not otherwise than as he exerts his saving and sanctifying offices in each believing soul. He does not inhabit mere ecclesiastical machinery, nor is his residence in the ablutions and wafers of the Sacraments. He is not inherent in consecrated architecture, nor latent in the forms of worship. If the Spirit be in the Church at all, He is in the believer's heart. It is prayer in the Holy Ghost, as the utterance of these hearts, that brings in the power of God. It is through such hearts that "He maketh intercession for us, with groanings which cannot be uttered."

Great occasion as there is to seek the special effusion of the Spirit, we have every reason to expect it in answer to prayer. The devout have stood "before the Lord on the Mount;" awed by the tornado, the earthquake, and the fire. These have passed, doing their providential work, and preparing the way for "the still small voice," which is the ordinary sequel of these displays of the majesty and power of God. Not immediately was God in them in the blessed ministrations of the Spirit. The voice of the Spirit comes after. Under serener skies, in the hush and stillness of comparative repose, with the wrecks of the storm around us, that voice whispers to the conscience. Prayer, always effective, will be more than ever effectual now. It is the hour of God's mercy, and the set time to favor Zion. The Church has reason to be expectant, and to wait for the power from on high. "The promise of the Father" is set before us to quicken our aspirations and to strengthen our faith. The tongue of fire is the permanent gift of the Spirit to God's ministers. This, above all, is our pressing want.—Without this the most elaborate legislation will effect nothing.—With it, the work of the Lord will move forward, though there be no legislation whatever.

Before this blessing can be fully felt, there must be consecration of all, ministers and people, to God's work. It is a mockery to fast and pray while we continue to "rob God." Bring in all the tithes and offerings without blemish, and the windows of heaven shall be opened. Let us put ourselves in sympathy with Christ in the work of redemption; with his mind and heart, in his sacrifices, his compassion for the lost, and his love for a ruined world. Let us seek to imbue our minds with the spirit of Gethsemane and of Calvary. A consecrated Church and Ministry shall then fast and pray to some purpose. There will be life from the dead; spiritual revivals will refresh the heritage of God, and the spirit of love, wisdom and a sound mind will rest upon our assembled ministers.

MANSFIELD FEMALE COLLEGE.

A letter from the worthy President, the Rev. Charles B. Stuart, advises us of the prosperous and flourishing condition of this excellent and well-known institution.—Seventy-six pupils have entered since the fall, and more than sixty are now in attendance.

This is a Methodist School. We wish there were a score like it in the South-west. Do our people intend to stand by their own schools, or build up those of the Catholics? It is high time we should have this question distinctly put, and as plainly answered. A Methodist never deals a severer blow to our Church than when he sends a noble youth or fair maiden, his own son or daughter, to be educated by the followers of Loyola.—How cruel is that worldliness which forces a tender child to pass through the fires of a Jesuit school "to acquire Music and French!" Music and French are taught at all our Colleges with success; and what is of far more moment than merely technical knowledge, Moral and Mental Philosophy, History and the Evidences of Christianity; and whatever else the experience of the past has proved available for expanding the mind in the direction of independent thought and investigation. It is only necessary to look around to see that the controlling minds of the country have been raised in Protestant, not in Catholic schools. Chief Justice Taney is the one distinguished exception. The art of stultifying the intellect, while affording it a good deal of mere knowledge, within certain limits, has been brought to perfection by the Jesuits. To verify this, let those who admire any and everything that is old, respectable and unknown, mark the young people who come directly under their observation, who have gone through and "finished" at one of these schools, and see how superficial, and how dull they are, how little of independent thought, and how much sentimentality they have.

Are you a Methodist? Then you can find at Mansfield, at Woodville, at Summerfield, at Centenary, at Greensboro, at Brookhaven, at Baton Rouge, Methodist Schools and Colleges, good ones, as good as any other denomination can present, or have presented, for the education of youth.

See the advertisement of this Female College in another column.

AMERICAN BIBLE SOCIETY.

We copy the subjoined from the N. Y. Christian Advocate:

The stated meeting of the managers was held at the Bible House, Astor Place, on Thursday, March 1, Wm. Whitlock, Jr., Esq., Vice President, in the chair, assisted by Norman White, Frederick S. Winston and James Snydam, Esqs.

Ten new auxiliaries were recognized, one in each of the following named States:

Rhode Island, Connecticut, West Virginia, Tennessee, Alabama, Mississippi, North Carolina, Iowa, Kansas, and Missouri.

Interesting communications were received from the Rev. W. Tracy, Madura, sending report of proceedings in the Bible work in the Madura field the past year, and asking further grants; from Henry Barbey, Esq., Geneva, with final report of the Swiss-Italian Committee, which, by its own action, is discontinued; from the Rev. S. C. Damon, Honolulu, stating the distribution of books granted, with gratifying instances of good effected, and the extension of the work in the Micronesian Islands; from Rev. C. Trumbull, Valparaiso, showing favorable openings in Chili, and asking aid; from Mr. Frederick Hicks, Panama, stating improved prospect in Central America.

Favorable reports were also received from the Rev. William Clark, of Milan, and Rev. E. E. Hall, of Florence, as to the demand for the Scriptures, with reports of the year's labors, and as to future operations in Italy; gratifying reports were received from the Hon. Walter Lowrie, Secretary of the Presbyterian Board, as to the printing and distribution of the Scriptures, at the expense of this Society in China, Japan, Siam, India, and California; from Joseph H. Dulles, Esq., Secretary of the Pennsylvania Bible Society, tendering, in behalf of that Society, as their Jubilee offering, $5000 for the Arabic Scriptures, and $5000 for furnishing 20,000 Testaments and Psalms for distribution in the South by the American Bible Society, for which the thanks of the Board were returned.

Grants of books were made, amounting to 16,101 volumes, for various objects, as to Bible Societies, Committees, etc.; in the Southern States, to the Charleston Orphan Asylum, to the Young Men's Christian Association of New Orleans, to the Presbyterian Board of Missions, to the American Sunday School Union, to the National Freedman's Relief Association, to the Freedman's Committee of the Protestant Episcopal Church, to the Mississippi Institution for the Blind, to the American Seamen's Friend Society for the Sandwich Islands, to the Episcopal Board of Missions for Mexico, besides smaller grants, including 18 volumes in raised letters for the blind. Besides the above, $996.04 in money were granted.

Several appropriations for the foreign work for the ensuing year were made amounting to $27,479 47, of which the larger part is payable in gold.

For the N. O. Christian Advocate.

MEMBERSHIP ON PROBATION.

Our custom of receiving members upon probation for six months is productive, it seems to me, of several serious evils.

1. It has given rise to a slovenly manner of receiving members. A person comes forward in the congregation, upon invitation, gives the preacher his hand, his name is taken, and that is the last he hears of it for six months—perhaps forever. For at the end of six months he may be out of place, or the preacher may be negligent, or for some cause the matter is given the go-by, and his name simply stands on the class-book as it was first placed there.—Probably the act of union with the church has not been consummated by the regular forms of reception into full connection in the case of one-half of the members of the church. I have known many preachers, and at least one Bishop, who were never received into full connection in the regular way.

There is nothing in all this to make the new member feel that the church regards his uniting himself with it as an occasion of any moment whatever. He gives his hand to the preacher, and that is the last of it. And the act itself may have been the result of a momentary impulse. In most cases, the step is taken in the midst of high revival excitement. The feeling that prompts to it may be, in many cases, of a mere sympathetic character. There is often, I fear, no counting of the cost, no solemn estimate of the responsibilities assumed. There is nothing in the mere act of giving one's hand to the preacher, to bring about such deliberation as ought to characterize our consecration to God and His church. Getting members into the church is a sort of rallying business. A rousing exhortation is delivered, a song is sung, "the door is opened," and that is all of it.

In uniting with the church, a man ought to be thrown strongly upon his individual consciousness. He ought to realize the magnitude of the occasion. He ought to be made to feel that all the church hails his advent with profound rejoicing, and that he is performing, in the language of Dr. J. B. Walker, "the grandest act of his life." And all this might be secured by some solemn, deliberate, impressive form of reception.

2. In the midst of our active American life, it is impossible to fasten upon all the probationers at the end of six months. I once conducted a revival in a Western city, in the month of January, in which I received seventy or eighty probationers.—In midsummer, when they ought to have been received into full communion, I could collect but little over one-third of the number. Some families were off traveling, some young men were out of town on business agencies, some were spending the summer with friends in the country, and some, who had only been spending the winter in the city, had returned to their homes. Now, it requires no little persistency and painstaking on the part of the preacher to follow up every individual and take him, when he may be caught, into full fellowship. It is seldom done. In fact it is almost impracticable to do it. I have known preachers to obviate the difficulty by reading out all the names at the end of the six months, and declaring them in full connection, whether they were present or not. In this case the terms of the Disciplinary rule are violated, and the moral effect of the occasion is lost to the absentee. This manner of proceeding is loose and altogether unsatisfactory. But the fault is in the system. No amount of pastoral diligence can overcome the difficulty. The interval between the initiative act and its consummation is too great.

3. The opportunity of making the most of the impressible state of the young convert is lost. The time for producing the full effect of solemn forms is within a few weeks of one's overtures for membership. This is certainly true as a general rule. Taken at the right time, the church may impress her covenant upon the new member so deeply, that its solemn obligations will never lose their effect upon his heart. They will be held in sacred keeping by a memory charged with that responsibility in the midst of solemnities that engrave them, too deep for erasure, upon the sensitive tablets awaiting their reception. No solicitation of evil companions, no urgency of excited appetite, no clamor of importunate temptation can eradicate the sense of them from his mind. No lapse of years or accumulation of cares can wear it out. The impression is inwrought into the very substance of his being, and becomes part of his inalienable consciousness. Its power to restrain him from backsliding must be incalculable. But if a few months be allowed to pass, and the mind of the neophyte permitted to lapse into a less impressible state, the full effect of these influences can never again be secured. Our probationary term is long enough for this result.

4. Persons joining on probation often undervalue their relation to the church, and this fact is chargeable upon the probationary system. I expect many warm-hearted Methodists to object to this statement; but I beg their attention to what I have to say in vindication of it. I suffer no one to love the Methodist Church more than I do. In spite of some defects in the detail of her polity, she is to me the best of churches. I owe my salvation, under God, to her agencies. I have faith in her—faith that the vital power that is in her, will cast off all the incidental evils of her organization and accomplish that great destiny which her early history promises.—One of those defects is that which I have just now mentioned.

I have known some persons to join on probation for the reason that it was, after all, not really joining the church at all.—And many of the preachers encourage this thing. I have heard men, when inviting members, offer it as an inducement, that it was only for six months' trial, and that at any time during that period they could withdraw without blame. The consequence is that many offer themselves whose minds are not half made up to consecrate themselves to the service of God. They are merely experimenting. They will try the service of God a little while, and if the experiment should not turn out to their mind, they bring themselves under no obligation to persevere. Alas, too often, when temptation comes, having no root in themselves, not so much as that of a settled purpose, they fall away. This is merely trifling with holy things! For this reason, more, perhaps, than any other, the country swarms with backsliders from our church. And these backsliders are in a most deplorable, many of them in a hopeless condition; for I hold it to be a settled fact, confirmed by all observation, that a man's character is essentially damaged by tampering with religion. Mere adventurers and experimentors in religion are much the worse for it when they go back to the world. The sense of inviolability in religious obligations is gone, and with it the basis of substantial christian character. The solemnities of the faith have lost their power by being trifled with. It becomes almost impossible to make a thorough-going, devout Christian of such a man.

The high excitement of revival occasions aggravates the evil. A large class of persons participate in the excitement, who yet cling tenaceously to the world, and do not fully submit themselves to the work of the Spirit. There is a fierce conflict between the promptings of conscience and the love of the world. In this condition the man's only hope is in settled, decisive action. He must take no half measures. He must make God his portion, and the church his home. But a fatal opportunity of compromise offers. The preacher invites him to join on trial—only on trial, and suggests that after trying it awhile, if he does not like the church, he can "quit off" at any time. Such a compromise can scarcely have any other than a fatal result. A latent clinging to sin is at the bottom of it, so that it cannot ultimate in genuine conversion. The man soon goes back to his own place, and is ever after more impervious to christian influences than he was before. If the church itself had not betrayed him into this compromise, he might have acted with decision, and become a true child of God.

It may be replied that this is the abuse of the system, and not chargeable upon the system itself. If it is, it seems to me to be an abuse growing so naturally out of it, as to be an inevitable result. The true idea, no doubt is, that the church tries the man during this period of probation, to see if he may be a fit person for membership. But the other side of the case, that the man tries the church, as well, is so natural, that it has entered into the standing vocabulary of many of the preachers. The consequences are what I have already set forth.

5. Probationary connection with the church is a sort of equivocal thing, at best, and there are many persons who, this day, do not know whether to regard themselves as members of the church or not.—Their probation has expired, and no notice has been taken of the fact, and they are altogether uncertain as to what their standing is. Some, at last, take it for granted, inasmuch as their probation has run out, and they have never been received, that their connection with the church is at an end. Others, from a feeling of uncertainty, fall into indifference. Others, again, hold on firmly to the church, and make good members. You may say, that if they are uncertain about their connection with the church, they ought to go to the preacher and settle the matter. No doubt that would be better, but is it natural that they should? In joining the church, they feel that they have done their part; now it is the business of the church, if it cares anything about them, to proceed to receive them by the prescribed form. This is the natural view, and not one in twenty will look at it in any other light. I have met with many persons in this condition, that did not know how to regard their relation to the church.

It is the most inevitable sequence of this, that such connection with the church should come to be considered as of little value. The church does not seem to care much about it, and the individual soon comes to be equally indifferent. Nothing else could be expected. Ecclesiastical obligations are held very light.

6. From all this it has come to pass, that our church has come to be sadly demoralized, in reference to the value and importance of membership. The line not being well drawn in practice, between probation and membership proper, membership itself has come to be very loosely regarded. Men get, both into and out of the church with too little ado. And while in the church, they fail to realize that their place among the people of God is of higher consequence than any worldly good whatever. Wealth, power, personal honor, are nothing compared to it. And yet how cheap a thing it is with many now in our church. Upon the slightest provocation they will withdraw from it without understanding that there is any solemn significance in the act. All results from the loose, slovenly manner in which they have been received into the church.

The concomitant of this is the careless manner in which members are allowed to slide out of the church. The disgrace of expulsion is avoided by quiet withdrawal. The gaps are down on all sides, and people range in and out at pleasure. The sacredness of the enclosure is lost; it is a mere common.

This may be a somewhat hyperbolic statement of the facts, but we all know there is too much truth in it. I know that in some communions the mere church idea swallows up everything else. It supplants spirituality, and deifies forms. But we have fallen into the opposite extreme.—With us the church idea is too low. There is high dignity, and grandeur and value in the outward church. Its sacraments perform an important office in the process of man's salvation. Let them not be held a common thing.

I would suggest some such change as the following in our manner of receiving members:

Upon a person offering himself for membership, let the preacher appoint a private conference with him. In this private conference let the nature and obligations of church membership be pointed out clearly with solemn prayer, by the pastor. Then at an early day, within two or three weeks at most, let him be received, by a suitable formula, to be prepared by authority of the General Conference, on Sunday, in presence of the congregation. It would also be an excellent plan to have a book prepared especially for the use of candidates for membership in the church.

We might not, in this way, take in quite as many during one revival, but at the end of the year we would find as many, and they better members; and then we would not be pained by the sight of so many backsliders.

All this is submitted to the good sense of the Methodist public. M.

Marshall, Texas, Feb. 6, 1866.

THE LORD GOD A SUN.

The following beautiful extract is taken from the address of Prof. Green:

And what enlargement and expansion is given to scriptural figures drawn from natural objects, by gaining a fuller knowledge of those objects themselves. "The Lord God is a sun," conveys a striking and impressive truth, when we think of the sun only in his obvious character as a source of light and heat. But new energy is given to this magnificent emblem when we learn from astronomy that he is a grand centre of attraction, and when we, in addition, take in that sublime generalization that the sun is the ultimate source of every form of power existing in the world. The wind wafts the commerce of every nation over the mighty deep, but the heat of the sun has rarified the air, and set that wind in motion. The descending stream yields a power which grinds your grain, turns your spindles, works your looms, drives your forges; but it is because the sun gathered up the vapor from the ocean, which fell upon the hills, and is finding its way back to the source whence it came. The expansive energy of steam propels your engines, but the force with which it operates is locked up in the coal, the remains of extinct forests, stored among your hills, or is derived from the wood that abounds in your forests, which now crown and beautify their summits. Both these primeval and these existing forests drew their subsistence from the sun; it is the chemical force resident in his rays which disengaged their carbon from the atmosphere, and laid it up as a source of power for future use. The animal exerts a force by muscular contraction; he draws it from the vegetable on which he feeds, the vegetable derives it from the sun, whose rays determine its growth. Every time you lift your arms, every time you take a step, you are drawing on the power the sun has given you. When you stop into the railway carriage, it is sun-power that hurries you along. When gentle breezes fan your languid cheek, and when the resistless tornado levels cities in its fury, they are the servants of the sun. What an emblem of Him in whom we live, and move and have our being!

TENNESSEE.—The Memphis Bulletin says that great revivals of religion are reported throughout East Tennessee. A single pastor of the Methodist Church South has, in six months, received 400 members into the church.

DEATH OF THE REV. DR. NOTT.—Dr. Nott died at Schenectady, New York, January 29th, in the ninety-third year of his age. The deceased was the President of Union College. He was one of the most distinguished divines of the country.

ROME.—The population of Rome, as shown by the census of 1865, is 207,338. There are 4661 students, 4,847 Nuns and Novices, 4 847 soldiers (Pontifical;) of non-Catholics, 437; Jews, 4,552.

POLISH CHURCH.—The Government of Russia has seized all the church property in Poland, and will, in future, administer the income therefrom for the benefit of the poorer clergy.

MONTGOMERY CONF. APPOINTMENTS.

MONTGOMERY DISTRICT.—W. A. McCarty, P. E.
Montgomery—H. N. McTyeire.
Heron Street—J. W. Jordan.
Auburn—M. S. Andrews, T. H. Whitby (sup.)
Tuskegee—B. B. Ross.
Oak Bowery—D. D. Oliver.
Lafayette—W. J. Davis.
Russell—W. B. Neal, and J. A. Pace; W. G. Johnson, (sup.)
Crawford—John H. Lockhart.
Uchee Colored Mission to be supplied.
Loachapoka—L. F. Dowdell.
Tuskegee Circuit—Jesse Wood.
Opelika—E. J. Hamil; E. D. Pitts, and P. B. Wardlaw, (sup'd.)
Mount Meigs to be supplied; I. I. Tatum, (sup.)

WETUMPKA DISTRICT.—D. M. Hodson, P. E.
Wetumpka—John Matthews.
Prattville—A. J. Briggs, G. R. Talley, (sup.)
Autaugaville—E. B. Norton, H. Brown, (sup.)
Kiogalon—to be supplied; T. L. Dennler, (sup.)
Socapatoy—W. A. Edwards; T. M. Lynch, (sup.)
Dadeville—John N. Dupree.
Taissasee—E. A. West.
Isabella—John T. Roper.
Lowndesboro and Hayneville—O. R. Bice and F. Perry; J. M. Jennings, (sup.)
Pleasant Hill—John A. Speuce; P. R. McGee, (sup.)

GADSDEN DISTRICT.—F. J. T. Brandon, P. E.
Gadsden—P. K. Bindley; one to be supplied.
Lebanon—W. L. Clifton.
Van Buren—R. N. Scales.
Sand Mountain—Rufus Nicholson; one to be supplied.
Centre—J. A. Neely.
Cedar Bluff—to be supplied.
Cross Plains—J. P. McGee.
Asheville—W. G. Perry; E. B. McClellan (sup.)
Springville, to be supplied.

JACKSONVILLE DISTRICT—L. M. Wilson, P. E.
Jacksonville—W. R. Kirk.
White Plains—J. G. Walker.
Alexandria—W. A. Sampey.
Coosa River—H. L. Young.
Pottersville—G. J. Mason.
Harpersville—T. J. Gooch, and R. A. Cary.
Cahaba—C. L. Dobbs.
Montevallo, to be supplied.

TALLADEGA DISTRICT—J. T. Curry, P. E.
Talladega—R. B. Crawford; D. Duncan, (sup.)
Talladega Circuit—T. G. Slaughter.
Talladega Colored Mission, to be supplied.
Chulafinnee—J. C. A. Bridges.
Lineville—R. A. Timmons.
Blue Mountain Mission, to be supplied.
Wesauga, to be supplied.
Roanoake—J. W. Talley.
Pinckneyville—L. R. Bell.
Hatchett Creek—C. W. Smith; W. K. Tate, (sup.)
Fayetteville—J. K. Tansley, C. S. D. Lee, (sup.)

EUFAULA DISTRICT—W. H. Ellison, P. E.
Eufaula—Wm. Shapard.
Glennville—T. J. Rutledge.
Clayton and Louisville—W. H. Wild.
Chonoenenggee—F. X. Forster.
Union Springs—W. M. Motley.
Enon—J. W. Solomon.
Ft. Browder—M. C. Turrentine, and W. F. Nesbit.
Perote—J. F. Dickenson.
Villula—J. P. Dickenson.
Lawrenceville—W. K. Norton; J. J. Cheatham, (sup.)
Clopton—L. Patterson.

ORION DISTRICT—J. B. Cottrell, P. E.
Troy and Orion—Angus Dowling.
Union—J. W. Shores and Charles A. King.
Brundidge—A. S. Dickinson.
Elba—M. T. Leach.
Yellow River to be supplied.
Mount Ida—W. C. Robinson.
Millerville—B. L. Selman.
South Butler—H. J. Hunter.
Greenville and Fort Deposit—J. W. Glenn.
Sandy Ridge—J. A. Wethers; W. H. Mann, (sup.)
Ramer—J. A. Parker.

MARIANNA DISTRICT—Francis Walker, P. E.
Marianna—Thomas W. Lane.
Greenwood B. F. Blow.
Calhoun—T. A. Timmons.
Campbellton—E. L. Loveless.
Woodville—T. K. Armstrong.
Haw Ridge—J. P. Jones.
Sylvan Grove—W. R. Talley; J. L. Sasser, (sup.)
Geneva—H. P. Waugh.
Double Bridges mission, to be supplied.
Big Creek—W. S. Adams.
Cerro Gordo, to be supplied.

CAMDEN DISTRICT—Anson West, P. E.
Camden—S. A. Pilley.
Black's Bend—T. Moody.
Oak Hill—D. S. McDonald.
Snow Hill—E. S. Smith.
Farmersville Neal Gillis.
Sepulga—W. W. Graham.
Evergreen—J. L. Sampey.
Monroeville—W. B. Dennis.
Mount Pleasant—G. Watson.
Navy Yard and Escambia Mission—W. P. Harper.
Pensacola and Milton—W. H. Carter.

TRANSFERRED.

To Mobile Conference—J. W. Laney.
" " " W. A. Monroe.
" " " J. W. Vest.
" " " J. E. Treadwell.
" Rio Grande " L. M. McGehee.
" Tennessee " J. F. McFerrin.

OBITUARIES.

Mr. RILEY M. BOWMAN, son of the late Isa Bowman, departed this life on the 9th of August, 1865, at the residence of Mrs. Bowman.

Inexorable Death, not satiated with the harvest he has been gathering for several years in the field, and the hospital and the camp, continually invading the quiet sanctuary of homes, however great or humble, and tearing away from them our ornaments, our consolations and our supports. We have here the old story, which never loses its sadness by time, nor its painfulness by repetition—an honest and noble man, a kind neighbor, a generous friend, a good citizen, snatched away from the hearts that loved him to the invisible. Another grave upon earth—another jewel in heaven. I'm going to meet.

Mr. Bowman was sick less than three days. He had lost much of his interest in earth before his last illness, as if his spirit was being quietly weaned away from the world in time, to prepare it for the nobler issues of eternity. His thoughts were turned heavenward, and the want of his heart was the Christian's noblest aspiration—*prayer*. Just before he became speechless, he raised his hand to his head and exclaimed, "Saviour I be with me unto the end." We feel that his prayer was heard.

His simple grave may be consecrated with rural flowers and woodland birds and the tears of sympathizing friends; but no wonder ever slept under gilded monument. The world may indeed forget him, but his name is recorded in the Book of Life.

Of typhoid pneumonia, contracted from exposures, departed this life on the 13th of February, 1866, at fifteen minutes after 11 o'clock, at Point Oak Dale, in the parish of Tensas, Louisiana, MARY BOWMAN, DICKSON, the only daughter of Mrs. Mary E. Bowman, in the 19th year of her age. All that is mortal lies beneath the sod. Her spirit, like pure spirits of Christ hath taken to himself, and left her friends in mourning; yet not as they who mourn without comfort.

Naught can fill the void created in our hearts by the death of her, "whom to know was to love." We mourn the loss of her beautiful form, of her happy, cheerful society, of the light of her beautiful eyes, now closed in the sleep of death—of her soft, loved voice, now hushed in the silence of the tomb. The fair and mere sleeper on the green mound by the river—one more bright angel in the heavenly throng. Our loss is her gain—yes, her infinite gain, for her deathbed was the scene of her Christian's triumph, and she softly sank to rest in the arms of Jesus.

About one hour before her pure spirit took its flight to the bright celestial realms, and while the chill of the dread conqueror, and while her weeping friends around her, to each she gave a parting word. "Mother, dear mother, we shall meet in my loving home; two mothers now, one on earth, the other in heaven, I'm going to meet. Sister Fannie; sister Lizzie, meet me in my new home. No place like home, home. Oh mother, I see heaven." To the question, "Do you see the angels," her lips answered not, but the rapture of the heavenly scene beamed in her eyes, glowed in her face, far above the fear of the death-shadow; a halo of light, far deeper than words could do. For all she had words of fond parting! borne by angel hands, she winged her way to the paradise of God, to nestle forever more in the bosom of a loving Saviour.

Such a triumphant deathbed I have seldom witnessed; such fond, deep trust in precious promises of God's holy word. Blessed when she walked through the valley of the shadow of death, thy rod and thy staff did comfort her.

INDIAN FIGHT IN FISH CREEK VALLEY.

The Humboldt Register, of Jan. 29, gives the following account of a late fight with Indians:

One of the best fights yet recorded since the Indians on our northern border commenced hostilities, was that made near the confluence of Queen's river and Fish creek, last week.

The Indians had become so daring and troublesome of late, that communication between Dun Glen and Camp McDermot was dangerous. Capt. G. D. Conrad determined on a raid against the marauders. All preparations made, the command set out from Dun Glen on the morning of the 8th, headed for Queen's river. The entire command consisted of fifty-six persons.

After extraordinary suffering from the cold, and a long march of three days, they at length came upon the Indians, and immediately the fight began in all its fury. The Indians had the advantage of the ground. The field fought over was about five miles square, and a large portion of it was very much cut up with gullies and ravines, and here also a great quantity of Spanish broom. The Indians could not have selected a field better adapted to their style of warfare. The Indians discovered the three columns coming dashing down on them, when about a mile distant, and then they could be distinctly seen preparing for battle—dividing off into squads of four and six, and selecting their places for combat, where it would be most difficult to maneuvre cavalry. Each warrior had from fifty to seventy-five poisoned arrows, giving each squad from two hundred and fifty to three hundred and fifty shots. The moment before the battle commenced, owing to the extreme cold, a dense cloud of frost commenced flying, so thick that a horseman could not be distinctly seen over one hundred yards.

This gave the Indians a great advantage, as it compelled the soldiers to fight at short range, so that the bow and arrow could be used, and it also increased the chances of escape for the Indians. Had the frost commenced flying earlier, no doubt many of them would have escaped. The plan of battle was such that the right and left columns flanked the Indians, and soon surrounded them. They fought with desperation. In no instance did a warrior lay down his arms till he laid down his life. They managed their arrows between their fingers in such a manner that they could shoot them very rapidly, and charged with as much bravery as any soldiers in the world. The excitement was intense. Soldiers, citizens and the savages, charging and yelling; each straining all his powers to destroy the other; the wild, ringing war-whoop, the rapid firing of eighty disciplined men, the thunder of a cavalry charge, altogether created a scene that beggars description.

The battle continued in full force for two and a half hours, when the conflict was reduced to two points, at which several warriors had selected deep, short gullies, and were making what they knew to be their last fight. * * * * * *

The battle, with the exception of a few straggling shots, was over. The Indians had fought with a heroism that astonished every one who had witnessed it. They made no effort to surrender; uttered no sound but yells of defiance; and continued to fire their poisonous arrows until they were so weak that they could throw them but a few feet; and some of them, dying, would shoot an arrow straight up into the air, in hope that the deadly missile would fall on the hated and victorious foe. At the close of the battle thirty-five dead Indians lay on the field, with their bows and quivers still clutched in their hands. All of them were large, powerful men—a picked company of braves prepared for battle. But five squaws were in the hand, and they were acting in the capacity of a pack train. Two of them were killed in battle by mistake; the other three were furnished with some provisions, and unmolested.

Scouting parties made the entire circuit of the field, and found that no living thing had escaped, as the snow was three inches deep, and there were no tracks leading from the camp.

On the Union side seven were wounded. The Indian camps were all destroyed, the wounded all cared for, and the command marched to Fish creek, where water could be obtained, and camped, the train having arrived there before them.

THE FOOD OF THE CHINESE.—The Chinese, at Fuhchau, live principally on rice, fish and vegetables. They never use bread at their meals, as people do in western lands. Wheat flour is used in making various kinds of luncheon and cakes. The most common meats are pork, the flesh of the mountain goat, the flesh of the domesticated buffalo and water ox, and the cow; ducks, chickens, geese, and fish from salt and fresh water. There is never any veal or mutton in the market. They never salt down beef or pork. Dunchau bacon and hams are celebrated in Eastern and Southern Asia. It is considered a hardship and a mark of exclusive poverty to eat potatoes, except as a luncheon. Immense quantities of the sweet potato are grated into coarse slips and dried in the sun, to use as food among the poor in case rice cannot be procured. This dried potato is called potato-rice. Oysters abound in the winter, and are very cheap—the usual price of clear oysters being between five and six cents per pound. Shrimps, crabs and clams are plentiful. Little wild game can be obtained at any season of the year. In the winter, pheasants in small numbers are brought from the country to sell, having been shot or entrapped upon the hills.

The Chinese at their meals usually have several dishes, fish, etc., prepared, besides a large quantity of boiled or steamed rice put in a vessel by itself. Each person helps himself to the rice, putting some, by means of a ladle or spoon, into a bowl. The bowl, held in the left hand, is brought near the chin, whence, by the use of chop-sticks, taken between the thumb, fore and middle fingers, the rice is shovelled or pushed into the mouth from time to time. Whenever any vegetable or fish, etc., is desired, a morsel is taken, by a dexterous use of the chop-sticks, from the common dish which contains the article, and conveyed to the mouth. The chop-sticks are not used separately, one in each hand, as many suppose. The earthen spoon is sometimes used to dip out the gravy or liquor from the dish of vegetables or fish, but knives and forks are never used at meal times.

The common beverage of the Chinese is a weak decoction of black tea. According to common fame, they never use green tea. At Fuhchau, the use of cold water as a drink is regarded by the natives as decidedly unhealthy, and most would prefer to thirst for a long time rather than drink it, though they might venture to rinse their mouth or wet their lips with water. A drink of hot or warm water would be greatly preferred to a drink of cold water. The poorest of the poor must have their tea, regarding it not so much a luxury as a necessity. They never use milk or sugar, but always take it clear, and, if convenient, as hot as they can drink it. They prepare it, not by steeping, but by pouring boiling water, or water which has boiled, upon the tea, letting it stand a few minutes, usually covered over. It is considered essential, on receiving a call from a friend or stranger, to offer him some hot tea as soon after he enters as possible, and usually he is also invited to smoke a whiff of tobacco. Unless the tea should be forthcoming, the host would be regarded as destitute of good manners and unaccustomed to the usages of polite society.

JEFF. DAVIS—*His Expressions on National Salutes, the Veto, Etc.*—"I see the Government naval steamer Conemaugh, on the anniversary of Washington's birthday, fired a gun for all the States, North and South," remarked Jeff. Davis afterwards to the officer of the day. "It is strange the administration," he continued, "did not issue an order to ignore the States of the Confederacy." These two remarks of the ex-pedan august ruler of the Confederacy, though of no special importance, show this much, at least, that his once busy brain is still keenly alert to note passing events and make his comments upon them. In his further observation, I understand, he gave credit to President Johnson for his recognition of the late rebellious States, of whom, from first to last, he has always spoken in terms of the highest praise. I am informed that since he has been most plainly outspoken in commendation of the President's veto of the Freedmen's Bureau bill.

☞ Flashman, Franklin & Co. were arrested recently at Atlanta, Ga., for improperly disposing of eighteen hundred bales of cotton. They paid over $35,037 and were released.

AN INTERESTING DISCOVERY.

Mr. Francis H. Stabler, of this city, after a long and patient series of experiments, has finally succeeded in discovering a process whereby oysters, meats and fruits may be preserved in a fresh state for an indefinite period and in any climate. A patent has been obtained, and an incorporated company is already in process of organization, under the style of "The Food Preserving Company," for the purpose of bringing this discovery into general use among the many business firms who are engaged in putting up hermetically sealed oysters, meats, fruits and vegetables, for home consumption and for exportation. The new method of preserving these articles in a fresh state, and without the application of heat, has already been subjected to the severest tests which are known to chemists as productive of rapid decomposition, and it has withstood them all—the articles treated turning out as fresh as if they had been sealed up the day before.

The importance of this discovery consists in its apparently perfect adaptation of the means to the end sought to be attained, and in the economy and simplicity of the progress itself. So far as we have witnessed the operations in question, and partaken of the food thus preserved, we have no hesitation in saying that the one is easy of management, there being no intricacy about it; while the meat, after being kept some six weeks at a temperature of from 90 to 100 degrees, was perfectly sweet and palatable, though less juicy than a steak taken immediately from a butcher's block and cooked. The oysters, which had passed through the same ordeal, and which, for the sake of comparison, were placed along side of a dozen "bivalves" newly taken from the shell, stood the test so remarkably well that it was difficult to discover any difference in flavor between them. We are told that the same process, with slight variation, can be applied to the preservation of fresh fruits.

The *modus operandi* is easily described. The meats and oysters are first sprinkled with a small quantity of salt to draw out the superfluous moister, a few minutes sufficing with respect to the oysters, and twenty-four hours with fresh meats. They are then put into tin cans of any portable size, and these cans, when filled, are put into an air-tight box. The lid is then fastened down, the air exhausted from the box, and carbonic acid gas forced in until it fills up the vacuum. This gas, which is rather heavier than common air, floats on the top of the canned oysters and meats, and effectually preserves them from deterioration. The gas, moreover, is perfectly harmless, and, as the initiated well know, is the same that gives piquancy to effervescing soda water, and that sparkles in and foams over the glass that is newly filled with champagne. As soon as the gas has been forced into the cans, the lid of the box is removed, and the cans taken out and sealed up in the usual way. In the management of fresh fruit, sugar is substituted for the salt used in the preservation of oysters and meats, and this is the whole of the process.

If subsequent trials on a larger scale should confirm the correctness of the theory upon which this new process of preserving food in a perfectly fresh state is based, it is destined to create an entire revolution in the pickling trade, and to enlarge to an enormous extent its operations. The demand for fresh meat in England has been so great that it has led to the introduction of the sun-dried meats of South America; but, cheap as these are, they are so vapid, tough and tasteless as to be only fit for soups, and are rejected by all except the very poorest classes of the population. If, however, the meats put up by Mr. Stabler's process can be brought into general use abroad, a heavy demand would at once spring up for the cattle of Texas and the South American pampas, where they can be bought at this time, by the herd, at a price not exceeding six dollars per head in Texas, and for even a smaller sum in South America.—*Baltimore Gazette.*

A FEARFUL RAILROAD RIDE.

A passenger sends to the St. Louis Republican the following brief but thrilling account of a merciful escape from a terrible fate, on the Pacific Railroad:

The down train from Kansas City did not arrive at Jefferson City until ten o'clock on Wednesday night, and the sickness of a member of my family compelled me to leave there, that fearful cold night, for St. Louis. The train consisted of six cars, all well filled with passengers, among whom were two newly-married couples, who started off from points above, when the knots were tied, on matrimonial excursions. Nothing worthy of note occurred until we had reached within about four miles of Hermann, which we did between twelve and one o'clock on Thursday, and about that time an accident occurred, the recollection of which will, the longest day I live, be indelibly impressed on my memory.

The thermometer must have been several degrees below zero, the passengers were crowded around the stove, some lying down endeavoring to sleep, others standing holding their feet to get warmed, and others who could not get near the fires in consequence of there being no available space for them to creep in, were stamping on the floor, endeavoring by that means to keep the blood in circulation, and cause some degree of warmth to pervade the inferior members, when all in a second, and before any one on board had time to make an exclamation, the cars commenced jumping to such a fearful pitch that the fires in the stoves were knocked about the floor, the lamps were all blown out, and several of the passengers who had been standing around the fires were either tumbled on to those who occupied seats in their immediate vicinity, or compelled to hold on with hands and feet to the nearest benches within reach.

The scene could not have lasted over ten minutes, but to the unfortunate passengers in the cars it was ten of the most terrifically momentous minutes that the human mind could comprehend. The lady passengers (and there were quite a number on board,) sat in their seats with their hands holding on to the benches before them, and their faces presenting the most fearful picture of horror and despair. When the locomotive was got under control, and came to a standstill, the passengers ran to the doors and looked out; and, merciful Heavens! what a sight was presented to the eye?

The train had been running on the verge of a precipice some thirty or forty feet in depth, at the bottom of which was the Missouri river, hearing on its bosom ponderous flakes of ice; nothing to be seen but snow; the wind blowing a penetrating breeze from the north, and the hindermost car careened considerably to the river side, and completely off the track.

The three foremost cars had, through the most providential coincidence, jumped on to the track, and the circumstance was, no doubt, the saving of the lives of all on board, as, had the train kept on even one minute more, it would almost inevitably have gone down the precipice into the river, and all should have perished.

It was some moments after the stoppage of the locomotive before any one on board could speak, and it was only by degrees, and after they felt assured that the train was not yet in motion, that conversation ensued. After a delay of about half an hour, the train again moved, minus the two above-named cars, and in a short time we arrived at Hermann.

THE PRESIDENT AND MASSACHUSETTS.—Massachusetts, through the action of her Legislature, has cast an open affront and indignity upon the Chief Magistrate of the Republic. The following resolution was lately offered in the Lower House:

Resolved, That the recent public attack upon one of the honored and beloved Senators of Massachusetts, by the President of the United States, in a public speech, in the city of Washington, is an insult to the Commonwealth, as unjust as it was undignified and disgraceful, and calls for the indignant rebuke of every patriotic citizen of that State, to whose sons the country is so largely indebted for the salvation of the National Capital, when those, who heard and applauded the attack, were traitorously plotting to plant the standard of treason upon its walls, and to destroy the Constitution and Government.

When such a sentiment exists between a State Government and the Federal Executive, we can hardly boast that harmony prevails in our political system. But Massachusetts being the common scold of the household, must be permitted, we suppose, to rail as much as she pleases.—*New York News.*

☞ A man named Myers, of Houston, Texas, the Telegraph says, has killed in his life (he is 50 years old) 15,000 deer. His average for many years past has been 670 per year.

MARCH OF CHOLERA.

The doubts which we expressed, in speaking of the Medical Congress at Constantinople, of the sincerity of the Emperor Napoleon, in proposing a meeting of physicians on the cause and treatment of cholera, are confirmed in reference to the history of this fearful epidemic. The stress laid on the occurrence of the disease among the pilgrims to Mecca, would be more forcible if the disease had set on other occasions had its origin in other places, and been developed by other causes. It will doubtless prove interesting to our readers to note its march, and, in doing so, we make large use of the "Report of the College of Physicians, of Philadelphia, in 1832," written by Dr. John Bell, in reply to a request for information on the subject, by the Board of Health. It is distinctly affirmed in the Bengal medical reports that the disease appeared in the Nuddeah and Mymensing districts in May, 1817; raged extensively in June, and, in July, reached Dacca. Before the end of November, few towns or villages, in an area of several thousand miles, escaped an attack. In this month, the grand army was first assailed by this new enemy at Mundelah. Along the whole extent of the Delta of the Ganges, and especially in the tracts bordering on the bloody and Jellingly rivers, the map of population was sensibly diminished by the pestilence. Delhi, the ancient capital of Hindostan, on the western bank of the Jumna, was attacked in June, 1818. After 1817, Calcutta was for a succession of years a regular sufferer from cholera. The same remark applies to Bombay, and, with the exception of two years, to Madras. The disease made its first appearance in the former of these two cities in September, 1818, and in the latter in October, 1818, a little more than one year after it broke out in Calcutta. In less than two years it had embraced a space from the most northern parts of Hindostan to Ceylon, and from the ladies on the west to China on the east. In 1820, cholera showed itself in Cochin China, Tonquin and the Philippine Islands, and at the conclusion of the year was in Canton and the southern parts of China Proper. Pekin, the capital, was assailed in 1821, and also in 1823 and in subsequent years. In Chinese Tartary the disease appeared at two different times, with a considerable period intervening. In July, 1821, the island of Java, and in 1823 the Molucca Islands, were visited by the disease. Persia was subjected to its ravages five different times from 1821 to 1830. In 1822 it was raging in Mesopotamia and Syria, and showed itself at Tiberias, in Judea, in 1824. In September, 1823, the disease appeared in Astracan, at the mouth of the Volga, on the northern shore of the Caspian sea. But it soon subsided here, and did not break out again in any part of the Russian Empire until the close of the year 1829, when the town of Orenburg was attacked. On the last of July, 1830, it again appeared in Astracan, in which city and province the mortality was this time excessive. Near the close of September, of the same year, it was announced as prevailing at Moscow; and at Mecca, in May, 1831; and in June, of the same year, at Archangel and St. Petersburg. It August it had spread to Cairo and Alexandria, in Egypt. Hungary was the theatre of its fearful operations in this year; also, in Berlin and other parts of Prussia it appeared in August; in Vienna it appeared in September; and in Hamburg in October, 1831.

The first place attacked by the cholera in England was Sunderland, a seaport town in the county of Durham. The disease appeared in August, 1831, but excited no alarm until the latter part of the year, soon after which it was in Edinburgh, Glasgow and other towns in Scotland. It appeared in London in February, 1832, and in the spring of the same year in Dublin, Belfast, Cork and other places in Ireland. It struck at once at Paris in April of that year, leaving untouched until afterwards all other parts of France. In June it was ravaging Montreal and Quebec, and by July had, in one leap, lighted on New York city. It invaded Philadelphia and Baltimore in August and Cincinnati and New Orleans in October, 1832—thus taking up twelve years in its march from India to the New World.—*Philadelphia Ledger.*

THE PROFESSION OF WOMEN.

The delicate constitution and failing health of young girls, the sickness and sufferings of mothers and housekeepers, the miserable quality of seamstresses, the despair of thousands who vainly strive for an honest living, and the awful increase of those who live by vice, are more and more pressed upon public attention. What is the cause of all this? The chief cause is that woman is not trained for her profession, while that profession is socially disgraced. Women are not trained to be housekeepers, nor to be wives, nor to be mothers, nor to be nurses of young children, nor to be nurses of the sick, nor to be seamstresses or domestics. And yet what trade or profession of men involves more difficult and complicated duties than that of a housekeeper?

When parents are poor, the daughters are forced into considerable practical training for future duties, though many a mother fails to the loss of health that her daughters may have all their time for study and school. In the more wealthy classes, the young girl is subjected to a constant stimulus of the brain, involving certain debility of nerves and muscles. While woman's proper business is thus disgraced and avoided, all the excitements of praise, honor, competition and emolument, are given to hook-learning and accomplishments. The little girl who used to be rewarded at school for sewing neatly, and praised when she had made a whole shirt for her father, now is rewarded and praised only for geography, grammar and arithmetic.

The young woman in the next higher school goes on to geometry, algebra and winds up, if able to afford it, with French, music and drawing. Twenty other branches are added to these, not one of them including any practical training for any one woman's distinctive duties. The result is, that in the wealthy classes, a woman no more thinks of earning her living in her true and proper profession, than her brothers do of securing theirs by burglary or piracy. This feeling in the more wealthy classes descends to those less favored by fortune.

THE STATE PRISONERS.

How much longer are the distinguished gentlemen now held as prisoners of State, to be kept in suspense as to their fate? When and how are they to be tried? What disposition is to be made of them? Does not humanity plead for them? Does not justice demand their trial or their release? Does not the genius of our institutions forbid their longer detention as convicts without conviction?

It is time that these questions, so deeply affecting the character of the Government, were decided. For nearly a twelvemonth has Mr. Jefferson Davis been incarcerated in one of the strongholds of the Federal Government, anxiously awaiting a trial, which, though often promised, is ever postponed. Separated from family and friends, this great man has looked vainly, from day to day, for the mandate which would unbar his prison doors, and bid him come forth and defend those political principles of which—although the sincerest of believers—he was but the chosen expunent. What has been gained by this delay? Mr. Davis is neither forgotten nor forsaken. From the rising of the sun even unto the going down of the same, petitions are offered for his release. Does not a neglect of the demands of justice but embitter those, who not asking more, cannot be content with less? The footprints of the political prisoners are stains upon the National escutcheon. To some they seem to "appeal from tyranny to God;" and he who suffers "for tenets he would not forsake," becomes "grand of persecution's rage," and will eventually conquer by the martyrdom.

The release of the prisoners of State would do more to restore public confidence and disarm resentment than any political measure which could be adopted. If the doors of their prisons were now thrown open, we believe there is not one who would seek to avoid the issue of a trial whenever his presence might be required. We are convinced that Mr. Davis is most anxious to have tested, in his own person, the questions involved, and would, under no circumstances, avoid the test. Mr. Stephens has been set at liberty. Who will pretend that his release has tended to aught but the growth of "Union sentiments?" So would it be with others. Remove the causes of complaint, and murmurs will cease.

It is said that Admiral Semmes is soon to be released; the Government having decided that his parole protects him from arrest. Why should he be detained an hour longer, if this is the decision; and why should he be an exception! Let this rule be general, why will not the President move boldly onward in the course he has entered upon? Let him be deaf to the clamors of the bloodthirsty Radicals, and restore at once *all* political prisoners to communion with their families and friends. Their simple parole will insure their attendance for trial whenever it may be required.—*New York News, 7th inst.*

A MARVELLOUS CAVE STORY.—*Skeleton of a Giant Thirty-eight Feet High, with Teeth Ten Inches Long.*—A St. Joseph, Mo., correspondent of the St. Louis Republican says that a wonderful cave has been found in the bluffs about a mile above St. Joseph, which has been explored by some of the leading citizens of that place.

Provided with all things necessary, they entered the cavern about 10 A. M. and were gone until 4 P. M., when they returned expressing the greatest wonder, and relating marvels too strange almost for credence. Before proceeding very far they came to a vast and splendid chamber, whose ceilings and sides were adorned with various stalactites of every form and hue, and transparent in their brightness. Fish and beasts and human forms were represented by this brilliant accretion, and massive curtains of it, brilliant in hue, were pendant from the ceiling and hung heavily around the walls. Passing through this vast chamber, they found themselves in a sort of grotto, whose sides were formed of chrystal columns and whose arched ceiling resembled a gorgeous bow of diamonds. Emerging thence, they beheld another hall vaster than the first one and far more gorgeous in all its appointments. Here were niches, columns, recesses, fountains, all arranged as if by the hand of some great artist; and what was stranger still, a sort of low melody seemed to fill all the space. The last thing attributed to the murmur of a chrystal streamlet, which leaped from a portion of the wall and ran into a recess over glittering pebbles. On one side was a raised platform of pure white marble, extending the entire length of the room; and on this platform they discovered a human skeleton of gigantic size and in excellent preservation. Its length, from head to feet, was 38 feet 6 inches. They could not measure the circumference of the head, but it was immense—they should imagine about six feet. Two of the teeth were dislocated, and these they brought to town, and I have seen them. They are now on the counter of the office of the Pacific Hotel, for general inspection. One of them is ten inches in circumference, and the other about six. It is almost impossible to imagine an animal large enough to use such masticators.

THE TRIAL OF ADMIRAL SEMMES.—A letter has been received in this city, from a gentleman in Washington, which states that there is no truth in the report that a naval court had been ordered for the trial of Mr. Semmes, now confined at the Washington Navy Yard. It is the intention of the Government to have that gentleman tried, but there are so many important points involved in the specifications against him, that the authorities are unwilling to take any steps in the matter without giving all the most careful consideration. The charges and specifications, on which it is proposed to try Mr. Semmes, are now held under advisement by the Attorney General; and it is intimated that a conviction on them "would establish a precedent which might operate to the detriment of the country in future wars. It is not unlikely that this hesitation to bring on the trial has been induced by the very able argument which the prisoner submitted to the President a short time since. This document, which has been published, is regarded by many as one of the clearest and most logical legal papers ever prepared. It is not generally known, perhaps, that the Admiral is a thorough-bred lawyer, and that during a brief career as a member of the bar in Alabama he acquired much distinction for professional learning and forensic eloquence. His frequent appearance as Judge Advocate before naval courts-martial prior to his retirement from the United States service, and his assignment to the command of the first Confederate man-of-war, the Sumter, attest his remarkable familiarity also with naval jurisprudence and international law.—*Savannah Herald.*

☞ The suit of James Hickman, of Huntsville, Ala., against W. B. Bate, late Major General of the Confederate army, for damages set at $25,000, on account of arrest at Huntsville, Ala., under orders from Gen. Bragg, in December, 1862, is now pending in the courts at Nashville. The circumstances of his arrest are substantially these: Hickman, alleged to be a blockade runner, in violation of the Commander-in-Chief of the Confederate army of Tennessee, was arrested on the information of citizens of his own town. He was tried on this charge and acquitted. Subsequently, he was again arrested, on a presentation of a Huntsville grand jury, for treason to the Confederate States. Gen. Bate prosecuted the case, and ex-Confederate Secretary of War, L. Pope Walker, defended. At the close of the revolutionary struggle, Hickman sued out an attachment on the property of Gen. Bate, to cover $25,000 worth of damages. This case is a peculiar one, involving many nice points of law, and will most probably be taken before the Supreme Court for final decision. It would be singularly strange if Gen. Bate, being a paroled soldier, is to suffer damages for carrying out an order from his superior, Gen. Bragg, when the same parole protects the originator of the order.—*Memphis Avalanche.*

THE TEXAS CONVENTION.—The Texas Convention is now in session, and we may learn by telegraph at any moment that she has come into the Union on the same terms as all the Southern States. Texas is the last of the erring sisters to be heard from, and when she makes her peace the proper time will have arrived for President Johnson to issue a proclamation declaring the Union restored. Mr. Seward said in his speech on the 22d ult. that the President could do so at any time. With the action of the Texas Convention the opportunity will come. All the States will then be reconstructed within themselves, and Mr. Johnson can with good grace proclaim the Union fully restored, and wash his hands of the whole affair, leaving the odium upon the Radical Congress of preventing its complete reconstruction. The President has done his work well so far in the direction of peace, unity and a restored industry. Congress has done the work of Satan in keeping the country revolutionized, distracted, and, as far as the South is concerned, impoverished.—*N. Y. Herald, 7th inst.*

PERSONAL APPEARANCE OF DICKENS.—A London correspondent of the New York Tribune gives the following description of Charles Dickens, who was 54 years of age on the 7th ult.:

He is on the short side of middle height; his hair and beard almost or quite gray—the latter worn after the French or American fashion, with shaven cheeks; the former brought forward and, I should think, elaborately oiled. His eyes are dark, handsome and vivacious, the lines below and about them deeply defined; the eyebrows appeared thick and arched on semi-circularity, though this might be from his mobility of features in reading. His nose is of no particular recognized order, odd and full at the nostrils, the humorous line running from them to the corners of the mouth very marked and noticeable. His complexion is not very clear, and reddish about the rather sunken cheeks. He dresses in good taste, quietly, with dainty linen.

KEEP HORSES' FEET AND LEGS IN ORDER.—If I were asked to account for my horses' legs and feet being in better order than those of my neighbor, I should attribute it to the four following circumstances: First, they are all shod with a few nails, so pinced in the shoe as to permit the foot to expand every time they move; second, that they all live in boxes instead of stalls, and can move whenever they please; third, they spend two hours daily, walking exercise when they are not at work; and fourth, that I have not a headstall or track chain in my stalls. These four circumstances comprehend the whole mystery of keeping horses' legs fine, and their feet in sound working condition up to old age.

A SMART LAD.—A lad from the country was recently taken into a gentleman's family. One evening after having been called up into the drawing-room, he came down into the kitchen laughing immoderately. "What is the matter?" cried the cook. "Why," said he, "there are twelve on 'em up there, who could not snuff the candle, and they had to ring for I to do it."

A GOVERNMENT TROUBLE.

It is but a few months since the British elections were held, and the Government triumphed to such an extent that it was supposed that nothing could shake the hold of the party in power. But Parliament was scarcely got into session before a cause, which is not political, which was unlooked for, which no statesman could foretell, and which none knew how to deal with, has caused suffering and discontent throughout the kingdom—which, for want of any other scapegoat, is threatened to be turned against the Government. The ravages of the cattle disease are carrying ruin and misery throughout England. Up to the beginning of February there had been 120,740 cases of this disease reported to Government, and doubtless there were many instances in which no report was made. Of the large number of cattle attacked with this pestilence, but very few have recovered. Science seems to be unable to deal with it, and all the remedies and preventatives yet tried seem to be unavailing. The terror has been so great, that large numbers of cattle not affected with the disease, have been slaughtered and hurried off to the market, where the price of beef has risen to the rate of sixty-two cents per pound, in gold. The English farmers are generally tenantry, who own no land, who have to pay high rents, and whose only wealth is in flocks and herds, and the crops which they cultivate. What a fire would be to a merchant or manufacturer who has no insurance, the cattle disease is to them. Many of them have been reduced to poverty and oppressed by high rents and heavy taxes. It is no wonder that some of them have become insane. Their troubles seem to have deprived them of reason. They blame the Government for the calamity, alleging that proper means have not been taken to guard against the introduction of the murrain, or to prevent its spreading, and to cure it. And yet it seems unjust to blame the authorities for this misfortune. Veterinary science seems to be powerless either to ward against the disease or to remedy it. The idea that the malady was the small-pox, and might be disarmed of its terrors by vaccination, has been proved upon trial to be incorrect. The cattle still die, and against the ravages of the scourge England seems to be helpless. The same misfortune is bearing against Scotland, and on the Continent, in Belgium and Germany. The people of the latter countries, however, seem to be more sensible than the English; they submit to the visitation, which is mysterious and dreadful, and they do not suppose that the remedy is to be gained by a change of rulers. The matter is one in which rich and poor are alike interested, and no class would be so foolish and inhuman as to care not for the distresses of others, which must also in a certain degree affect themselves.

A STRANGE SPECIMEN OF HUMANITY.

Twelve years ago a family named Sawyer, living in the town of Westbrook, were surprised to find that a very superior new milch cow, carefully kept in their stables, was "drying up." This continued until Mrs. Sawyer discovered, some time after, the prints of human fingers in the soap grease barrel in the stable. Communicating this discovery to her husband, he procured help from the neighbors and a thorough search of the stable followed. An examination of the hay-mow disclosed a small hole, which, being followed up by pitching away the hay, led to a sort of den-like place in the interior of the mow. Here was found a strange being, a man apparently of about 24 years, half clothed in rags, shockingly filthy, and having no feet. One foot was missing just above the ankle; the other was gone a little higher up, the stump terminating in an oblong way, and in a manner showing that it was not the work of a surgeon nor had it received the attention of a surgeon when lost. His face and head were of average intelligence, but not a word could he get from him. He had lived there a number of weeks, subsisting on the milk of the cow and the grease. He was turned over to the town authorities and placed in the poor-house, where he now is and has been for the past twelve years.

All attempts to solve the mystery concerning this strange being have proved futile. No one has been found yet who ever saw or heard of him, and during the whole twelve years he has never uttered a word. Various expedients have been tried to loose his tongue. On one occasion he was given a bottle containing a pint of whisky. He seemed to understand exactly what it was, for he placed it to his lips and drank the whole at a draught, but it had no perceptible effect upon him. In manner, habits, etc., he is like a wild beast. In the summer he is kept in a sort of a wooden, cage-like structure in the yard. He is very shy of strangers, and will hide his head in his blankets when they approach. His quarters are comfortable, and it is impossible to give him better, for sanitary reasons.

Where the creature came from is certainly a mysterious matter. He could not have walked from a distance, as he crawls upon his knees very slowly. The only theory attempted is this: A few weeks before the man was discovered, the steamer Sarah Sands arrived at this port from Liverpool with a large number of emigrants. It is conjectured that this being might have been a burden to some one over the water. Mr. Sawyer (since deceased) hauled aload home from the steamer's wharf at that time, and it is reasoned that the man might have been clandestinely added to his load, and from thence have crept into his stable.—*Portland (Me.) Argus.*

AN EXTRACT FOR YOUNG MEN.—Show a manly forgetfulness of self in the work of life, or rather, a true spirit of self-devotement. This is perfectly consistent with the highest self-respect, for it is the very best and most honorable thing we can do with ourselves. We are placed in this world not merely to live, but to live to some good purpose. He whose great concern is to take care of his own precious self, who will not on any account incur risk to life, or health, or reputation, will be likely to accomplish very little good. "Whosoever will save his life shall lose it." All honor to the noble youth who can stand up among jeering companions, and frankly say, "I must be excused, for I know it will grieve my mother," or, "I must not do this, for it is not right." Always have the courage to do right, to speak and act according to your honest convictions of truth and duty, whatever others may think of you.

Let your thoughts be engaged upon the thing you wish to accomplish, and not upon yourself. What can the speaker do who comes before his audience with his mind full, not of his subject but of himself, thinking all the time of the appearance he is making? If you have really anything important to say to your fellow-men, for their benefit, they will listen to you with attention. But few care to listen to a speaker whose chief aim is manifestly is to make an exhibition of himself for his own credit. We employ a doctor to cure us, a lawyer to gain our cause; and he best establishes his own reputation who so entirely forgets himself as to direct the whole force of his mind to the accomplishment of the object in hand.

GREAT FLOOD AT OIL CITY—DAMAGE FROM THE WATER AND ICE.—The ice on Oil Creek, Pa., gave way on Saturday last, with a tremendous crash, sweeping before it derricks, engine houses, workshops, and everything upon the banks. The floating mass of ice gorged about twenty rods above the bridge, and thus afforded the inhabitants of the shanties along the creek below the bridge sufficient time to move their furniture and goods. The bridge over the creek was swept away, together with three or four houses at the east end. The eastern part of the town was completely inundated, the water in the lower parts being from six to eight feet deep. The river was full of floating oil barges which had broken loose at various points above, and the destruction of property was fearful. The damage at Petroleum Centre is reported to have been very heavy.—*Pittsburgh Dispatch.*

ALL FOR TWO CENTS.—The Treasury Department, in settling a balance of two cents due to Erastus Foote, sent a draft to him worded and numbered as follows:

"Draft 2950 on Treasury warrant, Treasury of the United States, No. 1954, Washington, January 8, 1866. At sight, pay to Erastus Foote, Collector and Disbursing Agent, or order, two cents, F. E. Spinner, Treasurer of the United States. Recorded January 8, 1866. S. B. Colby, Register of the Treasury, Assistant Treasury United States, Boston, Massachusetts." On this important document there were seven signatures, and all for two cents. The gentleman who owned the draft was offered a dollar for it this morning, but said he would not sell it for five dollars.—*Boston Traveller.*

EXTENSION OF QUARANTINE.

The subjoined order from Gen. Canby is of great importance to persons engaged in the coasting trade:

HEADQUARTERS, DEPARTMENT OF LOUISIANA,
NEW ORLEANS, LA., March 13, 1866.
General Orders, No. 21

Pensacola, and all other ports of Florida, are embraced in the provisions of General Orders No. 21, current series, from these Headquarters, and the Health Officers at the several Quarantine Stations in this Department are authorized to apply the laws and orders relating to quarantine, to vessels, passengers and cargoes coming from any port which they may have satisfactory reason to believe is infected, although such ports may not at the time be included in the quarantine proclamations and orders.

By order of Major Gen. E. R. S. Canby:
WICKHAM HOFFMAN,
Assistant Adjutant Gen.

EXCITEMENT ABOUT SUNDAY LAWS AT ST. LOUIS.—A new Sunday law, passed by the Missouri Legislature, which forbids the sale or giving away of beer or liquor on Sunday, has created intense excitement among the Germans of St. Louis, who held an investigation meeting on Monday and protested against the law.

NEW ADVERTISEMENTS.

CRESCENT,

CLOTHING EMPORIUM,

ROBERT PITKIN,

13 AND 15 CAMP STREET. 13 AND 15

SPRING AND SUMMER OF 1866.

SPRING AND SUMMER CLOTHING.

Just received and now opening, for inspection, the most magnificent assortment of

READY-MADE CLOTHING.

—AND—

GENTLEMEN'S FURNISHING GOODS,

That he has ever had the pleasure of offering to his friends and the public generally.

WHOLESALE APARTMENTS UP STAIRS.

Gentlemen visiting the city would do well to give us a call. mar17-3m

GEORGE L. HILL, ATTORNEY at Law, Marshall, Texas. Collections made in Eastern Texas and West Louisiana. mar27

MANSFIELD FEMALE COLLEGE. The Spring Session of this Institution opened on the 15th of February. Students are admitted at any time, and charged only from the beginning or middle of the month in which they enter to the close of the session.

This institution, owned and controlled by the Louisiana Conference, presents all the usual facilities for thorough and extended instruction; and the terms will be found very liberal for the times.

For a session of four and a half months, payable one half in advance, and remainder at close of session—

Board, including fuel and room rent	$76 50
Tuition in regular course	25 00
Music on Piano or Guitar, with use of instrument	37 50
Modern Languages, each	15 00
Contingent fee	2 00
Washing, per month	2 50

Each pupil will furnish her own bed and bedding, except the stead, towels and lights. No deductions made after entrance, either in board or tuition, except for protracted illness.

Address
CHARLES B. STUART, President,
Mansfield, La.
February 27, 1866—m10-6t

JNO. C. BULL. JNO. P. BULL. WM. BULL.

JNO. C. BULL & CO., GENERAL Commission and Forwarding Merchants, No 64 North Commercial street, St. Louis, Mo., dealer in Bagging, Rope, Cotton, etc. Plantation orders supplied. m10-1m

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and Primary School.

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A. J. Wright, A. M.,	President
Miss A. A. Wright,	Principal.
To be announced,	Matron.
Rev. J. A. E. Jones,	Mathematics.
Miss S. F. Parkenham,	Belles Lettres and Mental Science.
Mrs. P. H. Carolin,	Elementary Branches.
Mrs. M. H. Dwight,	Music, French, Drawing, and Ornamental Branches.

Miss Mary S. Maxwell, Music.

The duties of the Classical Department are performed by the President until the chair is filled.

The course of study, successful completion of which secures a diploma, is a very full one, but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under the special charge of the lad Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $75 per quarter, is charged from date of entrance.

Transportation from Grand Gulf is easy and regular. f24-tf

FOREIGN LABOR AGENCY.—The undersigned intending to visit Scotland in May next, offers his services, for reasonable compensation, to procure *House Servants* (or farm servants, if desired) for those requiring them. Preference given to Scotch, but English or Irish will be obtained, if preferred—I will also engage to cater students at either of the Universities; (I have been spoken to for this service already) or attend to any other business not incompatible with previous engagements.

I may be communicated with by letter at Greenville, Mississippi, until 15th March next—after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JA

COMMENCEMENT EXERCISES AT THE UNIVERSITY OF LOUISIANA.

DR. WARREN STONE'S ADDRESS TO THE STUDENTS.

The medical department of the above University held its annual commencement exercises Thursday, in the College building, on Common street. A large number of visitors were present, including a good proportion of the loveliest of the fair sex.

At 12 o'clock, Dr. Richardson, Dean of the Faculty, announced that the President of the University, Dr. Thomas Hunt, would take the chair. He then read the following list of graduates, whom the Faculty recommended as worthy of the degree of Doctor of Medicine:

Solomon C. Martin, Miss; Isaac L. Van Zandt, Texas; Orange H. Spence, Miss; Miss A. Rowan, Miss; Frederick V. Hopkins, La; Wm. B. Romer, Ala; Franklin D. Mabry, Miss; Chas. C. Baker, Texas; Robt. J. Dorr, Miss; S. L. Henry, Va; R. P. Thomas, La; P. W. Coleman, Miss; Wm. G. Westmore, La; Thos. J. Aby, La; Thos. H. Wickliffe, Ky; C. C. Walker, Texas; Sidney M. Abbey, Miss; Frank McLean, Miss; Marion A. Baldwin, Ga; Jno. B. Drake, Miss; Joseph H. McCormick, La; Andrew P. Harris, Miss; Jas. T. Alford, Miss; Saml. Walker, Ga; Daul. B. Mcinnis, Miss; Jno. S. Compton, La; Chas. H. Lee, Miss; Chas. E. Kenson, La; Penn Crain, La; Jules Font, La; Chas. Whelan, Ala; Jno. E. Hardy, ——; Chas. E. Franklin, Ala; Rufus A. Watkins, Texas; Eliab Fox, Miss.

The gentlemen named rose to their feet as their names were called; and while thus standing, the President conferred upon them the degree in a solemn and impressive manner.

Dr. Stone then delivered to the graduates the valedictory on the part of the Faculty. He apologized for not having a well and carefully written address to deliver on the occasion, but his time was so completely occupied with the duties of his profession, that he had not the hours to spare necessary for such a task. But he would make some practical remarks that might be useful to them. He reminded them that their studies, so far from being ended, now that they were about to leave the college, were but just begun. They must seek to make their own all that they had learned from others. Enter energetically upon the practice of medicine—seek out patients, and regard every case as a matter of special study. Practice among the poor—the reward therefor will come some day; it will be as bread cast upon the waters; its present benefits will be in the sweet consciousness of doing good and at the same time acquiring reputation and skill. Give most earnest attention to understand the history of each case—watch it in its progress and carefully study what are the proper remedies and how to apply them. It is only by constant exercise in this way that the knowledge already acquired can be retained and increased. For instance, in auscultation, it is only by practice that the ear can acquire that acuteness which distinguishes the skillful from the unskillful physician. This acuteness of ear enables the physician to detect disease in its incipiency, and by applying some simple remedy, arrest its progress; whereas, had the disease continued in the system undiscovered but two or three days longer, the consequences would have been serious; complications would have arisen, and the power of the physician to control its progress perhaps entirely lost. In pneumonia this is especially the case.

Be faithful to duty. Remember that while dereliction in this respect is reprehensible in commercial life as well as in the profession of medicine, the one involves the loss of dollars only, but the other often the loss of life. The physician who fails to do all that he can do for the patient under his care, should not be held guiltless of the consequences. The pursuit of medicine is a noble one, having for its chief object the amelioration of suffering, the promotion of health, and the prolongation of life. To accomplish such ends, the practitioner should improve every moment of his time—not so much in reading, though that is important, but in close observation; this will most certainly lead to success. The best read physicians are by no means the most successful. Two or three good Reviews will supply all the current professional knowledge needed, with, of course, the purchasing of an occasional standard work for purposes of reference. Let the mind dwell on the cases in hand, and be sure to observe everything having a bearing thereon. Be not anxious to acquire more theoretic knowledge than there is opportunity to apply; seize and fix in your mind that which is most essential. Memory is not a gift—it is a faculty to be cultivated by use, and its activity or dullness depends on its use or disuse. Let all the facts acquired by study and observation be frequently turned over in the mind that they may be fixed and retained; for, in the practice of medicine, cases of emergency frequently spring up which need the instant application of that skill and knowledge which should be already acquired. In matters relating to surgery this is especially important.

Physicians have it in their power to do much good by instructing the people with regard to the preservation of health, counselling them in matters of air, exercise and diet. Many diseases may be warded off from communities in this way. If those inheriting consumptive constitutions were properly attended to from early years by wisely regulating their food, and exercise, and occupation, he was satisfied that that fell destroyer of the loveliest and brightest of our race would be effectually driven from the land. The regulation of diet needed much attention. He believed that there was really more suffering among our Southern people from eating too little than eating too much, especially among young ladies. Much of their debility was owing to this cause. He urged the necessity of disciplining the weak and feeble to eat nourishing animal food. There were cases, of course, where low diet was essential, as in those of full habit, whose digestive organs make blood too fast; but these are exceptions. Upon the subject of quackery, the Doctor warned the graduates to abolish it in their practice; to have no mystery or secrets about their treatment of patients. It was his practice, generally, to tell the patient plainly of his condition, how he would treat the case, and what medicines he was giving. Never prescribe till the case in hand is fully understood. Be not anxious to heap up prescriptions in order to make a presentable bill to your patients; be as ready to charge for an opinion given as for dirty drugs. He himself once charged a man a double fee for an opinion, to whom he had not given any physic. It was in this way: the man consulted him with regard to his health; his advice to the man was, "take no medicine whatever;" he was not satisfied with this simple advice, and an explanation had to be given in order to convince him; and for this additional trouble he charged the double fee. The Doctor concluded by expressing the gratification of the Faculty at the diligence and worthiness of the graduates while they had been students of the College.

Dr. Thomas Aby was then called upon to deliver the valedictory on the part of the graduating class; and for half an hour he held in thrall the attention of the audience with a most eloquent address, remarkable alike for its fine rhetoric, its high-toned sentiments and its practical good sense. But for the limit we are obliged to observe in our report, because of the press of other matter in our columns to day, we would be pleased to publish a synopsis of this young gentleman's very excellent address.

This ended the exercises of the commencement.

SAND IN COTTON.—A Louisville paper says: "Five bales of cotton were opened on the premises of the Suffolk Manufacturing Company in this city yesterday, the bales containing nine hundred and eighty-seven pounds of sand. Each bale had a bag of sand in the centre, extending near the end. Two of them had two bags in each one. There were 216 pounds of sand in one bale. The amount found in the five bales, at 47c. per pound, would cost $463 89—a high price for this commodity. This sand must have been put in when baled on the plantation, before being pressed."

MEXICO IN CONGRESS.

Congress has admitted and referred to the Committee on Foreign Affairs a resolution that the Government shall guarantee the principal and interest of a Mexican loan of fifty millions; that it shall assume before the world the position of financial sponsor to the sister Republic. The introduction and reference of this resolution puts the Mexican question in a practical shape in the hands of an appropriate committee. It will give that committee an opportunity to make one of the most significant reports of the session, and it will afford the occasion for Congress to fully lay before the world the views of the American people—the real position of the country on this great topic.

It is for all reasons desirable that this should be done. France has declared her position, and given the world without what her peculiar interpretations of international comity. She has had nearly a monopoly of this positive utterance, and the consequence is that while the world has heard all her justification of her acts and understands her clearly, it does not understand us so well. Even in the French Government, there seems to be a very vague and indefinite notion of our ideas on this subject. The press here has spoken freely, and the people have been heard through the resolution in all their platforms, but the official declaration has not been sufficiently distinct, except in one instance, when the last Congress declared that this Government never would acknowledge the empire. The House Committee of Foreign Affairs should therefore handle the subject strongly, and put before the world in positive terms, the view that the American people take of the whole history of this establishment of a hostile monarchy at our doors. It is time, now that the whole history of this movement is known, to declare ourselves openly in relation to it, lest by silence we may encourage our enemies with the notion that we are disposed to overlook any point in their iniquitous scheme.

Whatever Congress may do with the resolution as it stands, its admission seems to indicate a disposition to adopt some positive measure on this subject. If we help Mexico by the guarantee of her loan, and especially if we do this in consideration of any remission of duties in our favor, or of a cession of territory, it will be a cheap way in which to accomplish the purpose. And we may do this, and a great deal more than this, without any complication of our European relations; for certainly if France may cross the Atlantic to sustain Maximilian, and expect us not to take offence, we may assist in a way quite as practical, without giving her any cause of complaint. If Congress shall make such a declaration, the Mexican question will require no other solution.—*New York Herald, 7th inst.*

THE BRITISH NORTH AMERICAN CONFEDERATION.

The project of uniting all the British North American Provinces in one grand confederation, which was agitated last year, and fell through by the opposition of the Lower Provinces, is revived with the prospect of early success. At a banquet which took place a day or two since in Cornwall, Upper Canada, where the principal Canadian Ministers were present and made speeches, this subject was put forward in a tone of confident prediction, as if no doubt was entertained of an immediate favorable result. The influence of the Imperial Government has been brought to bear on the Lower Provinces, and it is expected that the union will be consummated at an early day.

One of the most powerful causes of the new impetus given to this project, is the failure to procure the renewal or extension of the reciprocity treaty. The geographical position of the upper provinces, which stretch along behind a belt of our States interposed between them and the ocean, renders intercourse with us, and transit for their products through our territory, a commercial necessity. If they cannot obtain it by treaty, there is a strong temptation to acquire its advantages by annexation. The confederation is one of the means of counterveiling this tendency. If consummated, it will foster National spirit, and the pride of independence; for nobody supposes that so populous and extensive a country, united under one Government, can long remain a dependency of a foreign crown. Great Britain thinks the United States are already too large and powerful for the general balance of power. She would, under any circumstances, object to our further growth by annexation. She has much stronger objections to our enlargement at her expense. She has no expectation of holding Canada permanently; she regards it as certain that her North American colonies will be ultimately annexed to the United States, or ultimately independent. She can concede their independence without loss of prestige; and, by that means, establish an allied nation as a partial counterpoise to the United States. This, at present, is the leading object of her American policy. She is doing all in her power to favor a spirit of self-importance, and to promote the desire of independence in her North American possessions. She encourages them to exercise some of the highest functions of sovereign nations. Her ministers and agents are allowed to go to Washington and negotiate directly for reciprocity, without any appearance of responsibility except to the colonial Government. In all matters of domestic legislation she leaves them perfectly free. By the projected union, their thoughts will be strongly turned towards independence; and she can easily direct their national aspirations toward a throne, to be filled by one of the sons of Victoria.

If there are germs of an annexation party in the Upper Provinces, there are none in the Lower. But if Canada should be annexed, the feeble Lower Provinces could not expect long to escape absorption by so powerful a neighbor. When the United States should come to own the territory on both sides of the St. Lawrence, they would naturally covet the Provinces that guard the entrance to its mouth and lie on the gulf into which it empties. In view of the danger of ultimate annexation, resulting from the loss of the reciprocity treaty, a successful appeal can be made to the loyalty and British feeling of the Lower Provinces in favor of the confederation; and we shall probably witness, this spring, the completion of an arrangement fraught with important consequences in the future history of this continent.—*N. Y. World, 7th inst.*

GOSSIP FROM RUSSIA.—The Emperor of Russia has issued a decree intended to strengthen the Russian element in the Western Provinces of the Empire, where the Poles have hitherto been in the ascendant, but where they are now forbidden to acquire landed property, except by inheritance. It was reported to the Emperor of a special commission that in these nine provinces the inhabitants are principally Little Russians, White Russians and Lithuanian-Samogitians but that the minority being composed principally of landed proprietors, gives a Polish character to the country, and prevents the remainder of the population from deriving any benefit from the numerous reforms introduced by the imperial Government.

The possession of nearly all the landed property by a class which forms a close corporation in reality excludes the Russians from these provinces; and the commission was of opinion that the Government should have recourse to a measure which, by preventing individuals of Polish origin from purchasing property in this part of the country, would deprive this class of the possibility of gaining additional strength. Hence this ukase.

The new press-law of Russia has given an impetus to periodical publications, and several new ones are advertised, the most promising being the Moscow *Gazette*, a political journal, which will appear in the ancient capital; and a review, to be called the *Europeen Messenger*, which will be edited by two of the most distinguished professors of the University of St. Petersburg. The *Journal de St. Petersburg* will, for the future, run alone, and assume the responsibility of its own actions.

☞ Stephen Girard, than whom no shrewder business man ever lived, used to say: "I have always considered advertising liberally and long to be the great medium of success in business, and the prelude to wealth. And I have made an invariable rule, too, to advertise in the dullest times as well as the busiest, long experience having taught me that money thus spent is well laid out; as by keeping my business continually before the public, it has secured me many sales that I would otherwise have lost."

☞ George W. Smythe, member of the Texas Convention, from Jasper, and Col. J. W. Dancy, an old and respectable citizen of Fayette, died recently in that State.

THE COMING PROCLAMATION.

It is stated that the President has prepared a proclamation declaratory of the restoration of peace, and the right of the Southern States and people to representation in the National Legislature. Mr. Johnson could not select a better time than the present to issue a proclamation. The people expect it, demand it; it will be hailed with acclamations by the masses everywhere, except to those New England districts where the popular mind has been completely perverted by the teachings of fanaticism. The Radicals are losing heart. They would not rail so violently against the President if they did not feel his power and fear it. They are conscious that the verdict of the people is against them, and that the supremacy that they gained from the opportunities offered by civil strife is vanishing from their grasp. The fever is over, the passions engendered by war are subsiding, the multitudes are yielding to the influence of reason, and appreciate the policy that is due to the emergencies of the hour. The incendiary appeals of demagogues fall, if not unheeded, at least impatiently, on the public ear. All men who reflect calmly upon the situation acknowledge the wisdom and statesmanship of the Executive action, and the country is ready to support its Chief Magistrate in the consummation of his plan of reconstruction.

Such being the popular sentiment, let Mr. Johnson take advantage of it to push the political war with vigor. The bluster of the Radicals betrays their weakness. They require the stimulants of noisy wrath to sustain them from drooping at the very crisis of the conflict. They exhibit all the symptoms of desperation, and, after the first ebullition of their frenzy, will come their exhaustion, their hopelessness and complete discomfiture. The President can gain nothing, may lose much, by temporizing. His enemies do not spare him; let him not spare them. He has to deal with fanatics who will use every weapon within their reach to annoy, to weaken and to crush him. But, supported by the popular will, he wields an influence that can put down all opposition. He has taken up the gauntlet; now let him call to his aid all the decision and energy of his character, and push the battle to an end.—*N. Y. News, 3d inst.*

STRANGE DISCOVERIES.

The Shasta (California) Courier has a long article about two Portuguese arriving in town from a prospective tour, bringing rich specimens with them. The direction they had been is indicated west by south of Shasta, where they had seen much snow, many deer, bear and other game. They made a discovery of a vast cave, and endeavored to penetrate it with pitch pine torches, but their light gave out before they had discovered its extent. The marks of various kinds of animals were distinctly seen as far as they went, and, being enough to find a termination, returned to make preparations on a larger scale. On the second attempt at exploration, the Courier says:

"Arrived back at the point from which they had started, they determined to pack a small mule they had with them with blankets, a little provisions and a great deal of pitch pine, and, fully arming themselves, again started. Thus equipped, they resumed their search more leisurely and with renewed confidence, and were soon beyond the point of their former exploration and at least a mile on their subterranean travels.

"Close examination of the trail they were on, satisfied them that the place had been travelled by Indians, and hence they came to the conclusion that there might be an outlet somewhere in advance of them. Soon their progress became more difficult, the passage narrowing in some places so as to make it difficult to squeeze the little mule through, and then it would open out on a scale so grand, that their lights failed to reveal anything but walls of darkness. As yet, no living thing had presented itself to disturb the monotony or the darkness, and the poor fellows began to think that they might be on the route to the lower regions. Soon, however, on turning an angle in the trail, a glimpse of daylight was had, and after a few minutes, a scene burst upon them such as to strike with wonder and awe the beholders. Even the mule manifested surprise at the scene presented.

"They stood on the bank of a subterranean stream of great volume and rapidity of current, as wide as the Sacramento—or about 200 feet—and of great depth, apparently. The bank on either side was sloping, and covered with a rank growth of rushes and coarse bunch grass. The scene was lighted up by an aperture in the mountain overhead, seemingly some hundred feet above them, and to the eye apparently no larger than an ordinary mining shaft. The opening at the base seemed from 40 to 60 rods—the whole presenting the appearance of a vast tunnel inverted. Lying about them were the bones of animals that had evidently been killed for food by Indians, the indications of old camp fires being plenty all around. The water was pure and pleasant to the taste, having no unusual flavor.

"Finding no road to travel onward, nor a boat for interoal navigation, they returned to the place from whence they started. On their return they examined more closely the sides, and when they could, the top of this wonderful opening. They found the walls of hard granite, occasionally of a shelly or broken character, but generally so firm as to cause no fears of its falling. They noticed several quartz veins that were cut by the vast tunnel, but saw no great indications of wealth about them. In fact, they say they felt somewhat in a hurry to get away, and did not care to spend the time necessary to minute examination. They will return about the 1st of May, and say that they will take pleasure in showing to the curious the wonders they have discovered."

The location of the above cave, says the Red Bluff Independent, is supposed to be in the vicinity of Yolly Bolly, almost directly west of Red Bluff. At least a cave was discovered in that locality by a hunter last summer, who explored it as far as half a box of matches would carry him. An Indian who accompanied him tried to dissuade him from going near the cave, stating that it led to the everlasting hunting grounds of his tribe, and that if the hunter persisted, he would be a dead man. Another Indian who accompanied the party, but was not present when the hunter explored the entrances to the cave, corroborated the statement of the first, and added that none living had ever entered that cave and come out alive. The revelations made by the Portuguese in the above story will lead many to explore the whole of the Yolly Bolly region next summer.

ARMED BLACKS—DISARMED WHITES.

The information that some ten thousand negro troops are soon to be mustered out of the United States service at Fortress Monroe, has excited much apprehension in the minds of the citizens of Virginia.

The municipal authorities of Petersburg have appointed a committee to wait on Gov. Pierpont, to induce him to apply to the Federal Government for a revocation of the order; or, at least, a modification of it in so far as it permits the colored soldiers to retain their arms when discharged. It is urged, with great reason, that the letting loose of so large a body of armed blacks upon the community can only lead to disorder and violence, riot and bloodshed. The aversion of the negro to labor is well known to those familiar with his character. The life of a soldier is not calculated to overcome his fondness for indolence and ease. In former years, clothed and fed by his master from infancy to age, nursed in sickness, and but a moderate amount of toil exacted when in health, he passed from the comfort of plantation life to the glorious pomp and circumstance of war. Clad with the gorgeous trappings of the Federal soldier, liberally supplied with money and rations, vested with a little brief authority, his passions inflamed and his body pampered, he will turn reluctantly from the pleasures of the camp to the toil of the farm. Absence from the negro quarter and the supervision of the overseer, though exchanged for "equality" with the white man, has not improved his morals nor increased his gentleness. Even when under the restraint of the "articles of war," the licentiousness of the barracks developed his brutal instincts; and discipline failed to suppress their outbreak.

Wherever negro garrisons have been placed since the surrender of the Confederate armies, the zealous efforts of well disposed Federal officers have not always succeeded in checking turbulence and preventing outrages by their troops; as witnessed at Goinmhus, Georgia, and elsewhere. Such are the men who now, as discharged United States soldiers, are to be turned loose, with arms in their hands, upon those whom the malevolent teachings of fanatics have taught the black to consider as his natural enemies who deprived him of liberty, and who now withhold property which is his by conquest, if by no other right. Will the discharged negro soldier go industriously to work to earn in the tollsome pursuits of peace the support which has hitherto been gained so easily? Will not idleness drive him to waot; want to desperation; desperation to violence? The negro will not work when he can steal, and his thieving propensities have had ample scope in the army.

In view of these facts we consider the apprehension of the people of Virginia as not altogether groundless. The massing of dissolute negroes, without restraint, in any section of the country will lead to evil results. We trust that they may be so distributed, that they may be enabled, and if necessary forced, to labor, and thus be a blessing not a scourge to the desolate fields of the South. The whites are without arms, let the blacks be deprived of theirs—this alone will lesson their power and confidence. This is a matter worthy the careful consideration of the President.—*New York News, 6th inst.*

CHEERING NEWS.

As the subject of the crops in Southern States is a very important one at present, we give our readers all reliable testimony regarding it that comes into our possession. A friend, who is a very practical and observant gentleman, has just returned to this city from a business trip to the North, coming by short stages on the Mobile and Ohio Railroad from Columbus, Ky. This route led him through the most fertile sections of the States of Tennessee and Mississippi, and a small portion of Kentucky and Alabama, and our informant says he has never seen better evidences that a full crop would be made, than were everywhere observable. There seemed to be no lack of labor, and both black and white field-hands were at work with vigor and cheerfulness. After the reports that he had heard and read, he could not fail to be astonished at these cheering signs of social reorganization and honest enterprise.

Our friend was impressed with the same fact that has been so frequently mentioned of late in the Southern agricultural magazines, viz: That a majority of the planters are devoting their energies and the little capital left them by the war, to the almost exclusive cultivation of cotton, thus neglecting to raise corn, hogs and other plantation supplies. We hope that no evil will result from this policy, as many writers on the subject anticipate; but if by any sad mischance the cotton crop should again fail, our planters would be left without means of procuring subsistence for their laborers or stock. It is not too late, however, to attend to this matter yet.

The reports which reach us respecting the crops in Texas are very encouraging, and a contemporary learns that a new source of revenue is developing itself there, the people of the Lone Star State having "struck ile." The springs of petroleum are situated on the Angelina and Neches rivers, in several of the counties of Eastern Texas. They are said to flow freely and the oil is very pure. Northern capitalists have purchased large tracts of the land.

EXTRAORDINARY STORY.

The following statement has been made by Captain Casey, the late commander and only survivor of the crew of the British ship Jane Lenden, laden with timber, from Quebec for Fulmouth, who was rescued from the water-logged ship by the Dutch bark Ida Elizabeth, of Rotterdum, from Batavia for Amsterdam:

"We sailed from Quebec on the 28th of November. Nothing particular occurred until December 20th, in latitude 37 deg. 47 min. At eight A. M. a fresh wind from the southwest, which increased to a gale at noon; the barometer 28 6. The gale increased, and at six P. M. a complete hurricane; all hands at the pumps, the ship straining heavily, and making great quantities of water.

On the 21st still blowing a hurricane, the ship making more water, the pumps not able to keep her free, sea making a fair breach over her, and all hands lashed on the pumps. At noon, a heavy sea struck the ship on the starboard side, smashing three boats and washing them overboard, with all the fresh water and every movable article on deck. Sounded the pumps and found five feet of water in the hold; at the time running with close reefed topsail and reefed foresail before the hurricane. Tried to take the foresail in, but it blew to ribbons; all hands commenced at the pumps again. At 6:30 P. M., in spite of every exertion, the ship was full of water, the sea burying the hull, and all hands obliged to take to the rigging. At midnight the gale abated, the barometer rising fast.

On the 22d, at 10 A. M., the weather being moderate, the crew were able to leave the tops and get on deck, commenced finding provisions, and got bread and butter, potatoes and some turnips into the top. At noon it commenced to blow very hard from the south-west to north—myself again compelled to take to the top. At 6 P. M. the gale increased to a hurricane, causing the sea to rise fearfully, which struck the ship, heaving her on her beam ends with her masts in the water, washing all hands into the water, seventeen in number. Nine of the number at once met a watery grave; myself and the remaining seven, with a hard struggle, regained the wreck. By this time the bowsprit, foremast, and topgallant-masts were carried away with the sea.

The remaining part of the crew got on the ship's side, and there secured themselves as well as they could. In about one hour and twenty minutes, the squall being over, the ship rolled to an upright position, and we again took to the maintop, but to our sorrow found all the provisions we had saved were washed away, the cabin forecastle washed overboard, and nothing left on board in the shape of provisions. At half-past 4 P. M., the whole of the stern frame came out, taking the rudder and stern post with it, the cargo coming out very fast. On the 23d the weather moderated, and nothing particular occurred until the 6th day of January, when one of the crew, named Alfred Bolton, fell from exhaustion, and at nine o'clock the same evening he died, and the next morning we committed his body to the deep, having been fourteen days without food of any description.

On the 7th one more, William Thomas, a native of Wales, died; and in spite of all I could do the men would drink salt water, which drove them mad. On the day after (the 8th) four more died from exhaustion, cold and hunger, leaving me and the carpenter alone. We were so much exhausted that we could not move the bodies into the sea, so we lowered them on the deck of the vessel. On the 10th the carpenter died, I being then the only survivor; and on the next day, as well as I could, I lowered the body on the ship's deck. On the 23d of January I was taken off the wreck, after being there twenty-eight days without food of any description, by the Dutch bark Ida Elizabeth, of Rotterdam, from Batavia for Amersterdam.—*Mobile Times, 13th inst.*

FOREIGN APPRECIATION OF PRESIDENT JOHNSON.—In the British Parliament, in the course of the debate upon the Queen's speech, the Earl of Derby said:

We must concur in rejoicing that, after years of bloody warfare, sanguinary war has been put an end to in the now reunited States of America. I fully concur with the speech in commending the wise and prudent manner in which, after the war had terminated, the President has sought to repair the ravages of civil war. He seems to seek the best means of restoring the tranquility of the country, and we cannot refrain from hoping that his efforts will be crowned with success. The diminution of the slave trade and the abolition of slavery in America has entailed much misery on the slaves themselves, and they are but very imperfectly prepared to undertake the duties and responsibilities of freedom.

Ex-Senator Wigfall is reported to have escaped from Texas, to his heard of next, no doubt, from the Confederate settlement at Cordava, Mexico.

THE DANGER OF OUR PRESENT POSITION.

Congress is uncertain of its position, its duties, its powers. It is full of a factious, restless, revolutionary spirit. It seems to have thrown away the old Government—to have cut loose from the Constitution. Great wars necessarily suspended the operation of law to a certain extent and justify the use of extreme or doubtful powers: but a wise Legislature would lose no opportunity to relinquish a doubtful position that it had assumed, for the public good, and take once more its natural place in the circle of government. Congress, on the contrary, is determined not to relinquish the position that the war gave it. Its whole struggle is to hold that position, and to prevent, by every means, a return to the harmonious, quiet, natural operation of the old system. Its revolutionary disposition and purpose is most clearly seen in its propositions to change the Constitution of the country. Some thirty or forty amendments are before it which, if adopted, would completely do away with the system under which the United States have been so prosperous, and would change our Government in nearly every feature. Congress assumes that the Constitution is a nullity. It ignores the Constitutional distribution of powers. It has taken the position of the Supreme Court, to interpret the Constitution by party vote. It has made its Central Directory—its Committee of Fifteen—an Executive, to supersede the President. It has threatened to impeach him, also. In all ways it assumes superiority to the law, and is not a Congress under the Constitution, but a faction governing in defiance of that instrument.

It is from this very point in their history that free Governments tumble into despotism. At some weak hour when, for one cause or another, faction prevails and law is superseded, and faction daily grows worse till a political chaos seems imminent, then some strong hand seizes all, and an unscrupulous leader goins the confidence of the people by putting the factions under his foot, and a little later, in virtue of that very confidence, put liberty in the same place. This is the history of a thousand republics taken from that very point in their career at which we now stand in ours. The fall begins when faction supersedes the Government and partisan passion takes the place of law. This was the history of liberty in Rome, in France and in England. Faction made Rome ready for Cæsar, faction in the long Parliament prepared the way for Cromwell, and faction in France made Napoleon inevitable. It is the same series of facts in every case. It is a law of political life, and we will not be exempt from it unless there is something in us different from all other nations. The people are the only hope. They are certainly more intelligent and more free, and their influence is more direct than in other countries. Their intelligence, their patriotism and their freedom is what we must count upon for the hope that the factions will be put down by a power not inimical to freedom, by the voice of the whole people and not by an ambitious leader ready to become a despot.—*N. Y. Herald, 10th inst.*

THE SPIDER-SILK OF AMERICA.—During the summer of 1864 the 55th Massachusetts Colored Volunteers were stationed at Folly Island, S. C. In August, Major Sigourney Wales was detached to command the outposts on the adjoining islands. This duty obliged him to visit all parts of the island, day and night. During his rides he found great numbers of large spiders, whose webs, extending from tree to tree, often measured from six to ten feet, with threads of a silk-like texture, strong, elastic, and of a bright gold color. These webs were a source of annoyance, especially at night, when the most disagreeable sensations were experienced by their tenacity and resistance to repeated attempts to brush them from the person. Speaking of this to the Assistant Surgeon, it led him to mention a curious experiment made by him the year previous, in which he reeled upon a pencil or quill many yards of web from a single insect.

Persons familiar with army life are aware that its leisure hours are many; these Major Wales had employed, at intervals, in carving mementoes, and in this connection it occurred to him that if he could draw this golden thread upon a ring, it would make a curious and valuable souvenir of the war.

Having satisfied himself of the practicability of his design, by securing several of the spiders and reeling their web upon an ebony reeler, he proceeded to carve out of hard rubber a ring, with raised rims on its outer surface; this he secured to a cork, through which a large shawl pin was thrust, forming a wheel and axle, and giving increased velocity.

With a supply of spiders confined in a cigar box he completed this ring, which, when finished, presented two black rims inclosing a band of gold, one-eighth of an inch in width, so much like gold as to be readily mistaken for the true metal.

To facilitate the operation of winding, Major W. manufactured of a tin blacking-box cover, some pieces of cigar box, pins, corks, screws and thread, a machine upon which he also wound a breast-pin and earrings, which, with the ring, comprise a set of ornaments in the possession of a lady in this city.

Assistant Surgeon Wilder used this machine for winding two rings, and the Lieutenant Colonel, with the armorer's drill stock, completed two crosses of rare beauty.

Scientific men who have examined this web pronounce it superior to that of the silk worm, being round and straight, while theirs is flat and curly; in size and strength nearly equal, its indestructibility is proved beyond a doubt by that on the ruler, which, though exposed to rough use for over a twelve-month, retains its color, strength and elasticity.

Major W. has, since his return, perfected drawings of a machine capable of reeling from sixty-four spiders, and completing at once an average sized thread.

The above facts, considered in connection with the declining silk crops of Europe, are important, and we may yet see, among the newly developed resources of this country, the spider silk supplying the deficiency now exciting so much attention throughout Europe.—*Transcript.*

☞ Major Gen. T. J. Wood, commanding in Mississippi, has issued an order that the seven regiments of negroes now rendezvousing at Vicksburg be mustered out at once.

☞ Gen. John K. Jackson died at Milledgeville, of pneumonia, about the 20th ult. His remains were sent to Augusta for interment.

Financial and Commercial.

MONETARY.

OFFICE OF THE CHRISTIAN ADVOCATE, NEW ORLEANS, FRIDAY, MARCH 16, 1866.

Gold has shown increased firmness to-day, and holders realized an advance of ¼@¾ ₱ cent. on our last quotations, owing to an improvement in the New York market, as advised by telegraph. The movement was of a rather restricted character, however, in view of the heavy supply upon the market; but the demand was limited to a few buyers, and there was less competition noticeable among speculators than for some days past. The sales for the day included the subjoined amounts, viz: $5000, small gold, at 127¼; $2000 and $20,000 at 127¾; $8000 at 128; $5000 and $10,000 at 128½; $2000, $3000, $5000, $10,000, $15,0 0, $20 000, $25,000, $30,000 and $40,000 at 128¼; $35,000, a gold check, sold far currency at 128¾ and $30 000 do. at ¼ ₱ cent. prem. Nothing beyond driblets has transpired in American silver, and operations in foreign specie have been confined to 1200 Mexican dollars on private terms. We now quote gold at 128@128¾. American silver coin at 124@126, and Mexican dollars at 128@129.

FOREIGN EXCHANGE.—There has been a better feeling noticeable in the foreign exchange market to-day, with a slight improvement in rates, and a large number of buyers than heretofore. Offerings were very heavy however, and the following statement comprises the whole of the actual sales so far as particulars were made public, viz.: £3000 and £5000 sold by banks at 139; £40,000 sold by one broker at 135½@139. The inside rate for bill of landing bills and the outside for bank sterling. £13,000 sold by banks at 138¾; £30,000 bought by a bank at 136½@138¾, mostly at 138; £2,00 at 138½; £7500 at 137½@138¼; £11,000 at 136¾137¾; £4000, £10 00 and £5000 at 137; £4000 at 136¾; $8000 at 131; $3000 at 136¼; $500 at 136; $2500 at 136¼ and £ 0.0 and £3500 bill of lading at 135¾. Sales of francs included some small amounts of bank francs at our quotations, and 100,000f. and 300,000f. at 4.12½@, and 50,000f. and 100,000f. at 4.15. ₱ dollar. The closing quotations were for bank sterling 138¾@139; clear bills 136¾@138; bill of lading bills 136@136; bank francs 4.6@4.07½, and outdoor francs 4.10@4.15.

Domestic exchange has been dull and drooping all day, without, however, disclosing any quotable reduction in rates. The market was at no time heavily supplied, but the demand continued restricted, and the movement for the day showed a very heavy reduction on the previous daily average. All of the banks checked at ¼ ₱ cent. discount, and some of them sold round amounts at ¼ ₱ cent. dist., and the purchases by banks and bankers have been confined to the following amounts, viz: $150,000 taken by one bank at 7 18 for sight, ½ for one day sight, ½ for five days' sight, and 1 ₱ cent. dist. for ten days' sight, $25 000 and $160,000 sight at 7-16, $25,000 at ⅜, and $16,000, $20,000, $25,000, $30,000, $50,000 and $50,000 at ½ ₱ cent. dist., $15 000 and $20,000 one day sight at ½ ₱ cent. dist., and $20,000 10 days at 1 ₱ cent. dist. The ruling figures this evening are, for sight ½ ₱ cent. dist. at bank and ⅝@½ ₱ cent. dist. out of doors, five to ten days' sight ½@¾ ₱ cent. dist., fifteen to twenty days' ¾@⅞ ₱ cent. dist., thirty days' ⅞@1 ₱ cent. dist., and sixty days' 1@1¼ ₱ cent. dist.

STOCKS AND BONDS.—There has been some inquiry for favorite classes to-day, but no demand transpired for the general run of securities. Offerings of the former continued very light, and the latter were in abundant supply. The following comprise the whole of the actual sales for the day, viz: 100 shares Jackson Railroad Company at $8½ and 130 do. at $6¾; 29 shares Gas Light Company at 156½, and 4, 20 and 25 do. on private terms; 60 shares Canal Bank at 54; and 50 do. Louisiana State Bank at no price that has been withheld.

UNCURRENT BANK NOTES.—The demand under the above head has been exclusively restricted to the issues of the Louisiana State Bank, since our last. Offerings of this description appeared to be rather heavy, while those of all other classes were but little better than nominal. The transactions for the day comprised $800 Louisiana State Bank, on private terms; $8200 and $10,000 do. at 84½c., and $10,000 do. at 85c. ₱ dollar. Prices of the other issues are too unsettled to give reliable quotations.

COMMERCIAL.

OFFICE OF THE CHRISTIAN ADVOCATE, NEW ORLEANS, FRIDAY, March 16, 1866.

COTTON—The movement in the staple has disclosed an improved feeling to-day. Offerings were somewhat larger than on yesterday, and the demand was steady and at times active throughout the day. Most of the leading buyers were to be seen in the early part of the day examining samples and endeavoring to secure available lists upon desirable terms; but as factors were more stringent in their asking rates, most of the purchasers for domestic markets withdrew at an early hour, and left the principal movement in the hands of foreign buyers. The sales up to meridian were more restricted, however, but the receipt of later private advices from Liverpool by the Hibernian, which came to hand about that hour, and their subsequent confirmation in the press dispatches, as published in the evening papers, tended to impart increased strength to the market as the intelligence from Europe was generally construed as more favorable than had been anticipated. The sales during the latter part of the day, which comprised the principal operations, uniformly tended to yesterday's enhanced quotations, showing, in some cases, an advance of fully ½c. ₱ lb., but the movement was of too irregular a character to justify any alteration of quotations, and we therefore repeat last evening's closing figures, as follows, viz: Ordinary 30@31c., good ordinary 35@36c., low middling 37@38c., and middling 42@43c. The sales for the day comprise 4188 bales, divided among buyers in the following order, viz: 900, 600, 515, 500, 500, 300, 250, 190, 143, 100, 100 and 100 bales. Large purchases have been credited by rumor to some buyers, and in one case a party who had taken but 100 bales, was said to have bought 1200—but we only report actual sales.

COTTON STATEMENT.

		Bales
Stock on hand September 1st, 1865		83,239
Received yesterday	3 833	
Received previously	589,041	592,874
		676,113
Exported yesterday	1,118	
Exported previously	481,231	482,349
Stock on hand and on ship board not cleared.		193,764

SUGAR AND MOLASSES.—The receipts of yesterday were confined to 33 hhds. sugar, and no molasses. The market continues very quiet, and the only sales we heard of were 35 hhds. old crop on private terms, and 18 hhds. low fair at 13½c. ₱ lb. We were unable to hear of a sale of molasses. Cuba sugars and molasses are dull and neglected, purchasers refusing to accede to the pretensions of holders.

WESTERN PRODUCE.—A better feeling seemed to exist throughout this department to-day, and a pretty fair business was carried on, the full particulars of which are appended.

FLOUR.—The transactions to-day embraced about 1700 bbls., including 400 common to four lots at $6 50; 200 fine at $7; 100 do. at $7 25; 100 superfine at $8 25; 150 do. at $8 35; 200 on private terms; 200 good extra at $11 70; 100 on its merits, at $11 25 and 150 choice at $15 ₱ bbl.

CORN.—We noticed sales of some 800 sacks, of which 300 mixed at ——; 100 do. at 71c.; 200, 375 and 150 do. at 72c.; and 1500 prime yellow at 78c. ₱ bushel.

OATS.—About 3200 sacks were sold including 1600 at 52½c; 600 at 53c.; 600 at 57c.; and 400 at 58c. ₱ bushel.

BRAN.—We heard of sales of about 2000 sacks of which 1000, 550, 200 and 200 at $1 50; and 250 at $1 60 ₱ 100 lbs.

HAY.—A lot of 1000 b

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 10.
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NEW ORLEANS, SATURDAY, MARCH 24, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—113 CAMP STREET.

For the N. O. Christian Advocate.

GOD IN HISTORY.

The eventful times in which it is our lot to live, the great historic period through which we are passing, naturally calls our attention to the footsteps of Eternal Providence, to observe how God marches towards the consummation of his sublime and beneficent purposes, and how he makes the wrath of man to praise him, and *how he* educes good out of evil circumstances.

We do not believe that God wills the bloody and violent convulsions, in which bodiless crimes are committed, and cruel wrongs are suffered; but he permits free, but accountable beings thus to act, and holds them responsible, and so overrules in these corruptions as to make the wrath of man to praise him. God hath his way in the whirlwind and storm, and clouds are the dust of his feet.

We live too near the events of to-day, and our passions are too much involved in them, to attempt to read the handwriting on the wall. We will refer to another and historic epoch, from which the clouds of passion and interest have been dispersed, to mark how God makes all things work together for good, and how he reigns in the kingdoms of the children of men. We refer to the Reformation of the sixteenth century.

The reforming attempts of Jerome and Huss were premature, and too much in advance of their age; but when Luther began to expose the superstitions and corruptions of Rome, learning had been revived, printing had begun to multiply books, free inquiry was awakened, and, in short, the European mind was ripe and ready; the process of time had come. The advent of the Reformation was propitious. The goings forth of Providence are also recognized in the so overruling the events of the world as to favor the triumph and permanent success of this grandest revolution on the pages of time.

How at the first view of the "situation" as it then presented itself, it does not appear to have been the most favorable for the success of such a revolution as the Reformation inaugurated. Let us consider the characters and antecedents of the great rulers of the time.

Charles the Fifth was bred a bigoted Romanist. He was the most splendid, powerful and crafty ruler in Christendom. He inherited much of Germany, the kingdom of Naples in Italy, Holland and Spain; all of America, from the Mississippi to Cape Horn. On his coat of arms had the pillars of Hercules, the ancient limits of the world, and for his motto, "*plus ultra*"—more beyond. With all, this, he added to the imperial crown of the German Empire.

Francis the First of France, and Henry the Eighth of England, two of the most powerful and ambitious monarchs in Europe, (and both of them unmitigated Romanists) were his rivals. Charles, however, was the successful candidate, and on the 28th of June, 1519, was elected Emperor, and became the successor of the Imperial Cesars, just two years after Luther had sounded the tocsin of the Reformation.

This did not seem a propitious time for the movement. But see—the rivalry of Francis and Charles kept them embroiled in wars, so engrossing their attention and forces, that Luther and his movements met comparatively little noticed.

Leo the Tenth was one of the most splendid and scholarly incumbents of the Papal throne, but he was supposed by some to be heretical, and was wholly given to the fine arts, literature and luxury—while his immediate successors were jealous of the power of Charles in Italy, and joined with Francis in his wars against Charles—the princes in the meantime making war on each other; one of whom, Clement VIII, was seized and imprisoned.

These dissensions in Europe tempted Solyman, the Magnificent, Sultan of Turkey, twice during these wars to invade Europe, distracting the attention and delaying the time of Charles. While these political imbroglios were distracting the Imperial, Royal and Ecclesiastical Courts of Europe, Luther and his glorious colaborers, Melancthon and Zwingle, were illustrating the Scriptures, exposing error and superstition, and preaching the glorious Gospel; and the doctrines of the Reformation were spreading in Germany, Switzerland, Denmark, Sweden, Holland and France.

Look at the situation in England.—Henry the Eighth had been bred an ecclesiastic, was a bigoted Romanist, and had been succeeded by his father, Henry the Seventh, for the Archepiscopal mitre of Canterbury; but the Prince of Wales [illegible] Henry became the Prince and heir apparent of the throne of England. His ambition intensified his bigotry, and [illegible] his interest in ecclesiastical and theological questions. He wrote in defense of the Seven Sacraments, against Luther, and was rewarded by the Pope with the title of "Defender of the Faith." Henry, however, loved his whims and passions more than he loved the Church. He was married to the widow of his brother, and [illegible] of Charles the Fifth. Henry loved Anne, and wished to get rid of his Queen, but because she was the aunt of Charles, the Pope was afraid of the Emperor's displeasure, and would not pronounce the decree of divorce. This determined Henry to break with the Pope and declare himself Head of the Church of England. To this step of violent divorce he was urged by his minister and favorite, Cardinal Wolsey, who hated Charles because he deemed that Charles had not complied with his promise in elevating him to the Popedom, to which high dignity he aspired. In the chagrin of his disappointed ambition, he was anxious to weaken, stab and wound Charles by the divorce and disgrace of his aunt, the Queen of England; thus sacrificing the Pope's supremacy, and the unity of the Roman Church, to gratify his personal spite.

All this ambitious lust and intrigue was overruled of God, made to work his praise, and promote the translation of the Scriptures, the free circulation and searching of the Bible, and the preaching of the glorious Gospel. Out of which has grown the grand missionary movements of modern times, the Bible Societies, and Sunday Schools, and all the illuminating and ameliorating agencies of this onward age, which make it eclipse all the ages of the Past.

This Providential overruling of great historic events should make us wait and hope. God sees the end from the beginning, and doeth all things well. "The Lord reigneth, let the earth rejoice, and the multitudes of the isles thereof be glad."

W.

For the N. O. Christian Advocate.

LETTER FROM DR. SUMMERS.

Messrs. Editors—Our Conference fast, March 2d, was observed, I think, with more than usual solemnity. The officers and students of the Southern University adjourned to the Church at 11 o'clock, where a sermon was preached and devotions performed in keeping with the design of the solemnity.

One point dwelt upon on the occasion was, the importance of reviving the interests of Methodism, improving the economy of the church, and starting it on a higher plane and a more extensive career of usefulness. This was urged on the ground that the Methodist Church is an absolute necessity. We must make the best we can out of it, as we are shut up to it—there is no alternative. We cannot be Calvinists, or imagine that we can believe in Calvinism, or join a Calvinistic Church, with reserves and protests. We cannot be Ana or Anti-Pedobaptists—that is simply out of the question, much as we may love and esteem many of our Baptist friends. We cannot be Protestant Episcopal, because they hold the dogma of Baptismal Regeneration, so-called; it is in their Catechism and Baptismal Offices, not to say that we should not like to restrict our liberty by using nothing but printed forms in our public devotions, much as some of us may admire the sublime prayers of the English liturgy. No; we are Methodists, and we cannot help ourselves. The most of us were "to the manor born;" others of us became Methodists on conviction, and because we could not otherwise have been members of the church at all. Hence we must be excused if we evince some nervousness in regard to Methodism; if we wish to free it from all embarrassments and impediments, that it may have free course, run and be glorified. We rejoice in the prosperity of other churches; we are glad that if they cannot, or think they cannot, be Christians on our platform, they can be on some other. We are friends to all, and enemies to none. But then, we dwell among our own people.

Our attachment to Southern Methodism has greatly increased and intensified since the dark clouds have been gathering around her. We are not so mean as to abandon her now. We are neither to be cajoled, or bribed, or frightened, or driven from her, in this her cloudy and dark day. O no! We are not so simple as to believe that she is moribund, because she has had some pangs and throes; we rather believe that these are the symptoms of a *palingenesia*, through which she is passing, and we await the result with the patience of hope.

The late adhesion of "the glorious old Baltimore Conference" to our Connexion, is an event of great significance, and full of promise. The members of that body show the soundness of their principles and the purity of their motives, in adopting this course at the present juncture; they leave a dominant, domineering, rich connection, for one ostracised, impoverished, everywhere spoken against. It is very clear that they did not come to us as men of severe principles, unless, indeed, it were to bring us the five barley loaves and two small fishes; we have none to give them, and that they knew full well. I hope there will be no angry controversy with those brethren of the Baltimore Conference who have not yet got ready to unite their fortunes with ours. It is very desirable that all the Methodists in Maryland and Virginia should be under one general government. Why should they not be? And when they all ascertain that we abide by the old landmarks, and that their *antecedents* would determine connection with us as their normal relation, I cannot but indulge the hope that they will unite themselves with us.

I believe that there are thousands of Methodists in the Northern States who deprecate the proceedings of the present dominant party in the Northern Church; who recognize us as no less entitled to the common family name than any other Methodist connection, and who are desirous of establishing friendly relations, and reciprocating fraternal courtesies with us. I trust that, like the house of David, they will grow stronger and stronger every day, and those of a different complexion, like the house of Saul, weaker and weaker. Let us do nothing to embarrass them, much less to alienate them from us. For my part, I do not want all the Methodists in America to be under one jurisdiction. I am afraid of these mammoth connections. I would much rather have half a dozen than only one. It would be very easy to establish interconnectional relations, even though there might be circumstantial variations.

We are decided Episcopalians, yet we find no difficulty in recognizing the genuine Methodistic character of our British and Canadian brethren, though they are Presbyterian; or oligarchical, in their government, as were our renowned ecclesiastical forefathers, Arminius, Episcopius and the Remonstrants.

Since I began this letter I have received your issue of March 3d, containing an excellent editorial on the "Change of Name." You give cogent reasons, if not satisfactory ones, for the retention of our present style. My views on this subject you may find drawn out at some length in a communication which I forwarded some days since to the Christian Advocate. You will see that I agree with you in several important points.

You seem to like the style, "The Church of England," etc., geographical distinctions. So does the judicious Hooker, as as you may see in his Laws of Ecclesiastical Polity, which I have not by me at present. But alas! we cannot say, "The Church of the United States," when there are a hundred sects claiming, and some of them setting up exclusive claims, to be the Church of this country. You say, "St. Paul speaks of the Church of Galatia." Where? Galatia was a province, and the New Testament never, I believe, speaks of the church of a province; it is always the churches of Galatia, etc. So, on the other hand, it is always the church, not the churches, of Coriath, Ephesus, etc. No matter how many congregations there might be in a city, they are all called the church of that city, and are all comprehended, it would seem, under one jurisdiction. Vide Rev. i., ii., iii. Acts xx.

But my sheet is full.

THOS. O. SUMMERS.

Greensborough, Ala., March 8, 1866.

The Sea at Sunset, before a Storm.

Placid as an Italian lake,
When the declining sun did take
His farewell kiss,
And lingered on its waters blue,
With crimson lips disparted through
The deep abyss.

And up and round the thunder-clouds,
And clouds white—soft as infant's shrouds,
Felt that long kiss;
And on the sea and round the sky,
And on my soul I know not why,
There fell a bliss.

Storm-clouds were gathering o'er my soul,
Fiend-like, distressful in their roll
Of angry play;
While white clouds, like home memories stood,
Timidly beckoning me to good,
To dawning day.

And as th' ideal loveliness
Of sun and sea in fond caress,
Blest earth and sky,
My soul from out her grief and shame,
Untroubled as those waters, came,
She scarce knew why.

But this she knew, that Christ was near,
Who, chiding back the rebel tear
Said, "Peace, be still."
So she was hushed, and prayed that He
Would moor her on the crystal sea
When pleased his will.

WESTERN VIRGINIA CONFERENCE M. E. CHURCH SOUTH.—This Conference closed its session to-day, February 26, 1866, at Greenupsburg, Kentucky, and a more harmonious and interesting session we have never witnessed at any time or place. The citizens entertained the preachers and visitors with a degree of hospitality and interest becoming the occasion, and seem now only to regret its close. I feel greatly indebted to Mr. Winter and his kind lady, whose house has been my home for more than a week.

The renewal of old acquaintances and the revival of former associations among the preachers, after a lapse of six years, is cheering beyond description.

Our Conference at this time numbers fifty-five preachers, the most of whom are ready to go forth with true ministerial zeal in the work assigned; and in this place it would be remiss in us not to say that Bishop Kavanaugh has thrown around us a cord of fraternal affection, by his kindness and care. We have never seen a time when the zeal, energy and vital power of the ministry were more needed than at present.—*Richmond Chris. Adv.*

From the Nashville Christian Advocate.

REV. E. CARR.

A BIOGRAPHICAL SKETCH.

There is so much of uniformity in the lives and death of good men, that it is common to hear it said, with regard to obituary notices, that they might be stereotyped.—Yet once in a while men are found who differ in so many points of character from the common mass, that special notice may with propriety be taken of them.

Such is the fact with respect to our beloved and now departed friend and brother, ELISHA CARR. He was not like other men. I know of but one man in the whole range of my acquaintance that even reminds me of him; yet he was a man, a minister of the Gospel, and Christian gentleman.

His person first demands our notice, from the fact that we always, when called upon to read an account of an individual with whom we are not personally acquainted, are anxious to know what manner of person they were.

Brother Carr was born in the world about sixty years ago. He grew to be about five feet nine inches high, and to weigh, when in health, about one hundred and fifty pounds. His head, shoulders and breast were disproportionately large, so that, when sitting down, he seemed much larger than he really was. His skin was naturally very fair, but as his life was spent out of doors, he was very much bronzed by the sun, with sandy hair and blue eyes. He never wore his beard, but always went clean shaved. His nose was large, and well-formed, with a wide mouth and full face.

There was in the expression of his eyes something metallic, which was expressive of the true mettle of his nature, and convinced you at once that he was firm, determined, decided, and that he could be trusted; and if he had not been a Christian, there would have been found in his nature something that makes men tyrannical, while there was in the general expression indications of the benevolence of his great heart. Altogether, his appearance was in his favor.

He was, in the main, but little concerned about his person, and cared less about his dress, and was indifferent to both cut and color, and was no stickler with regard to fashion; any old lady in the country could cut a coat to fit; and any kind of bark would dye a color to suit. He was never fully in the fashion, nor wholly out of it; one thing could be said of him with regard to dress, which is, that it was always cheap.

He was not addicted to any kind of self-indulgence. He took no drams; would not smoke or chew tobacco. He engaged in no kind of sports; never hunted, had no use for a gun, and but seldom went a fishing. He once asked me to give him a hook and line, which I did, and years afterwards he took it from his pocket and showed it to me; he had never used it. He was no politician; but seldom attended any public meeting; and when he did go, it was with the view of distributing tracts. He never attended parties or went to see shows, and was uncompromisingly opposed to dancing, and regarded what he called a fiddler as a great sinner, and often in his prayers linked him with thieves and robbers. He was not a man of either leisure or pleasure, but he was emphatically a laborer. He was not what might be called a recluse, but was sufficiently fond of society, and greatly devoted to children. He but seldom talked of himself, and, I think, never, till a few days before his death, told his age, even to his most intimate acquaintances. He read but little except his Bible, the Hymn Book, Discipline and newspapers. Our church papers furnished his general reading, and I never heard him object to a single article found in any of them.

In conversation he was very much addicted to the habit of asking questions, and for what purpose I never knew, for he was no gossip, and was perfectly free from everything like slander, never speaking of any persons unless he had something good to say of them; and, in detailing, was always inclined to throw in qualifications and modifications, so as to guard his statements—the character of his brethren and the honor of the church were always safe in his hands.

His intellect was of a slow, plodding character, while his range of thought was rather limited. Had neither fancy nor poetry, and was poorly gifted in description, and was by no means a sweet singer; so that his resources were very moderate; yet his knowledge of the Scriptures was extensive, and he could give chapter and verse, almost equal to a Concordance. He had also a correct knowledge of the doctrine and discipline of our Church, and wanted no change in either.

He was raised a farmer, and never learned any trade, and was not what the world calls an ingenious man.

With respect to his moral and religious character, he was almost perfect. The path that he marked out for himself was extremely narrow and very straight, always allowing greater latitude to others than to himself. He never attempted to economize in religious matters, or to gain heaven at a low price; and while he would admit that some had received a penny who had labored but one hour, yet he always seemed to think that twelve hours were required of him; neither did he think that it was his special part to do the fine work in his Lord's vineyard, but was ever ready to be a hewer of wood or drawer of water. Neither did he wait for his work to come to him, but always went to it, and was wonderfully gifted in always finding something to do. And notwithstanding he loved to preach, and preached very often, yet it was really a very small part of the labor of this holy man. If subscribers were to be obtained for our periodicals, he was always ready to look them up. If books were to be sold, he came in for his portion. If tracts were to be distributed, all that was necessary was to give them over to Brother Carr, and they would soon find their way to the habitations of the poor, the workhouse, the prisons, the penitentiary, hotels, railroad cars, steamboats, and, in fact, everywhere, even in the halls of legislation.—If the poor were to be looked after, and protected from the frost of winter, the suffering and needy were soon found out and reported. If any were sick within his bounds, he would not be long in finding them out, and he would visit and pray with them, whether asked or not. And there are hundreds of persons in this country that cannot claim the acquaintance of any other minister in the world except Elisha Carr; and who will care for their souls, now that he is gone? And on the Sabbath-day, if there was a Sunday School within his reach, he would be sure to be there, ever ready to lecture, pray, or hear a class, as occasion might require.—If a camp meeting came on in his bounds, he would always make it convenient to go to the neighborhood in advance of the time, to aid in fixing up the tents, seats and shelter, and to encourage the camper, and to see that everything was put in order. A large Bible and Hymn Book must be furnished for the pulpit, suitable accommodation made for the entertainment of the preachers and strangers. And when the sessions of our Conference was coming on, he was always in advance of the balance of the preachers, in order to aid in securing accommodations for all that might attend. And though committees of arrangements might be appointed to make arrangements for our anniversaries, yet Brother Carr generally did a large proportion of the work.

Really I do not see how we are to get on without him! And when attending popular meetings, although you would never miss him from the great congregations, at eleven o'clock on the Sabbath, ready to take any part that might be assigned to him; yet at the heavy, dull hour of three o'clock, you might hear the ring of his voice, preaching to the colored people.—And those who, in an evil hour, had committed some crime, for which they had been immured in prison, this even did not put them beyond the reach of this faithful man of God. Soon he would present himself to the turnkey, with the request to visit and pray with the prisoners, and I think he was never denied the privilege; for somehow, as by universal consent, he was allowed to go just where he pleased, for all believed that his whole object was to do good; and there are hundreds of humble habitations and obscure families in this country in which his tracts are to be found, and where no other minister of the Gospel has ever made his way.—He was for many years connected with my work, and his labors were so abundant in preaching, distributing tracts, catechising the children, attending Sunday Schools, visiting the sick, and preaching and laboring with and for the poor Africans, that I have often felt my sloth reproved, while it really appeared to be his pleasure to do even such work as others would gladly turn over to him.

He had no unproductive capital. He did all the business that his resources would allow. While he appeared fully to understand the character of work suited to his talents, he never sought promotion, or asked for an easy place, or complained of his appointment. He felt himself responsible to God and the Church for every day; and well did he keep his account. Not a day passed but he revised it at its close, and kept a record of every important event. He was a man of system; his appointments never clashed; and when he made an engagement, he was sure to meet it.

His preaching was plain, earnest, and remarkably practical, abounding in Scripture quotation; he seldom quoted from any other book.—His voice was not musical, but full and clear, while his utterance was rather rapid. His prayers were remarkable, for he not only prayed for such blessings as he felt he needed himself, together with the balance of the human family, but he always had some special cases on hand.—His prayers were exceedingly interesting, and often remarkable.—He is almost the only man I ever knew who made it a point to pray the Lord of the harvest to send more laborers into his vineyard. He had heard the call in the days of his youth, and for near forty years had been a constant field-hand; ever ready to lead, plow, or break clods, as occasion required, and felt that there was much yet to be done before the Gospel ministry had completed its work.

He had been from early youth the subject of affliction—being lamed by having the sinews of one of his legs contracted by a burn—and for the last few years his afflictions have greatly increased upon him; but he rose above them, and continued his labors until within two or three weeks of his death. It may be truly said of him that he wore out; no rust ever formed on his sword, nor dust settled upon his parchments. He was never married.

I saw him often during his last illness, and talked with him fully and freely; and it is a most pleasing and delightful reflection, that his Heavenly Father did not suffer the enemy to tempt him for a single moment during his last illness. He had no doubts—no misgivings; his faith failed not, and his trust in God was as true as the needle to the pole. He had no regrets or earth-born wishes. He was the greater portion of his time quoting some precious promise from the word of God; and the promise that was hanging on his lips when utterance failed him was, "There remaineth, therefore, a rest for the people of God." The last word I heard him say was, "Heaven." It was the day previous to his death. I was on my way to my Quarterly Meeting, and did not expect to return for three days. He held my hand, and looking me fully and steadily in the face, said, "Call and see me when you return, if I am alive; and if I am dead, we will meet in heaven.—When I returned, he had left the field of labor; his sickle was resting on its point; he had heard his Master call, Come up higher; the angels of God had met him with the chariots of Israel, and they had passed over the everlasting hills, while multitudes of earthly friends, left behind, were ready to stand up and call him blessed, and lament that there was no one left to take his place.

A. L. P. GREEN.

Nashville, Feb. 4, 1866.

LIBERIA.

We extract an item or two from the Report of the American Colonization Society, which will prove of interest at the present juncture in the history of the colored man.

THE PROSPECT.

The return of peace and the emancipation of the slaves have removed many obstacle to the prosecution of our work, and revived our operations. The indications are that we shall soon have more than ever to do. There are constant inquiries from or in behalf of intelligent and enterprising freedmen in regard to settlement in Liberia. Companies of these people have been formed at Lynchburg and Abingdon, Va., who expect to embark May 1, next, each one hundred and fifty strong. One of the Vice Presidents of the Society, residing in the same State, who, several years since, had nearly all his slaves transferred to Alabama, and in course of training for Africa, they all being now free, wishes us to send fifty, whom he hopes will go. We are informed of numerous disbanded colored soldiers who have expressed a desire to emigrate; and in different portions of the South, the minds of many of the better class of the "freedmen" are tending in the same direction, drawn thither by motives of self-interest; by the hope of lucrative employment on a soil and in a climate more congenial with their habits and physical constitution than this western hemisphere offers; and more especially by the considerations, that there they can enjoy all the rights of citizenship; that color will not there exclude them from the honors and emoluments of office, nor deprive them of the prestige, rights and true dignity of manhood.

INDICATIONS.

The last census tells the indications of the colored man's future in the United States. The increase to this country by foreign immigration alone exceeded the increase of the slaves and free people of color in the same period, nearly four to one—that of the former being 2,707,624, and that of the latter but 796,947.

And the current from abroad is acquiring new volume and momentum. It is believed that the immigration for some years will surpass all precedent. A portion of this human importation, with a larger stream of our own citizens, promises to become laborers in the sunny South, there to compete with the blacks in their old and in new bounds of industry.

While this great increase of population takes place, our territory does not increase. The recent report of the Secretary of the Interior shows, that more than five and a quarter millions of acres of land were disposed of by the Government within the last year and a quarter. From these can be inferred the probabilities of changing the relations of the races by force of numbers, and by ownership of the soil. The white is ever likely to remain the superior race, and consequently the rulers, as it has always had the numbers, intelligence, the prestige and power of mastery, property and political self-government. The weaker will find it to its interest to remove from out of the reach of the stronger.

Repulsions here and attractions there will lead the colored population to seek a nationality of their own, with actual homes, real title to the soil, and active dominion of the country where they may reside. If of the better class, they can rise in Liberia at once to social equality and usefulness. They can enjoy the dignity of true self-respect beyond anything which they can attain in our midst. If of the lower sort, they will have open doors and more inducements to successful activity than they can have here. Whatever their condition in any part of the United States, they will have good reason to be thankful for encouragement and aid in securing an asylum in the Liberian Republic.

A LITTLE AT A TIME.—Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any." Grand occasions of life seldom come, are soon gone, and when present, it is only one among thousands who is adequate to the great actions which they demand.

But there are opportunities at our door every day in which the "small sweet charities of life" may occupy us fully. What account can we give of these as they pass by and on to eternity, to lay their record before the great throne? He who flatters himself with air castles, constructed out of magnificent schemes he would accomplish were he endowed with great wealth, or exalted to high station, will soon find them dissolving into thin air, whenever he calls his heart to an account for the right use of that which God has already entrusted to his care. "He that is unfaithful in that which is least, is also unfaithful in much."

Human life is made up of a succession of little things, or such as are commonly, though mistakenly so considered. They mould our character and give complexion to our eternity. Can they be insignificant? How slow are we in learning to do "whatsoever our hand findeth," and and to leave the results, great or small, at the disposal of him who has declared, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

Then, Christian disciple, "in the morning sow thy seed, and in the evening withhold not thy hand."—"Blessed are they that sow beside all waters." Look around in your neighborhood, in your church, and you can be at no loss for important work to do. Be content to attend to duties as they arise; take them as they are sent by Providence.—Every moment brings its own responsibilities, and man's wisdom in this world of sin, of sorrow and of death, consists in cheerfully using present comforts, and diligently attending to present duties. Let the crumbs, the fragments of time, be gathered up, that nothing be lost. Forget not, that all the world over, great things are made up of a vast multitude of those which are little. Eternity is composed of moments of time, never ceasing. Nothing will more certainly find the slothful at last, or bring them to a more dreadful reckoning, than *wasted time*.

The Saviour has said, "Narrow is the way that leadeth unto life." He has never told us, however, that it is a thorny road. It is unbelief, and not faith in God, that has represented it as such a road. The cross promises us not sorrow and sighing, but joy unspeakable and full of glory.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, MARCH 24th, 1866.

TO OUR AGENTS AND SUBSCRIBERS.

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months, only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety." But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "New Orleans CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

GENERAL CONFERENCE DELEGATES.

LOUISIANA CONFERENCE.
J C Keener, Linus Parker, J B Walker, R J Harp, W E M Linfield.
Reserves—N A Cravens, J A Ivey.

BALTIMORE CONFERENCE.
S Register, Norvid Wilson, S S Roszell, J S Martin, E R Veitch, W G Eggleston.

ST. LOUIS CONFERENCE.
D B M'Anally, W M Prottsman, F A Morris, G M Winton, Jno T Peery.
Reserves—T M Finney and Josiah Godbey. From the Episcopal Methodist.

MISSOURI CONFERENCE.
A Monroe, P M Pinckard, Wm H Rush, C L Vandeventer, and B H Spencer.
Reserves—Horace Brown, William A Mayhew, and Wm M Newland.

OUACHITA CONFERENCE.
Andrew Hunter, Wm P Radcliff, Jas E Cobb and A E Winfield.
Reserves—H Jewell, Jno Pryor.

SOUTH CAROLINA CONFERENCE.
W Smith, A M Shipp, W A Gamewell, H A C Walker, S H Brown, R J Boyd, James Stacey, W H Flemming and Charles Betts.
Reserves—J W Kelley, J B Pickett, and W B Morgan.

LOUISVILLE CONFERENCE.
J H Linn, E W Sehon, W H Anderson, N H Lee, A H Redford.

KENTUCKY CONFERENCE.
R Hiner, Jos Hand, S C Robertson, E Johnson, L D Huston.

VIRGINIA CONFERENCE.
L M Lee, D S Doggett, Wm A Smith, James A Duncan, Nelson Head, W W Bennett, J E Edwards, J C Granberry, G W Langhorne, P A Peterson and L Rosser.
Reserves—Paul Whitehead, Samuel Read and Jos H Davis.

MONTGOMERY CONFERENCE.
H H McTyeire, O R Bice, W H Ellison, B B Ross, J B Cottrell, W A McCarty.
Reserves—C B Oliver, —— Motley.

MOBILE CONFERENCE.
Thomas O Summers, W M Wightman, J J Hamilton, P P Neely, A H Mitchell, H K Hargrove, T W Dorman.
Reserves—W Murrah and C C Calloway.

FLORIDA CONFERENCE.
Josephus Anderson, S P Richardson, John W Mills and Samuel Woodberry.
Reserves—T H Capers and N B Ousley.

MISSISSIPPI CONFERENCE.
Levi Pearce, Jno G Jones, W H Watkins, H H Montgomery, Benj Jopes, W Harrington, J Mackenzie and C K Marshall.

HOLSTON CONFERENCE.
S B Wiley, William E Y Cunningham, James Kennedy, James Atkins and John T McTeer.
Reserves—R N Price and Carrol Long.

NORTH CAROLINA CONFERENCE.
M F Reid, C F Deems, M H D Wilson, W H Bobbitt, B Craven, L S Burkhead, and R S Moran.
Reserves—D B Nicholson, W Barringer and W. Closs.

EAST TEXAS CONFERENCE.
W H Hughes, J C Tullis, J M Buckley, J W P McKinzy, and W A Shook.

MEMPHIS CONFERENCE.
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Reserves—S W Moore, J H Brooks and Thos Joyner.

TENNESSEE CONFERENCE.
John B M'Ferrin, John W Hanner, Samuel D Baldwin, Alex L P Green, Robert A Young, Allen S Bigys, Jos B West, John F Hughes, Thomas Madden, Wellborn Mooney and Wm Burr.
Reserves—F S Petway, Richard P Ransom and Simon P Whitten.

GEORGIA CONFERENCE.
L Pierce, W J Parks, S Anthony, J W Glenn, J H Evans, E H Myers, A T Mann, J S Key, G J Pearce, W M Crumley, W H Potter, W R Branham.

TEXAS CONFERENCE.
Robert Alexander, W. McKendre Lambdin, John W. Phillips, Thomas Stanford, William G Veale, Asbury Davidson, Isaac G John, Josiah W Whipple.
Reserves—R W Kennon, W H Seat, Jas E Ferguson.

WESTERN VIRGINIA CONFERENCE.
S Hargis, B H Mullan, W Kennedy.
Reserves—J F Medley, W Shearer.

PACIFIC CONFERENCE.
W. R. Gober, O. P. Fitzgerald, and J. C. Simmons.

THE GENERAL CONFERENCE OF THE M. E. Church South meets on the FIRST WEDNESDAY, THE FOURTH OF APRIL NEXT, according to the appointment of the Bishops.

Its sessions will be held in the Representatives' Hall, Mechanics' Institute.

General Conference Daily.

The price is to be TWO DOLLARS for the session, not one dollar, as published by some strange mistake in the Watchman and several of our Advocates.

This will afford an excellent medium for a few advertisements.

Delegates to the General Conference,

Upon their arrival in the city, will please call at 112 Camp street, to ascertain the houses which have been assigned them.

A SEPARATED MINISTRY.

The period of the war proved a crucible to the "calling" of the Ministry. Men were driven back to their "nets," as were the Disciples by the stormy events of the crucifixion; some to remain, but others, we trust, only to receive, as those Disciples received, a fresh positive, and yet greater apostleship from the Master. It is true, that even in times of ordinary peace, the wear and tear of itinerancy may be considered an adequate test of a Divine Mission; and a very large proportion of those, who, in their novitiate, respond confidently to the questions of the Bishop, fall off from the ministry in less than ten years. The difficulty of mobilizing a family is apt, eventually, to outweigh an ordinary call. Circuits often, like dilapidated inns, afford very meagre "entertainment for man and beast." Cold welcome, or positive indifference, often greet the "new preachor," and put to the proof the whole purpose of his soul, and sift his profession to the last grain. He cries, "Who is sufficient for these things!" The man who, in the varied renderings which "preaching the Gospel" during a course of years receives under the operation of annual appointments and biennial motion, can feel and say, "none of these things move me," has, it would seem, vindicated his apostleship, and has a right to reckon himself "*separated unto the Gospel of God.*"

Unmitigated itinerancy will, we believe, except in rare cases, work out its own demonstration. But the necessities of the case, and unusual pressure has, in many instances, so modified the conditions of the itinerant life, that it has ceased to be a demonstrative test. Taking occasion from natural care, and it may be, actual want, the preacher determines his home, localizes his family, and revolves rather than itinerates. This in the new States has been a frequent, a useful, and often a necessary phase of itinerating. The possessing a home is not incompatible with earnest devotion to the work of the ministry, and is almost necessitated by the Church, when it fails to provide parsonages, and yet requires of the minister frequent motion. But it is a serious modification. The hardships of the life of a Traveling Preacher are thereby, to a great degree, mitigated. To some men the position has thereby become not undesirable. With time enough at home to cultivate a cereal crop, with a position of respectability which money could not secure, it is no very great sacrifice to follow a profession which yields, though little, yet a sufficiency for clothing and educating a family. A very few hundred dollars, when added to the supplies of food which even a very small farm can afford, constitutes an independency. If it offers no prospect for the accumulation of fortune, yet it presents full as much as most men crave.

It is not going too far to say, that by the accumulations of time men were found in the Methodist Ministry whose hearts were not in the work. The war released their hands by forcing them upon their own resources for a livelihood. It even offered them, by the exemption made in favor of the ministerial class, no mean opportunity to acquire a fortune. Not a few, yielding at once to the pressure and the temptation, launched out into trading, or became involved in the pursuits of agriculture, or succeeded in some familiar handicraft. They found an effectual door open, and entered it. And now that peace has returned, *they* have not returned, but will probably ever remain as they are, in evidence of the havoc and wreck incident to war. It is well. Storms purify the Church and the atmosphere.

To our mind, to no one cause can a greater amount of that deadness and inefficiency which many affirm of our Church, be traced, than to the dead material which had found its way into the ministry, both local and traveling; which gave no adequate evidence of devotion to God, or a desire to save souls; which subsidized, so far as that could be, the places and the employments of the Church to the low ends of getting a living, or of securing an *ex officio* consideration; self-seekers, who were incapable of spirituality, zeal, or discipline.

Having said this much, we make a distinct and clear exception in favor of all those persons who have truly felt themselves called to preach, and have been recognized as worthy Ministers of the Gospel, but have, by the extreme parsimony of the church, been forced to assume or continue in the position of a Lay Preacher.

A *separated*, unsecular ministry, is an essential element of the Christian Church. It is more—it is a part of that living "foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." It takes the place of that visible, supernatural, grand machinery of salvation discovered in the imposing forms of "the Mosaic tabernacle—its splendid ornaments—its sacred vessels—its service—the priesthood—the glorious Shekinah—the propitiatory—the Cherubim—all typical of the times, work, and glory of the Messiah, and the Institute of Prophecy more sublime than all these, which attested the abiding verity of Israel's God." All these pledges and types have been redeemed, accomplished and removed. But in the place of them there remains one audible, visible institute—the Christian Ministry. It was reared by the power, prayer and wisdom of Christ himself—in the solitude of the mountain, in the early morning. Of humble and imperfect materials, it was imbued with a principle of invincible life. The Eleven met him by appointment, after the resurrection, in a mountain of Galilee—probably on that very mountain, the very spot where he had first chosen them to be apostles; and there he "Spake unto them, saying, All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." This was the Divine appointment of a sacred and permanent institution—a true and living succession, raised up by Christ to be his great witnessing agent in the world. Selected, chosen, separated men, endued with the special and abiding presence of the Lord Jesus—an undoubted ORDINANCE OF GOD.

Christ required them to abandon their secular occupations. Peter and Andrew were mending their nets when the Saviour called them. James and John, at the same call, "left their father and the ship and followed him." *The things to be left* constituted then, as since, no small part of the burden of the "call"—"Nets"—"the receipt of custom"—"them which are at home at my house"—"my father" to be buried—"what thou hast sell and give to the poor and follow me"—he that holds *this* "plough" must drive a straight-forward furrow, or none.—We think that the Holy Spirit, in calling a man to the ministry, works in him to quit every other calling.

The Saviour gave his final impress to this doctrine at the Sea of Tiberias, after his resurrection.—There he found the Disciples back again at their original calling—driven back by want, by the confusion and the defeat through which they had passed. There he appeared—by the same sea, maybe in the same spot where he had first called them to be "fishers of men." And to revive that original call in all its freshness, he again works the same kind of miracle which had accompanied that call. Then, as now, they had "toiled all night and caught nothing." The miracle which followed his command to let down the net revealed to them, through the mists of the early morning, their risen Lord. With what haste must they have dragged the net! The first thing they noticed upon gaining the shore was—a fire of coals! and upon it fish and bread! The Saviour was in no haste; it was at his suggestion that they took time to land the fish and count them, and to mark their size. This finished, then he uttered that wonderful invitation—"*Come and dine.*" ("Was this He who was dead?") More wonderful still, He helped them himself—handed to each of them, first the bread, then the fish. They dined—the seven Disciples; the Saviour entertaining them with the food which he had provided—provided for them without their agency, not using even the fish they had caught. During that dinner He was busy helping, they were silent with awe. Surely no one (but Peter) would wish to interrupt the unutterable emotions of such a fellowship. The invitation—the heaven-provided food—the gracious, wonderful host—the intention of the pre-arranged feast in that place, with that company, at that time, in that resurrection atmosphere of life from the sepulchre, filled each mind and heart. Gradually the great truth broke upon them, which the Saviour so forcibly revealed; that He, their Lord and Friend, would henceforth be their Host, and charge himself with their support. They were to be his guests, to be entertained at his board, to be filled at his hand. "So when they had dined"—not until this resurrection feast was well over—the Lord re-affirmed the apostolic commission, "called" them, by the new force of his own triumphant and perfected nature, to the work of the ministry, to "feed" the Church, fathers and children, the "sheep" and the "lambs" of his flock, to "follow" him—Peter, until death, a violent death, if it must be—John, until extreme age should vanish into Heaven; but in any case to follow him and not their nets.—*That he had a surer way of providing for them than they had for themselves.*

CENTENARY COLLEGE.

A meeting of the Trustees and Visitors of this Institution met in Jackson on the 14th instant. The Board made arrangements which will result in an entire liquidation of the debts of the College. The Rev. Dr. W. H. Watkins, of the Mississippi Conference, was elected President of the College, and requested to act as agent in securing and collecting its available assets. A gentleman so long and so favorably known throughout Mississippi and Louisiana as the Doctor, will bring to the support of the College a large personal influence. The resignation of President Miller had been in the hands of the Trustees since July. He has been forced by the results of the war to turn from pursuits which were congenial, and to which he has devoted so large a share of his life and energy, to those which only a stern necessity indicated.

During his long connection with the College, his untiring devotion to its interests has commended him to the esteem and respect of its many friends.

There will be another meeting of the Joint Board on the 24TH OF MAY

How to go to New Orleans.

The question of holding the General Conference at New Orleans, you see, is settled.

Now, how to get there best, cheapest, safest, is the next question. On this point we have done the best we could for our brethren.

First. Let every minister have a certificate from a proper officer of the Church, that he is a minister, and goes to New Orleans on Church business. Such a certificate might be supplied here, if necessary.

Second. *By river route.* The Tyrone, Cumberland and Tennessee leave here for Cairo on Mondays, Wednesdays and Saturdays. Regular packet line—fine boats—all right. They charge you half fare. At Cairo you take the Atlantic and Mississippi packet line, as per arrangement made at St. Louis, at half price. This will cost you, exclusive of possible expences at Cairo, about $25 the passenger,—Preachers' wives taken the same as themselves.

Third. Railroad fare is $40—eating, handling baggage, etc., not included.—Preachers' certificates, as above, pay full fare down, and a free ticket given back—and half fare from Louisville to Nashville.—*Christian Advocate.*

We add to the above information received through the Southern Christian Advocate:

Delegates who pay full fare going will be returned free. The fare from West Point to Montgomery is $7 00; from Montgomery to Mobile $12 00. Trains daily with the Lake and Gulf steamers to New Orleans. The Lake and Gulf steamers, New Orleans and Mobile Low Pressure Line, will take delegates at half price. The full price is $10.

We insert the following letter from the President of the N. O. & G. N. Railroad:

Office of N. O. J. & G. N. R. R. Company,
NEW ORLEANS, March 20, 1866.

Rev. Messrs. J. C. Keener, and others, Com. of Reception Delegates Methodist Episcopal Church Convention, New Orleans.

Dear Sirs—Your communication of the 19th inst. was duly received, and laid before our Board, with the result as stated in herein enclosed resolution.

Hoping it will prove satisfactory,
I remain, dear sir,
C. C. SHACKLEFORD,
President.

Office N. O. J. & G. N. R. R. Company,
NEW ORLEANS, March 20, 1866.

Resolved, That the Delegates to the General Conference of the Methodist Episcopal Church South, to be held in this city on the 4th April next, be allowed to travel on this road to New Orleans, and return, for the price of one trip.

I certify the foregoing to be a true copy of a resolution adopted by the Board of Directors of the N. O. J. & G. N. R. R. Company, at their meeting held on the 19th March, 1866.

Given under my hand and the seal of the Company, at New Orleans, this 20th day of March, 1866.

R. CHARLES, Secretary.

For the N. O. Christian Advocate.

LAY EFFICIENCY.

I see that the editor of the St. Louis Advocate denounces pretty severely all such as are agitating questions of change in the polity of our Church. Having already, when I read his article, written several communications advocating certain changes, I was, of course, ready to take the rebuke home. Still I cannot feel very guilty. In fact, I am in lively sympathy with the conservative feeling that is in the church, especially among the older members and ministers. I honor the man that clings tenaciously to "old Methodism." Nothing, save actual necessity, can justify any change. We must never allow ourselves to become the prey of adventurous innovators. This conservatism is a wholesome check upon all thoughtless meddling with venerable usages.

But up to this point I am but little ahead of our brother of the St. Louis Advocate in proposing changes. He announces himself in favor of two changes, notwithstanding his reproof of agitation. And if he will examine himself closely, I am sure he will find himself at heart in favor of one other, at least—the repealing of the "class meeting test." I know he is not in favor of enforcing it, and the fair inference is, that he would really feel relieved if it were obliterated from the statute book of the church. If that be so, he is in favor of three changes, and we are even.

But if I am mistaken in reference to this matter, I have another method of getting even with the brother—whoever he may be—I mean the aforesaid editor. I propose, in one most important particular, that we *get back to the old Methodist usage.* This one step back, set off against one of my three in advance, leaves two of actual forward movement, and so I shall escape the flagellation of my St. Louis brother, being exactly in his category.

It is a fact well known that the force of early Methodism consisted largely in the *activity of the membership.* It set everybody to work. They were "all at it and always at it." Activity is always fruitful, and this accounts, in a very large degree, for the wonderful results of the Methodist movement in its earlier stages. Local preachers, exhorters, class leaders, prayer leaders, band leaders, stewards—these were a great army by themselves. Yet they were but the subordinate officers of a mighty host, always in full panoply, and making a constant and vigorous onslaught upon sin. Every one felt that he had something to do, and was ready to do it. Every one felt, in joining the church, that he was consecrating himself to the work of God. The church was the Lord's vineyard, and in it there was work for all. Heads of families all held family prayer. Prayer meetings were not only attended, but every one was ready, when called on, to lead in public prayer. They were ready to converse with their neighbors and friends upon the subject of religion, and to second and help the preacher in all his efforts. "The Lord's people were all prophets." Local preachers and exhorters were busy in the neglected corners of the vineyard. Prayer meetings were conducted in the absence of any preacher. In short, Methodism was a system of lay-operations, to a very large extent. No other church presented such a scene of lay-activity. The *personal power* of each individual in the church expressed itself in spiritual activities, and the church gathered a great harvest from the industry of her children.

But there has been a reaction. The great majority of our church members seem now to feel that they have nothing whatever to do. The preacher is expected to do every thing that is done in the way of promoting religion. The members have lost all sense of *responsibility.* The consequence is that in many places the membership is little else than so much dead weight, which hinders rather than helps the advancement of the church.—Certainly it has not come to this extremity in every society, and doubtless in almost every place, some one, or two, or a few of the members contribute somewhat of personal service to the church. But I appeal to the almost universal experience of the preachers for the general truth of what I have stated. Do not the preachers in almost every place feel most painfully the want of active, helpful co-operation on the part of the membership? Revivalists make it their first care to "warm up the church." Until this is done, not a wheel can move.

There is scarcely such a thing as exhorters now in the church. This was formerly a most useful class of men. The local preachers are scarcely felt in the church at present in this country. Many of them scarcely ever preach. I have known many cases in which, from one year's end to another, some of them have scarcely entered a pulpit. I do not now take it upon myself to say who may be to blame for this state of things. I simply state facts, without intending to fix reproach upon any one. The fact is, the position of local preacher is anomalous. It is not officially their duty to preach at any one particular place, and many, from a sense of delicacy, do not offer their services uninvited. But, as I have said, I am dealing now only with the fact. We all know, that in proportion to the number of local preachers, they do very little preaching. Now and then one may be found who is very efficient, but this is the exception to the rule.

This state of things has come up gradually, and has grown upon us until there is but one class of men from whom any thing is expected in the way of spiritual labors—the traveling preachers. It is their *business* to work for the church, or perhaps even they would form no exception to the general apathy.

Now, it will be very easy for some brother to say I am a *croaker*, and perhaps some one may imagine that to intimate such a reproach will be a sufficient answer to all that I have written. But I know, and my friends know, that I am *not* a croaker. I believe I work as cheerfully and hopefully for the church as any one else does, and that I appreciate as highly as others all the signs of God's presence in our midst. Yet I do not choose to close my eyes to facts which militate against our success in the work of God, and call loudly for some remedy. And to these evils I will call attention even at the risk of being branded by some thoughtless brother as a croaker. I know that the earnest-minded men of the church feel the force of the truth, and to them I address myself, not without hope that some good may result. I do believe that this day the pastors of almost all the other churches receive a more general and hearty co-operation, and more efficient help from the private members than those of our own. From starting in the lead in this respect, the Methodists have fallen into the rear. Even in Sabbath School labors we are not pre-eminent.

For hospitality to their preachers, the Methodist people beat the world, and I believe, taking the country over, they are as liberal in supporting the preachers as any other church. But in spiritual labors, alas, we have lost our prestige. To be sure there are a few that the preachers can count on for some help in revival.—But things have come to such a pass that it is difficult to get the singing well maintained even in a revival.

What the cause or causes of this retrogression may be, is a question which I know not whether I can answer. It is doubtless connected either as cause or effect—probably both—with a decline of religious intensity. May it not, however, be traced to some peculiarity of our system?

The special counteracting agency against this tendency to inaction on the part of the membership, furnished by our system, is found in the class meeting rule. But, as I have shown in a previous article, this rule is a failure, and is so because of an incurable want of adaptation as a piece of *church machinery.* Yet it was the class room, mainly, that supplied the motive power of spiritual activity in our early history. Passing from the condition of societies to that of a church, it was inevitable that we should, in some measure, lose the effect of this agency. Indeed, we shall have to admit, perhaps, that there is no method of importing into the church the full intensity of the Wesleyan societies. Yet we have fallen far below the standard of healthful ecclesiastical vigor. We have relied on the class meeting rule; that has failed us, and nothing supplies its place.

And thus it does seem to me that our system has a direct tendency to remove from the membership all sense of responsibility for the welfare of the church.—The preachers, alone, constitute our ecclesiastical councils, and transact the business of the church. The people have no responsibility *there.* The Bishop (in popular phrase, the Conference) appoints the preacher to his charge. The people have no responsibility *there:* Nothing is more natural than that the people should expect the preachers to work out the results after all the planning. From this relation of the preachers and people it results, that in the congregation to which the preacher comes, he is sure to be freely criticised.—In other churches, where the relation between the parties is different, the members are sure to hold up the preacher, even if he is a weak man. If a weak preacher is sent to a Methodist congregation, the people feel aggrieved. Justice is not done them. Their claims are overruled. The Conference has done them wrong. Having had no voice in the Conference from which they receive the pastor, they feel under no obligation to take up for him.—If they happen to get a man that pleases their fancy, all right; but if not, the poor preacher has to struggle against wind and tide.

One more suggestion upon this point.—The preachers do not lay themselves out to set the people to work. And perhaps this may be attributed, in part, to the fact, that the pastoral relation scarcely becomes well established between the preacher and the people of any one place until he is removed from them. By the time he comes to be well acquainted with the social condition of a church, and the adaptation of its members to different forms of church work, he is replaced by a new man, who knows as little as he did at first. The threads of personal influence that he gathered up in the course of one or two years are all dropped, and if the new preacher undertakes to push matters vigorously, he is like to do it awkwardly. He finds friction in the machinery, because he does not understand the social adjustment of the place, nor the personal adaptation of individuals. I am satisfied, that to build up and maintain an efficient system of church operations requires a continuous pastoral relation; for, after all, the pastor must be the centre of ecclesiastical power. The evil that I complain of, then—the want of activity in the laity—seems to grow, in part, out of the imperfection of our pastoral system. Yet, doubtless, we preachers must take much blame upon ourselves in this matter. We have not done what we might. We have not set the young members to work promptly, while they were pliant. We have neglected the prayer meetings. We have not kept up class meetings, even where it has been practicable to do so.

Perhaps something may be done to remedy the evil by Gen. Conference legislation.

Why should we not have lay-representation in all our Conferences? You say our people do not demand it, but are satisfied with the present state of things. That, I think, is true, in the main. At least they are not clamorous for a change. But the question is not whether the people desire representation, but whether good will come of it. Would not the people themselves more closely identified with the interests and operations of the church? The very fact of sending a representative would excite fresh interest in his constituents. And then the whole church would be committed to Conference measures. And the lay representative, a man of intelligence and influence, upon his return home, will have much to say about what was done at Conference. In a word, it will be, not the preachers' Conference alone, but the people's, as well. This, in being in the church, it seems to me, would be a very wholesome one.

There can be no objection to this on original grounds. Nothing in the constitution of the church, as given in the Scriptures, condemns it. It is a question of policy. As such, I see nothing against it—but much in favor.

I would have full lay-representation in the Annual and General Conference—one lay for each clerical member. I would confine their action to any of business. They should have a seat and vote upon all questions equally with the preachers. To restrict them to questions of mere finance is invidious. The church is a kingdom of priests. They may, just so far as responsibility upon him, will be as jealous of the and interests of the church as the Never fear for that. And I would a layman out of each district in the op's council. Then the people directly upon the question of their supply, and in a way that cannot with the efficiency of our system.

This change seems more radical blush than it really is. Assume good sense and piety of the Bishop's council, as they are now tuted, which is fair, and, in the we might just as fairly and truly the same of those bodies with the ment added. And I venture to say in nine cases out of ten, Conference the same as if no laymen were The difference will be that the lai be made to feel its responsibility. membership will come to feel more oughly interested in the church. era of lay activity will be the re will identify the preachers and peop more hearty co-operation in partment may be looked for.

I have heard it objected, that case the Conference would be too that few communities would be fo to entertain them. Then let Ann ference boundaries be restricted, ratio of representation in the Conference lowered. Why not?

I am far from supposing, howe lay representation alone will rem evil. It will, I think, put the cha a favorable attitude. But no me ation can operate a thorough cure. must be a deep felt sense of duty part of the preachers, and comm from them to the people. The of universal activity must be in upon the church, with a solemn that will wake it up. The Bisho make a point of insisting upon it ferences, the Presiding Elders at Meeting, and the Pastors every The church papers must labor same end.

We must all get nearer to God, a day or a month, but in the habit of our lives. As I have more than intimated, more depend preachers than anyone else. make a point of getting the chur way of working, not in a paroxy on revival occasions, but in a well sustained method of activity. meetings be kept up, and where possible, let them be led by lay as many as possible be induced to these meetings. By every possible encourage the rich to visit the show them all brotherly regard. preachers see to it that in the pastoral attentions the poor be looked.

We preachers must get more re We need it. At least I do, and I isfied the great majority are ready the same confession. We must entire consecration to God.

Then we shall have power with Then we shall be able to collect in every place into class meetings will love-feasts grow in interest.

Much may be done by revi quarterly fasts. Let a fast day meetings be appointed uniformly Friday before the Quarterly Meet the preacher induces the attendi many as possible, not only by pu nouncement, but by private invi Let this not be an occasional thing uniform custom. Surely God wi fuse his blessing upon such labors formed in humility and the sp prayer.

A preacher fully devoted to will find many modes of arou maintaining the interest of the and securing their co-operation cannot be more specific here.

As for the local preachers, It is to say what ought to be done. However, something is required it seems to me, the church ought to them with a specific field of op and require them to work in it; or, them to their own selection of require of them a regular report Quarterly Conference, showing the have preached regularly, at least month, in failure of which they shall their credentials. I believe they themselves be in favor of some me the kind, in preference to the pre tom of ignoring them. It would them a more respectable class, and more useful.

I will close this article by stati conviction, that there is latent po the Methodist Church sufficient to this country upside down. The is, how can it be made available?

Marshall, Texas, Feb. 23, 1866.

FAMOUS PEARLS.

The greatest magnitude is attained by pearls of a very irregular shape, aptly termed by the French "*Perles baroques.*") These malformations were ingeniously utilized by the fanciful taste of the Cinquecento, and, by the addition of the required members in gold enamelled, converted into sea-monsters for pendant ornaments. In the Devonshire Cabinet there is a superb example—a monster pearl of the finest water, but singularly distorted, and now serving for the body of a very graceful mermaid valued at two thousand pounds. Yet more curious is the Londesborough unicorn, composed of two *baroques*, and mounted by France and Victory embraced. The Romans of the decline distinguished the perfect spherical *unio* from the *perle baroque*, always terming the latter *margaritum*. The Persians make twelve classes of the pearl (*Lulu*) according to its shape, and as many according to its color.

The Asiatic conquests of Pompey first turned the taste of the Romans after pearls and precious stones. In his triumphal procession were borne thirty-three crowns made out of pearls, a temple of the Muses with a dial on the top; and a figure of the victor himself, formed out of the same precious materials. This last piece of extravagance excites, beyond all reasonable bounds, the wrath of the stoic Pliny, who devotes several lines, chary as he is of space, to the objurgation of such luxury, and interprets the ostentatious exhibition of Pompey's head in this manner as a presage of Divine anger, foreshowing that hereafter the same head, severed from the body, was to be held up as a public spectacle. In this example, adds he, Caligula might find an excuse for wearing slippers made of pearls, or Nero, who formed out of these sceptres for the characters on the stage, and conches for his amours.

Thus it appears, that on their first introduction at Rome, pearls had been employed as materials for art. Not that they engraved in relief or intaglio upon so small and precious a body; the figures above described must have been formed of small pearls strung on wire, or white horse-hair, and thus fastened upon a model in a kind of mosaic, just as the Lamb of the Golden Fleece, or the brooches of seed-pearl are now constructed.

Pliny mentions that he had seen Lollia Paulina, the widow of Caligula, covered head, neck, ears and fingers with strings of pears and emeralds, pinced alternately, to the value of four hundred thousand pounds of our money—plunder collected by her grandfather, Lollius, from all the princes of the East. As he remarks, she thus appeared upon no very grand occasion, but merely at a private dinner party, we are to conclude that this display exhibited but a small portion of her jewelry.

The largest pearl known to the Romans weighed half an ounce and one scruple over (two hundred and sixty grains troy.) This magnitude has seldom been equaled in modern times. Barbot quotes one, belonging to the treasury of the Crown of France, in 1791, weighing one hundred and eight grains, valued at eight thousand pounds. De Boot speaks of one, belonging to Rudolf II., weighing one hundred and eighty grains. Philip II. possessed one as large as a pigeon's egg, of one hundred and thirty-four grains, and worth fifty thousand ducats. This came from the Panama fishery, and was entitled the "La Peregrina." It was pear-shaped—the form in which the greatest bulk seems to be attained by this species. But the largest on record is that, also pear-shaped, brought from India, in 1620, by Gongibus de Calais, and sold to Philip IV., of the weight of four hundred and eighty grains. The merchant, when asked by the King how he could venture to risk all his fortune in one little article, replied: "because he knew there was a King of Spain to buy it of him." This, says Barbot, now belongs to the Russian Princess Yonsoppoff.

Everybody knows the story told by Pliny of Cleopatra, who, to outdo Antony's extravagance, wagered with him that she would spend a sum equivalent to one million pounds upon one dinner. When her lover ridiculed the impossibility, she replied that in nothing coming up to her promise, she replied that it was merely an adjunct to the grand dish; and wearing in her ears the two finest pearls then known, of the value above mentioned. She threw one of them into a vessel of the strongest vinegar set before her, and, as it dissolved immediately, she drank it up. The fellow to it was about to share its fate, when L. Plancus, who had been appointed umpire in the matter, seized it, declaring that Antony had lost. This pearl, on the conquest of Egypt, was sawn in two to make pendants for the ears of the Venus in the Pantheon—the goddess, remarks Pliny, being well satisfied with half of their dinner.

As regards this story, no acid that the stomach could endure is capable of entirely dissolving a pearl, even after long maceration in it. Barbot, on trying the experiment, found that the outer layer was reduced to a jelly, while that beneath was not at all affected. No doubt the wily Queen swallowed the pearl whole in some more agreeable potation than vinegar, secure of its ultimate recovery undamaged, and invented the fiction of its complete and instantaneous dissolution, which, he it observed, rested entirely on her own testimony, in order to win her wager.

The same experiment is recorded to have been tried somewhat before by Clodius, son of Æsopus, the player, who, having discovered that dissolved pearls possessed the most exquisite flavor, did not selfishly confine his knowledge to himself, but gave one apiece to each of his guests to swallow. Powdered pearls were formerly considered as an invaluable medicine in stomach complaints; the benefit they produced must have depended entirely on the imagination of the patient, the substance being a mere antacid, no more efficacious than the powder of the shell.—*Precious Stones and Gems, by C. W. King.*

MEXICO IN THE FRENCH LEGISLATURE.—In the French Corps Legislatiff, on the 19th inst., Count Walewski read from the chair the address in response to the Emperor's speech, which contained the following allusion to the Mexican question: "Our expedition to Mexico is approaching its end. The country has received the assurance of this with satisfaction. We were forced to go to Mexico by the imperative duty of protecting our countrymen against odious violence, and obtaining the redress of our too legitimate grievances. Our soldiers and sailors have worthily fulfilled the task assigned by your Majesty to their devotedness. This expedition attests once more to distant countries the disinterestedness and the power of France. [Applause.] The people of the United States, who know of old the loyalty of our policy and the traditional sympathies which it inspires, has no reason to take umbrage at the presence of our troops on Mexican soil. To make their recall dependent upon any other consideration than our own convenience would be incompatible with our rights and honor. [Loud applause.] Of these, sire, you are the guardian; and the Corps Legislatiff knows that you will watch over them with solicitude worthy of France and of your name."

A CITIZEN SUED BY A NEGRO FOR FOUR HUNDRED DOLLARS.—The case of Stephen Boyd, colored, vs. J. D. Spain came up in the Freedmen's Court yesterday. The plaintiff brought suit for the recovery of $400. It appeared that plaintiff bought of defendant a piece of ground in this city, for which he paid in cash $400, the defendant promising to give him a good title to the same upon the payment by the plaintiff of a further sum in six months. The defendant not having the title in his own name, and being unable to obtain it, the plaintiff sued for the money he had paid. It was decided that the defendant should return the $400 paid to him by Boyd, and $16 interest on the same. Boyd was allowed a reasonable time to remove all improvements made on the lot. Mr. Spain, under the force of circumstances, paid the money claimed, and the case was dismissed.—*Nashville Banner, 6th.*

BURIAL OF A SLAVE.—While in Virginia, Major Crump had disinterred the body of Daniel, his faithful servant, who followed him through thick and thin, during the war, until he was killed on the 25th of March, last year, near Petersburg. On that day it was erroneously reported to Daniel that his master had been killed on the field, and it was while seeking his body that Daniel was killed. Having an affection for his servant, easily appreciated by all Southern gentlemen, the Major sought and obtained the body under flag of truce, had it buried, and has now brought it home to rest amid the graves of his kindred.—*Augusta Transcript.*

THE BRITISH NORTH AMERICAN CONFEDERATION.

The project of uniting all the British North American provinces in one grand confederation, which was agitated last year, and fell through by the opposition of the Lower Provinces, is revived, with the prospect of early success. At a banquet, which took place a day or two since in Cornwall, Upper Canada, where the principal Canadian Ministers were present and made speeches, this subject was put forward in a tone of confident prediction, as if no doubt was entertained of an immediate favorable result. The influence of the Imperial Government has been brought to bear on the Lower Provinces, and it is expected that the union will be consummated at an early day.

One of the most powerful causes of the new impetus given to this project, is the failure to procure the renewal or extension of the reciprocity treaty. The geographical position of the upper provinces, which stretch along behind a belt of our States interposed between them and the ocean, renders intercourse with us, and transit for their products through our territory, a commercial necessity. If they cannot obtain it by treaty, there is a strong temptation to acquire its advantages by annexation. The confederation is one of the means of counteravailing this tendency. If consummated, it will foster National spirit, and the pride of independence; for nobody supposes that so populous and extensive a country, united under one Government, can long remain a dependency to a foreign crown.

Great Britain thinks the United States are already too large and powerful for the general balance of power. She would, under any circumstances, object to our further growth by annexation. She has much stronger objections to our enlargement at her expense. She has no expectation of holding Canada permanently; she regards it as certain that her North American colonies will be ultimately annexed to the United States, or ultimately independent. She can concede their independence without loss of prestige, and by that means establish an allied nation as a partial counterpoise to the United States. This, at present, is the leading object of her American policy.

She is doing all in her power to favor a spirit of self-importance, and to promote the desire of independence in her North American possessions. She encourages them to exercise some of the highest functions of sovereign nations. Her ministers and agents are allowed to go to Washington and negotiate directly for reciprocity, without any appearance of responsibility except to the colonial Government. In all matters of domestic legislation she leaves them perfectly free. By the projected union, their thoughts will be strongly turned towards independence; and she can easily direct their national aspirations towards a throne, to be filled by one of the sons of Victoria.

If there are germs of an annexation party in the Upper Provinces, there are none in the Lower. But if Canada should be annexed, the feeble Lower Provinces could not expect long to escape absorption by so powerful a neighbor. When the United States should come to own the territory on both sides of the St. Lawrence, they would naturally covet the Provinces that gnurd the entrance to its mouth and lie on the gulf into which it empties. In view of the danger of ultimate annexation, resulting from the loss of the reciprocity treaty, a successful appeal can be made to the loyalty and British feeling of the Lower Provinces in favor of the confederation; and we shall probably witness, this spring, the completion of an arrangement fraught with important consequences in the future history of this continent.—*N. Y. World.*

DECLINE OF POPULATION IN THE SOUTH.

The Radicals in Congress, with signal inconsistency, while contending for negro suffrage, are opposing the proposition to make the negro population a part of the basis of representation, on the ground that it will give the South too much weight in the National councils.

Senator Doolittle, replying to these arguments, lately undertook to show that such apprehensions were unfounded. He made the following statements:

The destruction of the population, both white and black, within their States during the civil war, has been most enormous. Of the whole population in those States, according to the census of 1860, were 1,600,000 males of 20 years and over. Undoubtedly one-third of that whole white population of male persons over twenty years of age have perished. As to the black population, we have not the specific facts upon which we can make a positive and emphatic calculation; but we have facts stated to us upon the very highest authority. Estimates made by gentlemen who have had the means of knowing, if it is possible for any human being to know, state the actual destruction of the black population since 1865, has been at least twenty-five per cent. of the whole population.

High officers of our army state this, and give as their opinion, without any qualification, that at least twenty-five per cent., one million, out of the four, have perished already. Gov. Alkon, of South Carolina, who was recently in Washington, made a statement upon this subject, and his opinion is entitled to the highest consideration. It is known by all that he was one of the largest slaveholders in the State of South Carolina, if not the largest. He has lived in that section of country during the whole of this civil war, and his means of knowing are very extended. He states most unequivocally that more than a million of the blacks have perished, or more than twenty-five per cent. The Hon. Randall Hunt, of the city of New Orleans—and I refer to him because he is a Union man, and has been as I understand, during the whole of this trouble—who has lived there his whole life, states, also, that beyond question twenty-five per cent. of them have perished. Mr. Doolittle having shown, as he thought, that the representation of the South would not be increased, argued in favor of representation according to the number of voters.—*Mobile Adv. and Reg.*

HONITON.—There is a little English market town in the county of Devon, situated in the very fertile vale of the Otter. It has about 3500 inhabitants, and is a very favorable specimen of the best country towns of England, and its name is famous throughout the fashionable world in connection with the lace which is made there. Burrit, in his last volume, pleasantly describes the surroundings and process of this manufacture. He was taken to a small cottage, on a back street, where three women were at work on a cement floor. Two of them were sisters, between sixty and seventy years of age, who had wrought on the wedding dresses of three generations of queens—Adelaide, Victoria and Alice. The third was a neighbor who had dropped in with her work, and was plying her needle with her bonnet on. The work requires the nicest judgment and skill with the fingers. It is wrought on round, plump cushions, and, as the figure progresses, it is covered with a piece of oiled silk, so that a very narrow strip is exposed at once to the dust or touch of the hand. By such precaution, the lace is delivered to the sales room as pure and unsullied as the thread when given out. As it is all made by hand, it had to compete with the most elegant designs made by machinery in Nottingham and other places. Although the price paid for it by the wearer seems sinfulcently high, and it still is considered the most perfect and durable article for the bridal dresses of the ladies of the nobility and of the blood royal, yet the profit of the poor needle-women, in 1862-3, was scarcely a penny an hour. "It is a pity," says Mr. Burrit, "when they are so proud to wear it, that the artists who clothe them with such flower-work, should be so poorly paid." Somehow or another, this inequality between the wearer and the maker is the widest and worst in articles of luxury. Diamond-diggers, pearl-divers and cruiae-hunters have always had a harder time of it than even the Honiton lace-workers. The blunt-fingered men who follow the plow and wield the sickle, fare better.

☞ The officer in command of the Military District of Savannah having received information that offenses are daily and nightly committed in that city by persons wholly or partially clad in the uniform of United States soldiers, directs that "hereafter any person found within the limits of this command, with the uniform of United States soldiers, who are not legal soldiers of the army or navy, will be immediately arrested and held for trial."

☞ Gen. Dufour, the head of the Swiss army and the military tutor of the French Emperor, has received from the latter the Grand Cross of the Legion of Honor.

AN OFFICER'S OPINION OF THE FREEDMEN'S BUREAU.

Major Henry C. Lawrence, Agent of the Freedmen's Bureau at Fayetteville, North Carolina, writes the following letter, which is published in the Philadelphia Age:

FAYETTEVILLE, N. C., Feb. 14, 1866.

I confess I am tired out and half worn out with the annoyances of my position, and need rest; and am so far from having any sympathy with the views that seem to prevail in Congress, that I am unwilling to be even an humble instrument in aiding to carry them out. Whilst there was, and could be, no law but military law, or rather authority, the Bureau was a necessity to some extent. But to continue it after the States shall have given the blacks their civil rights, seems to be the very reverse of sound policy, considered simply with reference to that. It will engender hatred towards the blacks on the part of the whites as a favored class to whom extra legal protection is given by the Federal Government—hatred towards the Government itself, which, by this system, pronounces the people regardless of justice, and brands courts and bar and juries, in advance, as ready perjurors. It substitutes for men learned in the law, and soon to administer it—for trial by jury and right of appeal—the decision of men who, in many cases, if not most, will know nothing of law, who will often be prejudiced, and some, judging from the past, will be corrupt. It will incite in the blacks, to some extent, a sense of independence of the local laws; sanction their distrust of them, the courts, and people, and certainly cannot tend to educate them in the duties of citizens. Instead of allaying, it will beget jealousy and ill-will between the races to a greater degree than now exists and finally produce the very evils it is intended to guard against. And how such a system can be exercised except as a temporary military necessity in a conquered country, I cannot conceive. It is liable to all our old objections to the "fugitive slave law," and, unlike that, will be in ever present, ever acting evil; and its provisions are very incomplete for the end proposed, unless it is assumed that military authority is to remain paramount. For instance, I can fine a man $50, and imprison him thirty days; but in the case of murder of a black, the district or department military commander must order trial by court-martial. Upon conviction the case may, of course, go to the Secretary of War for review. Such a trial is in progress now at Raleigh. If this system is to be retained after the States shall be reconstructed—whatever that may be—and if this is republicanism or self-government, I shall despair of ever being able to comprehend the first principles of political science. But if a State should establish such a judicial system, I think the Federal Government might well be called upon to enforce its guarantee of republican government to the people of that State. I think it would be a less outrage upon the principles of self-government and upon the Constitution to treat the South as conquered territory, and govern it by our territorial system, than to do what is proposed to be done; and in that case Mr. Sumner might secure juries composed equally of white and black men. I felt ashamed for myself as an American, and for my Government, when, a few days ago, Judge Baxton, of the Supreme Court of this State, called at my office to inquire as to the extent of the jurisdiction he would be permitted to exercise in a term he was about to hold.

THE SOUTH.

We have already mentioned in these columns that the way to open out the South to immigration, was, in our opinion, to divide the large plantations into lots of from twenty-five to fifty acres, and to advertise them for sale, on easy terms. In this market. These lands are now offered in large tracts, that require a small fortune to purchase them; and many who are eager to go South, are deterred by the large amount of capital required.

An instance has lately come to our knowledge that illustrates the fact:

A gentleman in one of the Southern States, resided on a plantation of some three thousand acres. He had built an elegant mansion, substantial and convenient barns, outhouses, gin, mill, and over one hundred comfortable huts for negroes, fine fences, etc., etc. The lands alone, when but little improvement had been made upon them, had cost him some $70,000. At the end of the war but twenty of his hands were left, with a few house servants—some had followed the army, some had gone North, and others were killed. Those who were left were willing to work on his own terms, but embarrassed financially on all sides, he concluded to sell. He offered this whole property for $30,000, and found no purchaser, and when at last, being in ill health, he had nearly given up to despair, a returned soldier offered him $500 in cash, for twenty acres in one corner of the plantation, which was accepted.

This opened the way. He at once divided his ground, except what he concluded to retain around his house, into farm lots, to each of which was added a small wood privilege, and advertised it North. He had a host of buyers, and a prospect of selling his whole place at a fair price, having disposed of over a thousand acres of the arable, and nearly three hundred of the forest land at the average rate of twenty-eight dollars per acre for the former, and thirty dollars for the latter. He intends to work his twenty hands, to whom he lets cabins at a rent payable monthly in work or money, with a privilege of electment in case of default, and to keep part of his reserved land in cultivation. His gin house and machinery will answer for his new neighbors as well as for himself. The new comers are generally industrious and are likely to be valuable citizens, and their settlement has doubled already the value of the unsold land.

This instance will show how speedily the South may be populated, by the best class of settlers. Of course some preliminary expenses are necessary, such as drainage in low lands, buildings for the reception of the immigrants, and also for advertising, but if the settlement is healthy and easy of access, and the land not too dear, there can be no doubt of the success of the plan. The experiment has been tried in New Jersey on a large scale and as it succeeded on a sandy barren soil, why should we doubt the result in the South, when any honest temperate man with a couple of hundred dollars in cash, ought to be enabled at present prices to achieve a desirable position for his family.—*Southern Exchange.*

MANNERS.—The first requisite to good manners, I am convinced, is ease; and that is never to be obtained by dwelling upon self. Consideration of the feelings of others is true politeness. To give a visitor a smiling welcome, a comfortable chair, seek for a foot-stool, draw down or raise a blind, so that there may be enough, or not too much light, undivided attention given to what they are saying, and if you differ from them a gentle deference of manner is what is required by good breeding. You were thinking of yourself, and that made you embarrassed; you felt you were snubby. My dear, in the morning of the day all that is needed is great neatness, and that I'm sure you have. Your collar and cuffs are faultless; your hair might have been smoother, but you tumbled it, and there's nothing to find fault with in your general appearance. But if you will get into the habit of thinking how you look, you will never be at your ease. And rely upon it, you are wrong in supposing a carriage and fine clothes make people look like ladies. They do nothing of the kind. Being, not seeming, is what you have to aim at. Anything put on is mere affectation, and is soon detected.—*English Essay.*

MORE COAL BEDS IN VIRGINIA.—We understand that a very fine coal bed, says the Lynchburg News, has been found at the Roanoke Red Sulphur Springs, which belong to our townsman, T. D. Crawford, Esq. The quality of the coal is said to be superior to that obtained from the Montgomery fields, and specimens have been brought to this city which are very highly spoken of by those who have examined them. The vein has been opened, and several thousand bushels of the coal already gotten out, and we suppose it to be Mr. Crawford's intention to engage extensively in mining the fields. The distance from the Virginia and Tennessee Railroad is about eight miles, over a good road; and at present prices, the coal would pay well, even if it had to be wagoned further.

☞ A good deal of the consolation offered in this world is about as solacing as the assurance of the man to his wife when she fell into the river: "You'll find ground at the bottom, my dear."

AN ELOQUENT VOICE FROM MASSACHUSETTS.

On the 8th inst., in the House of Representatives of Massachusetts, the Hon. Mr. Spofford, of Newburyport, delivered a speech on "Congressional Usurpation," which breathes throughout the elevated spirit far which the great Daniel Webster and once made the old Bay State famous.

The perration of that admirable discourse is equal in beauty to the best efforts of the greatest orators, and when compared with the trite, wishy-washa dilutions of blood and water of the pompous and empty Sumner and Wilson, renders still more disgusting the pigmy attempts of those small conspirators.

The peroration we republish is in honor of President Johnson, and re-echoes the sentiments of every loyal man:

As in those days of her degeneracy, Nicola Rienzi, a tribune of the people, rose in Rome to become her future deliverer, so here, under our republican institutions, in this the imperial dominion of the New World, there has arisen a man, a tribune of the people also, whose appointed work it is, if the omens and the oracles are not false, to become the deliverer and savior of the American Union. The several instruments of Providence in their respective spheres, for the accomplishment of its beneficent designs, the character of the two historic personages themselves are not dissimilar in many points of view. Of humble ancestry, says the historian, in speaking of Rienzi, he inherited neither dignity or fortune.

The gift of a liberal education, which his parents painfully bestowed, was the cause of his glory and his untimely end. The study of history and of eloquence devated above his equals and contemporaries the genius of the young plebian. He nursed with indefatigable diligence the manuscripts and marbles of antiquity, loved to dispense his knowledge in familiar language, and was often provoked to exclaim, "Were are now these Romans, their virtue, their justice, their power? Why was I not born in these happy times?" Mr. Speaker, does not this brief description illustrate points of character and circumstances of fortune in the life of Andrew Johnson as well as that of the Roman Tribune? He, too, is of humble origin, and had neither title nor fortune for an inheritance. Palsfully as we know, for it is of universal public report, did he acquire that education which has commanded for him a career of distinction in the whole circle of the offices of the Republic; and who will deny that he has been elevated by the improvement of his opportunities in this respect above his equals and contemporaries. He, too, has studied with indefatigable diligence the manuscripts and memorials of his country's history—the Constitution of the United States and the great records of the Fathers, and in familiar language loves to discourse concerning them in the wnks of every day life and with common men. And so, sir, we find in Andrew Johnson, in these moments of the country's convulsion, sentiments of patriotism and devotion to Constitutional Liberty responsive to those which thrilled in the replaby Roman's heart, yearning for the return of the former greatness and glory of his country. So far as these respective traits are concerned there is an analogy full and complete between the two of whom I have been speaking, as there is perfect identity of object in the great work of each of them to do, the rehabitation of a distracted and disordered land. But the parallel can not be extended farther without prejudice to the truth. Rienzi restored Rome from a condition of disintegration to one of proud if not pristine glory, edneed order from chaos, and throughout the bounds established justice and good government. But in the zenith of his renown, he permitted himself to be destroyed by inordinate desire of fame and ostentatious vanity, unmindful that the ancient tribunes were not distinguished in style, habit, or appearance from an ordinary plebian; his effeminate luxury and slothful pride lessened day by day the extent of his power, until at length, having degenerated into the vices without having acquired the majesty of a king, his rule was overthrown, and he was compelled to abdicate the government and palace of the Republic.

Such was the ignominious close of the career of the Rienzi.

But far different from that will be the career, in its progress and in its close, of the great Tribune of the American people, Andrew Johnson, if, as I have said, the omens do not betray our hopes. Uncorrupted and incorruptible by the flattering favors of successful fortune; unshaken from his equipoise by the exercise of the mighty powers with which he is clothed; resigning and rejecting the new prerogatives of unrestricted power, that popular liberty may not be endangered; indomitable in the assertion of the principles of public duty which he believes to be right, and undismayed by the opposition of faction or the rage of party, he will complete the work which he has so well begun—he will accomplish the deliverance of his country—he will preserve the Constitution and maintain the Union. And that done, sir, he will be held, so long as his life shall last, in the grateful affection of the American heart, and, removed from earth, will take his appropriate place in the Pantheon of History, as one of those whom great and beneficent deeds have made immortal.

ORIGIN OF THE DOCTRINE OF SECESSION.

Reverdy Johnson, in a speech in the Senate a few days ago, cited some of the conclusive proof, which, those familiar with our political history, have known to exist, that the doctrine of secession—including indeed, the whole theory of Staterights—is of Northern origin. As far back as 1811, Josiah Quincy, of Massachusetts, then the leading statesman of New England, discussing the subject of the acquisition of the Territory of Orleans, said:

"I am compelled to declare it is my deliberate opinion that, if this bill passes, the bonds of this Union are virtually dissolved; that the States which compose it are free from moral obligations, and that, as it will be the right of all, so it will be the duty of some to prepare definitely for a separation—amicably if they can, violently if they must."

Coming down to a period immediately preceding the war, Mr. Johnson cited the following resolution, adopted by a convention held at Cleveland, Ohio, May 25th, 1859: Benjamin F. Wade, then as now, Senator from Ohio, being chairman of the committee by which the resolution was reported:

"*Resolved*, That the several States comprising the United States of America are not united on the principle of unlimited subunission to their General Government, but that by compact, under the style and title of a Constitution for the United States, and of amendments thereto, they constituted a General Government by certain definite powers, reserving, each State to itself, the residuary mass of right to their own self-government; and that whenever the General Government assumes undelegated power, its acts are unauthoritative, void, and of no force, and, being void, can derive no validity from mere judicial interpretation; that to this compact each State acceded as a State, and is an integral party; that this Government, created by this compact, was not made the exclusive or final judge of the extent of the powers delegated to itself, since that would have made its discretion and not the Constitution the measure of its power; but that, as in all other cases of compact among parties having no common judge, each party has a right to judge for itself, as well of infractions as of the mode and measures of redress."

This resolution, which we need not say is as thoroughly State rights, and as fully justifies secession as anything that ever came came from the pen or lips of William L. Yancey, or Barnwell Rhett, was not only sustained by Senator Wade but by Salmon P. Chase, at present Chief Justice of the United States. In view of this latter fact, Senator Johnson well says:

"Mr. President, if the Chief Justice of the United States has not changed the opinion which he entertained in 1859, he is not the man to sit in judgment upon Mr. Jefferson Davis, or anybody else standing in the like position. He might pronounce him and I suppose he would—to have been guilty of treason according to the letter of the law; but, with this resolution in his hand, he would say to the department of the Government in which the power of mercy is lodged, 'For God's sake, as you value me and my character, pardon, for he did only to a greater extent what I said I would have done or that my State should have done if the contingency had arisen.'"—*Richmond Whig, 10th inst.*

☞ The man who contemplated the assassination of Gov. Brownlow, of Tennessee, has been arrested at Grenada, Miss., and ordered to Nashville for trial before a military commission.

THE CANADIAN ALARM.

The excitement in Canada over the apprehended Fenian invasion appears to be at a higher pitch than ever, and the provincial measures for defence are still being vigorously pushed forward. Lord Monck, the Governor General, has issued orders calling out the militia and designating the different organizations required for service, which, with a mass of other matter bearing on the crisis, appear in full in our present issue. The Governor talks in a spirited manner, and indulges in a fling at this country by speaking of the anticipated Fenian forays as threatened piratical attacks organized in the territory of a neighboring power. All the volunteers called out are to be placed under the regulations of strict military law, and are subject to the orders of Lieut. Gen. Sir John Michel, commander of the British forces in North America. While regretting that he is compelled to require the services of so many men, the Governor General expresses his assurance that if necessary, the entire population would volunteer. Much enthusiasm is represented to exist among the volunteers, who are still rapidly arriving from the country places in the principal large towns, whence many of them have been already dispatched to the frontier. It is reported that the forts of Quebec have been denuded of the regulars garrisoning them, and that these also are en route for the expected seat of war. It is proposed in Montreal to expel all aliens. It is amusing to see how the Canadian press and people now endeavor to ignore their guilt in giving all possible aid to the rebels of this country during our late war, and insist upon it being the duty of our Government to protect them from the terrible Fenians. One Montreal paper foams with rage over the matter, and says that President Johnson and his Cabinet will be responsible for every drop of blood shed in the apprehended conflict.—*N. Y. Herald.*

THE NEXT COTTON CROP.

In the March number of De Bow's Review, the editor, who has just completed a tour through the cotton-States, estimates the next cotton crop at not more than one million five hundred thousand bales. He adds: "These figures are not likely to be increased by anything that is now to happen, and may be greatly reduced by the ignorance, neglect or desertion of the laboring forces, which, judging from the experience of all other countries, is more likely to occur than not, and reduce the crop to one million or one million two hundred thousand bales. No account is taken in the calculation of the application of white labor to cotton, beyond what was applied to it before the war. The extensive mortality of the war has made white labor at the South very scarce, and so far it is absorbed in the necessary pursuits of the mechanic arts and trade, which have been furnishing most lucrative employment. The wear and tear, and frightful destruction caused by the war, opened other channels of employment besides agriculture. The increase of white labor at the South, so far as the next crop is concerned from immigration, is too trifling to be taken into account. The aggregate number of laborers introduced is insignificant, and so far is largely absorbed in the cities."

A MOST REMARKABLE CASE.—*A Body which has been in the Vault for a month still Warm.*—The following is undoubtedly one of the most remarkable cases that we have heard of and is creating considerable excitement among parties who have witnessed what we are about to relate.

On the 5th of February last Michael King, about seventeen years of age, was killed at Oakland, by being struck on the head with a stake, which was drawn from the ground by an unruly horse. Two days after the fatal accident, and when the body was about to be buried, the relatives of King thought they noticed evident signs of life, and the body was removed to the house, where it was kept for several days. A report got into circulation at the time, to the effect that the body had come to life. After keeping the body several days it was removed to the lower graveyard and placed in a vault, where it now is, and it has been visited by hundreds of our citizens. The body retains its natural appearance is limber and warm, after being dead in the graveyard one month. We have heard no reasons assigned for this strange phenomenon.—*Louisville Democrat, 9th.*

☞ M. Vital Dubray has just completed, in Paris, a full-sized statue of the Empress Josephine, in white marble, which is worthy to be erected in the open space in front of the bridge of the Alma.

MARRIED,

By the Rev. H. D. Berry, at the house of the bride's mother, in Marion County, Miss., BENJ. MAGEE to Miss ANGELINE MCDONALD.

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February 27, 1866—m10-6t

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I may be communicated with by letter at Greenville, Mississippi, until 15th March next—after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and F. S. Hunt, Esq., Jackson, Miss. f24

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MISCELLAN

AN ENGLISH VIEW OF PETERSBURG.

A correspondent of the London Times writes the following from our city, under date of Nov. 7:

This straggling and impoverished little town was the graveyard of the Confederacy. In the strong and elaborate fortifications around it the Southern soldiers made their last desperate stand, fighting in the trenches till the dead were piled up as high as their heads, and giving way only when utter destruction threatened them, from Grant's besieging hosts. The suffering of the Confederate army, in these last days, were terrible.

After two years of unflinching resistance, Gen. Lee ordered the retirement of the Confederate troops around Petersburg, and Grant thus possessed the key to Richmond. The effect of this compulsory retreat was decisive upon the Southern army. Every man felt that the cause was hopelessly lost, and from the moment the troops left the trenches they straggled off in all directions. The country was soon covered with them. They left about thirty thousand strong. When Lee surrendered at Appomattox, there was only about eleven thousand five hundred men with him, including cavalry. The remainder went away, rather than be included in the surrender. With war thus raging about its gates, the town of Petersburg fell into almost complete ruin. It had formerly been a thriving place, by reason of its large trade with North Carolina, but the line which was drawn around the Confederacy stopped the vital circulation in every part of it, and Petersburg went to decay. It is now reviving again, though by feeble and uncertain steps.

Yankee store-keepers have settled down in the principal streets, and offer their amazing shoddy at prices which bring them the remunerative profit of a hundred per cent. The country immediately around is poor, and was never very rich. You ride through mile after mile of wild land, covered with pine woods, and only at long intervals see a patch of cleared land, in which the stalks of Indian corn stand bare in the frost. Here and there along the road a chimney-stack or fragment of brick wall litters the fields, while hastily thrown up breastworks or trenches cover the face of the country. The monotony of the brown woods is sometimes relieved by a black face peering from the top of a soldier's sand-off overcoat, the proprietor being the freedman on his travels in quest of the lands to be given him by Congress.

THE NEW ATLANTIC CABLE.

During the last few days the Telegraph Construction and Maintenance Company have begun in real earnest. Little had been done since the return of the expedition in August last, as there was no reason why the cable should be ready very much sooner than it will be needed. The Great Eastern still lies at her moorings in the Medway, with the remainder of last year's cable on board; and this will again be used during the present year, when that part of the cable which will have then enjoyed a twelvemonth's rest on the bed of the Atlantic, will be grappled for. Captain Anderson will once more have charge of the big ship, and he will again have the invaluable assistance of Mr. Halpin, the chief officer. Mr. Canning and Mr. Clifford will be, as in last summer, in charge of the laying of the cable, and Mr. De-Saumarez will be again in charge of the electrical department. Thus, so far as skill goes, there is everything in favor of the success of the coming expedition, which will set sail in the beginning of June, bearing with it the good wishes of all Europe. As at present arranged, the Great Eastern will carry the new cable, will lay it to Newfoundland, will there coal and return to the mid-Atlantic, where she will, with her consorts, grapple for the lost end, the locality of which can be ascertained within a quarter of a mile through the observations taken last summer by Capts. Anderson and Moriarty. It is not intended that the part of the old cable which now lies in the Great Eastern's tanks shall be again stowed in her hold on the outward trip. It will be carried in another vessel until it is needed. The grappling will be done in this way: Three vessels, including the Great Eastern, will be provided with grappling apparatus. Last year, it may be remembered, the grappling was done with makeshift appliances. In fact, the grappling lines were merely buoy ropes, and the swivels which broke while the cable was being hauled up were never intended to bear any such strain as that to which they were subjected. In the new grappling tackle there will be no swivels; perhaps even no shackles. Each line will be, if possible, in one piece, certainly not in more than two joined together by a strong shackle. There is, therefore, little fear that if the cable is grappled, of which there can be no reasonable doubt in the mind of any one conversant with the subject, it will be brought to the surface. And there is the more probability of this because the cable will be grappled in three places, at intervals of about two miles. One vessel will grapple, and, if necessary, cut her end by means of a steel blade set in the grappling iron; the middle ship will haul up, and the third vessel will also raise the cable to lessen the strain. There will, therefore, be three bights on the cable, or two bights and an end, and this end will be prevented from slipping by the formation of the grappling iron in which the cable will be jammed. No one connected with the project appears to entertain the slightest doubt about the success of this section of it. When the end is recovered and a message sent through to Valentia, as a test of the electrical condition, the splice will be made with the cable now lying in the Great Eastern, and then all will be plain sailing, except in case of another accident similar to that of last year, when all would have to be done over again; but this would be the worst damage. If one grappling is successful there is no reason why a second should not be, and even a third and a fourth; if it should come to that. The laying of the old cable may, therefore, be considered a certainty, so far as anything about cable-laying can be certain. But hope deferred will, probably, not make sick the hearts of shareholders beyond next July.

The new cable, which is to be laid first, is very different in appearance from that of 1865. That was black, but not at all comely. This is fair to see, in point of color, but rough withal, and shrewish—to coin a word for the occasion. But, save that there is no dark composition soaked into the Manilla hemp which forms the covering of the outer wires, this cable is identical with the last. So far, however, as strength goes, the new rope will bear a strain of from fifteen hundred weight to a ton more than that of last year; and, as is obvious, this additional strength may just make the difference between breaking and holding, if it should unfortunately be necessary to haul back to the ship at any time. The reason why it is possible to dispense with the composition for coating is that in the new cable the outer or protecting wires are galvanized. About 100 miles of the new cable have been already made, and when all the machinery is set to work, as it soon will be, the manufacture will proceed at the rate of 100 miles per week. By working overtime, this immense speed could be nearly doubled; but, of course, overtime will be avoided if possible. In all departments of the machinery the capacity has been much increased since last year. For instance, there are double the number of tanks which hold the core of the cable; and there is one new machine which alone turns out four miles per day of completed cable.—*London Herald, 27th ult.*

How Testimony in Behalf of the South.—When the Senate of Virginia was about to adjourn, a unanimous vote of thanks and approval was tendered to Lieut. Gov. Cowper, the presiding officer of that body, who responded in a handsome speech. From that speech we call the following:

"And I believe solemnly that, of all the citizens of the United States, the people of the Southern States are decidedly the most thoroughly loyal to that Constitution. And these are the sentiments of the Chief Magistrate of the nation—nay, I know it—and they are the sentiments of the best part of his Cabinet, who are now, to-day, standing, supporting and encouraging the Executive in the position he has taken."

These remarks the Herald of yesterday, are not the words of what is called "a rebel." They are the words of an original and consistent Union man, who opposed secession from first to last; and who, for his fidelity to the Union cause, was elected by the Unionists to the high position he now fills. This testimony to the loyalty of the Southern people deserves therefore to be written in letters of gold.

A NOBLE OBJECT.

Never was an organization formed having a more worthy and noble object in view, than the association now in operation at Baltimore, the purpose of which is to afford timely and substantial relief to the suffering and moneyless agriculturists of the South. We too well know how great a number of this class there were and still are—men a short time ago with abundant wealth at their command, but whom the sad ravages of war have left in possession of nothing but the lands which could not be wrested from them. These lands are as fertile as God's bright sun, in its daily course, shines down upon, and once were the source whence came much of the nation's wealth; but without capital the owners cannot plant and cultivate, and must see their once productive fields turn into a wilderness. There are many such cases in our fair Louisiana—most valuable plantations lying unused because the proprietors are without the necessary means to conduct them. It is not to be wondered at that the Southern people cling so tenaciously to the homes, the soil, for which they have made such terrible sacrifices. There are too many bright memories of the old time, and sad recollections of the more recent past, connected therewith, for them to willingly separate from the cherished spots; and many, consequently, prefer to remain in distress than sell their homesteads or permit them even temporarily to pass into the hands of strangers.

The association above referred to, which is called the Agricultural Aid Society of Baltimore, designs affording relief to this class, by supplying them with stock, seed, agricultural implements and other like necessaries in farming—taking the notes of the recipients of the favors in payment. We suppose security is required—probably mortgage on the land—but we can only conjecture upon this point. In an exchange we find the following note addressed to the secretary of the society, the place from which it is sent, except the word "Rectory," being left blank:

"GEORGE M. CARTER, Esq.—*Dear Sir:* I send you my note for wheat furnished me by the Agricultural Aid Society. But for the aid of that society, I would have been without farming implements, and, consequently, could not have seeded any wheat this year. I am fully persuaded this society has done great good to our community, for very many around us were in a similar situation with myself. I feel that I am under great obligations to it. Yours truly,

THOMAS E. LOCKE."

Such a society should have the sympathies and support of the people of the entire country, and we are glad to learn that the generous efforts of its projectors to restore to bloom the desolated fields of the South, are meeting with encouraging success. We shall endeavor to gain for our readers some further information regarding the operations of this noble association. That ably conducted journal, the "Field, Turf and Farm," warmly praises the men who are connected with it, and urges them to continue the work in which they are engaged as follows: "Our prosperity depends upon the flourishing condition of our agricultural pursuits. God has given to us a beautiful country, rich in soil as well as rich in minerals, and if we do not cultivate the fertile fields, we can develop none of that wealth upon which the power, fame and greatness of a nation rest."

WASHINGTON ITEMS.

President Johnson has signified that he will make no removals at present. He would gratify some Senators very much by dismissing two or three members of the Cabinet, and nominating political friends for their places. They would attempt to test the question raised in 1829-'30, but never decided, whether the President has the right to remove an officer without the consent of the Senate.

The Supreme Court of the United States has affirmed the decision of the court below condemning the steamer Bermuda as a Confederate blockade runner, captured during the war, but claimed and sued for as legitimate commercial property, by her owner, Edward Haige.

It is said now that the report that the gold claimed by the Richmond banks was to be returned, was premature. The matter is still undecided, and the gold is still held as abandoned property by the Freedmen's Bureau.

The Committee of Ways and Means have agreed to report a very considerable reduction in the internal revenue taxation, and especially to repeal the tax of six cents per ton, now levied on freight.

Arrangements have been made by the General Land Office which will soon result in the opening of land offices in all the Southern States. The first office for the sale of Government lands has been opened in Little Rock, Arkansas.

The bill declaring all persons born in this country to be citizens of the United States, excepting Indians not taxed, and to secure all persons in the enjoyment of their civil rights, has finally passed both Houses of Congress, and will soon be presented to the President.

It is understood that Controller Clarke will be asked to resign to-morrow by the President. Secretary McCulloch treats his demonstration with contempt. It is admitted among Republicans that Mr. Hooper smashed him up badly in the House.

Assistant Treasurer Fox, of the Navy, will leave the department for duty in a new position, on the last of this month.

General Schoepff comes back to the Patent Office.

Mr. English, the Democratic candidate for Governor in Connecticut, is in the city.

Mr. Creswell abandoned opposition to the confirmation of the nomination of Marshal Bonnifant, of Maryland.

Mr. Whiting, of the Interior Department, has gone to New York to investigate, concerning the alleged delays in paying pensions there. Mr. Prior, of the Pension Office, has gone to Philadelphia for a like purpose.

Mystery Solved.—The little son of Mrs. Taylor, formerly of Lafayette county, Miss., occupying rooms in the Irving Block, suddenly disappeared about five weeks ago. Every effort was made by the unhappy mother to recover her child. Advertisements were inserted in our papers, the police were called into requisition, and inquiries made in every direction, but no clue was obtained to the mystery, and the mother finally gave up in despair. A few days since a singular and horrible stench developed itself about the building, and at length becoming unbearable, on yesterday search was made for the cause. Upon examining an old sink in the rear of the building, the remains of the poor child were found, in the last stage of decomposition. It seems the sink was covered with shavings and other trash generally left about a new building, that the little fellow in his play must have ventured upon it and fallen through, and being perhaps rendered insensible by the foul air, was unable to give the alarm. The heart-broken mother will have the sympathy of all persons of feeling and sensibility.—*Memphis Avalanche.*

☞ Probably no man who has figured during the war, has been so ill understood as Jeff. Thompson. Under a kind of slam-bang manner, and a recklessness of speech, he conceals some of the noblest qualities. He was never guilty of any mean or cruel act. He treated his prisoners with the most scrupulous justice and kindness. In several instances he gave himself a great deal of trouble to do special favors to Union officers who needed and appreciated them. It will surprise all who do not know him, to learn that Thompson has one of the best mathematical minds in the country, and that several years ago he invented some new methods of calculation that were adopted on all the railroads in the United States.—*Memphis Post.*

SUBMARINE VOLCANO.

The United States Consul at Patras, Greece, under date of, February 15, 1866, transmits to the Department of State a translation of a series of observations, commencing the 23d of January, on the renewal of activity of the submarine volcano at Santorin:

It appears that a remarkable phenomenon has for several days occupied the attention of the inhabitants of that place. On the 18th inst. a low, rumbling sound was heard, from time to time, at New Cameria, and especially at the place called Vulcan, where the mineral waters are. At the same time stones, detaching themselves from different points on the island, rolled down continually. The morning of the 19th walls of buildings were covered with cracks, as was also the ground. Toward noon the rumblings began to be more frequent, till they seemed like the successive detonations of artillery. The sea was violently agitated, and an innumerable multitude of bubbles rose incessantly from the depths. On the surface, and at the beach was seen white vapor with a sulphurous odor.

The afternoon of the same day the ebullition of the sea increased, and the soil at the water's edge commenced gradually to sink down, and at about 5 o'clock, on the sea and western side of the same port, flames were seen, forming a crucial fire of ten to fifteen square meters at its base, and four to five meters in height. After an hour these flames entirely disappeared. A nearer examination was then made, when it was discovered that a portion of New Cameria was broken to pieces, and the island was completely divided by a chasm, and four little lakes of pure and quite sweet water appeared, whose size was slowly increasing.

As the party of observation advanced towards the focus of the volcanic action, they noticed a sulphurous odor. White and suffocating vapors arose from the agitated sea, and from time to time spots of greenish color appeared, proving that the vapors which arose were of hydrosulphurons and hydrophosphoric nature.

At the time the coosul dispatches were mailed the odor and smoke were becoming more intense, and at times red flames were seen at the centre of volcanic action, and the smoke became thicker and of a deeper color. It is believed that if these phenomena continue the whole islands may be sunk.

Catching Cold.—A valuable lesson may be learned from the fact that common colds were almost unknown in our army during the late war. Men were exposed to cold and wet long continued, so that during cold storms of winter men often were wet as long as the storm continued, and until their clothing dried upon them when the storm ceased. If this proves anything, it proves the falsity of the common complaint that one has been out too much and has caught cold. The truth is, he has been in too much.

You keep close by a warm fire with heavy clothing on nearly all your time, and the first time you meet a blast of cold air with all the pores of your body relaxed, and your whole system enervated by heat, you catch cold, and then comes Ipecac, Squills, Senega, and Dr. Cure-all's Cough Syrup, and Dr. Dose-em's Expectorant, all because you have kept too near the fire, and then you say, I can't go out without catching cold. Take a dose of God's own cold air every day, and you will find time, money, and many a pain and ache saved; and if you will add good doses of cold water on the outside, you will find that heaven's pure air and earth's pure fountain are the best of cures, and the most certain preventives of disease.—*Army Surgeon.*

A Fish in an Oil Well—*Singular Discovery.*—The Pithole (Penn.) Record has the following:

No. 66, T. Holmden Farm, has been pumping oil and water for some time, and on Saturday last the Superintendent had the tubing drawn for the purpose of cleaning the well out and drilling it deeper. During the operation they struck a large crevice in the rock, and on using the sand pump they brought to the surface a live fish, having no eyes, of a brown color, and some four inches long. The fish was brought from a depth of six hundred and sixteen feet, and no doubt felt as much surprised at being introduced into this vale of tears as did those who made the introduction. This specimen of the infernal production of the earth was put in water, immediately after being brought to the surface, but being accustomed to a more retired life, with a mixture of salt water and oil for food and raiment, survived his changed condition of life but a few hours. He was as tightly "bottled" as Butler on the James, and is now on exhibition at lease 66. It will furnish food for theoretically inclined individuals, as to how the fish came there, and what its state of existence, and what the formation of the lower regions it inhabited.

☞ Gen. Joe Johnston, we hear with pleasure, says the New York Tribune, is employing about five hundred of his old Confederate soldiers on the Orange and Alexandria Railroad, which he is refitting. This is the right kind of reconstruction. We do not doubt that there are thousands of whites in the South who would go to work likewise, if they had a fair chance. And we urge all Southernors who reject free black labor, or who can't get it, to follow Gen. Johnston's example. Don't send to Ireland, or Germany, or the North, for white laborers, till you have advertised widely and offered fair wages for them among your own people. Rely on it, gentlemen, there is nothing like home industry to make a country prosperous and its people virtuous and happy.

Dividing up the Arlington Estate among the Negroes.—The Superintendent of Freedmen's Villages has been instructed by Major General O. O. Howard to divide the Arlington estate, lying east of the road, into five acre lots, to be rented on written agreements to the freedmen, the rent to be paid at each harvesting of the crops. Fifteen acres on the west side of the road to be divided and rented in the same manner. About twenty acres to be as a garden by the dependents of the freedmen's village. This estate is not confiscated property, and, therefore, cannot revert to the heirs at the death of the owner; but it was sold for taxes and purchased by the Government for the purpose to which it is now being applied.

Worthy of Thought.—At a recent public meeting in Buffalo, N. Y., to sustain the President, Dr. Brunck, editor of the Democrat, a German paper, made a speech, in which he sketched the disasters which followed those nations of the world that imposed unjust disabilities on those whom they conquered. Among others, he contrasted the English policy towards Ireland and Scotland and the result, saying:

The English policy towards Scotland had been just, and brought with it the spirit of unity, so that in National feeling the countries are inseparably one; while in Ireland, where a different policy, ignoring differences of character and adaptation of local institutions, has been followed, the more powerful Nation, at a time of peace and when no new oppression had for many years been instituted, is rocked to her centre by the hatred and uprising of the people. As Asdrubal made his son Hannibal swear eternal hatred to the Romans, so will we, by the exclusion of the Southerners, be the means of teaching ineradicable, pernicious and hereditary hatred to their children. From these evils it was not to late to save the country.

The Paris Exhibition.—Gen. Banks made a very brilliant and forcible speech in the House this afternoon on the bill making appropriations for the Paris exposition. He urged in a very effective manner the necessity of making a highly creditable exhibition of the natural and mechanical resources of the country. The effect of such a display upon European nations would repay the Government and country beyond all calculation. In the course of his speech, Mr. Banks referred so eloquently to the vast and undeveloped wealth of the country that he was applauded on the floor, and at the conclusion of his speech was congratulated by scores of members who had listened with profound attention. Mr. Washburne indicated a disposition to oppose the bill, but it is hardly possible that the effect of General Banks' admirable speech can be so far overcome as to defeat the proposition.

COURTESY IN HOME LIFE.

In the first place, then, let us watch our course when we are entertaining strangers, whose good opinion we wish to propitiate. We dress ourselves with care, we study what it will be agreeable to say, we do not suffer our natural laziness to prevent our being very alert in paying small attentions, we start across the room for an easier chair, we stoop to pick up the fan, we search for the mislaid newspaper, and all this for persons in whom we have no particular interests beyond the passing hour; while with those friends whom we love and respect we sit in our old faded habiliments, and let them get their own chair, and look up their own newspaper, and fight their own way daily, without any of this preventing care. In the matter of personal adornment, especially, there are a great many people who are chargeable with the same fault that I have already spoken of in reference to household arrangements. They have a splendid wardrobe for company, and a shabby and sordid one for domestic life. A woman puts all her income into party dresses, and thinks anything will do to wear at home. All her old tumbled finery, her frayed, dirty silks and soiled ribbons, are made to do duty for her hours of intercourse with her dearest friends. Some seem to be really principled against wearing a handsome dress in every-day life; they "cannot afford" to be well dressed in private. Now, what I should recommend would be to take the money necessary for one or two party dresses, and spend it upon an appropriate and tasteful home toilette, and to make it an avowed object to look prettily at home. Now, I maintain, that in family life there should be an effort not only to be neat and decent in the arrangement of our person, but to be also what the French call *coquette*—or, to put it in plain English, there should be an effort to look handsome in the eyes of our dearest friends. Many worthy women, who would not for the world be found wanting in the matter of personal neatness, seem somehow to have the notion that any study of the arts of personal beauty in family life is unmatronly; they buy their clothes with simple reference to economy, and have them made up without any question of becomingness; and hence marriage sometimes transforms a charming, trim, tripping young lady into a waddling matron, whose every day toilet suggests only the idea of a feather bed tied round with a string. For my part, I do not believe that the summary banishment of the graces from the domestic circle, as soon as the first baby makes its appearance, is at all conducive to domestic affection. Nor do I think that there is any need of so doing. These good housewives are in danger, like other saints, of falling into the error of neglecting the body, through too much thoughtfulness of others, and too little for themselves. If a woman ever had any attractiveness, let her try and keep it, setting it down as one of her domestic talents.—*Chimney Corner.*

THE LADIES OF THE SOUTH.

The New York *Tribune*, for some time past, has lavished insult upon the ladies of the South. No epithet has been too severe. It thinks them mean, vulgar, uneducated, illiterate, &c. The *Courrier des Etats Unis*, a French paper published in New York, in answering the slanderous imputations of the *Tribune*, pays the following beautiful tribute to the ladies of the South:

It seems to us that a thousand reasons, not to mention the simple one of propriety, should restrain a Northern journal from such attacks. The *Tribune* should remember, too, the heroism displayed by the Confederate women for their cause. Whether this cause was good or bad, the Southern women have sustained it nobly, and with a force of character which recalls the ancient women of Sparta, and which has everywhere commanded respect and admiration.

Not satisfied with attacking the Southern women, the Tribune institutes between them and the women of the North a comparison as odious as it is unjust. "Our women," says Mr. Greeley's newspaper, "are everywhere a most cultivated class; the women of the South are more illiterate than the men."

We dispute the truth of this assertion. The ladies of Charleston, of New Orleans, and of Richmond have shone in all the European saloons where they have appeared—as brilliantly as those of New York and Boston. We do not like learned women; we are repelled by women versed in Latin and philosophy, and, unlike Mr. Greeley, take the part of Henriette against Armande. A woman may be educated, certainly, but let her never become a pedant; and, above all, let her never parade her learning. We do not see at the South such physical and philosophical ladies; we see only too many of them at the North.

Let us permit the Tribune to insist upon the "gross ignorance" of the Confederate women, and to refer to this ignorance their energy and constancy during the war. We attribute the great qualities of which the Southern women have given us a higher example to a higher origin. There are no occasions in history when women, whose missions in ordinary times is to make the good wife, the tender mother, and to polish manners by the charm and grace which she brings into all social relations, may rise above herself and give examples of the highest virtues. These occasions occur when the sacred soil of her country, and with it (or through it) the domestic hearth and the family are threatened with invasion. The high virtues the women of the South have practiced without ostentation, without theatrical parade. They have borne all privations, they have defied all outrages by their proud and impassable attitude. Soldiers, drunken with blood, could outrage their bodies, but their victims remained as pure as those Christian virgins whose memories the embrace of the executioner could not defile. All that is precious to women—dress, jewels, the luxuries of home—all these the Southern women gave up—they did not even recoil before sacrifices still more painful—they did not fear to break their hearts by sending forth their sons to do battle for a cause sacred in their eyes, like that Lacedemonian mother who showed a shield to her son and said simply—return with it or on it—do thy duty or die.

Let the Tribune, then, cease to insult these conquered women, of whom the defeat has not diminished the greatness. The North, like the South, has its contingent of good, graceful, educated and elegant bred women; it has, perhaps, a larger number of that class who so little deserve the name of women, and for whom certain announcements are made in the journals; it possesses, also, a greater share of learned and pedantic ladies—but for these, will New Orleans not become envious of Boston.

Effect of Radicalism on Trade.—If the business of the country is dull at a season when all should be animation, to what shall we ascribe it but the unsettled state in which the Radical agitators are resolved to keep everything. With the South returned to its formal relations to the Union and the other States, labor would have speedily adjusted itself to the new situation, cotton fields would have been got in preparation for planting, capital would have commenced to flow into that new productive section, the basis of an active and healthy trade with the North would have been established, and the old circle of industrial employments would have been made whole again for the advantage of the country. But now there is only doubt. No such crop of cotton is likely to be produced as might have been. A delay in setting about the work of revival when all parties were in the right mood, will not fail to aggravate a condition of things none too promising already. And with business deadened and depressed, by reason of Radicalism alone, which affects to carry its head far above all such mercenary considerations, the public credit is deprived of those very supports which are all it has to rely on for existence.

Important Rumor.—A special Washington dispatch to the Baltimore Sun says:

A highly important rumor has just reached me from a source entitled to consideration, to the effect that the President had summoned to this city the Senators elect from all the reorganized Southern States, lately in revolt. The report may be premature, but several of these Senators are now here, and have been requested by the President to remain.

Labor, not Worry.—It is not labor that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.

THE THUGS.

Mr. Vallandigham, in a recent speech at Dayton, denounces the Radicals of the Rump Congress as "Thugs, stranglers of the Union." This, certainly, appears to us rather an appropriate name for a class of fanatics, who have been banded together for so many years in this country for the vilest of purposes, the murder of its citizens and the strangling of republican institutions. Thuggism has existed in India for over two thousand years and the lives sacrificed by the Thugs, to conformity with their fanatical ideas, may be estimated by the million. So has it been with our modern Thugs, only they have, in four years, sacrificed more lives than their prototypes did in thousands. The ancient Thug held strangling his victim as a religious principle, and that same principle governs the modern Thug. They would strangle all the Constitutional rights of the citizen. During the existence of our civil war they strangled the rights of free speech, of a free press, of free thought and of personal liberty; and now the war is ended, they are engaged in strangling the sovereignty of eleven States of this Union, and the rights of millions of free white citizens in those States. The ancient Thug held it as a fundamental part of his creed, that the ties of friendship, of country and of race, must give way before the claims of the overmastering fanatical impulse that sent him forth upon the highway as a murderer and secret assassin. The fanaticism of our modern Thugs is not a whit less potent in its influence, and scarcely less destructive in its demands upon the zealot who embraces it and gives way to its devilish impulses. The application of this title, therefore, by Mr. Vallandigham, who has felt the hug of these fanatics, but, fortunately, escaped with his life, appears to us very appropriate.—*N. Y. News, 12th.*

EMIGRANT LABOR.

The Commissioners of Emigration, previous to this date, had refused access to all persons wishing to go within their jurisdiction for the purpose of obtaining supplies of labor. That privilege was under some suspicious spirit of monopoly, confined to only those individuals who sought labor as agents for others. That extraordinary rule was not only a clear injustice to employers, by forcing them into the hands of these agents, but by making such go-betweens a necessity, was an injustice to the emigrant also. We are gratified to learn, now, that the restriction has been removed; and that all persons well recommended may visit the grounds of the Commissioners for the employment of labor for their own wants. This bears, at all events, the seeming of a reform; but with the ugly fact before us of the previous exclusion of all but *agents*, we don't like to see the rights of the employer limited, or at all events, subjected to the interpretations that may be put by underlings of the Commissioners, on the words "well recommended." Every man or woman who wants to employ labor, ought to have free access, for that purpose, to the Emigration Depot; and after he or she shall have concluded arrangements with the parties, the Commissioners should not interfere beyond the extent of a reference as to the *bona fide* character of the contract. To save this reference from impediments in the interest of agency monopoly, plain instructions as to its character ought to be given, and by thus facilitating the work of employment, the Commissioners will not only save time to the emigrant, and unnecessary fees to the employer, but will reduce, very decidedly, the cost of maintaining the establishment at Castle Garden.—*N. Y. News, 11th inst.*

A General Amnesty Necessary.—The Radical plots are a curse to the country that shadows the very sunshine of peace. Why is it that trade languishes in the South? Why is it that Northern capitalists will not invest in that section, although the most brilliant inducements offer to purchase the fine lands of the impoverished planters? It is because the intrigues of the Radicals impress all business men with a sense of uncertainty and insecurity. Their venom poisons the life fountains of the industrial system and creates lethargy and stagnation where else all would be activity and enterprise. Is it not monstrous that the elements of our National advancement should be disturbed by the arts of these incendiary demagogues? We appeal to the President to put these maniacs in moral shackles, or, at least, to deprive them of the weapons of their frenzy. They can easily be disarmed. A proclamation of general amnesty would compel them to cease their revolutionary legislation, based upon the assumption of Southern "disloyalty." The exercise of the Executive clemency would be at this crisis an act of grace to the whole country. Why withhold it?—*N. Y. News, 14th inst.*

The Mobile and Ohio Railroad.—That a change must and shall be made in the administration of the road is becoming more and more apparent every day.

As to the choice of a successor for Judge Milton Brown, we have heard several names mentioned since Gen. Longstreet, whose chances were so bright, has declined the further use of his own. Those names are Gen. Braxton Bragg and Major Gen. Dabney H. Maury.

We cannot conceal our marked preferences for the latter.

Gen. Maury possesses all the qualities required for the management of an administration of the magnitude of our road, and his manners are such as to create friends for him wherever he appears.

With one of the brightest records as a military commander, the modesty and simplicity of his private life have endeared him to all those who, during our unfortunate civil troubles, ever had any intercourse with him, and his long station at Mobile has rendered him familiar with the wants of her population.

Let it not, however, be supposed that we base our preference on any but personal sympathies, as we have no less admiration for the official and military character of Gen. Bragg.

We heartily desire that the friends of both those distinguished men should come to some understanding, so as not to fritter away their sympathies and thus allow the re-election of the present President, to whom Mobile has but little cause to be grateful.—*Mobile Times, 15th inst.*

The Alexandria Election.—Of the municipal election held in Alexandria, Va., on Tuesday last, the State Journal of that city says:

As was anticipated by every person in the city familiar with the condition of our present political status, the Union ticket was yesterday defeated by an overwhelming majority. Not a single Union candidate received a majority of the votes cast in any of the wards. At least seven of the successful candidates have been in the South during the rebellion, and a majority of these served in the ranks of the rebel army, and it is a noteworthy fact that while some of the "reconstructed" voters were challenged, they were, without a single exception, allowed to vote. In the Second Ward nine votes were objected to being received by Commissioners Armstrong and Simpson. These votes were, however, counted in the general result by the Board of Commissioners this morning. In the First Ward objections were entered by Mr. Howard, one of the Commissioners to the reception of votes from those individuals who had returned from the South within the past twelve months, but his objections were overruled. In the Third and Fourth Wards no questions were propounded to the voters by the Commissioners on this point. We understand that steps will be immediately taken to contest the election of several of the officers.

☞ A surgeon of the French navy, who acquired in China the habit of opium eating, finding his system refuse to act on the usual quantity he was in the habit of taking, doubled the dose and died poisoned in a few moments.

☞ The Independence Belge has reappeared in France.

Financial and Commercial.

MONETARY.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, March 24, 1866.

The movement in financial circles, to-day has been closed no variation of any kind that calls for special notice. Gold ruled throughout as on yesterday. Some trifling sales were effected, at exceptional figures, but the principal movement transpired within the range of previous quotations. The market was amply supplied from the opening to the close, and the demand, which was at no time active or heavy, resulted in the following sales, viz.: $6000 at 125¼; $4000 and $10,000 at 125¾; $3000 and $10,000 at 125⅞; $2000, $2000, $5000, $5000, $4000, $4000, $8000, $10,000, $9000, $10,000, and $14,000 at 126; $1000, $2500, $4000 and $5000, at 126¼; and $4000, $20,000, and $20,000, at 126½. The movement in silver has been confined to $1@3 American coin at 119@120. We still quote gold at 126@126¼; and silver at 121@123 for American coin, and 124@127 for Mexican dollars.

FOREIGN EXCHANGE.—The movement in foreign bills has disclosed increased firmness to-day, and sales of small amounts have been effected at a slight advance on yesterday's prices. The pressure of offerings upon the market was of a more restricted character, however, while the demand was confined to a much more limited number of buyers than heretofore. The sales for the day were confined to the subjoined amounts, viz.: £3000, £5000, and £10,000, at 125¼; £9000 at 134@135¼; £7300 at 133¾@135¼; £3000 and £7000 at 134½; £3000 at 135; £20,000, sold by one broker, at 132¾@135, £3000, in two lots, at 134¼; £2000 at 133¾; and £1000, sold for gold, at 108. The sales of trades show some increase, and include 200,000f, at 4.21¼f. 225,000f and 275,000f, at 4.22½f; 225,000f and 300,000f, the latter in three lots, at 4.25f; 300,000f taken by one bank, at 4.25@4.26¼f; and 50,000f at 4.27½f. The closing quotations this evening are: for bank sterling, 135@135¼; clear bills, 134@135; bill of lading bills, 132@133; bank francs, 4.15@4.17½f; and outdoor francs, 4.21¼@4.26¼.

DOMESTIC EXCHANGE.—There is no variation of any kind to notice in domestic exchange. Offerings, though restricted, are more than ample for the demand, and the sales to-day have been confined to the subjoined amounts, viz.: $50,000, $75,000 and $100,000 New York sight at ½ ₱ cent. discount; and $100,000 and $115,000 do. at 9-16@½ ₱ cent. discount; $18,000, $30,000 and $65,000 one day's sight at ⅝ ₱ cent. discount, and $75,000 thirty days' at 1¼ ₱ cent. discount.

STOCKS AND BONDS.—The movement in securities of any kind is almost wholly neglected. A few favorite classes attract some attention, but the general run find no buyers. Sales since our last have been restricted to one $1000 bond of the Opelousas Railroad Company at 81½; 100 shares of the stock of the same company at 5¼; and 6 and 49 shares of City Railroad Company on private terms.

UNCURRENT BANK NOTES.—There has been some inquiry to-day for the notes of the several banks in liquidation, but the offerings, as heretofore, were small, and operations have been confined to the following lots, viz.: $2500 Bank of Louisiana at 61½; $6200 at 61¾; and $2500 and $4000 do. at 62c.; $40.0 Bank of New Orleans at 93¾, and $1000 Louisiana State Bank at 85c. ₱ dollar. In the present condition of the market, we, of course, cannot present reliable or even approximatio quotation.

COMMERCIAL.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, MARCH 24, 1866.

COTTON.—The market exhibited a better feeling at the opening this morning, despite the further decline in prices at New York yesterday, as announced by telegraph. Offerings were unusually light, and the demand, which was moderately active at an early hour, soon became general, and resulted in sales of 5753 bales at steadily enhancing prices. The diminution of the supply was owing to the fact that a large number of factors had covered up their samples on Wednesday evening and refused to entertain overtures on the basis of previous ruling rates, while those which remained open to inspection were held at materially higher prices, and transactions show an advance of fully 1c. ₱ lb on the ruling figures of yesterday. The sales for the day have been magnified by rumor to an almost indefinite extent, but we have received the actual report from every buyer who participated in the movement, and the aggregate is as stated above. The operations, as divided among buyers, were in the following order, viz.: 1650, 1000, 670, 500, 500, 400, 350, 250, 100, 100, 70, 63, 50 and 50 bales. As the market has assumed greater steadiness towards the close of business this evening, we are enabled to furnish approximating quotations, which will be found to rule as follows, viz.: ordinary, 31@33c.; good ordinary, 35@36c.; low middling, 37@38c.; and middling, 40@41c.

COTTON STATEMENT.

		Bales.
Stock on hand September 1st, 1865		83,239
Received since yesterday	1,924	
previously	603,345	605,269
		688,508
Exported since yesterday	000	
" previously	499,995	499,995
Stock on hand and on ship-board not cleared		188,513

SUGAR AND MOLASSES.—The receipts since yesterday comprise 29 hhds. sugar and 27 bbls. of molasses. We noticed a little more activity in the market, with sales of about 160 hhds. sugar, including 100 fully fair at 14½@14¾c., 10 strictly fully fair at 15c., and 50 yellow clarified on private terms. In molasses some 32 bbls. fermenting brought 65c. ₱ gallon. In the production of Cuba we heard of a sale of 50 boxes No. 13 at 12¼c. ₱ lb.

WESTERN PRODUCE.—We noticed only a moderate demand for the different commodities classed under this head. In flour, purchasers were holding off in anticipation of large arrivals. The full particulars, however, will be found below.

FLOUR.—The transactions were confined to 800 bbls., including 100 low superfine at $8 25, 100 and 200 unbranded at $8 25@8 50, 100 and 100 on its merits, at $10, 100, and 50 extra, at $10 and $12 ₱ bbl.

CORN.—We noticed sales of about 400 sacks at prices which exhibit an advance of fully 5c. ₱ bushel, mixed commanding 85c. and white 85@90c. ₱ bushel.

OATS.—We heard of only a few small lots changing hands at 60c. ₱ bushel.

BRAN.—A lot of 145 sacks was disposed of at $1 45 ₱ 100 lbs.

PROVISIONS.—The business in this department is confined to jobbing lots, though occasionally a round lot changes hands. The supply of pork and bacon is at present amply sufficient to meet our present demand. We refer our readers to the annexed particulars for the condition of our market.

PORK.—Dealers are supplying the demand at $28@28 50 ₱ bbl. for even weight mess.

BACON.—We quote shoulders at 13½@14c.; ribbed sides at 16@18¼c.; backboneless at 17c., and clear sides at 17½c ₱ lb.

LARD.—The market has been very quiet at 19½c. for prime in tierces, and 21@22c. ₱ lb in kegs.

COFFEE.—Dealers are furnishing the demand at 2 c.@2¼ ₱ lb., currency, for ordinary to choice Rio.

WHISKY.—The market is well supplied, and the stock on hand far exceeds the demand, which is very limited. The retail rates are $2 20@4 34 ₱ gallon for rectified.

ESCULENTS.—Potatoes are selling at $3@4; apples at $5@6 and onions $1 50@2 50 ₱ bbl.

BUTTER.—We quote Western at 35c.@45c. and Goshen at 50c.@60c. ₱ lb., according to quality.

FREIGHTS.—Owing to the abundant offerings of steamship accommodation coastwise, freight by sailing vessels cannot be reported as much better than nominal. The rate for cotton to New York by steam is ¾c., and to

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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NEW ORLEANS, SATURDAY, MARCH 31, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—113 CAMP STREET.

For the N. O. Christian Advocate.

THE CENTENNIAL CELEBRATION

HOW SHALL WE MAKE IT, AND WHEN.

Mr. Editor—It is matter of history, that one hundred years ago Methodism was planted in America. That is, in A. D. 1766, the first Methodist class was formed, the first Methodist congregation gathered, and the first Methodist sermon preached, in New York, by Philip Embury, a local preacher and a Palatine Irishman.

It is possible that a year or so earlier, Methodism was planted in Maryland, by Robert Strawbridge, another local preacher and Irishman, who arrived in this country and settled in Frederic county, some time between 1760 and 1765. The date of his labors and successes is not furnished accurately.

A more formal period from which to reckon the Centenary of American Methodism is 1769. In that year, in the Conference held at Leeds, Wesley called for missionaries to the New World, and Joseph Pilman and Richard Boardman responded and were sent. Then, for the first time, America (what a circuit!) took place in the minutes.

The first Centenary (between 1860 and 1866, and based on Strawbridge's labors) is rather indefinite, has passed. The war was on us then, and it could not have been celebrated, even had it been exactly fixed in history.

The second, 1866, is now upon us. But Christians exhausted in material resources; struggling to live, and not able to build monuments. Repairing burnt and wantonly abased church property, and not at all care for sentimental enterprises.

The third and more historic period is twenty years ahead, 1869. No doubt about that, as an era in American Methodism.—When it comes, I hope we shall be ready to celebrate it with gifts and offerings and prayers.

But shall we let 1866 go by default?—There is interest in the date; there is motion and a spring to the mind and heart in it. Like the cluster of first ripe grapes—there is a blessing in it.

The Church moves by centuries. In A. D. 1544, the Roman Catholic Church, aroused by the spread of the Reformation, began holding its celebrated Council of Trent—giving the last and most complete expression and shape to the doctrine and discipline of that powerful but corrupt communion. A. D. 1644 the Westminster Assembly put the finishing touch to Calvinistic theology and Congregational polity. A. D. 1744 the first Methodist Conference was in session. Wesleyan labor and spirit then became organized, and the Arminian system perfected its development. A. D. 1844 witnessed the jurisdictional division of the largest representative body of Methodism in the world. The General Conference separated into Northern and Southern, greatly to the peace and increase of power in the whole Church.

The question is now, by what historic act shall the close of the American Methodist Centenary, from 1766, be celebrated?

Let us go for a celebration. Providence seems to indicate it. Our General Conference, the Congress of the Church, happily meets this very year 1866. To Southern Methodism it pertains to initiate the next act. Jacob, instead of Esau, inherits the birthright. In Isaac, and not Ishmael, shall thy seed be called. Can we read the signs of the times? O, that we may be taught to know what Israel ought to do.

How shall we celebrate the Centenary before us, and step forward to the Centenary before us? The Northern branch of the Church is rich and increased in means. They are laying foundations for Biblical Institutes, a Central Education Fund, a huge brick and mortar Mission House. Money—thousands of it—millions! They are gathering for thank-offerings, for memorials, and for grandeur.—The first, a million of dollars was to be raised by general contribution for connectional and local purposes. One of their bishops, laymen, came forward with a fifth of the sum! Now they have raised their figures, and strike for five millions. Count it. Imagine it, ye poor, desolated Confederates.

Providence, which, I sincerely believe, means to preserve a pure Methodism in the land, by the jurisdictional independence of the Southern Church, and which dictated the separation when the virus of Abolitionism, radicalism and fanaticism both prevail in the Northern limb of the body—Providence, I say, shows us up to a nobler and more significant celebration.

Not one of brick and mortar—of stone or greenbacks. These are of the earth, earthy. We can readily conceive how they may corrupt the church which is enriched by them; and be so administered, boasted of and depended on, as to hasten the decay instead of the growth of culture.

Silver and gold we are short of. But we have a grand opportunity is ours to lay down principles, and to introduce elements of strength into Methodist economy, that will make the close of our first hundred years memorable, and give an impulse and breath to it, that shall introduce a new and even a grander epoch.

Say that we have in the approaching General Conference 144 members—preachers. Give us such a change in Discipline as shall bring into that body 144 laymen, of social position, power and piety. Trace out this one measure into all its consequences. This alone would be worth five millions of dollars in greenbacks, well and safely invested.

Look in upon an Annual Conference. In a multitude of counsellors there is wisdom. Where are the laity? I will not call names of such laymen as you, reader, and *you* and *you*, know. Think of them, side by side with the preachers in Conference, devising means for the welfare of the Church, and caring for all its interests.—Would not that Conference be stronger?

Here you have 100 preachers in an Annual Conference. Add 100 laymen to this body; not holding their seats, as the preachers do, *ex officio*; but elected to them on the grounds of personal zeal, intelligence and fitness. Don't you double the strength of that body? Don't you double its influence upon the community? This is worth, to the whole Church, another five millions of greenbacks.

"You make the Annual Conferences too large," objects a friend. Well—divide the Annual Conferences, and cultivate the territory more closely. Cover the whole ground better. How many millions in greenbacks is this worth, in the long run?

Increase the Episcopal force, and let it teach, arouse, organize and vitalize the districts and the circuits, and be felt everywhere, and all the time, through the Church. This would be worth several millions in greenbacks.

Extend the pastorate. Review the appointments annually—herein lies the genius of itinerancy. Remove the arbitrary restrictions, and let the Bishops have the power of continuing an appointment so long as it works well. What an impulse will, by this one rule, be given to Methodism? Worth several more millions in green-backs.

These modifications, and a few other and minor ones, Providence further indicates as our Centenary celebration, by having prepared the mind of the Church for them. What a singular agreement prevails? How far were some of us from these things a few years ago? How far were we from each other? Now there appears a drawing together, an agreement, a maturity of conviction, and a quiet waiting for the assembling of the General Conference, in this Centenary year.

These changes and modifications will be seen and felt for good, to the enlargement and spiritual growth and vitality and power of Methodism, as it marches on through the next century, when greenbacks shall have been forgotten, and the monuments raised by greenbacks shall have fallen into decay, and the investments of greenbacks shall have been swept away by financial revolutions.

This, then, is to be our celebration, and a fit one: The inauguration of great principles and policies. M.

Alabama, March 23.

For the N. O. Christian Advocate.

WESLEYANISM.

It speaks well for the character of Mr. Wesley, that his example and religious views exert such undiminishing influence among so great a number of intelligent and pious people, and it is an essential enhancement of the credit of those who cherish that influence and labor to make it operate in the sphere legitimate to it. The more pains that is taken to represent the man just as he lived and worked, the more will he be esteemed as an example of the genuine Christian, and the more commanding of respect and deference will his views on Christian life and Christian institutions appear to be.

Mr. Wesley employed his wonderful gifts, supported by a singularly clear and profound religious experience, in awakening a christian consciousness among his contemporaries; and all the agencies he brought to his support aimed to cultivate christian life. The result of his labors was properly enough called a revival; to foster this result was the single endeavor of his life and labors. His doctrinal views were not so peculiar to him as a reformer as was his labors—properly enough called a revival, and not a reformation. The doctrines of which he became the popular expounder, were not so altogether individually peculiar to him, as were his style of activity, and the agencies which received his sanction, and which afterwards afforded the most indisputable proof of his sagacity.

The religious life called forth by his efforts, and sustained by his personal influence, gave him an authority amongst his followers little less than that of an inspired apostle; nor is there, after the lapse of many years, and the removal of the generation among whom he labored, any discoverable ground to question his title to their confidence and veneration; nor is there any valid reason why his authority should not now be deferred to, by those who occupy the place made vacant by his death.

Wesleyanism is another name for a fervent expression of christian life; not simply the acceptance of a creed, but rather the consciousness of a direct personal faith in Christ, and a vital relation to him; a faith not so much under the control of reason, as of affection, and therefore the offspring of the heart. Deep down in the seat of life did Mr. Wesley strive to penetrate with the word of God, and there to call forth a faith that should ever afterwards mix with the nameless affections and sympathies of the human soul; there it would necessarily receive that peculiar impress of earnestness which characterized his own experience; and there it would steadily draw on the entire strength of man's being to carry it, through the incidental struggles of life, to the final victory of overcoming the world.

The portraiture and exemplification of christian life and experience made by Mr. Wesley, has not been improved since his day. Into the necessities of the struggling christian he entered minutely, and his pastoral ministrations led him to discover many helps, which, though much used since, have always, to the earnest-minded, proved to be means of grace. So perfectly possessed did Mr. Wesley eventually become of the one thought, and the one purpose of saving souls, that the institutions which he cautiously adopted, and which were merely advisory at first, on evidencing a utility proportionate to his expectations, were thenceforward invested with all the force of obligation that his authority could impose upon them.

Serious objections have been urged against this trait of Mr. Wesley's mind. It is regarded as altogether too narrow for a great reformer. But the fact has been overlooked, that Mr. Wesley only jealously guarded a society by means of which he was laboring to improve the religious life of a church already established, of which he and his followers were members, and with whose form of government he was perfectly satisfied. No restraints can justly be drawn from this source to cramp the spirit of needful legislation for the church now. On the contrary, he that is most deeply imbued with the Wesleyan spirit will feel most at liberty to conform the fundamental economy of the church to the necessities of its membership; and the utmost complacency with which the present economy of the church may be regarded, cannot close the eye against the glaring necessity for change in several particulars.

The more important modifications and improvements, such as the abrogation of the class meeting test, the extension of the pastoral term, and a large increase of the Episcopacy, are measures which have undergone the preliminary discussions and "conference inquiry," and will be presented in proper form to the consideration of the General Conference. But there are many things, which, although of minor importance, need careful attention and skillful treatment. Of these the probationary term of membership is chief; and scarcely of less practical importance in all its supposed bearings upon the future prosperity of the church, than those main measures which are regarded as chiefly engrossing. "Probation" is Wesleyan, and will doubtless be earnestly defended on that score; but this was also a "society" measure of precaution, and answered that end. But for "probation" in a church, no authority can be found in the New Testament, and whatever advantage may have accrued to the societies by the observance of the rule, has been more than counterbalanced by the mischief it has been the fruitful occasion of to thousands in the church.

In the first place, it is an expression of doubtfulness. It implies indecision and instability at the very outset of christian enterprise, and has tended chiefly to foster these results.

In the second place, it uniformly deprives the act of joining the church of all solemnity, and settled determination, and has tended only to produce a disregard for the inestimable privilege of church membership.

In the third place, it complicates the economy of the church, without compensating by a single advantage. It answered for a society, the rules of which were rigid and arbitrary, and chiefly of human invention; but as a condition to affect membership in the church, it is as unsuitable as any of the rules and bye-laws of the fraternities and societies in the Catholic Church.

The abrogation of this rule will require the preparation of a form and service for the admission of members. An opportunity will thus be afforded, and a precedent set, for the revision and better construction and arrangement of the entire ritual, particularly the baptismal, the burial and the marriage ceremony. All this can be done without destroying or obliterating a single leading Wesleyan trait of the system of the Southern Methodist Episcopal Church, and without impairing the hearty will and to the perfection of a system, the chief value of which is its simplicity. L

There is no exception to the rule of three. As your income is to your expenditure, so will the amount of your debts be to your cash in pocket.

Thunder threatens, but never strikes—the bolt comes from a silent source.

For the N. O. Christian Advocate.

MEMBERSHIP.

Messrs. Editors—Your correspondent W., has quite an appropriate and sensible article, in the Advocate of February 3d, on the reception of members into the Church—one, the precepts of which, if practised, would doubtless be of infinite advantage to the Church.

I have long regretted the laxity of the Church and ministers in enforcing the disciplinary requirement on that subject. In many instances I have known persons to remain as probationers for years; and frequently have I known probationers received into full connection in such a manner as to give no solemnity whatever to the occasion.

I hope it will not be considered egotistical in me to propose the addition of one other question to those already suggested by W., in order that there can be no mistaking the purport of the interrogatories. The question is this:

"Has God, for Christ's sake, pardoned your sins?"

It is possible that W. intended the question, "Have you faith in God?" to embrace the one just proposed; but if so, I think that it is not sufficiently explicit. I have ever believed that the framers of our Discipline intended that none but converted persons should be admitted into full connection, and have in my administration admitted none except those believed to be of that class, and who thus expressed themselves with confidence.

As the probationary system will possibly be abolished at the ensuing Conference, and members hereafter be received into the fellowship of the Church without trial, as heretofore, it seems to me that every possible means should be adopted to prevent unworthy persons from uniting with us, and also to secure the greatest possible efficiency in the Church.

"The visible Church of Christ," says our article, "is a congregation of faithful men," etc.; which term *faithful*, according to Mr. Wesley means true believer, and exactly corresponds with the idea of a true church, as presented in the New Testament Scriptures.

In the Epistle of the New Testament the Church is addressed as saints—Beloved of God—Them that are sanctified—The Faithful in Christ Jesus—Faithful brethren in Christ. And the Apostle speaks of the Church of the Thessalonians as being in God the Father and in the Lord Jesus Christ. Now, it seems to me that the above terms cannot possibly apply to unconverted persons; if not, they compose no part of the true Church of Christ, and ought not to be admitted as members of his visible body. Unconverted persons are not in God the Father, nor in his Son, Jesus Christ, neither should they be admitted as members of his body here.

I regard the probationary system as being one of the best possible means for keeping unworthy persons out of the church proper. Indeed with that system, the door into the M. E. Church is more vigilantly guarded than that of any other with which I am acquainted; with which, and the above searching interrogatory and those proposed by W., it seems to me that it would be difficult for a designing person to impose himself on the church; as, in addition to their christian experience, their walk must be blameless for at least six months. I hope, therefore, that the next General Conference will not abolish a system productive of so much good, and so cherished by multiplied thousands, as is our probationary system. But if they do, I trust that the test of membership will be so rigid that unconverted persons cannot possibly gain admittance.

THOS. J. UPTON.

For the N. O. Christian Advocate.

The Maiden Reading the Bible.

How beautiful, in her unsophisticated simplicity, reading the Book—the book most ancient, most wonderful, most true and most wise of all books. No shadow of skepticism crossed her sky, or dimmed the brightness of her faith. No; with trusting love, and adoring reverence, she reads it as God's book. She sat at the feet of God. Sat where Prophets and Kings had sat, to learn the lessons of wisdom divine, and the way to immortal life.

How beautiful the sight; the young mind free from all corrupting principles, all unbiassed, and unwarped with prejudice, coming into contact with the mind of God; as the unfolding bud opens to the genial rays of the morning sun, so her young mind opened to receive the word, the entrance of which giveth light. What purity of principle, what holiness of resolve, and what depth of love must such communion inspire.

The maiden reading her Bible, is a prophecy to the eye of faith. She is in the path that shines more and more unto the perfect day. Faith sees in her the matured Christian matron, with a widened circle of affections, and an enlarged sphere of holy activities and blessed ministries. Faith sees the maiden, the venerable saint, serene and happy; honored by many, and rejoicing on the frontiers of heaven, already breathing the air, and talking the speech of Canaan. W.

For the N. O. Christian Advocate.

CHILDREN'S CORNER.

The children, who have grown into a large family since you began your weekly visits, and who, some of them, remember you (*en passant*, their parents' marriage was recorded in your columns), were gleeful at the idea of your revival. Hungry for new reading during their war years, they turn eagerly to their corner, but look in vain. We who are elder know that in a perplexing situation children may be very troublesome little beings; but when you come out of the difficulties that beset your new appearance; when you have a quiet hour, help the mothers by giving the children a spare corner. Tell them of some new books; think of all they have lost in our isolation.

An incident occurs, that by your reviewing may be valuable. A four year old boy, whose Christian father sleeps near one of our saddest battle fields, had gone beyond the limits of propriety on a Sabbath evening. His mother, taking him on her lap, told him of the sinfulness of breaking God's holy day. The little fellow frankly confessed his fault and promised "not to do so again."

"But, Thomas," said his mother, "If you could be always good, what would you do with the past sins; they are all written down?"

"O," said the boy, "I will tear up the book when I go to Heaven."

"But if they should be on stone?"

"Then," he said resolutely, "I will break it."

See then made him feel that he could do nothing to destroy the record. He burst into hopeless tears. Now came the lesson, often told before, but now first understood, because first needed, through a sense of want: Of how Jesus came to seek and save and cleanse from sin, till the little heart was comforted. Since then no prayer is complete to him without, "For Jesus sake."

Yours, most friendly, H.

Stonewall Jackson.

The memory of Stonewall Jackson has received few tributes more touching in simplicity and pathos than the following beautiful poem, published in the New York Citizen, of which Mr. Charles C. Halpine is the editor. Mr. Halpine himself is a poet of rare taste, was an officer in the United States army during the late war, and is well known to fame as "Private Miles O'Reilly."—The poem in question, he says, is from the pen of a distinguished officer of the United States Navy.—*Petersburg Express.*

He sleeps all quietly and cold
Beneath the soil that gave him birth,
Then break his battle-brand in twain,
And lay it with him in the earth!

No more at midnight shall he urge
His lollsome march among the pines;
Nor hear upon the morning air
The war-shout of his charging lines.

Cold is the eye whose meteor gleam
Flashed hope on all within its light;
And still the voice that, trumpet-toned,
Rang through the serried ranks of fight.

No more for him shall cannons park,
Or tents gleam white upon the plain;
And where his camp fires blazed of yore,
Brown reapers laugh amid the grain!

No more above his narrow bed
Shall sound the tread of marching feet,
The rifle volley and the crash
Of sabres when the foemen meet.

And though the winds of autumn rave,
And winter snow fall thick and deep,
Above his breast—they cannot move
The quiet of his dreamless sleep.

We may not raise a marble shaft
Above the heart that now is dust;
But nature, like a mother fond,
Will ne'er forget her sacred trust.

Young April, o'er his lowly mound,
Shall shake the violets from her hair;
And glorious June, with fervid kiss,
Shall bid the roses blossom there.

And round about the droning bee,
With drowsy hum shall come and go;
While west winds all the livelong day
Shall murmur dirges soft and low.

The warrior's stormy fate is o'er,
The midnight gloom hath passed away;
And like a glory from the East,
Breaks the light of Freedom's day!

And white-winged Peace, o'er all the land,
Broods like a dove upon her nest;
While iron war, with slaughter gorged,
At length hath laid him down to rest.

And where we won our onward way,
With fire and steel through yonder wood,
The blackbird whistles, and the quail
Gives answer to her timid brood.

Yet oft in dreams his fierce brigade
Shall see the form they followed far,
Still leading in the farthest van—
A landmark in the clouds of war!

And oft when white haired grandsires tell
Of bloody struggles past and gone,
The children at their knees will hear
How Jackson led his columns on!

Longfellow has set the deeds of Florence Nightingale to beautiful music, which is worthy of being given entire, without the loss of a single note:

"Lo! in the house of misery
A lady with a lamp I see,
Pass through the glimmering gloom,
And flit from room to room.

"And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow, as it falls
Upon the darkening walls.

"As if a door in heaven should be
Opened, and then closed suddenly,
The vision came and went,
The light shone and was spent.

"On England's annals, through the long
Hereafter of her speech and song,
That light its rays shall cast
From portals of the past.

"A lady with a lamp shall stand
In the great history of the land,
A noble type of good
Heroic womanhood."

From the Houston Telegraph.

SPRING.

Let us abridge our talk of books to-day. The delicious sounds and delicate smells of Spring steal upon us through the open window, and out-of-doors, we know, there is being wrought a sweeter, fairer poem than ever poet has sung. It is the old miracle and mystery of vegetable life, displayed anew, with its eternal freshness. And performed, on what a magnificent scale!—fringing the dikes and hedges, spreading like a tide over the lake-like levels, and glorifying miles and miles of belting woods. We feel hushed and awed by its universal presence, its silent, triumphant manifestation.

But Spring to us, in this altitude, is not wholly new-born. All winter the flutter of her silvern robes has been seen on the southern horizon, and frequent wafts of her perfumed breath proved her not far away. She does not return to us with such a sudden, swift glory—such a passionate, lavish burst of gladness and irrepressible beauty, as in northern latitudes. She comes not as a new-made queen, who seizes her purple robes and flashing crown in all the hurry of unexpected joy; but as one accustomed to her regal state, and with the proud and languid step of one clothed in habitual splendor. Her loudest herald is the careless mocking-bird, who makes the air of some bright morning turbulent with the merry jangle and liquid whistle of his notes, which he flings from his throat in reckless abandon and scatters upon the air like invisible bubbles. Her earliest smile, faint, capricious and uncertain as that of a long-time queen, is seen in the snowy and sky-blue blossoms of the tiny houstonic, spreading themselves among the dead grass of the prairies, and borrowing a deeper tint from stray violets. Before one knows it, the early garden flowers are sweetening the air, the resplendent pansy crowding fast upon the delicate, shrinking hyacinth; the oxalis is abroad on the prairies, with its specks of yellow; the star-grass is swinging its up-turned bells; the anemone turns back its shell-tinted corolla, and spreads flat its waxen rays; and soon the dewberry is making the ground white with its large, snow-flakey blossoms.

In a little while the air is odorous with peach-bloom, whose pink-masses are musical with the violin-hum of bees. From the woods comes the warm, aromatic smell of lemon colored blossoms pendant from the trees, and it mingles with the heavy pungent fragrance of juicy young leaves. Over the groves of live-oak, grim all winter under their grey beards of Spanish moss, blown about like old King Lear's, now creeps and creeps, deepens and thickens, a tender mist of green.—It hovers about the woods as far as eye can see, hanging among them like a sea-green haze, through which the tops of evergreens show like rocks honey-combed and black. The air is creamy-blue, warm and dreamy. There is no throb, no ecstacy in it; but a sense of perfect peace and full-veined, drowsy pleasure; the intense but tranquil rapture that attends the sure possession of long-sought love.

This miracle, this birth of visible glory from nakedness and darkness, this beginning of a carnival of greenery, is old as creation, but it never ceases to thrill us. It is so palpable, so vital, so full of silent motion, so instinct with mighty power. The new life gushes from the ground and the dry tree, with a strange freshness and force. The veins and sluices are open, and from a divine and hidden fountain floods of subtle influences pour in and transfigure the earth. If you go into the woods, there is a pervading Spirit in the air and sprouting boughs, that seems longing to speak to yours. To your inner ear there are wonderful hints, whispers, impressions.

You *know* all this burst of beautiful life means something; you feel that if you were only purer and better you could hear perfectly what the Spirit says. You cannot interpret all the sights and sounds, but there is a dumb, swelling response to them within you, and you know that heaven, and truth, and light are near.

From the Presbyterian Index.

ERASTIANISM.

This word, as descriptive of a system of doctrines, was in common use during the great controversies which took place in the Scottish Church during the seventeenth century, and now, greatly to the surprise and mortification of all true Presbyterians, it has again become a living and influential name in the controversies of the nineteenth century, and the American continent, where we had fondly supposed that all the questions which it represents had been settled finally and forever.

This ecclesiastical term is derived from the name of Thomas Erastus, a man celebrated both as a physician and theologian in the sixteenth century. He was born at Baden, in Germany, about the year 1854, a little after the date usually assigned for the commencement of the Reformation. He was sent to the University of Basil, at the early age of sixteen, and afterwards spent nine years at Bologna, in Italy, where he devoted himself to the study of both philosophy and medicine.

Although a very learned man and a very accomplished physician, his name would hardly have survived the wreck of time but for his work on the Church which, by his own direction, was not published until after his death.

This was probably owing to the prejudice which he foresaw would be excited by the doctrines which he held. The title of his book is—"*De Excommunicatione Ecclesiastica.*" In it he denies that the Church of Christ possesses any independent authority, either spiritual or temporal; and contends that the censures of the Church, such as they are, are incapable of extending beyond the present life. He was answered by Beza, the pupil and successor of Calvin in the Church and school of Geneva, in a book entitled "*De vera Excommunicatione et Christiano Presbyterio.*" Hammond, also, of the English Church, replied to the argument of Erastus, in his work on "*The Power of the Keys.*"

During the controversy in Scotland, two hundred years ago, those who denied that the Lord Jesus Christ had established a kingdom in the world of a purely spiritual nature, and independent altogether of the civil power, were called "Erastians," and their doctrine Erastianism," and ever since that time those who in any respect, or to any extent, have endeavored to make the purely spiritual authority of the church subservient to any secular or temporal end, or to the advantage of any earthly power or potentate, have been characterized by the same term. In the sense of the old Scottish worthies, who, we thought, had secured by their conflicts and martyrdoms the final victory for the spiritual independence of the Church of Christ, they are Erastians. In the Presbyterian Church it is undoubtedly a term of reproach; yet truth and honesty, as well as the reverence due to the memory of our fathers and their heroic deeds and sufferings, require that it should be applied to those who compel the true Presbyterian to fight over again, in the nineteenth century, the great battle which we thought had been fought and won two hundred years ago.

SCIENCE AND CHRISTIANITY.—I have no fear that the splendors of physical science will make the crown of the Christian faith pale and wax dim. Let them stand before the world side by side, and let them both tell all they have to communicate concerning the nature of man, and concerning the achievements of God. The human heart will declare that, marvellous as are the manifestations of the divine wisdom, and power, and beneficence, in the material creation, they are nothing compared with the transcendent glory of his infinite love for man, as manifested in the incarnation and death of the Lord Jesus Christ; and that vast as are the benefits secured for the race by a deeper and wider knowledge of the laws of the material universe, they are utterly insignificant compared with the rest for the agitated and weary soul, the peace for the troubled conscience the hope and triumph in the hour of death, the blessedness of present communion with God, the recovery of his image, the certainty of eternal fellowship with him beyond the grave, which Christ has brought within our reach.

Physical science may tell me of the rich and bountiful gifts which God has bestowed upon his creatures, and may dazzle me with the pomp, and splendor, and power of the ministers of his wisdom and love; but Christ takes me by the hand and brings me face to face with God himself. In his presence there is fullness of joy. He is the Father of my spirit, and you leave my deepest and intensest longings unsatisfied until you give me rest in his love, and direct communion with his infinite and eternal bliss.

CHEERFULNESS.—Cheerfulness fills the soul with harmony; it composes music for churches and hearts; it makes and publishes glorifications of God; it produces thankfulness, and serves the end of charity; and when the oil of gladness runs over, it makes bright and tall emissions of light and holy fires, resolving up to a cloud, and making joy round about; and therefore, since it is so innocent, and may be so pious and full of holy advantage, whatever can minister to the holy joy does set forward the work of religion and charity.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, MARCH 31st, 1866.

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General Conference Daily.

The price is to be TWO DOLLARS for the session, not one dollar, as published by some strange mistake in the Watchman and several of our Advocates.

This will afford an excellent medium for a few advertisements.

Place of Session.

The General Conference of the M. E. Church South will hold its sessions in the Carondelet Street Church, and *not* in the Mechanics' Institute. The acoustic properties of the Legislative Hall are so very bad, and the want of convenient arrangement for the audience, have determined the change.

Delegates to the General Conference, Upon their arrival in the city, will please call at 112 Camp street, to ascertain the houses which have been assigned them.

BISHOP SOULE.—The last number of the Christian Advocate, printed at Nashville, gives the gratifyin information that the health of this venerable servant of God has somewhat improved of late, and intimates the probability of his being able to attend the approaching General Conference.

"WISE REFORM."

Since the year 1844, Methodism in the Southern States, under the guidance of the M. E. Church South, has been full as effective as at any period previous to that year. Proportionably as much has been accomplished for education, in church building, in missions, in Sabbath Schools, in reaching the people, and in the increase of membership. The fire and blood of the past four years were enough to have swept away conferences and societies, as it has legislatures, municipalities and courts of law. Churches have been seized, congregations turned out, and every engine of confusion and destruction has been brought to bear upon our Zion. Yet not a conference is wanting, not even the far Pacific, or the fire-girt Western Virginia. The artillery of the States scarcely ceased, before the "Advocates" resumed. Our Church has lost none of her loveliness. She comes out of the war fair as the moon, clear as the sun, and strong in the hearts of her people. There are different ways of illustrating the vitality of a Church, and in the Providence of God, this recent War of the States has been one of them. "Surely there is no enchantment against Jacob, neither is there divination against Israel."

We might even venture farther in this same line of reflection, and show that elements of positive weakness have, by the same Providence, been purged away. That God has turned toward us the hearts of thousands of the goodliest and godliest of earth. It answers our purpose however to say thus much.

Suggestions have been made which would seem to indicate a very different state of things. The most thorough and organic changes are suggested to be made in the Government and Constitution and Polity of our Church. So many and so great, that if they were adopted, the Methodist Church South would cease to be itself, and become another Church. The mere preservation of her Doctrines only would not secure her existence, because they were held long before Mr. Wesley, and still are by other Churches. And though the life of every Church is its spirituality, it cannot be claimed that High Spirituality is Methodism, irrespective of its peculiar organization. How far this spirituality is dependent upon this organization, we do not pretend to say. In the providence of God they came forth at the same instant, and grew up together.

If Methodism takes on forms essentially different from its own, it will assume, maybe, that which is not needed. It is now constituted for prompt action; to deal with classes of the people not brought within the influences and ministrations of other Protestant forms.—The result of this Method of diffusing the Gospel, as compared with other Methods of the Holy Spirit, is far from unsatisfactory. During the past 100 years Methodism has increased at the rate of 19 for 1, while other Churches have increased but 4 for 1, and as 6 for 1.

It is very easy, by legislation, to make our Church unwieldy in its movements: To transfer power from those who are called specially by the Spirit for the work of the ministry, and consecrated exclusively to this work, to those whose lives are mainly employed in the common pursuits of life: To weaken the hands of one part, and not add strength to those of the other: To neutralize the one by the other: To place power where God has not placed responsibility. And though the corrupt churches of the olden times may have produced powerful results, yet a powerless Church can effect but little good.

It is easy to have a house of Bishops and a Diocesan Episcopacy; to break up connectional unity by the very arm that has heretofore been its main support; to have conferences with their own centres conflictive, and presently destructive of each other.

It is easiest of all to destroy Itinerancy, the one prominent, and to the common mind the distinctive feature of Methodism: To precipitate the whole into so many Congregational Churches, repudiating even the "hole of the pit from whence they were digged, and the rock from whence they were hewn."

We believe that constitutions, to be strong and healthy, must be of slow growth. They are the result of the experience of generations; and when once formed, should be touched with the utmost caution.—We speak now of the *organic law* of either a State or a Church. And we look back with wonder upon the readiness with which we, in common with other members of the General Conference of 1854, introduced a change of the greatest import into the very structure of our constitution; by which the Board of Bishops are invested virtually with a veto power upon such acts as, in their judgment, may seem unconstitutional. Of the wisdom of this arrangement we have nothing to say, but of the facility of this General Conference action, this much—that the right of making it was doubtful, and that the expediency should have been under the consideration of every Annual Conference, and of the whole Church, for several years before it was made.

There is sufficient room for legislation without touching the *vitals* of Methodism. And as a general rule it may be laid down, that if a certain policy cannot be secured without changing what is fundamental, it is better, nine times out of ten, to abandon it. It costs more than it comes to. It breeds disturbance often more serious than the amount of good which is even hoped to be secured. The bane of legislation is, the disposition which is forever discovering itself, to make a general law in order to cover a special case.

The Wesleyan Connexion has suffered several extensive off-shoots, rather than admit great organic changes in its government: The New Connexion, in 1797; the Primitive Methodists, about 1814; the Association Methodists, in 1835; and the Wesleyan Reformers in 1851.—And the wisdom of so doing has been vindicated by the subsequent history of that body. Of these other forms of government, but one, the Primitive, has been prosperous.

Indeed it is evident, that however great the body of the people may be affected in times of general discussion and excitement, opinions on polity do not influence serious and devout men in their choice of a Christian community. That religious body will most steadily and rapidly progress which retains the most ample evangelical agency, and manifests most fully the love of Christ to perishing sinners.

Thomas Arnold, of Rugby, is the best representative of the progressive evangelical school of whom we have knowledge. In a letter to James Marshall, Esq., he gives some valuable suggestions on Reform.—"Again, the principle of Conservatism has always appeared to me to be not only foolish, but to be actually *felo de se;* it destroys what it loves, because it will not mend it. But I cordially agree with Niebuhr, who, in all such questions, is to me the greatest of all authorities; because, together with an ability equal to the highest, he had an universal knowledge of political history far more profound than was ever possessed by any other man,—that every new institution should be but a fuller development of, or an addition to, what already exists; that if things have come to such a pass, that all its past history and associations are cast away as merely bad, reform in such a country is impossible."

Here we have a rule of the highest consideration, whether we regard the source from whence it emanates, or the profound wisdom of the rule itself—one that is worthy to control all practical efforts at reform. The great point is, therefore, not to exchange an ascertained good for a good yet to be ascertained; but to develop the ascertained good according to its own law, and in its own line of development. It is not to give up one good thing for another as good, but to add on to what we already have, so that even the good we have shall be still increased. Reform guided by Wisdom, is a sight for the Ages.

Nashville Christian Advocate.

The mail showered ten numbers of the Advocate upon us at once—the first we have seen. The paper, type, presswork and matter are of the best quality. If we could only have had the advantage of its full information to clip from, we might have entertained with more varied and substantial matter our own readers.

The subscription price from the 1st of March to the 1st of July is $1 50.

It seems, like the New Orleans Advocate, to edit itself, running six days on the strength of the seventh. This light, unsubstantial, unreal editor is a capital discovery, evolved from the brain of ecclesiastical necessity, requiring no food, no salary, no "foot of land," no "certain dwelling place," craving only two or three things—subscribers, contributions, scissors, a little good poetry, and "more copy." Such demands being reasonable, are easily met, and the result is, an "immense success."

We are indebted to the Nashville for the excellent memoir of that simple-hearted, holy man, Rev. Elisha Carr.

"The Presbyterian Index."

"Published every Thursday, by an Association of gentlemen, in the city of Mobile. Rev. JOHN H. RICE, D. D., Editor, for Mobile. Office in New Orleans, H. T. Bartlett, No. 28 Carondelet street. Subscription price, $5."

The first number of this large, beautiful sheet made its appearance this week among our exchanges.—It is destined to "take the place of the True Witness, not as a lineal successor, but simply as occupying the field from which it has retired. The voice of the South-western Church ought to be heard through an organ of her own. We propose that the Presbyterian Index shall be that organ. By the South-western Church we mean the Synods of Alabama, Mississippi, Texas, Arkansas, Memphis and Nashville."

In the great battle which has begun against Erastianism, this Christian weekly will, we doubt not, prove to be an arm of power. The bare sight of it strengthens the "arms of our hands." We almost envy the resources and zeal which have sprung this full-orbed, mailed champion into being. While we are struggling into life, it has shot up into a pyramid of editorial and typographical completeness.

Northern Church Papers.

A writer who has had the reading of a file of Northern papers, furnishes the following description of their peculiarities:

They are technically and tinlarly christian—D. D.'s act as editors: in one case, some half dozen figure in sensation-advertisement style at the head of its columns; they are all of the Methodit persuasion, and are all very self-complaissot and church-complaisant. "We are the people," etc. "Christian," I sad, but doubtless on the *lucus a non* principle.

Editorially, I find them ever and only pragmatically political; towards the South sanctimoniously vindictive in the enjoyment of their triumph; as much behind the "Tribune" in piety as they are in power.

They talk—these editors and their correspondents—of magnanimty and forgiveness, and in the next breath advise "military hands of hoop-iron," to hold us to the North. They advise, as equally needed and efficacious, missionaries and negro garrisons—and we agree with them. We neither need nor desire Ames's Gospel nor Stanton's soldiers. We have sworn the oath and intend to keep it; but, in the name of heaven, do not crowd upon us—give us time to 'swallow our spittle," as old Job said, when the three D. D.'s were badgering him. But these gentlemen of the "secular clergy"—these political Doctors of Divinity—and they have been scattered over the land as Moses scattered the "handful of ashes," and with about the same effect—with a peculiar insensibility to the claims and characteristics of true manhood; with an absolute incapacity, it would seem, from their teaching and demands, to understand or appreciate the feelings of a man; these Doctors of the "Gospel of Hate," knowing nothing of what the world very properly calls "honor," educated in theological seclusion, and from boyhood, by professional position occupying a conceded but undeserved social supremacy—not touching humanity except upon the "total depravity" side; or coming out of their theological seclusion with the trammels of tradition upon heart and understanding; carrying into the hustings the same inexorable laws which they have fulminated from the pulpit. These men, thus educated, demand extemporaneously from the South, a total change of opinion, sentiment, feeling—everything; demand that the last two hundred years of practice, prejudice and principle be swapped off for Yankee notions of yesterday, as a boy would a bauble, one for another; and all because—that is the way it is put—the armies of the South were whipped from the field by the armies of the North; the territory of the South overrun by Northern hosts; the homes of the South burned by Northern hands; therefore and finally and conclusively, after such reasoning the South should change its convictions of social and national polity, of Biblical teaching, of political economy, of the laws of ethnology; abandon every prejudice, although more unalleable than principle; abandon every principle, though established by unrefuted logic; abandon every belief, though based upon the accumulated facts of four thousand years—all because the armies of the Union were stronger than the armies of the Confederacy! Again I plead, O Doctors of Divinity! give us time to get our breath, and what is equally important, to get our bread.

By parity of reasoning, as the dialectician would say, the Athenians should have abandoned their religious tenets, when, likewise, their armies were driven from the field, their cities sacked, their people slaughtered, their women ravished and burned, their country so ravaged that "a crow flying over it must carry his rations." Was it Simon de Montford, who said this?

Likewise, also, the Huguenots pass before me. The massacre of St. Bartholomew's should have made good Catholics of the fortunate few Protestants who survived that summary process for arresting and punishing obstinate adherence to old religious, political and social opinions. But it did not; they would not accept the Pope nor transubstantiation. Likewise, also, the battle of Naseby, "the crowning victory," should have made good Hardshell Baptists of all the Arminian Episcopalians in England at that time, and *vice versa*, Monks' triumphant march from the Tweed to the Thames (*Sotto voce*, he did not burn a single house nor insult a woman) should have retroverted the converts and converted the Hardshells into Presbyterians and then into Prelatists.

Mr. Editor, triumphant fanaticism wearing a white cravat, is the most heartless and unrelenting demon that sin has turned loose upon mankind. But does not this demand for an instantaneous change of all our habits and feeling show a marvellous stupidity and ignorance of actual human nature? Versed in history these men may be, but for all blessed and blessing purposes they had as well be versed in comparative anatomy. It is to them the dead past truly, and has no warning, no entreaty, no instruction.

We have sworn the oath and we mean to keep it; but we have some pride of opinion, some confidence in the integrity of our position, some sympathy with our past, besides some thousands of houseless chimnies, stark and drear, daggering our eyes—all to be forgiven or forgotten, before we can rush into the embrace of our brethren, and delightedly adopt their opinions. They will pardon a little tardiness when they see it in this light. J. W. B.

Religious Letter-Writing.

The following, copied from an exchange, recommends itself to every thoughtful mind:

Have you, Christian, ever considered how much you might glorify God and promote the salvation of your friends by letters written in love for their souls, direct, affectionate, personal?

The biographies of the good and useful disclose that they did much by letters. A few of these come to the light; most never in this world. Their fruit will appear in eternity.

The letters of Rutherford and Fletcher, warm the heart of the stranger to this day. What effect, do you think, such letters had on those to whom, in a nice and personal adaptation, they were addressed?

Politicians have known the power that lies here, and some of them have used it.—Jefferson was an indifferent speaker; his voice was unmusical, his manner awkward. But his private correspondence told upon the opinions and actions of his cotemporaries. He approached men kindly, confidentially, plainly and pressingly in this way, and they came into his views and co-operation. Thus he indoctrinated men politically.

Franklin was a model letter-writer, and relied much upon it. He tells how. In the Assembly there was a man, who, for some cause, had taken up a prejudice against him—would have nothing to do with him. With a knowledge of human nature he took this plan; borrowed a book of his offish neighbor, and returned it to him with a note of thanks. In that note he reached him, and he was ever after his devoted friend.

A printed letter is a failure. It has not the power sought by the use of the letter form—because it lacks the elements of it. The wisest party candidates and committees have understood this so well, that they have dispensed with circulars, and have letters copied by hundreds, in human handwriting, with all the bends and the shakes, the dots and lines of the live personal fingers; and these letters are signed by candidates, or members of committees, each man in his own familiar handwriting. Then they tell on every "sovereign" that gets one.

We do not mean letters on nothing in particular—mere scribbling. The keeping up a long list of correspondence, for the sake of it, is a poor vanity.—Nor are letters of formal condolence, etc., meant.

You have a friend or a relative. His spiritual condition lies heavily on your heart. You have often spoken with him; but his reply evaded, while it did not meet the force of what you said. And because of modesty or embarrassment, you never said exactly what you wished to say. You have prayed, too; but you must use other means. Try a letter. You may not have a gift that way. Your style may not be Addisonian. But submit to the labor.—Write an earnest letter—all between yourselves and to the point. He will read it alone and ponder it. It carries an unmistakable evidence of your friendly concern. Every line that is drawn by your pen speaks a special and felt interest in his spiritual welfare. Unburden your heart—tell your mind. Seal it and send it off, with prayers; and wait in hope to hear the result.

We have been impressed lately by facts, with the importance of the suggestions herein contained. The author of the Greyson Letters gives a fine expression and strong confirmation in the same line of thought.

He was in the habit of saying, that "Affection, if it but spoke the truth, was truth's best pleader;" and that "if any man would submit to so odious a task as writing a long letter, provided love dictated it, for the special behoof of some one person, it was hardly in human nature that one should not read it with grateful attention." And that thus, a little tract, in the shape of a letter, might do more good than a treatise which was intended for everybody in general and nobody in particular.

PULPIT QUACKERY.—The following, from the National Magazine, will bear republishing as long as ministers make singular announcements for the purpose of filling empty seats:

Suppose a clergyman were to advertise that he should preach next Sunday morning on the necessity of regeneration, in the afternoon on grieving the Holy Spirit, and in the evening on Faith in Christ.—The community would laugh at his simplicity and stay at home.

But if it should be noticed that the Rev. Mr. B. or Rev. Dr. C. would preach on "War in Heaven," and the part young men and young women were to take in it; or on "Paul, the christian gentleman," or a parallel between Washington and Moses; or a parallel between the dancing of David before the ark and the dancing of Herodias's daughter before Herod, there would be a rush to hear this new gospel.

City papers are full of these quack gospel advertisements. Now what must be the state of a minister's heart who craves such notoriety? And what must be the inevitable result to himself and to his hearers?

For the N. O. Christian Advocate.

BALTIMORE CONFERENCE.

Mr. Editor—With eyes moistening with glad tears, and a heart swelling with emotions of joy and gratitude, I have laid aside the Advocate of March 10th, to take up the pen. The full heart seeks some avenue of expression—asks for kindred sympathy—wants a sharer in its blessedness. I have just read, in that number of the Advocate, the proceedings of the Baltimore Conference, the Resolutions of that body, and their Pastoral Address. It is this that has thus moved me.

I remember with what feelings of proud triumph, of hearty sympathy with the movement, of love and reverence for the men who were capable of such a sacrifice, and of honor for the noble principle which their conduct illustrated—I remember, I say, with what feelings I read the account of the proceedings of that body of ministers, who left wealth, position, homes, worldly endowments and honors, and, arm in arm, walked out of the grand old church, where they and their fathers had worshipped, and for *conscience sake*, took their way down the long street, to a plain, unconsecrated building, which was to witness the inauguration of the Free Church of Scotland. Welch and Chalmers led that procession; and the heart of the people, true in its instincts, and comprehending the solemn import of that silent exit, reverently and silently uncovered and made way for them, as those venerable and honest witnesses for the truth moved on toward their place of destination. The moral grandeur of this scene has always touched me inexpressibly. Its illustration of the spirit of true Christianity is invaluable; it is worth more than monuments of marble or of brass—for it lives in the hearts of believers; it is written on imperishable materials.

And now, we have another and a similar illustration, to tell us, if we were doubtful and faint-hearted, that Truth is not dead—that Christ yet lives and reigns in the hearts of His people, and that they will show forth their union with Him by fruits of faith and the spirit of sacrifice.

Such an example, at this hour, rebukes the worldly wise, and encourages the timid. We rejoice that these, our brethren, have counted us worthy; and that they, counting the cost, have decided to unite with us. Thousands of gold and silver, and tens of thousands of cold and worldly and unChrist-like names, to swell our numbers, would not have so gladdened our hearts and strengthened our hands.

Welcome, dear and honored brethren! Welcome to our hearts, to our homes, to all that we possess. In our deep poverty, under sorrow and bereavement, we have neither wealth nor honors to bestow—*nothing but love.*

But we will learn of you, and you shall bring to us more of the spirit of your and our divine Master; more faith, more zeal, more of self-sacrifice. So shall we quicken each other "to love and good works."

B. M.

Sabbath morning, March 18.

For the N. O. Christian Advocate.

Class Meetings.

Mr. Editor—We fear that some views set forth by your able correspondent of Marshall, Texas, in the Advocate of February 24th, on the subject of Class Meetings, may be of harmful tendency. He was advocating the abrogation of that rule of the Methodist Discipline which makes attendance upon class meetings a condition of membership in our church. We do not intend to controvert his arguments on this point.

We see no good reason why a member should be excluded from the church any sooner for failing to attend class meetings than for neglecting family or private prayer. A portion of his remarks are, however, susceptible of such construction, as gives countenance to certain courses of conduct and modes of reasoning, which we can by no means approve. He says he did not say a word against class meetings. Be it so. Did he not say some things, if not approving, at least excusing those who not only fail to attend class meetings, but declare that they do not like them?—Class meetings do not suit them, and they do not desire to attend them. If we do not misunderstand your correspondent, he virtually admits that such feelings and reasonings as these are allowable in a Christian.

We, on the contrary, think that no real Christian can dislike a well-conducted class meeting. We do not say that none are Christians who fail to attend class meetings; but we believe that no zealous Christian can disapprove of a class meeting when properly conducted in all respects.—A Christian might not desire to attend preaching at daybreak on Monday morning; but no Christian could say that he does not like divine service, under proper circumstances.

"But," says your correspondent, "it is in the very character of some persons, * * * not to relish class meetings."—If character means peculiar dispositions of mind, and their consequent peculiar habits of life, it may be just this very character which it was the design of Christianity to renovate and change.

But some do not like to open the "sacred privacy" of their hearts in class meetings, further than they think proper to do so. This looks very much like the old charge of a resemblance to the Roman Confession, but will not stand against any genuine class meeting.

The truth—the sad truth we fear is, that about five out of seven of the members of the Methodist Church have become so cold, so indifferent, not to say so dead, in reference to their spiritual interests, that they have no relish for the subject of religion as a topic of conversation anywhere, or at any time. Such are but too eager to find any excuse for not attending class meeting. It is with the view of preventing any such from resting in carnal security beneath the shadow of the great name of your correspondent that these lines have been penned.

We believe class meetings are good to the use of edifying; and very much fear that those who do not like them are somewhat backslidden in heart. Let us examine ourselves.

After all the ridicule and contempt which some have endeavored to cast upon class meetings, we have yet to see it proved that it is any more unreasonable for Christians to assemble for the purpose of conferring about the reality of heaven, the difficulties of the journey thither, and the best means of getting there, than for a ship's crew, in a storm, to meet together to talk about land, and the best mode of reaching it in safety. E.

For the N. O. Christian Advocate.

Sacramental Meetings.

Mr. Editor—I would like to call attention to one particular, in which we have long been lamentably deficient. I refer to the general neglect of sacramental meetings in the country. My observation and experience is confined entirely to country appointments, and here the neglect seems to be universal.

Neither preachers nor people ever seem to think of having sacrament except at Quarterly Meetings, and even then it is sometimes quietly dispensed with, because "the elements are not prepared," and nothing is said about it until the next Quarterly Meeting.

Of course the next meeting at another place, perhaps ten, twenty or thirty miles distant, and those who cannot go so far must wait until their turn comes round again the next year. So it goes on from year to year, and the consequence is many of Christ's little ones, who would gladly obey their Saviour's dying command, "Do this in remembrance of me," are thus deprived of this precious means of grace for months, and even for years together. Is there not fault somewhere? Shall the state of things be permitted to continue? Country churches of other denominations have their stated season for communion, why may not ours?

How can a preacher go to Conference at the close of the year, feeling that he has done his *whole* duty to the people of his charge, when he has never gathered them around the table of the Lord, to commemorate the sufferings and death of the Saviour he has been preaching to them? I would be glad to see some notice taken of this matter. COUNTRY METHODIST.

Altovela, Pike Co., Miss.

For the N. O. Christian Advocate.

Change in Discipline.

Mr. Editor—There are some changes recommended to be made in our Discipline which appear to be susceptible of support from sound reason and from warrant of Scripture. As to the matter of change itself, the Church seems to be invested with a large liberty by her great Head. He has given a few fundamental principles, together with two sacraments and a general commission to preach the Gospel, and these form the Scriptural constitution of the militant church. Other matters are left to the determination of the Church in her corporate capacity, guided by this constitution, the Holy Spirit and the conduct of the Apostles. No doubt secondary things were left, in great measure, to the Church, because changes in these would be required by differences in the physical and social conditions under which she would have to operate at different times and places. The Gospel is too flexible in its application to the conditions of man, and in its spiritual power too far overreaches mere forms and agency, to require only one cast of ecclesiasticism to make it effective.

Something ought to be done for the more careful education of the children of the Church, by their positive recognition as catechumenical members, in training for a higher grade of membership when they shall become adult. It would seem hardly improper to express our doctrine on the subject in an Article of Religion, regulating the detail of duty in the case by rules of discipline.

With these catechumens, and with adults whose fitness for membership may be seriously doubted, it would be difficult to dispense with the probationary relationship altogether. But it could be so modified as to be rid of the objections now justly raised against it. For this it is necessary simply to regulate the time of confirmation to the fact of fitness, leaving the pastor, with his advisers, to judge when this is. If an adult gives evidence of genuine convictions and honest purposes, and consecrates heartily to the fundamental doctrines, and to be governed by our laws, let him be received at once. But special cases will require more time. Remove restrictions, allow discretion.

So on the rule on class meeting—a precious good meeting, full of benefit to all who attend them, and never to be abolished from Methodism. But where is the Scripture warrant for making attendance on this appointment of the Church a test of membership? Leave the attendance to the choice of the individual, and urge the spiritual benefits as inducements. Allow all the liberty to individuals that will consist with integrity to Christ. Let us be as charitable towards our own members as we are towards those of other churches. We invite the fellowship of men and women of other denominations whom we know to be opposed to class meetings, and reject our own members for no other offence. Why cannot a Methodist love the Lord Jesus Christ, serve him, and get to heaven on the same terms with other Christians? Who is authorized to put a difference between the two?

PETITOR.

HALT.

The following sensible article is taken from the New York Times of the 19th inst.:

During the year 1865, the goods imported at the port of New York were officially valued at $224,742,419. That the actual market value of these goods was over three hundred millions of dollars, we think no one acquainted with customhouse valuations will deny. Most certainly, considering that these goods were in good part imported on foreign account and sold at a large profit, there can be no doubt that they cost our people considerably more than that amount.

During the first two months of the present year, the imports at this emporium would seem, from the incomplete data before us, to be five-fold those of the corresponding months of last year. This may be more than the final returns will show; but the increase is very great. We know that the textile fabrics imported this year are valued at $32,561,370, against $6,091,625 last year—an increase of more than five-fold. In fancy goods, copper and steel, it is somewhat less; in fish, hides, wines, spices, etc., it is more than five-fold.

The fabrics of wool, silk, cotton, flax, etc., imported in the first two months of 1866 are fully equal to those imported during the corresponding two months of 1863, 1864 and 1865, added together.

These are startling facts. Their cause is two-fold:

1. An inflated currency, which increases the inevitable money cost of everything produced in this country.

2. Inadequate import duties, considering not our domestic manufactures are taxed not only in their products, but on every element of their production—the aggregate taxation amounting to more than the duty on the imported rivals.

In this statement, we take no account of smuggling, which is unquestionably prosecuted to a far greater extent than in former years. Whatever this excess amounts to is to be added to the enormous increase of our imports indicated above.

Unless we are willing to drift heedlessly and swiftly into National bankruptcy, this must be stopped. The means are direct and simple, viz:

1. Resume specie payments forthwith.

2. Take the excise taxes off our home manufactures so far as possible.

3. Judiciously but efficiently increase the duties on imports.

A NEW SILK-WORM.

It is with more than ordinary interest that we are engaged in the culture of the silkworm have learned that a silk worm of the species has lately been introduced into France, from Japan. This insect, which seems at present perfectly healthy, has, it is said, been found by experiment perfectly adapted to the climate of Normandy. If this report is correct, it may also be introduced with success into the Northern portions of America.

The history of the introduction of this insect into Europe is interesting. The oak-worm, or yama-a-mai, of Japan, is said to be a monopoly of the royal family, and to export the eggs is punishable with death. To this fact is attributed the ignorance which for so long has obtained in relation to this insect. In 1861, Mr. Duchesne Villecourt, the French Consul-General in Japan, forwarded some of these eggs to the Société d' Acclimation, but as nothing was known of the habits of the insect, only one cocoon lived long enough to make its cocoon. This one specimen, however, was enough to establish its value in the minds of the Society, and cause a thorough investigation. Accordingly, in 1862, a scientific commission was directed to search for, and send a supply to France, which the commission has lately accomplished through the aid of Dutch marine officer, M. Pompse von Meerdtfi, Director of the Imperial Medical school at Nagasaki. A Monsieur Personnat of Laval received from the commission a few of the eggs, and after three generations he had in May, 1865, 20,000 worms hatching at Laval. In his report to the Société d'Acclimation upon the subject, he says:

"The eggs are easily preserved through winter if kept dry, and in the spring, when the oaks come into leaf, to hatch the eggs it only requires that they should be brought into a room with a southern aspect. The worms feed upon any kind of oak, grow sleepy, cast their skins four times, and in forty or sixty-five days begin their cocoons. The first change or even from the egg may be exposed to the open air, as they are protected by the weather. The weight of the cocoons is much greater than that of the mulberry worm. An empty one weighs 70 centigrammes (11 grains), one of the mulberry worms only 33 centigrammes (5½ grains). It takes 450 to 500 full or fresh mulberry leaves to weigh a kilogramme, while two pounds of the oak worm will make the same weight. One square metre, nearly nine inches square, of oak underwood, will feed fifteen or twenty cocoons; but if planted only ten, then a single hectare (two and a half acres) will produce one of two thousands cocoons, or five hundred pounds.

"There are many thousand acres of oak in the United States, both at the North and at the South, and according to the report of the Secretary, nothing can be easier than to make them of great utility in the production of silk. In various States vast extents of scrub oak barrens exist, at present of no value, which could be very well brought into cultivation, and which at least afford fields for experiment. So says the Mississippi Christian Advocate, 21st inst.

LETTER SOJOURN ON AN ALPINE PEAK.

A letter from Berne, Switzerland, says:

It will be remembered that at the beginning of the present winter, M. Dolfus Ebneri and three men to pass the season upon the summit of St. Theodule, in the Canton of Valais, at an elevation of 10,241 feet above the level of the sea, to make meteorological observations and to note the weather in that inclement region. The keeper, Seiler, of Brieg, the owner of two hotels at Zermatt, recently ascended the mountain, in company with the guide, Perren, and his builder, to visit the adventurous party.

They left Zermatt at 3 A. M., accompanied by Mr. Langwalder, Jr. The ordinary path being impassable in winter, for four or five hours, we shaped our course up to the Hermenjda, till below the Black Lake, and thence over the Furka glacier to the rocky ground. Here we took our first meal, and demolished a hearty breakfast. We were much refreshed; thence took the usual route and reached the summit of St. Theodule in eight minutes past nine. The joy of the three men was great when they saw us. We were feasted with some good mutton, bread and excellent Italian wine. In the book of the register they had kept of the weather, showed the following results:

On the 12th of December, 1865, the thermometer stood at seventeen degrees of cold; on the 13th at nineteen; on the 14th at one. During the remainder of the month the temperature varied from twelve to seven-degrees of cold. Upon the 5th of January, 1866, warmth in the sun rose, at noon, to twelve degrees; on the 13th the thermometer at twenty-one degrees. At noon on the 16th warmth rose as high as sixteen degrees, while two hours later the thermometer was again at two degrees. During the rest of the month the temperature varied from twelve degrees to sixteen degrees below zero.

The weather was so magnificent that I believe we could have ascended the mountain without any danger. The prospect was glorious—the splendid deep blue sky above, and the grand, majestic mountains in their glittering white dress. The Matterhorn alone was draped in mist—a fog, one might fancy, for its victims of last year."

SPANISH INSURRECTIONS.

The recent revolt in Spain gives interest to the following account of former insurrections in that country, which we find in the Paris Siecle:

It is a sort of Castilian appanage to wish to be free and independent, and to proclaim one's opinion sword in hand. We will not go back to the days of Cid and the pronunciamento of former times, but will confine our remarks to those of modern times. The staff of the Spanish army consists of ten Marshals (Captains-General) of whom five are lonorary, the King, the Infantes and the Duke de Montpensier. The five others, Espartero, Duke de la Vittoria; Narvaez, Duke de Valencia; Guittierez de la Concha, Marquis del Duero; O'Donnell, Duke de Tetuan; and Serano y Dominguez, Duke de la Terre, have all taken part in celebrated insurrections.

If they have fought the enemies of their country, they have also chiefly awed their elevation to the energy with which they have combatted their rivals. Among the generals commanding the different arms, the most illustrious, Gen. Ros de Olano, Marquis de Band y Gelu; Gen. Zavala; Marquis de Sierra Bullones, who is now pursuing Gen. Prim; Gen. Dulce, Marquis de Castelliorite; Gen. de Messina, Gen. Genaro-Quesada, and many others, have also shared in pronunciamentos. All those risings have not triumphed; but it must not be supposed that a man is ruined forever through having failed once. Some few generals have been shot; but most of the vanquished have only been exiled. On the other hand, if a man does not always succeed in the first attempt, it is seldom that he is not more fortunate in a second.

Thus Narvaez, after his first, in 1829, was exiled, and took refuge in Paris; but, in 1842, while still in the capital, he organized a vast conspiracy with the money of the exiled Queen Regent. He landed at Valencia, passed between all the generals who were watching for him, July, 1843, entered Madrid in triumph and recalled Maria Christina. In commemoration of this successful attempt he was made Duke of Valencia, where he first touched land.

Marshal O'Donnell, now President of the Council, had long conspired against Espartero, before directing the famous rising of 1854. After his success on that occasion, he mercilessly crushed, 1856, those of Madrid, Barcelona and Saragossa, directed against himself, and only secured his power after the days of the 14th, 16th, 18th and 22d of July, for a very short period. Narvaez again became Prime Minister. Marshal O'Donnell resumed what might be called the Grand Viziership in 1857, and he then gave Gen. Prim an opportunity of distinguishing himself by his side in Mexico. Notwithstanding his laurels of Tetuan, he was compelled to see Marshal Narvaez take precedence of him in 1864, and did not re-enter the ministry till July, 1865.

The power of the chiefs of Spanish insurrections is not always of long duration. Thus Espartero, by whom we ought to have commenced, after his first rising in 1852, in favor of the innocent Isabella, passed eight years in combating Carlism before he found an opportunity to take the first place. This occasion arose on his second revolt in 1841, when he became regent in the place of Maria Christina. But his companions and rivals, Serrano, Lopez and Cabelero, pronounced against him; Narvaez landed at Valencia, as already stated; Espartero was obliged to fly to England for a refuge. Returning from exile, he again became the head of the Progressist party, and after the rising of 1854 was made President of the Council. But O'Donnell, his rival, compelled him to resign in 1856, and the risings then made in his name were put down, so that the Duke de la Vittoria might now be called the Duke of Defeat, if real and great services rendered to Spain did not protect his name from outrage. It is not impossible that he may yet be in power again, notwithstanding his advancedage. The above facts will show that many illusions are entertained respecting pronunciamentos. They are the life of Spain, and will continue to be so until a strong civil Constitution shall place the conduct of its own affairs in the hands of the Spanish nation.

VOICES—*What they Indicate.*—There are light, quick, surface voices that involuntary seem to utter the slang, "I won't do to tie to." The man's words may assure you of his strength of purpose and reliability, yet his tone contradicts his speech.

Then there are low, deep, strong voices, where the words seem ground out, as if the man owed humanity a grudge and meant to pay it some day. That man's opponents may well tremble, and his friends may trust his strength of purpose and ability to act.

There is the coarse, boisterous, dictatorial tone invariably adopted by vulgar persons, who have not sufficient cultivation to understand their own insignificance.

There is the incredulous tone that is full of a covert sneer, or a secret "You-can't-dupe-me-sir." Intonation.

Then there is the whining, beseeching voice that says "sycophant" as plainly as if it uttered the word. It cajoles and flatters you; its words say, "I love you—I admire you; you are everything you should be."

Then there is the tender, musical, compassionate voice, that sometimes goes with sharp features (as they merely indicate intensity of feeling) and sometimes with blunt features, but always with genuine benevolence.

If you are full of affectation and pretense, your voice proclaims it.

If you are full of honesty, strength and purpose, your voice proclaims it.

If you are cold, calm and firm and consistent, or fickle and foolish and deceptious, your voice will be equally truth-telling.

You cannot wear a mask without its being known you wear one.

You cannot change your voice from a natural to an unnatural tone without its being known that you are doing so.

ANECDOTE OF WEBSTER.—There is a true story connected with Webster's intimacy with Branch Pierce, the Plymouth hunter, which has never been printed. It was Mr. Webster's custom, in the hunting season, to travel across from Marshfield to the Plymouth woods, and meet the other huntsmen at the cabin of "Uncle Branch." On one of these excursions he was overtaken by a storm which lasted all day. No other huntsman appeared at the cabin, and solitary sport was out of the question. But Mr. Webster, who often made small occasions great by his wonderful genius, was not at a loss for entertainment. Adapting himself to the peculiar religious inclinations of his hosts, while they pursued their usual homely occupations, he read and reported from memory a multitude of psalms and hymns, with which much reading had made him familiar. Hour after hour the great statesman paced the floor of that cabin kitchen, repeating with his magnificent voice the inspired Psalms of David, and Watts' undying hymns, with only Branch Pierce and his wife for listeners. No church or cathedral ever resounded to grander or sweeter music than that which Daniel Webster that day filled the cabin of the hunter of the Plymouth woods; and no audience ever listened to his own triumphant eloquence with such delight as its humble tenants listened to the familiar psalms, which for them received new inspiration as they rolled from his marvellous lips.—*Worcester.*

TO FATTEN FOWLS.—It is conceded that the fowls of France are the fattest and whitest in the world. The method of preparing them for the market is this:

Fifteen days before they are to be killed they feed them with dough made of wheat flour of the previous year, with ten grammes of salt to every quart of water, and three or four small gravel stones to a mouthful of dough. Twelve hours before they are to be killed they should eat scarcely anything, in order to leave the intestines empty, and thus avoid the acid fermentation, which would produce decomposition, and make it impossible to transport them any distance. Not a feather should be plucked till the fowl has been thoroughly bled, which is without cutting off the head. So long as the blood is in circulation, each little vesicle of the root of the feather is filled, and causes spots if this is plucked till it is entirely drained. If they are killed immediately after eating, they will keep only eight days; but if they have fasted twelve hours, they will keep fifteen days.

PATRONAGE OF THE PRESS.—Daniel Webster was right when he remarked of the press: "Small is the sum required to patronize a newspaper; amply rewarded its patron, I care not how humble and unpretending the gazette he takes. It is next to impossible to fill a printed sheet without putting into it something that is worth the subscription price."

PREPARATIONS FOR THE CHOLERA.

HOW TO AVOID THE EPIDEMIC.

The rapid march of the cholera through the West Indies, and the preparations being made throughout the country to check its ravages should the dread demon of death visit the United States, is exciting a deep interest. In our own fair city, we are poorly prepared to receive such a visitor, and in view of this fact, we subjoin the following timely instructions, and earnestly hope that our citizens may profit by the lessons they teach. If it comes its first victims will be principally:

1. Those who use intoxicating drinks.
2. Those who are not cleanly in their persons and houses.
3. Those who are irregular in their habits, keeping unseasonable hours, eating irregularly, etc.
4. Those living in filthy, dirty localities.

TO PREPARE FOR CHOLERA.

1. Be scrupulously clean in person, bathing the whole body daily, and keeping the entire clothing clean.

2. Clean thoroughly and whitewash your rooms, outhouses and premises generally.

3. See that no swill, garbage or other refuse matter is thrown out on your lot, street or alley. Clean up thoroughly your whole premises, indoors and out, and set an example of cleanliness to your neighbors.

4. If your landlord refuses or neglects to do his duty in putting his houses and lots in proper order, report him to the health officer in your district.

5. Abstain from all intoxicating drinks, ale and beer, as well as whisky.

6. Use simple, wholesome food, thoroughly cooked, avoiding stale vegetables or tainted meats. Do not give way to fear or panic. This will increase your danger. Cholera will, in most cases, yield to skillful treatment, if taken in its first stages. Watch for the first symptom, which is usually a diarrhea. Do not neglect it for a single hour, however mild it may be. Delays are dangerous. Avoid all nostrums and advertised "cholera medicines;" most of them will do more harm than good. Apply at once to some reliable physician. None of our physicians will refuse their services at such a time to the poorest.

Lastly, but first in importance, prepare for it by giving your heart to the Lord Jesus Christ. Then you will be fitted for either life or death. You may not fall by cholera this summer. But death is certain to all, and may come to you soon. If you are a Christian, you are safe; if not, you are unsafe and cannot be at peace. "Be ye always ready, for in such an hour as ye think not the Son of Man cometh."

At a meeting of the New York Health Commissioners, Dr. Sayers, of Brooklyn, gave the following general rules for the treatment of cholera patients: "Great fear and anxiety had a great deal to do in the prostration and spread of disease, and influenced the physical condition to such a degree as to make persons more subject to it than they would otherwise be. He thought if the people understood the single fact that it is always preceded by certain premonitory symptoms, such as lassitude, languor, debility, and a diarrhea, and that in this stage of the disease it is nearly always curable if the proper precautionary measures are taken, it would tend to allay the popular terror. At this stage of the disease, it is of the first importance to pay attention to the first symptom, which is diarrhea. At the very first approach, the patient should assume a horizontal posture and retain it, with the hips higher than the shoulders, and under no circumstances assume the perpendicular, even for a moment.

Absolute, positive rest is needed, the body being kept in a warm condition. Any artificial means can be used for that which may be necessary. The main thing is the horizontal position and perfect rest at the very commencement of the disease. If the patient is down stairs when taken, let him stay there or be carried up. If he is out visiting, let him stay at his friend's house. Keeping this position for forty-eight hours, in the majority of instances, the disease will pass over, and the patient, on recovery, need make no very great changes in his mode of life. Of course, if he has bad habits he should reform them; eat and drink rationally, and attend to business as usual, but not overdo it. In the present state of the atmosphere, when pestilence is abroad, the system is rendered more liable to exhaustion, and he should husband his strength by avoiding violent exercise. With these few precautionary measures and a proper sanitary condition of the city, and a rigid enforcement of quarantine, we may hope to escape any pestilential epidemic.

LIABILITY OF TELEGRAPH COMPANIES.

An important decision touching the liability of telegraph companies for the correct transmission of messages, was decided a few days ago in New York by Judge Brady, in the Court of Common Pleas. The case is as follows: The plaintiff, Edward De Rutte, of San Francisco, has a brother named Theophilus De Rutte doing business in Bordeaux. The latter procured from Callarden & Bourdette, of Bordeaux, an order for the former to purchase a cargo of California wheat. He prepared a telegram as follows: "Edward De Rutte, San Francisco, buy for Callarden & Bourdette, bankers, a shipload of five to six hundred tons white wheat, first quality, extreme limit twenty-two francs, the hectorolite landed at Bordeaux, same conditions as the Monod contract. Th. De Rutte," and enclosed it in a letter to Wales Lorrimer, of New York, with instructions to send it to the San Francisco De Rutte in the quickest manner. Lorrimer's clerk copied the dispatch and took it to the office of the New York, Albany and Buffalo Electro-magnetic Telegraph Company (the defendants,) where he paid charges ($21 50) for transmission to San Francisco. The defendants' line extends from New York to Buffalo, where it connects with other lines and a pony express to San Francisco. The message was transmitted correctly by the defendants' line, and by the connecting lines to St. Louis, but when delivered to the plaintiff at San Francisco there were several errors. Th. De Rutte was changed to *Thos.* De Rutte, Monod contract to *monied* contract, hectorolite to *pretorlitiere*, and twouty-two to twenty-*five* francs.

The plaintiff was not misled as to three of the alterations. He understood the abbreviation Thos. to mean Theophilus, the words monied contract to mean Monod contract, and pretoilitiere to mean hectorolite. The words twenty-*five* francs, however, he assumed to be correct, but before acting upon the message, he tried, as he said, to get a copy of the dispatch from the telegraph company at San Francisco, but they stated that they could not furnish it. The plaintiff accordingly purchased the required quantity, and chartered a vessel for its shipment to Bordeaux, when he received from New York, twenty days after the dispatch, the letter which his brother had written advising him that the extreme limit was twenty-two instead of twenty-five francs. As a further assurance, on receiving this letter, he had the dispatch repeated, after which he sold the wheat at the cost price, less commission, storage and interest, and after several days' effort he succeeded in getting rid of the charter party by the payment of $1600 in gold, and he paid the wharfage of the vessel and the brokerage fees upon the re-charter, making in all, with the commissions, storage and interest, the sum of $2004 61c., for which the plaintiff recovered judgment.

BLOODY WARS.

It has been customary since the close of the war to style it the bloodiest one in the history of the world; but the following paragraphs, clipped from our exchanges, may astound those who are not familiar with history:

At the taking of Jerusalem, by Titus, 1,000,000 Jews died by slaughter and famine.

Marius, in one slaughter of the Teuteas, near Aix, left 20,000 dead.

Cæsius at one time slaughtered 37,000 inhabitants of Selencio.

Probus put to death 700,000 Gauls upon reducing their country.

Belisarius once had to kill 300,000 people to stop a revolt in the city of Constantinople.

The Jews of Antioch got mad at one time and killed over 100,000 of the other inhabitants.

At the three days' battle of Chalons, over 100,000 Huns were killed, with proportionate numbers of the Gauls and their allies.

Gibbon estimates that in the various crusades five millions of Europeans lost their lives.

☞ American papers containing Bancroft's oration, were seized in France, by order of the Government.

MISCELLANEOUS NEWS.

From Havana news is received that the recent decree of March 2, directing that all the emancipated or native Africans on the plantations, should be brought to the Government depot at Havana, to be sent to the Island of Fernando Po, has been revoked. Gen. Dulce has sent in his resignation, and it is reported that he will leave the island. A movement is on foot to revive the slave trade, and a counter-movement toward the abolition of slavery in Cuba and Porto Rico.

Advices from the Rio Grande to the 10th, report an unbroken quiet prevailing. The French remained in full possession of Bagdad, and all the country surrounding, while the opposing forces had left for parts unknown.

By the way of Havana intelligence is received from Mexico that the Belgian Minister had been murdered while riding in a diligence. No further particulars are given.

Three of Prof. Agassiz's assistants returned from Brazil in the last United States and Brazil Company's mail steamer Havana. The courtesies of the Company have been most handsomely extended to Prof. Agassiz and his assistants, not only as above, but in transporting from the Amazon the rich collection of fishes to the United States. The Boston Journal is informed that Prof. Agassiz and the others of the party will not return until late in the season.

There was almost a riot in Worcester, Mass., on Saturday last, a crowd of a hundred men attempting to rescue a drunken prisoner from the police, and making it necessary for the officers to fire upon them. Several of the rioters were wounded, and some of the officers received some hard knocks.

Harriet Pinckney, aged 90 years, a daughter of Gen. Charles Cotesworth Pinckney, of revolutionary fame, died in Charleston, S. C., on the 15th inst.

Near Reese river, in California, there is an isolated mountain about five hundred feet high, whose entire surface on all sides, from summit to base, is covered with agates. Upon digging into the soil, they are found like potatoes in a hill. They are oval in shape, and from one to four inches in diameter.

A field of wheat buried under an avalanche in Switzerland for twenty-five years, proceeded on its growth as soon as the snow had melted.

A curious case has just been decided in London. Col. Campbell sued Lord Wenlock for 500 guineas, the rent of a furnished house in that city, from the 22d of April to the 1st of August, 1865. His Lordship admitted taking the house at the above rent, but said that the servants' rooms were found to be infected with bed-bugs. He therefore left the house immediately. The Chief Justice summed up and told the Jury that the question for them to decide was, whether the apartments were in such a condition "as to render the rest and comfort of the inmates impossible." The Jury returned a verdict for the plaintiff for the full amount of the rent, 500 guineas. So it is law in London that any quantity of bed-bugs in chambers do not make a house untenantable for a noble family.

The Terre Houte Journal says that B. M. Harrison, Esq., of that place, is about to become the proprietor of one-half of the sum of $6,250,000, left him by a deceased relative in England. It is said that the "fine old English gentleman" bequeathed his fortune to the oldest member of the Harrison family, in Monmouth county, New Jersey. B. M. Harrison and a first cousin of his, both natives of the same county, were competitors, but both being born on the same day, and the exact hour not being known, they have, like wise and sensible men, agreed to share equally in the magnificent bequest, amounting to a million and a quarter sterling.

The opposition to the Reform Bill in the British Parliament was taking definite shape under the leadership of Lord Derby. The bill to abolish Church rates had passed to a second reading in the House of Commons, but would encounter the usual opposition in the House of Lords. It is rumored that a German crisis was imminent. The Prussian Government had dispatched to Vienna a summons in respect to Holstein, which was as peremptory in its tone as its demands. Bismarck was ready to face a war and its consequences. Our Continental news is meagre and of little importance.

Among the other absurd antics enacted in Congress during last week, was the introduction of a proposition to endorse the Juarez Government of Mexico to the amount of $50,000,000—this, too, at a time when it is impossible to tell where the Republican Government of Mexico is, and when the people of the United States are divided as to the probability of paying their own enormous debt. If Congress has so much money at its disposal, let it loan fifty millions to the Southern States, as capital to be invested in restoring their disordered finances, the cultivation of their desolated fields and the revival of their industrial interests, now so terribly demoralized, and then if there is anything left, let it be given to the Fenians!

An agent from some great capitalists and contractors, who propose to establish a tunnel under the sea from Dover to Calais, has arrived in Paris, to apply to the Emperor for permission to make borings on the French soil in order to ascertain the practicability of the scheme.

It has transpired that the Emperor of the French and Prince Metternich both nearly lost their lives by the fall of an immense limb of an oak, while out shooting. They had just passed it when it fell with a tremendous crash. What a confusion in the world's affairs was most happily escaped, and but by a second!

The daughter of a keeper of an old curiosity shop in Paris has just lost her leg from a singular accident. She was displaying a Malay dagger to an amateur of arms, when the weapon fell from the scabbard and slightly grazed her foot, which began to swell immediately. The doctor at once tested the weapon, and found that the point had been dipped in one of those dire poisons against which there is no antidote.

The Toronto Globe says that Bristol Bill, and the other rogues who were concerned in the Galt Bank robbery, were aided in the work by some members of the Toronto police, who kept them posted as to the movements of the police force, and one of them concealed Bristol Bill in his house for some days. The discovery was made by a confession of one of the parties, whose statements are corroborated by known facts.

A cottage in Newport has been let for the snug little sum of four thousand dollars for the ensuing season. There ought to be a great deal of love in that cottage to make it pay.

A Chicago firm, dealing in tobacco and cigars, has just been convicted of making false income returns. The penalties amount to nearly $20,000.

One account of the marriage of the Princess Anna Murat says that the whips of the coachman cost twenty dollars each, and the silk stockings of the footmen thirty dollars a pair.

San Francisco statistics exhibit a very remarkable growth in population during the war. In 1860 there were 56,000 citizens; in 1865, 110,000. The Bulletin thinks that there will be a less rapid increase in the future. Its estimate for 1870 is 100,000.

Bohemia, according to estimate, had at one time 160,000 colonies of bees on 20,000 square miles, and a writer for the Prairie Farmer does not hesitate to say that no square mile of the West is ever likely to be overstocked with bees.

When we are alone, we have our thoughts to watch; in our families, our tempers; and in society our tongue.

Merriment is not impiety, and solemnity is not religion.

An extended search has been made in Dakota Territory for Captain Field and two men, supposed to have been lost in the great storm. The party returned on the 2d inst. to Abercrombie, having searched the country thoroughly to Twin Lake. Three of the missing horses were found, but the men have not been heard of.

The snow is three feet deep in Northern Michigan.

The telegraph line is completed the entire distance between Chicago and Lake Superior country.

A natural deposit of gold has been discovered in Passaic and Sussex counties, N. J., of an average of $24 per ton.

The Iowa Legislature have passed resolutions indignantly protesting against the flogging of two Iowa soldiers, by order of Gen. Custer, and calling for his condign punishment.

A citizen convicted by the Military Commission at Richmond of the murder of some Union soldiers, has been released by the Secretary of War, because of a clerical error in the report.

THE GREAT PITTSBURG RAILROAD ROBBERY.

On the 16th of last September an extensive and apparently ingenious robbery was committed in this city at the office of the Pittsburg, Fort Wayne and Chicago Railroad Company. On that day the paymaster's safe was opened by some person, at the time unknown, and money and drafts abstracted to the total amount of $30,000. Arrangements had been nearly completed by the paymaster of the company and his assistant for disbursing the amount required to meet the current account of wages. They had counted the money, and placed the sum due to each individual in separate envelopes. These envelopes were then put in a tin box, about twelve inches in length and six in width, and the box was locked up in the safe. No more thorough precautions could have been taken to insure security. The paymaster and his assistant went, about half-past 5 o'clock, to their customary evening meal, and the office was closed by the janitor. They returned in less than an hour, and, on going to get out the tin box, for the purpose of completing the details of the pay system, found that, in their absence, the safe had been opened, and the box with all its contents abstracted.

The treasurer of the company was immediately notified of what had happened, and a searching investigation was instituted, but not the slightest clue to the perpetrator of the robbery could be discovered. Consultation was had with Messrs. Humphlin & Moreland, the solicitors for the company, and they undertook the task of probing the case thoroughly. They procured the services of Pinkerton's private detective police of Chicago, and the ablest members of that force were detailed for working up the case. They got the idea into their heads, after awhile, that a young man named William Maguire, a messenger attached to the office of the company, was more or less implicated, and to him and his movements their special attention was thenceforward turned. Him they watched and hung around, and followed and analyzed generally, in a manner that must have been very unpleasant to his feelings had he known to what an extent he was the object of their regard and scrutiny.

About a week ago, an accomplice of Maguire's was caught, and, from information got from him, Maguire was arrested at Philadelphia.

He stated that he had planned and executed the robbery without any aid from or consultation with accomplices. He had taken advantage of the facilities which his position in the office of the Company had afforded him, and had perseveringly worked until he had obtained a model of the key with which the safe was opened and locked. From this model he had a duplicate made, and then he had only to watch his opportunity, until a sufficient sum of money was deposited to make it worth his while, to put his project into effect. When he stole the box he conveyed it to the house of his mother, on the corner of Wylie street and Union alley, in the Sixth ward, Pittsburg, and buried it there, about two feet underground, in the cellar, first taking out some $10,000, and leaving in it the balance of the cash and the drafts.

Maguire had lived a gay life at Cleveland and other points since the robbery, during which time he had squandered about $7000 of the booty. The particulars of his confession have been found to be correct. The box was found where he said it was hidden, and the money and documents he had left in it were safely recovered. He also made restitution of an expensive gold watch and chain, a diamond pin, and miscellaneous articles of jewelry, valued in all at over $1500. He is a young man about 22 years of age.—*Pittsburg Dispatch, 17th.*

USES OF GLYCERINE.—The uses of glycerine are daily extending, and as it is now a commercial article as easily obtained as alcohol, there is one application which ought to become popularly known. This is the property it possesses of dissolving out the odoriferous principle of flowers. The leaves of roses, of hyacinth, jasmin, geranium, etc., are to be put into a stopped bottle, and glycerine left in contact with them for three or four weeks. All of the perfume will be extracted, and as the glycerine will mix readily with water, a scented wash can be prepared for the hands, as well as an extract suitable for use by the preparation of perfumery. If the glycerine be left in contact with red pepper hulls, it will extract a principle very strengthening to the hair and less dangerous than the preparation of cantharides now so often used. We could fill a column with an account of the uses of glycerine which have sprung up within ten years, and may recur to the subject again.

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I may be communicated with by letter at Greenville, Mississippi, until 15th March next—after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES: His Excellency, Gov. Humphreys, Messrs J & T. Green, Bankers, and F. S. Hunt, Esq., Jackson, Miss. 12t

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THE GREAT ISSUE.

"What are our histories?" well asked Oliver Cromwell, "but God manifesting himself that he hath shaken, humbled down, and trampled under foot, whatsoever he hath not planted." In the condition of our public affairs, we are now realizing the truth of this saying. Some of our radical divines conceived that they saw in the assassination of Lincoln a Providential interference, by which an overruling Providence had removed a man whose temper was too mild and yielding for the great crisis that would soon be upon us, to make way for one "whose little finger would be heavier than the loins of Lincoln." How vain and short-sighted their speculations. The way seems to have been cleared for Andrew Johnson, that he might rescue this great people from the insidious designs of an uncompromising radicalism, whose only object was the overthrow of republican institutions. Disunion has now reached the utmost limit of its mission of mischief. It stirred up a bloody exhausting civil war through its fanatical agencies, and had it been permitted, through its chosen chief, to carry out its fell designs, it would ere this have established a Northern despotism through the overthrow of the Constitution, and the entire destruction of the civil rights of eleven States of this Union. We always believed and insisted that war would result in disunion if the party that commenced it continued in power. The result has justified our worst apprehensions. Fortunately for the country and the future of its institutions, a just and wise Providence interfered to save us, and to-day, through Andrew Johnson, God is tumbling down and trampling under foot what he has not planted—the Radical power. The great, the absorbing issue now presented to the American patriot is the restoration of the eleven States, now unrepresented, to all their rights and privileges in the Union and under the Constitution. Like Aaron's rod, it swallows up all the others. Partisan prejudices and predilections must be laid aside in view of the all-absorbing question—shall this Government be restored as our Fathers made it, or be absorbed by a concentrated, consolidated despotism? No patriot can hesitate in the determination of such questions. Men of all parties must rally to the side of the President, and, so long as he shall be true to the Constitution and the principles he has lately avowed, uphold and defend him from the machinations and conspiracies of the bold, bad men who now control Congress.—*N. Y. News*, 23d inst.

CONFLICT OF AUTHORITY AT WILMINGTON.—The following we take from the Wilmington Dispatch of the 19th:

The Court-house was the scene of considerable excitement on Saturday. It appears that five negroes had been convicted of larceny, and, in accordance with the sentence of the Court, had been whipped by the Sheriff. A short time after they were whipped, two United States soldiers, accompanied by a negro man named Fred. Howe, entered the Court-room for the avowed purpose of arresting Mr. S. R. Bunting, Sheriff of this county. Mr. Wm. A. Wright, Chairman of the Court, asked them by what authority they proposed to make the arrest. They replied, that they were acting under a verbal order of an officer of the Freedmen's Bureau. The Chairman stated that the Court could not recognize a verbal order, whereupon the soldiers retired.

An interview was subsequently had between one or more officers of the Bureau and the Chairman of the Court, but the precise nature of it, or its result, we do not know. We believe, however, that Mr. Wright satisfied the officers that the laws of North Carolina did not discriminate against the negro, in cases of petit larceny, and that a white man would be whipped for the same offence. The officers took the position that the punishment of a negro by stripes was a partial continuation of the "slave code," and that the infliction of stripes on either a white man or negro was a relic of barbarism, or something to that effect. We knew nothing about the instructions of the Bureau officers, but presume they would not take the responsibility of interfering with the functions of a civil Court without competent authority.

Pending the excitement, we learn, a large number of negroes assembled near the Court-house, where they remained, discussing the affair in an excited manner, until the Mayor made his appearance on the spot with a "posse" of policemen, and dispersed the crowd.

COTTON LANDS GOING BACK TO A WILDERNESS.—A correspondent of the Mobile Advertiser, upon whose judgment the editor relies, gives a gloomy picture of the future. He says:

What are the facts in regard to the cultivation of cotton and the return of negroes to field labor? A large proportion of the field hands are dead. Another large number have left the cotton-growing States. The cotton-producing lands in the bottoms will not be in cultivation this year nor the next; to a great extent they are going back into the wilderness. In no part of the country is a large proportion of the lands likely to be planted in cotton; much, even of the uplands in Alabama and Mississippi, will not be planted at all. A great number of the negroes are about the towns and villages with no sort of intention of returning to the plantations. Another fact known only to those who are making the effort to make cotton, under the present aspect, is the general opposition of negro women to field labor. The more sensible of the men see and feel the necessity of labor in the cotton field, but there is a settled opposition on the part of the women to go to the field again. They want to go into society and have a piano. The women are the main cotton-pickers.

When the negroes made contracts to make cotton, it was very cold and wet; they had no houses to live in; no provisions to live on; they were disappointed about the division of lands and mules. They said: Well, if we have to work, we might as well make a contract. They were to a great degree compelled to make an engagement to work. But when the pressure of the work in the heat of the spring and summer comes on, will he perform his contract? That is the question. The shade tree on the bank of a stream will afford house enough, and he can forage at large under the protecting wings of the "bureau."

ANOTHER CONSTITUTIONAL AMENDMENT.—It is rumored that a prominent member of the Committee on Reconstruction has prepared, and means to offer in Congress, in a few days, the subjoined additional amendment to the Constitution. It meets with great favor, and will be engineered with especial energy by the projector of several great, but still incomplete military enterprises. It is as follows:

ARTICLE XCV. That no State shall be admitted to representation in Congress until, by a provision embodied in its fundamental law, it pledges its citizens never to claim restitution of any pianos, watches, finger rings, spoons, silk dresses, books, pictures, sideboards, wines, liquors, carriages, and other portable property which may at any time, under the pressure of military necessity, have been transferred, shipped, removed or carried away from their residences, cellars, grounds, outhouses, or stables, and delivered into the care and keeping of loyal citizens of New England—and all persons claiming or asserting title to any such portable property so removed, shall be excluded from the basis of representation, and be forever disqualified to hold any office of trust or profit under the State or General Government.—*Richmond Enquirer*, 17th.

THE FREEDMEN'S BUREAU.—The Richmond Whig of a late date, says:

Our honest opinion is that both, the Southern whites and the Southern negroes, would be better off without than with this Bureau. The negroes have been emancipated, and the whites have not the power, nor have they the wish, to re-enslave them. If left without constraint or dictation, the two races would soon voluntarily establish easy, natural, kindly relations. The mistake is made of supposing that all the good that has been done, has been done by the Bureau. The truth is it has been done in spite of it. More would have happened without. From it has sprung all the distrust that exists between the two races. Created and administered exclusively in the interest of the blacks, it is viewed with jealousy by the whites, and their impulse and inclination is to avoid, as far as possible, all contact with the blacks, so as to be saved from all collision with the Bureau, in consequence of the complaints of evil disposed negroes.

CHRONOLOGICAL.

On this day (March 26) fifty-two years ago, Gen. Hull was sentenced to be shot for surrendering Detroit; but the court-martial sentence was remitted by President Madison.

March 26, 1676, Marlborough, Mass., was completely destroyed by the Indians.

March 26, 1602, Bartholomew Gosnold with 32 others, sailed from England in a shallop, and made the first direct voyage to Virginia. A colony was formed by them in the northern part of the State.

March 26, 1649, Governor Winthrop, of the Massachusetts Colony, died.

March 26, 1669, says Evelyn: "After an extraordinary storm, there came up the Thames a whale 56 feet long. Such an one was killed there 40 years ago. *That year died Cromwell!*" Prodigious!

March 26, 1794, Congress passed embargo laws.

The following events, history tells us, occurred on the 27th of March:

In 1622, the Indians massacred three hundred and forty-seven of the Virginia colony.

In 1771, liberty of the press first tested. A. McDougal was discharged from imprisonment by the Supreme Court of New York; he was charged with having published an article over the signature "A Son of Liberty."

In 1814, General Jackson fought the Creek Indians at Horse Shoe Bend, on the Tallapoosie river, and defeated them badly.

In 1861, the Peace Convention submitted to the Senate seven constitutional amendments, as a basis of adjustment of the National difficulties.

In 1862, Ashby made a cavalry charge on the Federal camp at Strasburg.

In 1863, skirmish at Yazoo Pass; the Nashville (Confederate gun-boat) got aground at the mouth of the Ogeechee, and was blown up by shells from the Federal iron-clad, Montauk.

In 1864, General Banks was laboring hard (so says a war chronicle) to reform the people of Alexandria, La., and had succeeded in administering five hundred Lincoln amnesty oaths to the people. (It speaks as though they were doses of medicine he was giving.)

On the 28th of March, in the years stated, the following events have taken place:

In 1461, at Fowton, occurred the great battle between the houses of York and Lancaster, by which the latter was overthrown.

In 1644, Charles I was defeated at Cherington by Walker, commanding the Parliamentary forces.

In 1675, the Indians attacked Providence, R. I., and burned a great portion of the town.

In 1772, Emanuel Swedenborg, founder of the religious faith called after him, died in London, aged 84.

In 1792, Gustavus III, of Sweden, was assassinated at a mask ball by Ankerstroom, a discharged army officer.

In 1799, the Legislature of New York passed a law for the gradual emancipation of slavery.

In 1848, John Jacob Astor died.

In 1861, the people of Louisiana ratified the ordinance of secession by a vote of 20,448 to 17,296.

In 1862, a severe fight at Apache Canon, near Santa Fe, New Mexico, between Federal regulars and volunteer Texans. It was a drawn battle.

In 1863, proclamation of fasting and prayer by Jefferson Davis.

In 1864, our historian says: "Election in Louisiana resulted in favor of the Free State party."

THE VETO.

Another blow has been struck at a rebellious, unconstitutional minority, and, we learn by special dispatches of this morning, that the President has vetoed the Civil Rights Bill passed by a majority of Congress. The so-called Civil Rights Bill was the entering wedge into the last bulwark of State rights, the finishing blow to expiring freedom, the crowning act of a series of violations of justice, intended to build up the most monstrous oligarchy ever witnessed in the world.

We hope we are not talking treason when denouncing the illegal acts of that "Branch" of Government, called the Legislative, when that branch is in direct opposition with another branch deemed so far above it, that, with only the support of one-third of the Representatives or Senators, its veto suspends the action of any bill, prevents it from becoming a law, and if opposed by less than two-thirds of both Houses, brands the opponents with the character of traitors and rebels.

The loyal people of the South, loyal to the Constitution of their forefathers and to the Union of brothers dreamt by Washington and his peerless companions, the South looks with abhorrence upon the miserable efforts of traitors and rebels to substitute their own imbecile and fanatical notions of government to the immutable rules of justice and right, enacted by the founders of the Republic, and, whatever may be said by any usurping authority, anxious to perpetuate itself in the exercise of unbounded power, the loyal people of the South will stand by the President and the Constitutional minority of Congress, which is now helping him to save the country.

The day is not far distant when the traitors and rebels in Congress will be called to account before an indignant Nation for their infamous plans and designs, and, unlike the rebels of 1861, who sealed with their blood their faith in a just, but impossible cause, posterity shall brand them with everlasting infamy.—*Mobile Evening Times*, 28th inst.

A SELF-MADE MILLIONAIRE.

The new residence of Jay Cooke, the banker, is situated on Clefton Hills, eight miles from Philadelphia, and is built in the French style, with steep slate roof and massive plastered chimneys. It is now quite finished, exteriorly, and will contain fifty bed chambers, a chapel, a gymnasium, a library, and all accessories to the palatial home of a Christian banker. Its dimensions probably exceed those of any private residence on the continent. It is pierced with about eighty great windows, and has within it a spacious court yard. There is a porch in front, of Pennsylvania granite, capped with a shield and monogram, and the rear, which faces the celebrated rural drive called the "Serpentine," is two-faced, terminating in a grand balcony, and in a bay window, the latter of itself as large as a dwelling house. The grounds, which make the crest and slopes of a tall hill, are already set out with evergreens and silvery foliages, and an elderly and manorial wood stretches to the front, up the sides of a steep precipice, at the foot of which runs a pastoral stream, debouching into fish ponds and dropping into waterfalls. The house is a marvel to the Quaker people around it, and as an architectural enterprise, for America, rivals Cologne Cathedral. It is said that half a million dollars will be expended in it. Mr. Cooke, whose origin was quite humble, has always been noted for his humane and republican virtues. He owns a church near his house, on the Old York Road, and his present ambition is to have a National day of fasting and gift-offerings set apart, whereupon all the rich people of the country shall subscribe to a tremendous charitable fund. An Episcopal Theological Seminary, it is said, will soon be established on Chelton Hills, and to it he will give twenty acres of ground and fifty thousand dollars.—*N. Y. Citizen.*

GOOD TASTE AND GOOD MANNERS.—The purity of taste is a quality of the mind; it is a feeling which can, with little difficulty, be acquired by the refinement of intelligence; whereas, purity of manners is the result of wise habits, in which all the interests of the soul are mingled and in harmony with the progress of intelligence. That is why the harmony of good taste and of good manners is more common than the existence of taste without manners, or of manners without taste.

THE EUROPEAN TROUBLES.

The recent events in the Danubian Principalities have had the effect of delaying the hostile movements of Prussia against Austria; but there is news to-day that a stir of martial preparation is heard at last on Prussian territory. "There is a great rattling of arms," says a letter from Frankfort, dated on the 28th of February; "but Prussia is in pecuniary difficulties, and, having no money to spend in war just now, will probably be content for the present to bluster and threaten, without actually coming to blows with her neighbor."

The Paris *Presse* of Feb. 27th has the following interesting bits of information:

"People in Prussia continue to speak of the prospect of the war. M. de Bismark no doubt wishes to make a diversion in order to cover the suppression of political liberty. It appears from a letter from Berlin that Prussia is silently making preparations for war. There are eight hundred infantry engaged day and night in the manufacture of war munitions at Neisse. It is well known that Prussian engineers were sent to Austria to inspect the fortresses there. They have made their report, and represent the fortress of Olmutz, which, from its situation, would take a leading part in case of a war between Austria and Prussia, as being particularly formidable. The feeling in the military society of Berlin is decidedly warlike, and the superior officers speak of a war with Austria as probable."

The Berlin correspondent of the London Times writes:

Until two days ago (Feb. 26) the Prussian note which was to demand the surrender of the Duchies for a consideration had not left this capital. Possibly its dispatch has been delayed in consequence of recent events in the Danubian Principalities—events which are likely to lead either to the completion of an intimate alliance between Austria and France, or to the estrangement of the one from the other. While awaiting the issue in those quarters, Count Bismark resolutely prepares for the worst. The Silesian fortresses are being strengthened and victualled against the contingency of a war; the Duppel works have already received a part of their complement of eighty-four heavy guns; and the commissariat has begun buying horses for a possible mobilization of the troops.

Prince Couza, dethroned by the Russian party among the nobility of his kingdom, has applied for redress to the powers which signed the treaty of Paris, and is making vigorous remonstrances against the movements of the Russian troops towards Roumania. A Vienna dispatch, dated March 1st, says a telegram from Constantinople announces that "at a council of state, held under the presidency of the Sultan in person, it was determined to demand of the Conference of the great Powers, that the inhabitants of the Danubian Principalities should select none but a native as their ruler. It was further determined to station a corps of observation on the Danube, and give orders to the Governors of Silistria and Widdin to concentrate, by forced marches, the troops garrisoning the different towns of Bulgaria."

The *Independance Belge* has the following:

The partisans of Prince Couza talk of a forthcoming occupation of the Danubian provinces by Austria and Prussia under the administrative regency of a sort of international commission, composed of delegates from all the great European powers. According to another version, much accredited in Paris, the governments of England and France would not be sorry to allow a transition state of things for awhile on the lower Danube, in view of arrangements by which, if necessary, the principalities would be handed over to Austria by way of compensation for the abandonment of Venetia.

Whatever these rumors may be worth, if the Roumains were not satisfied with Prince Couza, it is to be feared that they will gain nothing by their change, since diplomacy has determined to mix itself up in their affairs.

The military revolt has again broken out in Spain—so that Gen. Prim was right when he said that the troubles in that country were not ended. The garrison of Ciudad Rodrigo has rebelled, and similar news reported from different quarters. It is also rumored that Spain has demanded of Portugal the extradition of the Spanish soldiers who took refuge in the territory of the latter, on the ground that they are deserters. Portugal hesitates to accede to this demand.

NEWS FROM MONTANA.

The Montana Radiator of February 17th is received, filled with interesting news about the Indian war and the condition of that Territory. A published letter from Fort Benton says the Indian depredations still continue worse than ever. On the evening of the 2d a Piegan Indian—a chief, and one of the signers of the treaty—was here, and while he had gone after hay, stole George Steele's bay horse out of the stable and took him to the Indian camp. Mr. Steele sent for him, and received for an answer that if the whites wanted him to come after him. We have received warnings from the same camp to be careful about going out in town at night. This camp is on the Teton, ten miles from this place, and as most of the young men are out at war, it would be a fine time and place to attack them. Five hundred men could defeat them easily, and end the Indian troubles at once by marching on their present position. There are men here now waiting to prospect, but are afraid to try it, as the Indians would rob, if not kill them. There are others who desire to open a coal bank on the river, but the Indians stand between them and their projected work. If the Governor has not the authority or means to put an adequate force in the field, let the people take hold, as they have done before, and they can well pay themselves, and at the same time open the country to themselves and other prospectors and men of business.

We learn the following correct account of the murders reported sometime since, on the Yellowstone, from a squaw belonging to one of the murderers: Nine Blood Indians on the Yellowstone met two white men who were mounted and had pack horses. The whites refused to allow the Indians to approach them, until by signs they made them believe they were Piegans. They were fed by the white men, and when, the latter started on their journey, the Indians told them they were going the same way, and as some were about they would ride behind on the same horses with the whites. Fearing to refuse they permitted them to do so, and while riding in this manner one of Indians took the revolver from the seabbard of the man behind whom he rode and killed him, and simultaneously the other man fell dead, having been shot by the Indian who rode behind him. It is reported that there are about forty lodges of Bloods on their way to this vicinity. If this be so, we are bound to have trouble. The Piegans are just as bad as the Bloods, upon whom they charge their depredations.

Commenting on the war, the Radiator says: Owing to a scarcity of horses and a want of interest on the part of those whose interests are most at stake, recruiting has measurably ceased. Hundreds of men are ready to enlist, but they cannot equip themselves, nor is the Governor able to equip them, and the prospect is now unfavorable to an early suppression.

It is reported that Big Lake, chief of the Piegans, had sent a messenger to Governor Meagher to say that he and his tribe wished to be on friendly terms with the whites; and that they were willing to join in the war against the Bloods.—*Missouri Democrat.*

A LIVING ANIMAL EXTRACTED FROM THE HUMAN EYE.—A living hyatid, of the species *cysticercus cellulosa*, belonging to the entosa, a series of insects inhabiting the internal parts of animals, was last week extracted from the eye of a female by Mr. Woolcott, the oculist, founder and late surgeon of the Kent County Ophthalmic Hospital, Maidstone. The animal had been perceived for some time floating unattached in the interior chamber of the eye, and sight was almost entirely lost by the frequent attacks of inflammation. The occurrence of the entozoon in the human eye is very rare, and this is the second case only which has come under Mr. Woolcott's treatment during twenty years' practice as an oculist. The first came under his notice at the Ophthalmic Hospital in 1819, soon after that institution was "founded;" and, upon examination with the microscope after extraction, two of the progeny were found attached to the tail vehicle of the *cysticercus.*—*Maidstone (Eng.) Journal.*

PRESIDENT JOHNSON'S VETO

OF THE

CIVIL RIGHTS BILL.

To the Senate of the United States:

I regret that the bill which has passed both Houses of Congress, entitled "An act to protect all persons in the United States in their civil rights, and furnish means of their vindication," contains provisions which I cannot approve consistently with my sense of duty to the people and my obligation to the Constitution of the United States. I am therefore constrained to return it to the Senate, and the House in which it originated, with my objections to its becoming a law. By the first section of the bill, all persons born in the United States, and not subject to any foreign power, excluding Indians not taxed, are declared to be citizens of the United States. The provision comprehends the Chinese of the Pacific States, Indians subject to taxation, the people called Gipsies, as well as the entire race designated as blacks, people of color, negroes, mulattoes, persons of African blood. Every individual of the races born in the United States is by this bill made a citizen of the United States. It does not purport to declare or confer any other right of citizenship than Federal citizenship. It does not propose to give these classes of persons any status as citizens of the States, except that which may result from their status as citizens of the United States.

The power to the completion of the process of naturalization, and it may safely be assumed the same enactments are sufficient to give like protections and benefits to those for whom this bill provides, especially legislation. Besides, the policy of the Government, from its origin to this present time, seems to have been that persons who are strangers to, and unfamiliar with our institutions and our laws should pass through a certain probation at the end of which, before allowing the coveted prize, they must give evidence of their fitness to receive and exercise rights of citizens as contemplated by the Constitution of the United States. The bill in effect proposes a discrimination against large numbers of intelligent, worthy and patriotic foreigners, and in favor of negro to whom, after long years of bondage—avenues to freedom and intelligence, have just now broken suddenly opened. He must of necessity from his previous unfortunate condition of servitude, be less informed as to the nature and character of our institutions than he who coming from abroad, has to some extent at least, familiarized himself with the principles of a Government to which he voluntarily entrusts life, liberty and pursuit of happiness. Yet it is now proposed, by a single legislative enactment, to confer rights of citizenship upon all persons of African descent born within the extended limits of the United States, while persons of foreign birth who make our land their home, must undergo a probation of five years, and can only then become American citizens. To confer the right of State citizenship is first as exclusive with the several States as the power to confer the right of Federal citizenship is with Congress. The right of Federal citizenship thus to be conferred on the several excepted races before mentioned, is now, for the first time, proposed to be given by law. If, as is claimed by many, all persons who are native-born are already, by virtue of the Constitution, citizens of the United States, the passage of the pending bill cannot be necessary to make them such. If, on the other hand, such persons are not citizens, as may be assumed from the proposed legislation to make them such, the grave question presents itself, whether, when eleven of the thirty-six States are unrepresented in Congress at this time, it is sound policy to make our entire colored population and all other excepted classes citizens of the United States. Four millions of them have just emerged from slavery into freedom. Can it be reasonably supposed that they possess the requisite qualifications to entitle them to all the privileges and immunities of citizenship of the United States? Have the people of the several States expressed such a conviction? It may be also asked, whether it is necessary that they should be declared citizens in order that they may be secured in the enjoyment of the civil rights proposed to be conferred by this bill. These rights are, by Federal as well as by State laws, secured to all aliens and foreigners upon proof that they are of good moral character, attached to the Constitution of the United States, and well disposed to the good order and happiness of the Government. The second section of the bill also contains an enumeration of the rights to be enjoyed by those classes, the so-made citizens, in every State or Territory in the United States. It gives parties right to inherit, give in evidence, purchase, lease, sell, hold and convey real and personal property, and to have full and equal benefit of all laws and proceedings for security of person and property—the same as enjoyed by white citizens. So, too, they are made subject to the same punishments, pains and penalties in common with the white citizens and to no others. Thus is an equality of the white and colored races attempted to be fixed by Federal law in every State of the Union. In the vast field of State jurisdiction governed by these enumerated rights, in none of them any State exercise any power of discrimination between different races in the exercise of State policy over matters exclusively affecting the people of each State. It has frequently been thought expedient to discriminate between the two races by the statutes of some of the States North, as well as South.

It is enacted, for instance, that no white person shall intermarry with a negro or mulatto. Chancellor Kent says, speaking of the blacks, that marriages between them and whites are forbidden in some of the States where slavery does not exist, and they are prohibited in all slaveholding States by law, and when not absolutely contrary to law they are revolting and regarded as an offence against public decorum. I do not say that this bill repeals State laws on this subject of marriage between the two races, for, as the whites are forbidden to intermarry with the blacks, the blacks can only make such contracts with themselves as the whites are allowed to make, and, therefore, cannot, under the bill, enter into a marriage contract with the white. Is the discrimination, however, as an instance of the State policy as to discrimination, and to inquire whether, if Congress can abrogate all State laws of discrimination between the two races on the matters of real estate, of rents, and of contracts generally, Congress may not also repeal the State laws as to the contract of marriage between the races. Hitherto, every subject embraced in the enumeration of rights contained in the bill has been considered as exclusively belonging to the States. They all relate to the internal policy and economy of the respective States. They are matters which in each State concern the domestic condition of the people, varying in each, according to its own peculiar circumstances and the safety and well being of its own citizens. I do not mean to say that upon all these subjects there are not Federal relations, as for instance, in the State power of legislation over contracts, there is a Federal limitation that no State shall pass a law impairing the obligation of contracts, and as to crimes that no State shall pass an exparte facto law, and as to money that no State shall make anything but gold and silver a legal tender. But when can we find a Federal prohibition against the power of any State to discriminate, as do most of them, between aliens and citizens, between artificial persons, called corporation, naturalized persons, in the right to hold real estate? If it be granted that Congress can repeal all State laws discriminating between whites and blacks, on the subject covered by this bill, why, it may be asked, may not Congress repeal in the same way all State laws discriminating between the two races on the subject of suffrage and office. If Congress can declare by law who shall hold lands, who shall testify, who shall have the capacity to make contracts in a State, then Congress can also, by law, declare who, without regard to race or color, shall have the right to sit as a juror or as judge, to hold any office, and finally, to vote in every State and Territory of the United States. As respects the Territories, they come within the power of Congress, for as to them the law making power is the Federal power, but as to the States no provisions exist vesting in Congress the power to make rules and regulations for them. The object of the second section of the bill is to afford a discrimination and protection to colored persons in the full enjoyment of all their rights secured to them in the preceding section. It declares that any person who under color of any law, statute, ordinance, regulation or custom shall subject or cause to be subjected any inhabitant of any State or Territory, to the deprivation of any right secured or protected by this act, or the different punishments, pains or penalties on account of such persons having at any time been held in a condition of slavery or involuntary servitude, except for the punishment for crime whereof the party shall have been duly convicted, or by reason of color or race than is prescribed for the punishment of white persons shall be deemed guilty of a misdemeanor, and on conviction shall be punished by a fine not exceeding $1000, or imprisonment not exceeding one year, or both, at the discretion of the court. This section seems to be designed to apply to some existing or future law of a State or territory which may conflict with the provisions of the bill now under consideration. It provides for counteracting such forbidden legislation by imposing fine and imprisonment upon the legislator who may pass such conflicting laws, or upon the officers or the agents who shall put or attempt to put them into execution. It means an offered offense, not a common crime committed upon the person or property of the black race. Such an act may deprive the black man of his property, but not of his right to his property. It means a deprivation of the right itself either by the State judiciary or the State legislator. It is therefore assumed that under this section members of a State Legislature who should vote for laws conflicting with the provisions of the bill, that judges of the State courts who should render judgment in antagonism with its terms, and that marshals and sheriffs who should, as ministerial officers, execute processes sanctioned by State laws issued by State Judges in execution of their judgments could be brought before other tribunals, and there subjected to fine and imprisonment for the performance of the duties which such State laws impose. The legislation thus proposed involves the judicial power of the State. It says to every State Court or Judge: "If you decide that this act is unconstitutional; if you refuse, under the prohibition of a State law, to allow a negro to testify; if you hold that over such a subject matter, the said law is paramount and under color of a State law refuse the exercise of the right to the negro. Your error of judgment, however conscientious, shall subject you to fine and imprisonment. I do not apprehend conflicting legislation, which the bill seems to contemplate and is so likely to occur as to render it necessary at this time to adopt the measure of such doubtful constitutionality. In the next place this duty of a judicial decision converts the State Judge into a mere ministerial officer, bound to decide according to the will of Congress. It is clear, that in States which deny to persons those rights are secured by the first section of the bill, any one of those rights; all criminal and civil cases connecting, will, by the third section, come under the executive cognizance of the Federal tribunals. It follows that if any State which denies to a colored person any of all these rights that a person should commit a crime against the laws of the State, murder or any other crime, all protection and punishment. The courts of the State are taken away, and he can only be tried and punished in a Federal court. How is the criminal to be tried if the offence is provided for and punished by the Federal law? The law and not the State law is to govern. It is only when the offence does not happen to diminish the jurisdiction of the Federal law, that the Federal courts are to try and punish him. Under another law than this, resort is to be had to the common law, as modified and changed by State legislation, so far as the same is not inconsistent with the Constitution and laws of the United States. So that over this vast domain of criminal jurisprudence provided by each State for the protection of its own citizens, for the punishment of all her sons who violated its criminal laws, Federal law wherever it can be made to apply, displaces State law. The question here naturally arises, from what sources Congress derives the power to transfer to Federal tribunals certain classes of cases embraced in this section. The Constitution expressly declares that the judicial power of the United States shall extend to all cases in law and equity arising under this Constitution. The laws of the United States, and treaties made, and which shall be made under their authority to all cases affecting Ambassadors or other public Ministers or Consuls; to all cases of Admiralty and maritime jurisdiction; to controversies to which the United States shall be a party; to controversies between two or more States; between a State and citizens of another State; between citizens of different States; between citizens of some States who claim land under grant of different States, and between a State or the citizens thereof, and foreign States; citizens or subjects. Here the judiciary power of the United States is expressly set forth and defined, and the act of September 24th, 1789, establishing the Judicial Courts of the United States, in conferring upon the Federal Courts jurisdiction over cases originating in State tribunals, is careful to confine them to the classes enumerated in the above cited clause of the Constitution. This section of the bill undoubtedly comprehended the cases and authorizes the exercise of powers that are not by the Constitution within the jurisdiction of the Courts of the United States. To transfer them to those Courts would be an exercise of authority well calculated to excite disrust and alarm on the part of all the States, for the bill applies alike to all of them as well as those that have not engaged in the rebellion. It may be assumed that this authority is incipient to power granted to Congress by the Constitution, as recently amended, to enforce by appropriate legislation the article declaring that neither slavery or involuntary servitude, except as a punishment for crime, and the party thereof be duly convicted shall exist within the United States, or any place subject to their jurisdiction." It cannot, however, be justly claimed that with a view to the enforcement of this article of the Constitution, there is at present any necessity for the exercise of all the powers which this bill confers. Slavery has been abolished, and at present nowhere exists within the jurisdiction of the United States; nor has there been, nor is it likely there will be any attempt to revive it by the people of those States. If, however, any such attempt should be made it will become the duty of the general Government to exercise any or all incidental powers necessary and proper to maintain inviolate this Government.

The fourth section of this bill provides that officers and agents of the Freedmen's Bureau shall be empowered to make arrests, and that officers may be specially commissioned for that purpose by the President of the United States. It also authorizes Circuit Courts of the United States and Superior Courts of the territories to appoint, without limitation, commissioners who are to be charged with the performance of quasi judicial duties.

The fifth section empowers the commissioners so to be selected by the court to appoint, in writing, one or more suitable persons from time to time to execute processes, etc. The numerous officials and agents are made to constitute a sort of police, in addition to the military, and are authorized to summon a *posse comitatus*, and even to call to his aid such portion of the land and naval forces of the United States or of the militia, as may be necessary to the performance of the duty with which they are charged. This extraordinary power is to be conferred upon agents irresponsible to the Government and to the people, whose number the discretion of the commissioners is the only limit in whose hands such authority might be made a terrible engine of wrong, oppression and fraud. The General Government, regulating land and naval forces of the United States for the execution of the laws are believed to be adequate to any emergency which occurs in time of peace. If it should prove otherwise, Congress can at any time amend those laws in such a manner as, while subserving public welfare, will not jeopardise the rights, interests and liberties of the people. The seventh section provides that a fee of ten dollars shall be paid to each Commissioner, in every case brought before him, and a fee of five dollars to his Deputy or Deputies, for each person he or they may arrest and take before any such Commissioner, with any such other fees as may be deemed reasonable by such Commissioner, in general, for performing such other duties as may be required in the premises. All these fees are to be paid out of the Treasury of the United States, whether there is a conviction or not; but, in case of conviction, they are to be receivable from the defendant. It seems to me that under the influence of such temptations, bad men might convert any law, however beneficent, into an instrument of persecution and fraud. By the eighth section of the bill, the United States Courts which set only in one place for white persons, must migrate with the Marshal and District Attorney, and necessarily with the Clerk—although he is not mentioned—to any part of the District, upon the order of the President, and there hold Courts for the purpose of a more speedy arrest and trial of persons charged with a violation of the Act; and there the Judge and officers of the Court must remain, upon the order of the President, for the time therein designated. The ninth section authorizes the President, or such person as he may empower for that purpose, to employ such part of the land or naval forces, or of the militia, as shall be necessary to prevent the violation, and enforce the due execution of, this Act. This language seems to imply a permanent military force, that is to be always at hand, and whose only business is to be the enforcement of this measure over the vast region where it is intended to operate. I do not propose to consider the policy of this bill. To me the details of the bill are fraught with evil. The white race and the black race of the South have, hitherto, lived together under the relation of master and slave.

Capital owning labor, no what that relation is changed; and as to ownership, capital and labor are divorced; they stand now each master of itself. In this new relation, one being necessary to the other, there will be an adjustment which both are deeply interested in making harmonious. Each has equal power in settling the terms, and if left to the laws that regulate capital and labor, it is confidently believed they will satisfactorily work out the problem. Capital, it is true, has more intelligence, but labor is never so ignorant as not to understand its own interest, not know its own value or not see that capital must pay the value. This bill prostrates this adjustment. It intervences between capital and labor, and attempts to settle a question of political economy. This agency of numerous officials whose interest it will be to foment discord between the two races—for as the breach widens, their employment will continue, and when it is closed, their occupation will end. In all our history, in all our experience as a people, living under Federal and State laws, no such system as that contemplated by the details of this bill has ever before been proposed or adopted. They establish for the safety of the colored and against the white race. They interfere with the municipal legislation of the States—with relations existing exclusively between State and citizens, and between the inhabitants of the same State and the absorption and assumption of power by the General Government, which, if acquiesced in, must necessarily sap and, ultimately, destroy, our federative system of limited powers, and break down the barriers which preserve the rights of the States. It is another step or another stride to centralization and the concentration of all legislative powers in the National Government. The tendency of the bill must be to resuscitate the spirit of rebellion and to arrest the progress of those influences which are more closely drawing around the States the bonds of union and pence. My lamented predecessor, in his proclamation of the first of January, 1863, ordered and declared that all persons held as slaves within certain States and parts of States therein designated, were and thenceforward should be free; and further, that the Executive Government of the United States, including the military and naval authorities thereof, would recognize and maintain the freedom of such persons. This guaranty was rendered especially obligatory and sacred by the amendment of the Constitution abolishing slavery throughout the United States. I therefore fully recognize the obligation to protect and defend that class of our people whenever or wherever it shall become necessary, and to the full extent compatible with the Constitution of the United States. Entertaining these sentiments, it only remains for me to say I will cheerfully co-operate with Congress in any measure that may be necessary for the preservation of the civil rights of freedmen, as well as those of all other classes of persons throughout the United States. By judicial process under equal and impartial laws, or conformable with the provisions of the Federal Constitution, I now return the bill to the Senate, and request that in considering the bill and joint resolutions, forty-two in number, which have been thus far submitted for my approval, I am compelled to withhold my assent from a second measure that has received the sanction of both branches of Congress.

ANDREW JOUNSON,
President of the United States.

WASHINGTON, March 27th, 1866.

PRAYING FOR THE PRESIDENT.

To those who remember the unfrocking of Bishop Wilmer, and the closing of the Episcopal Churches of Alabama by military orders, the following scrap of contemporaneous history will be read with gaping mouth and staring eyes. What a mighty difference it makes whose ox is gored and whose hull did the goring. The facts of this little history occurred in Missouri, and it is related by the Missouri St. Louis Republican. Read, and wonder at the inconsistency of man and the mutability of human opinions:

"EXCOMMUNICATION OF THE PRESIDENT.—We all remember how the 'disloyal' clergy were regarded and treated during the late war, and even since, for refusing or omitting to pray for the President of the United States. Their churches were promptly closed by the military authorities, and, in many instances, they were dragged to prison, and otherwise punished. But now, what was then a crime is about to be established as a test of 'loyalty' by the Legislature of Missouri. Among the proceedings of the Senate, a short time ago, as published by us a few days afterwards, it may have been noticed that Mr. Dean called attention to the fact that the officiating Chaplain, while praying for Congress, omitted any allusion to the President. Wishing to put an end to this invidious discrimination, he offered a resolution, requesting the clergy of Jefferson City who officiate as Chaplains for the Senate to remember in their prayers the President of the United States; but it was at once laid upon the table by a vote of fourteen to six. The pious scribes and pharisees of the Radical synagogue no doubt think they are acting upon the scriptural injunction, that if an offender, after refusing to hear 'two or three witnesses,' (as Sumner, Stevens & Co.) shall also 'neglect to hear the church,' he must then be cast out 'as a heathen man and a publican.' It may be some consolation, however, to the President and his friends to remember that 'the prayer of the wicked is an abomination to the Lord,' while 'the effectual fervent prayer of a righteous man (and many such are continually offering in his behalf throughout the land) availeth much.'"

A DECISIVE REPORT.—There is a magistrate in a town in Indiana named Heiser. A clergyman in the same place was called upon by a young couple not long since, wishing him to join them in the holy bonds of matrimony. He asked the bridegroom (a soldier, by the way,) for his marriage license. The man in blue said he had been engaged to his girl four years, and thought that would do. Clergyman thought not, and remarked, as the speediest way to obtain a license: "You had better take your girl and go to Heiser." "You can go to h—l yourself," retorted the veteran, and without further advice he left his presence.

☞ It is observed that the most censorious are generally the least judicious; who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another that has any of his own.

Financial and Commercial.

MONETARY.

OFFICE OF THE CHRISTIAN ADVOCATE,
NEW ORLEANS, FRIDAY, MARCH 30, 1866.

The feature in the movement in financial circles to-day, has been an advance of about ¼ per cent. in the rates of gold, and of ¼@½ per cent. in the quotations for foreign exchange. Gold opened steady on yesterday's closing figures, and some sales transpired during the morning at previous figures, but subsequently there was an improved feeling noticeable in the market, and several operations were effected at an advance of fully ¼ per cent. in rates, as reported yesterday. Subjoined are the particulars of the principal operations, viz: $8000, in $2 60 gold pieces, at 124¾; $16,000 at 125, $7000 and $25,000 at 125¼; $70,000 at 125¾, $10,000, $20,000 and $23,000 at 125¾, $10,000 at 125¾@126¾, $45,000 at 125¼@125¾, and $5000 at 126, and $18,000 gold check at ¼ per cent. premium, and $45,000 do. at ¾ per cent. premium. Sales

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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NEW ORLEANS, SATURDAY, APRIL 7, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—118 CAMP STREET.

PROCEEDINGS OF THE General Conference OF THE M.E.CHURCH SOUTH

Convened in New Orleans, April 4, 1866.

FIRST DAY.

The General Conference of the Methodist E. Church South convened in the Carondelet Street Method- Church on yesterday, April 4th, 66.

Bishop Andrew opened the devoal exercises of the General Conence at 9, A. M., with the reading the 12th Chapter of Hebrews, ich was followed by the singing the 261st hymn. Prayer by hop Early.

Bishop Andrew then took the ir, and called the Conference to er. In his address to the mem- s he adverted to the fact, that nearly eight years they had n soparated from each other.— nat gratitude we owe to God for gracious preservation of us, en we find ourselves here under cumstances of so much mercy, ing overcome so safely all the ficulties of the journey from our ious homes. This is the most portant ecclesiastical body in our rch, and this the most important neral Conference which has ever embled since our organization n Church. Grave questions will e to be discussed and settled.— ll the Church be better for your ion? Shall your legislation tend the advancement of Christ's gdom upon earth? More impore depends upon the action of Conference than perhaps many realize. How earnestly should invoke divine aid in all our de- rations. Much will depend upon temper and spirit of the mem- s. Judging from the signs of times, an honest effort will be de to make several changes in Discipline. Brethren, be care- These are not the best times effect great changes. Keep in a it of prayer and possess your ls in peace. You will, doubtless, r many things to excite you; remember that the wrath of n worketh not the righteousness God. If troubles and difficulties se, restrain your tempers, and k to do that only which will best vance the interests of the Church d the glory of the Gospel of Je- . Be firm, however. There is hing gained by temporizing.— n't shrink from duty. Brethren, earnest for the salvation of the ople of this city. If we have a eat revival here in New Orleans this time, you will then be more ely to have wise legislation.— k to the families with whom you ociate—to the children. Oh that should be the means of convert- a thousand souls during our y in this city! May the Holy rit come upon us and bless us h a great outpouring! You are are, brethren, of our position h respect to a certain other urch. We maintain we are not itical preachers. Let there be politics in your preaching. Let show that what we profess that exemplify. Be careful in this tter—not only here, but when n return to your homes. You l have enough to do to preach us. Let us increase in love to rist—and then shall we be truly ght in the land.

Bishop Early suggested that the al course of calling the list of egates be proceeded with, in or- to ascertain the number present. v. Dr. Summers, the Secretary of last General Conference, was pointed to call the list, as sug- ted, and the following delegates swered to their names:

BALTIMORE CONFERENCE.
oryal Wilson.

VIRGINIA CONFERENCE.
avid S Doggel, James A Duncan, and John dwards.

WESTERN VIRGINIA CONFERENCE.
Hargiss, W Kennedy.

NORTH CAROLINA CONFERENCE.
F Reid, C F Deems, N H D Wilson, W H itt, B Craven,

SOUTH CAROLINA CONFERENCE.
Smith, A M Shipp, H A C Walker, S H n, R J Boyd, James Stacey, W H Fleming, les Betts, and J R Pickett.

GEORGIA CONFERENCE.
Anthony, J W Glenn, James E Evans, E H s, A T Mann, J S Key, W M Crumley, Potter, H H Parks, J Blakely Smith.

FLORIDA CONFERENCE.
P Richardson,

MONTGOMERY CONFERENCE.
O P Blue, W H Ellison, B B Ross, J B Cottrell, W A McCarty, and Mark S Andrews.

MOBILE CONFERENCE.
Thomas O Summers, W M Wightman, J J Hamilton, A H Mitchell.

LOUISIANA CONFERENCE.
J C Keener, Linus Parker, J B Walker, R J Harp, W E M Linfield.

MISSISSIPPI CONFERENCE.
Levi Pearce, Jno G Jones, W H Watkins, H H Montgomery, Benj Jones, W Harrington, J Maclenamn.

MEMPHIS CONFERENCE.
G W D Harris, M J Blackwell, Samuel Watson, John Moss, W C Johnson, Findley Bynum, and L D Mullins.

TENNESSEE CONFERENCE.
John B McFerrin, John W Hanner, Alex L P Green, Robert A Young, Adam S Riggs, Jos B West, John F Hughes, Thomas Madden, F S Petway.

HOLSTON CONFERENCE.
James S Kennedy, and John T McTeer.

LOUISVILLE CONFERENCE.
E W Sehon, W H Anderson, N H Lee.

OUACHITA CONFERENCE.
Wm P Radcliff, Jas E Cobb, and A R Winfield.

INDIAN MISSION CONFERENCE.
John Harrell and John H Carr.

EAST TEXAS CONFERENCE.
W H Hughes, J B Tullis, J M Brinkley, J W P McKinzy.

TEXAS CONFERENCE.
Robert Alexander, W. McKendre Lambdin, Thomas Stanford, William G B Veal, Asbury Davidson, Isaac G John, Josiah W Whipple, W H Seat.

PACIFIC CONFERENCE.
O. P. Fitzgerald.

Bishop Kavannugh explained why there were no delegates from the Kansas Conference, by stating that the members of that Conference had held an informal meeting, at which they deemed it most prudent not to hold any annual Conference there any longer, but requested that the General Conference merge the work into the Missouri and the St. Louis Conferences.

At the close of the call of delegates, Dr. Summers was elected Secretary of the General Conference, with power to appoint his own assistants.

Rev. Dr. Pierce, of Mississippi, moved that the daily sessions of the Conference commence at nine o'clock in the morning, and close at twelve o'clock M. Adopted.

Upon motion, the Presiding Elder of the New Orleans District and the preachers in charge in said city were appointed a Committee on Public Worship.

Rev. Dr. Keener suggested to the Conference the necessity of taking some action respecting the publishing of a daily paper containing a report of its proceedings.

After some discussion, the matter was referred to a committee consisting of Rev. Drs. Keener, Myers and McFerrin.

The following standing committees were announced, to consist of one member from each Conference, to be selected by the delegates themselves: On Episcopacy; on Itinerancy; on Boundaries; on Books and Periodicals; on Missions; on Education; on Revisals; on Sunday Schools; and on the Religious Interests of the Colored People.

Rev. Dr. Deems then offered the following resolution:

Resolved, That the Bishops appoint a committee of — members of this General Conference to prepare a paper which shall set before the Christian world a clear and candid statement of the position of the Methodist Episcopal Church South towards other branches of Christ's Catholic Church.

In support of the foregoing, Dr. Deems said: I make this motion thus early in the session of deliberate purpose, and frankly state my reasons therefor. There are now existing in America several branches of the Christian Church bearing the name "Methodist." Ours is one of the very largest and most powerful bodies of that name. Another was once *one with us*, but is now separated from us. I mean the Northern Methodist Church. Another is separate from both the Southern Methodist Church and the Northern Methodist Church—a body of Christians embracing many godly, learned and laborious pastors, and a highly respectable, useful and growing membership. Superficial observers are at a loss to understand how large bodies of Christian people bearing the same general denomination and so slightly differing in discipline, and having no difference in their Articles of Religion, should not be concorporated. The reason for the appointment of this committee is that such a paper may be submitted to Christendom in the fear of God and in love for all who name the Name of Christ, as shall either lead to such a union without the sacrifice of any principle, or shall in all time be appealed unto, in proof of the fact that, if no union can exist, no blame thereof can possibly in right reason be laid at the door of the Methodist Episcopal Church South.

Rev. Dr. Hamilton opposed the resolution, and regretted that such a matter should have been introduced at all. He hoped that it would be laid upon the table, as he feared it would lead to political discussions.

Rev. Dr. Deems said he thought he was exceedingly careful in his resolution and speech to avoid anything which could be so construed. He sympathized with the feelings of Dr. Hamilton, and was equally anxious to avoid anything of a political tendency. But, said he, we cannot afford to ignore the opinion of Christendom concerning us as a Church. We should show to the world the reasons why we stand apart from other Methodist Churches in this country.

Rev. Jas. E. Cobb objected to the resolution, and moved to lay it upon the table.

Rev. Dr. Myers said we are treading on rather delicate ground. Are we not in danger of officially answering charges and accusations before any were officially made? Do we need to vindicate our Church polity now any more than ever? The Church stands exactly where she always stood. Nothing that we can say can convince those who are hostile to us; and our friends need no new arguments to strengthen their belief in us.

Rev. Dr. Deems then withdrew his resolution for the present.

On motion, the President was requested to appoint a special Committee on the Circulation of the Holy Scriptures.

Rev. Dr. Myers offered a resolution for the appointment of a Committee on Organic Laws, to which should be referred all petitions, resolutions, etc., relating to changes in our organic laws.

Rev. Dr. McFerrin thought the Committee on Revisals was the proper one to which all such matters should be referred, and could not see the necessity of having two Committees for the same purpose.

Rev. Dr. Myers, after some further discussion of the matter, agreed to withdraw his resolution for the present.

Rev. Dr. Keener announced that Rev. Dr. Edwards, of the Virginia Conference, would preach in the Carondelet street Church in the evening.

On motion of Rev. Dr. Hamilton, the time of adjournment was extended to two o'clock, P. M.

Rev. Dr. McFerrin presented the following communication from Bishop Soule, which was read by the Secretary and ordered to be filed with the Conference papers:

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, TO ASSEMBLE THE FIRST WEDNESDAY IN APRIL, 1866:

Rev. and Dear Brethren—At the special request of the venerable Bishop Soule, our senior Superintendent, I visited him on the 12th of February last. He had been deeply afflicted for a few days, and thought in all probability it was his last sickness. I had visited him often during the year, and always found him the same gentle, meek-spirited Christian—a man of great faith and full of hope and charity; but this was perhaps the most interesting interview I had ever had with this dearly beloved Minister of the Lord Jesus Christ. Though I was at the time feeble, going from a sick room to visit the Bishop, I felt truly refreshed in spirit, and left greatly encouraged as a Christian and Christian Minister.

He presented to me a copy of the "Letters" of the Rev. Wm. Beauchamp, with a "Preface," written by the Bishop himself in 1848. He said: "I request you to take this book to the General Conference, and request the 'Preface' to be read to the members composing that body, as indicating my views on the General Itinerant System of our Church. I would write more, but I feel unable to write. I had hoped, but it is hope against hope, to be able to visit the approaching General Conference; but that hope is now gone. My late afflictious admonish me that it will be impossible to meet that body. I had greatly desired to be present at the session, which will be one of vast importance to the Church, but I now have no expectation of being there." He then added, with his peculiar emphasis, "*The Church must preserve her grand Itinerant system inviolate, or we will be shorn of our strength; we will lose our power as a Church.*"

He then remarked that he had noticed in the papers that a great many changes were proposed; that in all these we should move with caution and circumspection.

On the multiplication of Bishops he said: "Not a Bishop for every Conference. He would suggest a sufficient number to supervise the work thoroughly; but a steady eye must be kept on the General Itinerant Superintendency; this must not be marred."

Name of the Church.—He "was not very particular as to the title, but the name that would please him most would be WESLEYAN EPISCOPAL METHODIST CHURCH." "We are," he added, "truly Wesleyan."

Class-Meetings and Love-Feasts he thought could not be improved by legislation.

Lay Representation.—He had no fears of the laity; he was willing to trust them. But there were difficulties attending its introduction. The wisest and best laymen should be in our councils; but how are they to be compensated? and their expenses must be paid. And then, they should be so limited as not to interfere with the administration in our pastoral and itinerant work. These appertain to the ministry, and should not be controlled by local men.

The Extension of the Pastoral Tenure.—Here he seemed to hesitate for a moment, and then said, nothing should be done to interfere with our efficient Itinerancy.

These remarks I noted at the time, with the understanding that the Bishop's views were to be communicated to the General Conference. I accordingly submit these notes, with the little volume which he desired should be handed to your venerable body. J. B. MCFERRIN.

Feb. 13, 1866.

P. S.—In company with Bro. Baldwin, I visited Bishop Soule the day before we left Nashville for this city. He had much improved in health; he was able to walk about his house and yard, was very cheerful, and sends his special love and Christian regards to the Bishops and members of the General Conference. He requested me to give the brethren assurances of his great love for them. He awaits with much interest the results of the deliberations of the body; repeated what has been set forth in the foregoing notes; and especially calls attention to the "style" of our Church. He prefers that we be called the "Wesleyan Episcopal Methodist Church." He, however, does not insist on this title. The Bishop is full of faith and full of peace—just awaiting the Master's call. He says he has no fears, but makes the 23d Psalm his own. He repeated it with much feeling, and added, "*I have no fears—no doubts*—just waiting to leave these shores and go to my future home." He said: "Ask the brethren to pray for me."

April 4, 1866. J. B. M.

On motion of Rev. Dr. Smith, seconded by Rev. Jas. A. Duncan, the following resolution was unanimously adopted:

Resolved, That the General Conference has received with deep emotion the communication from the Rev. Bishop Soule, through Dr. McFerrin, and rejoices to know that he is still sustained and comforted by the consolations of our holy religion, which he has so long lived to preach and exemplify in his useful and honored life, and that this Conference tender to our beloved Senior Bishop its kindest sympathy and prefers for him its warmest prayers.

The Conference then adjourned.

SECOND DAY.

THURSDAY, April 5, 1866.

The Conference met at 9 o'clock A. M., pursuant to adjournment of yesterday—Rev. Bishop John Early in the chair.

The opening exercises were conducted by Rev. Dr. A. L. P. Green, of Tennessee, and were as follows: Reading of the 46th Psalm; singing of the 261st hymn; and prayer.

The Secretary stated that, not having a complete list of the delegates present, he was unable to call the roll, and it was therefore dispensed with.

The minutes of yesterday's proceedings were read by the Secretary, and after some corrections, adopted.

Rev. Bishop H. H. Kavanaugh then took the chair.

The list of delegates was then called, and the following found present, who had not reported yesterday:

Virginia Conference—L. M. Lee, Wm. A. Smith, Nelson Head, W. W. Bennett, J. C. Granberry, Leo Rosser, P. A. Peterson, and Paul Whitehead, reserve in the place of G. W. Langhorne.

Georgia Conference—Walter Branham.

Florida Conference—Josephus Anderson, Samuel Woodberry.

Mobile Conference—Philip P. Neely.

Mississippi Conference—Charles K. Marshall.

Memphis Conference—J. H. Brooks, reserve in place of Guilford Jones.

Tennessee Conference—Samuel D. Baldwin.

Holston Conference—E. E. Wiley, W. E. Y. Cunningham, James Kennedy and James Atkins.

North Carolina Conference—L. S. Burkhead, R. S. Moran.

The delegates from the following Conferences were all present: Louisiana, Arkansas, Missouri, St. Louis, Ouachita, Indian Mission and Texas.

On motion of Dr. Marshall, of Mississippi, the Conference took a recess of fifteen minutes, to allow delegates to make nominations for the several committees of the General Conference.

After recess the Conference was again called to order by Bishop Kavanaugh, and proceeded to the organization of Standing Committees, as follows:

West Virginia Conference.—Episcopacy, S. Hargiss; Itinerancy, W. Kennedy; Books and Periodicals, S. Hargiss; Boundaries, W. Kennedy; Missions, S. Hargiss; Revisals, W. Kennedy; Sunday Schools, W. Kennedy; Education, W. Kennedy; Colored People, S. Hargiss.

South Carolina Conference.—Episcopacy, James Stacey; Itinerancy, S. H. Brown; Books and Periodicals, Charles Betts; Boundaries, Wm. H. Flemming; Missions, Robert J. Boyd; Revisals, W. Smith; Sunday Schools, John W. Kelly; Education, Albert M. Shipp; Colored People, H. A. C. Walker.

Georgia Conference.—Episcopacy, John W. Glenn; Itinerancy, Samuel Anthony; Books and Periodicals, Joseph F. Key; Boundaries, W. H. Parks; Missions, W. H. Potter; Revisals, E. H. Myers; Sunday Schools, W. M. Crumley; Education, A. T. Mann; Colored People, James E. Evans.

Florida Conference—Episcopacy, Josephus Anderson; Itinerancy, Samuel Woodberg; Books and Periodicals, S. P. Richardson; Boundaries, Samuel Woodberg; Missions, John W. Mills; Revisals, S. P. Richardson; Sunday Schools, J. W Mills; Education, J. Anderson; Colored People, J. Anderson.

Montgomery Conference—Episcopacy, W. H. Ellison; Itineraney, W. A. McCarthy; Books and Periodicals, H. N. McTyeire; Boundaries, Mark S. Andrews; Missions, J. B. Cottrell; Revisals, Oliver R. Blue; Sunday Schools, J. B. Cottrell; Education, B. B. Ross; Colored People, H. N. McTyeire.

Mississippi Conference—Episcopacy, John G. Jones; Itineracy, Benj. Jones; Books and Periodicals, A. H. Montgomery; Boundaries, Levi Pearce; Missions, Charles K. Marshall; Revivals, James McLennan; Sunday Schools, W. Harrington; Education, W. H. Watkins; Colored People, J. G. Jones.

Memphis Conference—Episcopacy, Geo. W. D. Harris; Itinerancy, M. J. Blackwell; Books and Periodicals, Sam'l Watson; Boundaries, Finlay Bynum; Missions, T. L. Boswell; Revisals, W. C. Johnson; Sunday Schools, L. D. Mullins; Education, John Moss; Colored People, Guilford Jones.

Tennessee Conference—Episcopacy, John B. McFerrin; Itinerancy, Rob't A. Young; Books and Periodicals, A. L. P. Green; Boundaries, Adam S. Riggs; Missions, John F. Hughes; Revisals, John W. Hanner; Sunday Schools, Thos. Madden; Education, Joseph B. West; Colored People, Wm. Burr.

Holston Conference—Episcopacy, E. E. Wiley; Itinerancy, John N. McTeer; Books and Periodicals, James Atkins; Boundaries, James Atkins; Missions, Wm. G. E. Cunninghnm; Education, E. E. Wiley; Revisals, James S. Kennedy; Sunday Schools, W. G. E. Cunningham; Colored People, J. N. McTeer.

Missouri Conference—Episcopacy, A. Monroe; Itinerancy, William M. Rush; Books and Periodicals, P. M. Pinckard; Boundaries, B H. Spencer; Missions, C. I. Vandeventer; Revisals, P M. Pinckard; Sunday Schools, B. H. Spencer; Education, W. M. Rush; Colored People, C. I. Vandeventor.

St. Louis Conference—Episcopacy, F. M. Morris; Itinerancy, W. M. Prottsman; Books and Periodicals, D. R. MacAnally; Boundaries, G. M. Winton; Missions, J. T. Peery; Revisals, D. R. Mackanally; Sunday Schools, J. T. Peery; Education, W. M. Prottsman; Colored People, F. M. Morris.

Arkansas Conference—Episcopacy, John M. Steel; Itineraney, Edward T. Jones; Books and Periodicals, John M. Steel; Boundaries, J. M. P. Hickerson; Missions, E. T. Jones; Revisals, J. M. P. Hickerson; Sunday Schools, Edward T. Jones; Education, J. M. P. Hickerson; Colored People, John M. Steel.

Ouachita Conference—Episcopacy, Wm. P. Radcliffe; Itinerancy, Andrew Hunter; Books and Periodicals, J. A. Cobb; Boundaries, Andrew Hunter; Missions, A. R. Winfield; Revisals, A. R. Winfield; Sunday Schools, J. E. Cobb; Education, J. E. Cobb; Colored People, W. P. Ratcliffe.

Indian Mission Conference—Episcopacy, J. Harold; Itinerancy, J. H. Carr; Books and Periodicals, J. Harold; Boundaries, J. Harold; Missions, J. H. Carr; Revisals, J. Harold; Sunday Schools, J. H. Carr; Education, J. Harold; Colored People, J. H. Carr.

East Texas Conference—Episcopacy, J. W. P. McKenzie; Itinerancy, J. M. Blakley; Books and Periodicals, L. K. Dennis; Revisals, J. B. Tullis; Sunday Schools, J. M. Binkley; Education, J. W. P. McKenzie; Boundaries, William H. Hughes; Colored People, W. H. Hughes.

Texas Conference—Episcopacy, R. Anderson; Itinerancy, W. McKendre Lambdin; Books and Periodicals, J. W. Whipple; Boundaries, A. Davidson; Missions, W. H. Seat; Revisals, Isaac G. John; Sunday Schools, W. G. Veal; Education, Thomas Stanford; Colored People, Isaac G. John.

Virginia Conference—Episcopacy, Wm. A. Smith; Itinerancy, L. M. Lee; Books and Periodicals, Paul Whitehead; Boundaries, W. W. Bennet; Missions, L. Rosser; Revisals, J. A. Duncan; Sunday Schools, J. E. Edwards; Education, D. S. Doggett; Colored People, Nelson Head.

Louisiana Conference—Episcopacy, J. C. Keener; Itinerancy, L. Parker; Books and Periodicals, R. J. Harp; Boundaries, L. Parker; Missions, J. B. Walker; Revisals, J. B. Walker; Sunday Schools, W. E. M. Linfield; Education, W. E. M. Linfield; Colored People, R. J. Harp.

Louisville Conference—Episcopacy, W. H. Anderson; Itinerancy, J. H. Lynn; Books and Periodicals, A. H. Redford; Boundaries, E. W. Sehon; Missions, E. W. Sehon; Revisals, N. H. Lee; Sunday Schools, J. H. Lynn; Education, W. H. Anderson; Colored People, J. H. Lynn.

North Carolina Conference—Episcopacy, A. F. Reid; Itinerancy, C. F. Deems; Books and Periodicals, H. H. Bobbett; Boundaries, L. S. Burkhead; Missions, R. S. Moran; Revisals, N. H. D. Wilson; Sunday Schools, H. H. Bobbett; Education, B. Craven; Colored People, L. S. Burkhead.

Mobile Conference.—Episcopacy, W. M. Wightman; Itinerancy, A H Mitchell; Books and Periodicals, T. W. Dorman; Boundaries, J. Hamilton; Missions, P. P. Neely; Revisals, O. R. Blue; Sunday Schools, P. P. Neely; Education, R. K. Hargrove; Colored People, William M. Wightman.

From the Pacific Conference, O. P. Fitzgerald being the only delegate, the Secretary was instructed by the General Conference to enroll his name as constituting the several committees representing that Conference.

The President stated that if there were any persons present in the character of representatives of other denominations, an opportunity was then afforded them to report; whereupon, Rev. Jacob Ditzler came forward and was introduced to the Conference as a delegate from the Christian Union Church of Illinois.

Rev. Mr. Ditzler stated that in 1862-3-4 a number of persons of various denominations throughout the West believed that they were justified in forming themselves into a distinct religious organization, that restricted themselves to preaching Jesus Christ and the resurrection. They began to organize privately in 1863; in 1864 they more fully developed their plans, but not until 1865 did they fully take the field. In 1865 they held a General Council at Terre Haut, Indiana, in which six States were represented. In September, 1865, they formed their articles of religion and polity in Illinois. Each State has a distinct organization, and is independent of any other State. They now number between four and five thousand members, about sixty traveling preachers, have four superintendents, and are increasing daily almost by fifties. If they had fifty more preachers to-day they could find work for them in southern Illinois. The speaker proceeded at some length to state the peculiar circumstances that gave rise to their denomination; referred to the past history of Wesleyanism, and closed by thanking the Conference for their kind reception.

Rev. R. A. Young, of Tenn., stated for the information of the members of the Conference, that Rev. Mr. Ditzler is a native of Kentucky; in 1855 was transferred from Kentucky to the St. Louis Conference, and was placed in his (the speaker's) District, in the 16th street Church, and remained a faithful and zealous member of that Conference until the commencement of the fraternity to which he now belongs. He said that he was happy to state that he knew him well, that he is a good and a true man, and represents the sentiments of his Church.

Mr. Pinckard, of St. Louis, moved that a special Committee be appointed to confer with Mr. Rev. Ditzler, have a formal consultation with him, and elicit more minutely the facts concerning the fraternity he represents, and report to the General Conference.

Rev. Dr. Lee, of Virginia, moved as an amendment that we recognized with great pleasure Rev. Mr. Ditzler as a fraternal messenger from the organization he represented, and that the papers he has laid before the Conference be referred to the Committee on Itinerancy.

Rev. Dr. Smith, of Virginia, said that he somewhat doubted the propriety of the course proposed in this matter. He thought it right that the Rev. Mr. Ditzler should be recognized as a fraternal messenger, but to refer the papers presented to the Itinerant Committee seemed to him to be a little out of the way. The object to be effected seemed to be a union of that fraternity with the M. E. Church South. He thought the duties of the Itineraney Committee did not comprehend the consideration of this subject, and that the matter should be more properly referred to a special committee for that purpose.

Rev. L. Pearce, of Mississippi, thought the better plan would be to form a Committee on the State of the Church, to which all such matters could be referred.

Rev. Dr. Smith, of Virginia, thought the proposition had nothing to do with the state of the Church, and that the proper way of disposing of it was to refer it to a special committee.

Rev. P. M. Pinckard, of St. Louis, moved that the Conference receive Rev. L. Ditzler as a fraternal messenger, and that the papers presented by him, and any further communication he may desire to make, be referred to a special committee of nine, to be appointed by the President, and that the committee report such measures as they deem best for the action of the General Conference.

Rev. L. Pearce, of Mississippi, moved a division on the question.

The question then occurring on the reception of Rev. Mr. Ditzler as a fraternal messenger, representing the Christian Union Church of Illinois, the motion was agreed to.

Rev. Dr. Smith, of Virginia: I move that a committee be raised on correspondence with other churches, to consist of nine members, to be appointed by the Chairman. Motion agreed to.

Rev. Dr. Myers, of Georgia, moved that any communication from the Rev. Mr. Ditzler be referred to that committee—which was agreed to.

The hour for adjournment having arrived, on motion of Rev. Dr. McFerrin the session was extended for two hours, until 2 o'clock, P. M., in order to receive communications for reference to the various standing committees.

Rev. Dr. Sehon presented a report from the Missionary Society of the M. E. Church South, which was read, and on motion referred to the Committee on Missions.

On motion, Reports, Petitions, Appeals and Memorials to be referred to the several committees, were called for.

The Montgomery Conference presented, through the Rev. B. B. Ross,

[Continued on third page.

N. O. Christian Advocate.

CONFERENCE PUBLISHING COMMITTEES.

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Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Linus Parker.

NEW ORLEANS:
SATURDAY, - - - APRIL 7th, 1866.

General Conference Daily.

The price is Two Dollars for the session, not one dollar, as published by some strange mistake in the Watchman and several of our Advocates.

OPENING EXERCISES.

On Wednesday last the General Conference of the Methodist E. Church South met at nine o'clock, A. M., in the Carondelet street church, in the audience room. Bishops Andrew, Early and Kavanaugh sat in the Altar. A large number of the Delegates were present from the Kentucky border, from Texas, from California, and most of Twenty-one Annual Conferences of the Church.

The venerable Senior Bishop ascended the pulpit and opened the Conference by the reading of the Scriptures, the 12th chapter of Hebrews. Composed by the sound of the voice of the minister, the heart had time to feel the inspiration of that gathering. Those servants of the living God at length assembled in the espirit of their Master, after long years of expectation—how good and how pleasant and how pure is this fellowship of the Saints!

"'Tis like to that above."

Truly the bow of our Israel abides in strength. Here were men who had borne the burden and heat of the day, and whose hoary heads were crowns of glory; here were young men, strong to labor, and men in the ripe maturity of life—all separated to the Ministry of the Gospel of God. We could but wish that the whole church might be there to witness.

After the chapter, the Bishop gave out—

"High on his everlasting throne
The King of saints his work surveys,"

which was sung in that full, deep melody of tone only to be heard in a Conference of Methodist preachers. "There are no songs comparable to the songs of Zion." This is one of John Wesley's—glorious man that he was, and this Hymn is just like him. We sung it all through, every precious line of it. There were not many spectators present—not very many even of the church. Well, so it is, we often miss the best things in the world, and only awake to the fact after it is too late.

Bishop Early made the opening prayer. Men whose lives had been one prolonged breath of prayer, now in the unison of faith and earnest supplication, knelt, consciously in the presence of the Saviour, and besought Him, for the church which he had bought with his own blood. We could not see Him, but felt the blessedness of those who "see not, yet believe." Surely that prayer was heard.—Doubtless many holy men and women far away were there in the spirit, as on the Friday before, when thousands of our Israel fasted and prayed that God might endow this Conference with the presence of his Holy Spirit, that it might be filled with all wisdom and knowledge.

The Conference elected the Rev. Dr. Summers Secretary and rapidly passed on to business.

Wesleyan Chapel Building Fund. We take the following extract from a London letter dated March 3d, 1866:

"I have only space for a brief paragraph relative to our own Methodism. A fresh start has been given to the Metropolitan Chapel Building Fund. Four years ago £20,000 was raised towards assisting the erection of new chapels in London, and since that period seventeen new chapels have been erected at a total cost of £70,000, and the whole of the fund has been exhausted. Within the last few weeks a further sum of £18,000 has been raised toward assisting local efforts in the erection of new chapels; so that there is a prospect within the next three or four years of [illegible] more chapels, of large size, [illegible] Methodism in this overgrown [illegible]. This is no more than is necessary to keep pace with a population that [illegible] increases at the rate of 60,000 per annum.

THE LOST MISSION.

Every Church should have a mission. From the beginning every Church has had a mission, but not always a divinely appointed one. But the mission of the Church South is at an end. It has had its day.

* * * * *

The leading men in the Southern Church are sensible of the correctness of this position, and are now demanding a modification of their economy, which will so "differentiate" their Church from the M. E. Church as to give them an apology for their continued separate existence.—*New York Methodist.*

The solicitude which has been expressed, not to say felt, by the controlling minds of Northern Methodism, lest "the mission," as they call it, of the M. E. Church South should have run out, might unduly elate a people unaccustomed, as they are, to receive so much consideration and sympathy. But fortunately our people, for the most part, are far too plain and simple-hearted to have imagined or entertained the grand conceit of "having a mission." They are, therefore, neither elated or depressed, but very much bothered to know exactly what it is they are in danger of losing or have already lost. Our people in the valley of the Mississippi and in the valley of Virginia have been, for the last twelve months, watching their altars and keeping off Bishop Ames' military ecclesiastical cormorants, as Abram drove away the fowls which came down upon the sacrifice. If one were to ask, "Are you not afraid of losing your mission?" it is not unlikely the answer would be, "We don't know exactly—may be so. We are very much afraid just now of losing this church-property; these fellows are so pertinacious, and have such a strong backing."

This unconsciousness of "having a mission," characterized the few men who, in the judgment of history, have been true Reformers. When Martin Luther, on the 31st October, 1517, nailed his ninety-five Theses against the Doctrine of Indulgences on the church door at Wittemburg, neither the Elector, Staupitz, Spalatin, or the great German himself had any intention of waging a battle for the rights of mankind. At a later period when burning the Papal bull, he did it, not as realizing the idea of "a mission," but merely as the protest of a Christian minister against the corruption of his own church. "In November, 1738," says Mr. Wesley, "two or three persons who desired to flee from the wrath to come, and then seven or eight more came to me in London, and desired me to advise and pray with them. More and more then desired to meet with them till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle and many other parts of England. It may be observed the desire was on *their* part not on *mine*. My desire was to live and die in retirement. But I did not see that I could refuse them my help and be guiltless before God." * * * The same unconsciousness of any guiding intention to do some great thing is to be found in his account of the beginning of the Wesleyan Ministry. "After a time a young man came, T. Maxfield, and said he desired to help me as a son in the Gospel. Soon afterwards a second, Thomas Richards, and a third, Thomas Westall. These severally desired to serve me as sons, and to labor when and where I should direct. Observe, these likewise desired *me*, not *them*. But I durst not refuse their assistance."

The Apostle Paul had a mission to preach the Gospel to the Gentiles. But it was such a mission as every minister truly called of Christ has; and there is no evidence that he felt possessed of a mission to the churches or the world, which so attached to him that it could not be shared by "Sosthenes and Timothy." He had a conception of the calling of a minister which was singular in its loftiness. After these great spirits have passed away, and the world awakens to the impress which they have made upon its history, there comes forth in greater or less distinctness the design which God had in raising them up.

Fanaticism, however, has an immense consciousness of itself and its "Mission." The idolatry of an idea, as that of Robespierre, Dominic, Loyola and the Fifth Monarchists, constituted the moving impulse of these great characters. They had that personal self-devotion which worships the creature of its own devices, which offers in sacrifice the best parts of man before the ideal form of his own fanaticism; which hesitates at no act, however offensive to God or hurtful to man, which may subserve the all-dominant conceit. So the high-pressure New England Fanatic consists of two parts—self and a corporate-self, having one conscience and one *quasi* conscience—and the first part is held in strict subjection to the second. And in this dwells the idea of "his mission."

The notion of royal destiny was too much for Hazael; he murdered his master to accomplish his "mission." The great English dramatist was true to nature when he delineates the effect of the witch's salutation:

"All hail Macbeth, that shall be King hereafter."

The whole movement of that grand tragedy is but the conceit of a "mission" working itself out through murder to a throne.

God, therefore, wisely hides from all his real instruments for good the great purposes which may be involved in their lives. To "fear God and keep His commandments" is mission enough for any man. To preach the Gospel in the most unheroic and earnest method is a sufficient end for a minister or a church—"for we preach not ourselves, but Jesus Christ the Lord, and ourselves your servants for Jesus' sake."

What true "mission" forsooth has the Presbyterian, or the Episcopal, or the Baptist, or the Lutheran Church? What distinctive design can be positively affirmed of either that is not common to the Church of the New Testament? What other can there possibly be than that which the Savior announced when he ordained the Ministry?

So long as we are this side of the Millenium, the church that preaches only the Gospel will need no other mark of distinction. The world, the flesh and the devil will sufficiently "differentiate" themselves from all that is holy. The Catholic Church, the Greek Church, Newmanism and all other forms of error, and Ecclesiastical corruption, furnish background enough to the positive purity and simplicity of the true Church of Christ.

If to seek importance in the filthy ways of political preferment constitutes "a mission," then ours is certainly gone. If by formal Episcopal deputation to the President the political power of the church is claimed, and insisted upon as an essential element in the country, as the true way to conserve and maintain "the mission" of the church, then ours is hopeless. If it be necessary to "commit fornication with the kings of the earth" to support "our mission," then it must perish. But what shall we say of a church which claims to be Christian, but which, under the plea of "loyalty," drapes itself in the country's ensign, wraps it around the pulpit until the preacher can barely be seen peering through this symbol of earth, and which, with the lust of the ecclesiastical whore of the Apocalypse, is only less scarlet in its clothing because there is no more of the color in the banner! Such a church, whatever may be its grief over the misfortunes of others, has assuredly found "a mission" of its own—one not easily lost, which will cleave to its form as the robe and crown of Medea.

Rev. Marcus L. Wood.—Letters from this devoted missionary to China from the Southern Methodist Church, will be found in another column. To this appeal we hope some response will be made. We have not published it earlier, because we knew the peeled condition of our people, and their inability to give much help. We knew the letter would afflict them.

But to-day we have sent to China to our dear friend £497 18 0, being the second of the first mailed a short time ago by the beloved and laborious Missionary Secretary of the Church, Rev. Dr. Schon. How he raised it, or where, we do not know. But he *did* raise it, and it has gone to relieve that distant post. The Doctor will, undoubtedly, give an account of all this to the General Conference.

Let the liberality of the South abound in her great poverty, and the Head of the Church will smile upon her.

Rev. Mr. Wood has had the affliction of burying his wife in that distant field. For the sake of her children, and his own heart, he desires to secure memorials of his sainted mate. Many ladies in North Carolina, who read this journal, can furnish us with facts and sketches of her life, as student and teacher in Greenboro College. Let this be done promptly.—*Watchman.*

For the N. O. Christian Advocate.

OUR CHURCH NAME

I notice that a good deal has been said of late in relation to our ecclesiastical cognomen—or rather its appendage, South—and perhaps the matter is not wholly unimportant.

The assumption of this appendage at first, was of a piece with every other act of our history, which evinces good faith in every particular of our conduct toward the Northern church. We agreed in the beginning to regard that church as the legitimate Methodist body within certain territorial limits, while we were to be held and treated as such within other specified limits. At least this was the spirit of the compact. We honestly avowed the fact in our very "style and title."

There are several reasons why we regard this word "South," as a part of our name, with affection. Not the least of those reasons is, that it stands as a historical monument of our candor and good faith. By the stipulations of the "Plan of Separation," we were the Methodist Episcopal Church in the South, and we at once denominated ourselves, The Methodist Episcopal Church South.

Besides this, *facts* have made our name suggestive, and conferred upon it a meaning not embraced in its original import. It has not only a local signification, but is also expressive of the great principles of Southern Methodism! It expresses the inviolability of constitutional provisions. It expresses anti-fanaticism. It means that the Bible is true and its dicta supreme in the face of all theories of social advancement whatever. It means all that with emphasis. It is a grand historical protest against every theory that disparages the Bible as a standard of good morals and philanthropy, and against all high-handed violations of a constitutional guarantee. Those who are familiar with the history of the separation will understand this.

Even if the name should be altered, we can't spare its present form out of our history. It belongs to just that part of our history which must ever be grateful to an honorable Christian mind. It is of that species of history that has a most wholesome effect on every mind which comes under its influence.

The tone of any community is taken very much from its history, and the history that is in that word "South," as it stands connected with our denominational appellation, must elevate and ennoble the character of our intelligent members in all time to come. We must be false to our most cherished traditions, if we ever come to be a bigoted or fanatical sect, if we ever turn politicians, or if we ever dishonor the holy Scriptures by making their authority in *any matter* of no effect by human traditions, or the wisdom of a self-confident and vain philosophy.

It is repugnant to my sentiments to give up the inscription upon our banner, which has floated high for more than twenty years, an object of admiration to millions, and a symbol of truth, and honor and faith. Yet, certainly, there are grave reasons *now* for a change. A thousand outrageous violations of the solemn compact which restrained us from enlargement upon our northern frontier, by the Northern church; violations not only habitually and shamelessly made, but also gloried in, have long since released us from its obligations, and the gravest reasons call upon us now, at this momentous period, to carry a pure gospel to those who "sit in the region and shadow of" fanaticism. We ought not to persist in bearing a name which will hereafter convey a false notion of our geographical position. This is the *only* reason, as I conceive, for a change.—But this will be considered, I presume, decisive of the question. We have been conserving the pure principles of Methodism not only for ourselves, but for this whole nation. And now that the time of enlargement has arrived, we must assume a national designation.

I do not feel very solicitous as to what the new form of our name shall be. I have seen two or three suggested, to which I have no special objection. But I will venture, too, to offer a name. It can do no harm, if it does no good. Why should not our official cognomen be simply The Church?

I imagine I see some nervous brother stand up, exclaiming, "what! repudiate the time-honored and God-honored appellation of Methodist?" Well, no, brother; I would not repudiate. We should still be designated by that term in popular phrase. We would continue to talk about ourselves as Methodists, and everybody else would do so too.

But ought we not to have an official designation which would distinguish us from all other Christian bodies? I know of no other organization styled *The Church*. It is a title left to us.

But would it not be an act of presumption, as if we assumed to be *the* church—the only church? This is really the only objection I can see to it. It might tend to foster an exclusive spirit. But our history would be a safeguard in that direction. The spirit of all our teaching on the subject is adverse to the spirit of bigotry.—For these reasons I think we might safely adopt the name.

It has long seemed to me that it were a desirable thing that adjectives should be dispensed with in the name of a church.—I know it is an intricate subject, in reference to which much may be said on both sides. Are not qualifying and limiting appellatives below the dignity of a church? The question is worthy of thought, at least. We need not disparage those churches that choose to adopt them; but is there any need that we should so trammel ourselves, now that the occasion invites the revision of our name? The Church! There is a simple dignity in it well suited to a Christian organization.—When a church announces a more specific and descriptive title, it seems in the very act to assume a pugilistic attitude. It is a sort of tacit challenge to every man who may question the peculiarity intimated in the name. Take, for instance, any of the existing churches. The Methodist Episcopal Church—The Protestant Episcopal Church. They seem to throw down the gauntlet at once to all who may question the Episcopal form of church administration. The name Baptist invites you to a rencontre upon the subject of ordinances. Roman Catholic challenges you to acknowledge the Primacy of the Bishop of Rome.

But would this title express the truth? Would we be *The Church?* To the extent of our organization, we are the church. And if we choose to take this primitive title, who has a right to object? Its primitive simplicity and dignity recommend it. And I do verily believe the effect upon character would be good. It would foster large-hearted Christian sentiment amongst a people habituated to look generously upon other churches. It could tend to foster bigotry only in connection with exclusive teachings. This, I trust, the Methodist people are not in danger of.

I have no visionary anticipations of charming all the world into one church by the magic of a name. I scarcely think it desirable that all Christian people should be collected into a single organization.—The true unity is in faith and spirit, and not in external consolidation. It may be that variety in outward form is necessary to adapt the influence of the church to all varieties of human thought and sentiment. But the churches ought to get as near to each other as they possibly can. Even cognominal barriers should be as slight as possible. Suppose we drop every thing, then, suggestive of controversy, and fall back upon the primitive designation which I have suggested.

I am not, however, tenacious upon this subject, and shall be perfectly satisfied with any action the General Conference may decide upon. The question is not vital. If we maintain the spirit and attitude of catholicity, the name, though it be not the best, will not, perhaps, be seriously detrimental.

I sometimes feel as if it were somewhat officious in me to be making so many suggestions upon the eve of the meeting of the General Conference. I am well aware that I have no special claim to be heard, and that my views have no special title to regard. But my church is dear to me. I have thought much and felt much in reference to her welfare. And, it may not be out of place to add, that I write in response to solicitation from a quarter not despicable. I offer my views, not from any want of confidence in the wisdom of the Conference, but simply to contribute my "two mites" to the treasury of thought at this most important juncture in our history.

I will venture a thought upon one other topic only. I am not sure that it is best for the church to carry on large business operations. The *business* of publishing both papers and books might be in secular hands. The *editing* ought certainly to be under the supervision of the church. But let laymen do the business. They will carry it on gladly for the profit. The extensive patronage of the church will make it profitable even at a small per cent. Then we shall habituate the people to the idea that all our church enterprises are to be maintained by voluntary contribution.—This very fact will school them to liberality. It will greatly simplify our conference deliberations if this principle be adopted. They will be devoted to purely spiritual and evangelical sentiments. Is not this a thing to be desired?

M.

Marshall, Texas, March 16, 1866.

For the N. O. Christian Advocate.

"THE METHODIST."

Mr. Editor—By your permission, we wish to submit a few remarks to the readers of the Advocate, in regard to an editorial essay in the New York Methodist, of the 24th ult., anticipating and laboring to expose the probable proceedings of the General Conference of the Methodist E. Church South, which is to convene in your city the 4th inst.

But, first in order, we desire to call up some of the antecedents of "The Methodist." We received the first number of said paper in exchange, and gave it a favorable passport to public patronage. It courted Southern favor and patronage; under assurances that it would assume no policy and avow no principles which would be injurious or offensive to Southern people. In short, the title, "Methodist," was presented in a light which implied the idea that it was a sort of umpire sheet—filling the space, the untenable chasm between the separate and distinct branches of the Methodist family. And being in receipt of its weekly visits until the earth began to tremble, by reason of the national agitation which convulsed our land, the departures from the standard of its own erection were frequently observable—its "columns wavered," and its "flank movements" were very perceivable. Indeed, we regarded it as having early departed from its voluntary promises and pledges in the premises; and when the Southern Methodist organs, one by one silently sank under the darkness which overshadowed them, "The Methodist" shouted for joy. This spirit was not only antagonistic to the spirit and principles of our common Christianity, but was regarded as evidence of the final violation of every pledge of Methodistic fraternity—so far as "The Methodist" was concerned. Therefore, when "The Methodist" assumes the character of dictator to and for our General Conference, its assumptions and declarations cannot be regarded or received as the counsels of a friend.

"The Methodist," laboring to impose an error upon the public mind, reaches the conclusion, from assumed and false premises, that "the mission of the Church South is at an end. It has had its day." Again, it is affirmed, that "this Church has failed in its life work;" and now the voice of Providence, the logic of events, the sentiment of mankind, force upon it the choice to return to that portion of Christ's kingdom from which it separated, or to disband."

First, the "logic" and arguments employed prove too much for the author's cause. If true, as affirmed, that the "mission" of the Southern Church was to sustain and perpetuate slavery, it is impliedly and as certainly true, that the "mission" of the Northern division of the Methodist Church was to abolish the institution of slavery. In the opinion of the author, that object having been accomplished, the "mission" of the M. E. Church has expired—"The Methodist" being the judge. This being a fact, according to their own showing, we will not assume the right to dictate a line of policy to be adopted and pursued by the Methodist E. Church; we leave them to their own election. Only allowing them the right to define and limit their own ecclesiastical "mission," as set forth in the foregoing; but disclaiming their right to define ours.

As "The Methodist" has pledged itself to keep its readers advised in regard to the proceedings of "the Southern Methodist General Conference," we may be permitted to suggest that accurately published proceedings will, in all probability, reflect more credit upon the body than the anticipated conjectures of the editor.

If the Southern Methodist General Conference may be found still standing and acting upon a living "mission," under evidences of a Divine commission, that body may repeat the ancient Methodistic chorus of the song of the dying saint, "*all is well!*" And we feel safe in authorizing the editor to notify his readers in advance, that whatever the General Conference may or may not do, they will not knock at the door of the Methodist E. Church for admission into their communion; neither will they "disband;" nor will they proceed to create a new organization. Whatever the body may find necessary to be done, will be attended to in due time and form; and their proceedings will be understood when they find their way to the light under the approval of official sanction.

Respectfully submitted, W. K.

For the N. O. Christian Advocate.

Letter from Dr. Summers.

Mr. Editor—On last Sunday we were favored with a couple of sermons by the Rev. Simon Peter Richardson, of the Florida Conference. The sermons were admirably adapted to interest the attention and arouse the consciences of those who heard them.

In the afternoon, Brother R., as Agent of the American Bible Society, made us a speech at the Presbyterian Church, resuscitated the Bible Society of this place, and at night took up a collection in our church in aid of its objects. He assured us that the American Bible Society is bent on doing all it can to supply the destitution of the South; and from the well-known catholic and liberal spirit of this Society, I have no doubt that such is the case. I should judge, too, that Brother Richardson is well adapted to the Agency in which he is employed, and I wish him God speed.

On Sunday night I had the pleasure of admitting to the fellowship of the church two more students of the University. By the way, that word *University* is what you ought to have printed in my last communication, instead of "*ministry.*" It seems queer to say, "I baptized a student of the *ministry!*" In the same article you make me say, "shambles" for "shanties;" "*under*-spread" for "*wide*-spread;" and "*Saviour* on the Mount" for "*Sermon* on the Mount." These types are ticklish things.* But enough of that.

The value of a well-conducted college under the patronage of our Church is immense. How strange it is that our people do not see this! How strange that parents do not send their sons to those institutions where their religious interests would be cared for, as well as their training in literature, science and art! Passing strange it is that Methodists will send their sons and daughters to seminaries that are under the management of infidels, papists, and others of not much better type, perhaps innocently imagining that their religious character will suffer no damage from the influences brought to bear upon them! Prodigious infatuation!

Our excellent brother, the Rev. J. W. McCann, a member of the Mobile Conference, residing at Newbern, nine miles from Greensboro, has had to undergo a very severe trial. On Tuesday, March 20th, his son, aged 16, was accidentally shot, his gun discharging as he was opening a gate, while on his horse. He lingered a few hours, and then died. He is said to have been a most exemplary youth—a devoted member of the church—greatly beloved by all who knew him. Though under such tragical circumstances, he left the world in peace and triumph. A large concourse of persons attended his funeral, on the 22d, most impressive services being conducted by Dr. Wightman.

The members of the Mobile Conference, and many others, will sympathize with our afflicted brother and his family in their sad bereavement. Yet it is not all sadness. When the great Bengelius was bereaved of a lovely daughter, he wrote—"Surely, when the door of Paradise is opened to let in any of our departed friends, delicious breezes blow through it upon us from that abode of blessedness. And we ought to avail ourselves of such refreshing influence; we ought to let it quicken us in following after those that have gone before us, rather than wish those friends back again to a world like this." And he reasoned well.

Thos. O. Summers.

Greensboro, Ala., March 24, 1866.

* Thus the Nashville Christian Advocate makes me *repeal* instead of *repeat*, a certain clause in the Creed.

From the Episcopal Methodist.

Holston Conference.

Dear Brethren—That we are not ruined in Holston, not scattered to the winds, as some people seem to think, will appear from the following statistics, furnished me by the Secretary of our last Conference.—It may be proper to state that there may be some inaccuracies, but it is believed the numbers given do not exceed our real strength—perhaps fall below it:—

Traveling preachers, members of Conference	83
White members in full connection	38,742
Whites (members) on probation	6,474
Colored members	3,904
Local preachers	342
Total	49,550

The "Athens Conference" of the Methodist Episcopal Church (North) reports a membership of 6494.—Fifteen preachers, once members of the Holston Conference, "adhered North." Where the rest came from I don't know. Some were transferred it is said, but what this means I am at a loss to comprehend. When these "transfers" took place, there was no Holston Conference of the Methodist Episcopal Church in existence, and they were certainly not transferred to the Holston Conference of the Methodist Episcopal Church South. The "so-called" Holston Conference was organized by Bishop Clark out of these "transfers," and the few "faithful" who left us. Many—how many, I have no means of knowing—of the 6,494 composing the "elect" membership were, perhaps, also "transfers;" but from what region of the earth, I know not.

We are constantly admonished by our friends—for they say they love us very dearly, bad as some of us are—that the Southern Methodist Church must go down; that as slavery, the only ground of difference between us and the "Mother Church," and our main support, has been removed, we must necessarily cease to exist—must go the way of all things useless. This alarming prediction has frightened some of our "feeble folk" into the belief that we are already actually sinking, and that the best thing they can do is to crawl on board the "old ship," which benevolently sends its boats to rescue them. "What is the use," they say, "of remaining in connexion with a Church that is doomed to speedy extinction? It must go down. You have nothing to lose by coming to us—you peril all by staying where you are." Foolish and false as all this is, it has its influence on many minds, and in many places is the only argument used to lead away our people. It has been asserted that a majority of our people, and the leading ministers within the bounds of our Conference, had gone over to the Northern Methodist Church. This story has deceived many. It has done us harm with those who knew no better. In the towns, and in the districts where the true state of things is understood, we have not suffered; but in the country, where the people are not so well posted, considerable disaffection exists, and whole congregations have gone off. I do not know of a single town in Southwestern Virginia, in which a Northern Methodist congregation has been organized, but several in the country districts. Our preachers ought to look after this thing, and furnish the people with the facts in the case.

Our numbers are daily increasing. Gracious revivals are refreshing and strengthening the Church in various portions of our work. Our hearts and hands are being strengthened. The Lord is with us, and this, above all things else, encourages and comforts us. If we cleave to him, and walking in humility and purity of life before him, are careful to maintain good works, all things will work together for our good. I hope we are willing that God should judge, and deal with us according to his own blessed will. He is trying us by fire, but it is not for our destruction, but for our purification. God grant us grace according to our day and trials!

Selah.

February 9, 1866.

An Infant Voice.—An agent of the American Bible Society received and forwarded the beautiful expression which follows: "Brother Herr, please receive the money in this box for the Bible and Missionary Societies. For several years my good pa and ma have been giving me little pieces of money to do good with, which I have dropped in this box till it now counts up five dollars, and I want you to take three dollars to send the Bible to the heathen in China, and two dollars to send the good missionary to tell the heathen of Jesus. I hope the Lord will accept and bless this small gift, coming from a little girl, (six years) and help me to do more the next time."

a Memorial from the members of the Quarterly Conference of Tuskegee Station, Montgomery Conference, M. E. Church South. At the second Quarterly Conference of said Station for 1865, the following principal changes were recommended: Providing a Bishop for each annual Conference; removing all restrictions from the appointing power, and that the preacher should be subject to annual reappointment; Lay representation in the General Conference; and so far as Lay service can be rendered useful to the Church in the Annual Conferences; also, quarterage and allowance for support of preachers, and the several congregations to fix the amount of salary; continuance of Conference collections and the appropriation of the proceeds to the benefit of preachers inadequately supported on their circuits or stations, and to superannuated ministers; the abrogation of the probationary system; opposition to permanent certificates of church membership; class meetings to be regarded as a privilege, and not held as a test of membership; and favoring family sittings in churches.

Rev. J. B. Cottrell, of Alabama, moved the reference of the report to the Committee on Revisals.

After a protracted discussion, by Rev. Dr. Lee, Dr. Smith of Virginia, Rev. Dr. Myers of Georgia, Rev. Levi Pearce, and Dr. Marshall of Mississippi, Rev. Dr. Green of Tennessee, Rev. Dr. Rush, Rev. Dr. Deems of North Carolina, Rev. Dr. Edwards of Virginia, and Rev. Dr. McFerrin of Tennessee, without arriving at any definite action in regard to the matter under discussion, on motion of Rev. Dr. McFerrin, the General Conference adjourned at 9 o'clock next morning.

THIRD DAY.

FRIDAY, April 6, 1866.

The Conference met at 9 o'clock, pursuant to adjournment, and was called to order by Bishop Hubbard H. Kavanaugh.

Rev. Dr. Wm. A. Smith opened the exercises by reading the 78th Psalm, which was followed by the singing of the 951st Hymn.

Prayer by Rev. Dr. Wm. A. Smith.

Bishop Paine took the chair directly after the journal was read.

The names of the delegates from the Baltimore Conference were called by the Secretary, and the following were present:

Samuel Register, Norval Wilson, Samuel Roszell, John S. Martin, R. Voitch and William G. Eggerton.

Bishop Early introduced the delegates, stated that he had taken the early of admitting the Baltimore Annual Conference into the M. E. Church South, and wished the delegates to be received by this General Conference.

Rev. Dr. Doggett, of Virginia: I move the adoption of the following resolution:

Resolved by the General Conference of the M. E. Church South, in Conference assembled, That we approve of the action of Bishop Early in admitting the Baltimore Annual Conference into the M. E. Church South, and that we cordially receive and recognize the delegates elect from that Conference as members of the General Conference of the M. E. Church South, now in session in the city of New Orleans.

I suppose no question will be raised as to the validity of this action, and therefore nothing is required in vindication of it at this stage of our session. I was present on the occasion, acting in the capacity of a fraternal messenger from the Virginia Conference to that Conference. I never witnessed a scene that made a greater impression on my mind than the solemn, deliberate action of that body in the unanimous vote to adhere to the M. E. Church South. I observed the most deliberate action in all their measures. They had calculated the whole step; they took into consideration all the sacrifices and labors which might have appalled them under ordinary circumstances, and met the emergency fairly and bravely, and I personally hail it as an important acquisition to our membership. It is a Conference of great weight, great integrity and great piety, as I honestly believe. In having acted in the capacity to which I have referred, I feel it my duty to offer the resolution which I have taken the liberty to present for the deliberation of this General Conference, and I hope it will be unanimously adopted.

Rev. Mr. Wilson, of the Baltimore Conference: The action to which Dr. Doggett has referred was taken with great unanimity. There was not a dissenting voice in the Conference, and yet, perhaps, we are not entitled to all the credit that he attaches to that action. There is something resembling a necessity resting upon us; we could not have done otherwise without falsifying our pledges. As far back as 1845 we had given solemn pledges to our people that we would not allow questions to be agitated in our midst that would disturb the tranquility of the church within our bounds; that if such questions should be agitated and such action attempted on the part of the church with which we were then in connection, or that General Conference, we would sever our connection with it. Such action was taken in May, 1860. As men of veracity and as men of honor, we were bound to adhere to our pledges given in 1845, and repeated time and again afterwards. There was a necessity of our action. Why any man or class of men who were associated with us in giving those pledges should afterwards trample them under foot and take a different course, I never could comprehend, and cannot to this day. When the question came up, after due deliberation, I was glad then and I am glad now to assert that there was not a dissenting voice. [Applause.] It was taken with perfect unanimity, and the brethren, with the greatest cordiality imaginable, transferred their relationship to the M. E. Church South, with a firm conviction that at this time that church embodies more true primitive Methodism, as well as more vital and real Christianity, than any other of the Wesleyan bodies on this continent. We are rejoiced to be in your midst; we have traveled far and labored much to get here, but we feel compensated already by being permitted to associate with you this morning, and on receiving these hearty and cordial greetings. [Applause.]

Rev. Dr. Deems of the North Carolina Conference: I beg leave to second the resolution offered by my friend, the Rev. Dr. Dogget, of the Virginia Conference. I do not know how other brethren feel, but there are many things of late that have endeared the church of my choice to me even more than ever before. One thing is this; that the M. E. Church South in the last five years has been subject to such a strain as never was imposed upon the Church of Christ since the time of the early Apostles, to this day, and that the hearts of many of us feared and trembled for the result of this prodigious trial. Now, sir, at the end of this ordeal what hath not God wrought? When I came into this assembly and beheld our Bishops in their places, with sweet precious greetings from our venerable senior Bishop; when I see our conferences represented so largely, all our business going on so regularly, the presidents of our colleges and universities here, editors of divers of our newspapers here, and the whole machinery of the church in such successful operation, I, for one, feel there is no precariousness in the position of Southern Methodism now. And as though God intended to give us the crowning blessing whatever may have been our personal difficulties heretofore, he has rendered us forgiving and loving towards one another. He has added to the number of our members these blessed brethren who have come here from the Baltimore Conference. I was started in my educational career, by one of the fathers of this delegation here to-day, and many are the memories and religious associations of former years that have been awakened in my heart by their presence among us. My heart is right glad to-day, and I love every Bishop and member of this General Conference more than I ever did before, and I ask these brethren to let us love them so also. [Applause.] I beg that you will allow us to pass Dr. Dogget's resolution with a rising vote.

The resolution was then passed unanimously amid much enthusiasm, all the members of the Conference rising to their feet.

By request, leave was then granted to the Baltimore Conference to retire for the purpose of making nominations for the committees.

The following delegates, arrived since the session of yesterday, were announced, and after presenting their certificates took their seats as members of the General Conference.

Kentucky Conference—R. Hiner, Joseph Rand, and E. Johnson.

Rio Grande Conference—John W. Devilbiss.

Pacific Conference—W. R. Guber.

Louisville Conference—Albert H. Redford.

Mobile Conference—Robert K. Hargrove.

Montgomery Conference—H. N. McTyeire.

Virginia Conference—L. Rosser and P. A. Peterson, who reported yesterday, but were accidentally omitted from the list.

The Kentucky Conference announced the following selections for standing committees: Episcopacy, Robert Hiner; Itinerancy, E. Johnson; Revisals, L. D. Houston; Missions, E. Johnson; Books and Periodicals, R. Hiner; Education, L. D. Houston; Sunday Schools, Joseph Rand; Boundaries, Joseph Rand; Colored People, Joseph Rand.

Bishop Early—I have the pleasure of introducing to the Conference Rev. Thos. B. Sargent, of the East Baltimore Conference.

Rev. Thos. B. Sargent—I wish to correct the Bishop. *Late* of the East Baltimore Conference, but now no longer. I have come home, sir, to stay home. I have been longing after home for many, many, years, and I feel now that I am at home, and if God permits me, I will stay at home until I go to a better home. I never could come to this home until now. I have been always like Abraham still journeying towards the South, and I am happy at last to have arrived there. [Applause.]

Bishop Early then introduced to the Conference Rev. John Poisall, of the Baltimore Conference, who spoke as follows: Allow me, brethren, to express the sincere and undissembled satisfaction which I feel is meeting you here to-day. I am here under similar circumstances to those just referred to by my good brother, Dr. Sargent. I am not here to address you—I have no speech to make—I am a very modest, unpretending man, and simply refer you to my past life as a Methodist preacher. Perhaps, if it were proper, it would not be uninteresting to some of my brethren, to refer to the peculiar pressure under which I was impelled to tender my resignation as pastor of a church in one of our Northern Conferences. But it is not proper to refer to circumstances of this description. For a period of more than 37 years I have had an honored place in one of the Conferences of the M. E. Church. At a very early period of my life I was received into the fold of that one. That is the Conference of my home. In the progress of our busy Itinerancy, by my revered and honored friend, Bishop Soule, when yet a young man, I was transferred to the New York Conference. I was there for ten years, all told, first and last. Under the very trying ordeal, far from my home, removed from my cherished field of labor, I was impelled to offer my resignation as pastor of the Bedford Street church, in the City of New York. I left many friends there. The simple issue with me was this; I could not turn my back upon my father, I could not consent to be a party to the war. I was willing, with the blessing of God, under the guidance of that good Providence that had watched over me and mine, and taken care of our beloved Methodism in the Southern States and Conferences, to link my fortunes with her's, and without a church, and without an income, I tendered my resignation and left the people of my church. Parting with them in good faith, and receiving expressions of confidence and friendship. At this moment, I have the satisfaction of knowing, that however unpretentious in other respects I may be, I have the treasure of a consistent record. I feel here to-day, Mr. President and esteemed brethren, although very much embarrassed at this distinction of a formal introduction—I feel, I say, at home. I have the pleasure of knowing some of the Bishops and members of this General Conference personally. I tender to you for this friendly greeting, my most earnest prayers to God that His blessing may rest upon this body in your deliberations, and that Methodism in your hands, through the instrumentality of these ministers, may continue pure and primitive until the great mission we are called upon to perform shall have been accomplished. I thank you for this indulgence, and the brethren for their very cordial reception.

Rev. Dr. Mitchell, of the Mobile Conference, moved that the two brethren just introduced be cordially invited to seats within the bar during the session of the General Conference. Agreed to.

Rev. Dr. Duncan, of the Virginia Conference, read an address from the Bishops to the General Conference.

ADDRESS OF THE BISHOPS.

Dear Brethren: We hail with feelings of devout gratitude the opening of another session of the General Conference of the Methodist Episcopal Church South. Circumstances connected with the late unhappy war have prevented us from an earlier meeting; and now that we are permitted by Divine Providence to assemble, the important interests that will engage our attention demand that, with all sobriety and prayerfulness, we address ourselves to their consideration.

We have to review the operations of the Church for eight years—embracing a period during which important and startling events have crowded on each other in rapid succession. When the last General Conference closed, we anticipated an earlier reunion, in this city; but the well known condition of things, at the time appointed in regular order for our meeting, precluded our convening here. And ever since, until within the last few months, it has been deemed impracticable to call the Conference together. When it was definitely decided that the Conference could not meet at the proper time and place, there being no law in the Discipline authorizing the Bishops to convene the General Conference, and the state of the country also being such as to render it doubtful whether any considerable number of the preachers could be collected together for the purpose of holding such a session if called, the Bishops, feeling the importance of wise counsel in the emergency, published a card inviting a meeting of the Bishops, Book Committee and others, to consult together on divers important subjects connected with the immediate interests of the church. Such a meeting was held, first at Atlanta, Ga.; afterwards at Macon, Ga.; and then at Montgomery, Ala. In August last the Bishops alone met for consultation at Columbus, Ga. These various meetings were seasons of interest and profit to those who attended them, and the results of our deliberations, as exhibited in the resolutions which we published, tended greatly, as we have reason to believe, to promote the peace and prosperity of the church.

In order that the character of those meetings may be clearly appreciated, we would remind you that when they were called it was distinctly stated that all the acts of such meetings would be simply advisory. We disclaimed all authority to take any action that should be binding on the church, only as it might be approved as wise and godly. We gave such advice as we judged best for the church in her straitened circumstances. If the Annual Conferences approved it, then they acted, in accordance with their own convictions; if not, then they simply took their own course in all matters that came before them, without reference to our advice. It is for the General Conference to decide whether we transcended our authority in convening such advisory councils.

Early during the war the Bishops had to confine their episcopal visitations to the territory east of the Mississippi river. This we deeply regretted, but in our circumstances it was unavoidable. The consequence was that the Conferences west of the Mississippi were deprived of episcopal supervision during nearly the whole period of the war. We would not, however, fail to mention in this connection, that Bishop Kavanaugh, residing as he did within the Federal lines, was able to visit the Missouri, the St. Louis and the two Kentucky Conferences, and was also able to extend his visitations to the California work. The rest of the Bishops were able to extend their labors to various parts of the work within the Confederate lines. Notwithstanding the fact that our episcopal supervision of the work has been necessarily partial, we are gratified to believe that the preachers have been faithful generally to the interest of the church of God. With but very few exceptions, the Annual Conferences have been regularly held. The Presiding Elders and Preachers have filled their appointments as of old; and, with humble gratitude to God, we mention the fact that during the trying years through which we have passed gracious revivals of religion among our people have attested how the Divine presence has been with us.

We do not attempt in this brief address to enter into a detailed account of the general state of the work. Thank God that we have so safely passed through a most painful and fiery ordeal; that the church has preserved under His blessing her integrity; that she has in no wise become complicated with political affairs; but keeping in view her own high mission, has been satisfied to perform her legitimate duties.

It is proper to state to you that we found it, in our judgment, needful to the interest of the work to depart in some respects from the strict letter of the law of the church in our episcopal administration. Extraordinary exigencies required us to take this responsibility. In the journals of the annual conferences which will come before you the particular instances in which we have judged it best to assume this grave responsibility will appear. In all such instances we wish it understood that we do not regard such departure from the law as establishing precedents for future guidance, but only as illustrating how extraordinary exigences may make it necessary to transcend the provisions of even the most wholesome human regulations. From this experience, however, the General Conference may find suggestions that are valuable to guide it in providing as far as practicable for contingencies in the future.

It would have been gratifying to us if we had been able to bear the expense of more extensive travel through the work; but in the impoverished state of the church, and especially in the absence of any provision for more than a bare support of the Bishops, this was impossible. This fact, we hope, will be suggestive to your body.

In August last, we deemed it prudent to issue a "Pastoral Address to the Preachers and Members of the Church," reminding them of their duty as Christian citizens, and giving such advice as seemed to us appropriate to the peculiar circumstances of the times. As that address has been extensively published, we deem its formal transmission to you with this communication unnecessary, and will only ask your attention to such parts of it as we may find it proper to recapitulate on particular points at this time.

The publishing interests of the church suffered greatly in consequence of the war. The book concern will require your careful consideration, and some important changes in your plan of operations may be needful for its future efficiency; of this, however, you will be better prepared to judge when you have heard the report of the agent. With pleasure we have welcomed the revival of our church papers, and while we regard them as in a high degree creditable to the church, we would respectfully submit whether it would not be best to unite conferences in the publication of a fewer number in order that they may be better supported and still further improved.

Our missionary work, once the glory of our church, has been well high ruined. The China mission still lives, and needs your fostering care. Although the financial condition of the country at present forbids the expectation of large collections, yet we may make prospective arrangements for doing a great work in that extensive field.

The interest of the colored population should engage your serious attention. Heretofore the colored people within our bounds have deserved and received a large share of our labors. We have expended our means and strength, liberally and patiently for many years for their salvation and improvement, and if in any wise our conduct has not been appreciated by some on earth, nevertheless, our witness is on high and our reward is in heaven. It is grateful to our own feelings to know that if the colored people do not remain under our pastoral care, their departure reflects no discredit upon our labors in their behalf and is necessitated by no indifference on our part to their welfare. Many of them will probably unite with the African M. E. Church, some of them with the Northern Methodist Church, while others withstanding extraneous influences and unkind misrepresentations of our church, will remain with us.

Let us be content to leave to Providence to vindicate in due time our scriptural relation to the interest of the colored people. For those who remain with us the church should provide generously every thing important to their religious culture. Convinced that your body takes the deepest interest in this subject and will give it your special attention, we deem it only needful to speak of it in this general and suggestive form: and especially as the Bishops in their pastoral address last August brought the subject prominently to the notice of our people.

In respect to the separate and distinct organization of our church, no reasons have appeared to alter our views, as expressed in August last. No proposal of fraternal relations has come to us from others, neither do we regard ourselves as in any wise responsible for hostility evinced towards us. While the attempt to take forcible possession of our property and to disintegrate our church, declare the mind that would destroy us, let it be ours to show the mind that was in Christ. In our conscious integrity we should calmly await the inevitable hour when, in the providence of God, an enlightened public opinion will vindicate our claims as a church of God and a true type of Methodism. Let us not be impatient for our vindication before the world. The great future is before us, and the great Head of the Church smiles upon us. Our fidelity to God will most perfectly reply to the voice of defamation.

In this connection, it is with pleasure that we refer to the fact that many Christians in the North, and especially in the Northwest, sincerely sympathise with us, and this sympathy, we have reason to believe, is daily assuming a more tangible and impressive form. That there have, at the same time, been some defections in the church we care not to disguise. A very few of the whites have gone from us. This was perhaps to have been expected. Our regret is rather for them than for ourselves. But while we speak of small defections, we may refer also to most gratifying accessions. The Baltimore Annual Conference is now represented by a delegation in this body. In February last Bishop Early formally received into our ecclesiastical connection this Conference, consisting of one hundred and four ministers and a membership of twelve thousand.

It is a grateful duty to welcome these brethren among us and to commend them to the confidence and affection of our people. This is a large accession to our members and territory. It is also a testimony in our favor that is nobly borne by men whose former position and long deliberation upon the subject, as well as their known intelligence, will entitle it to special respect. In our hearts we welcome them, and cordially extend to them the right hand of fellowship.

As a fact of interest to us and of promise to our future influence we may state, that in the city of Baltimore there have been organized several flourishing churches upon an independent basis, composed of Methodists whose warm sympathies are with us, and whose liberal kindness has already contributed largely to aid us in our time of need, laying us under obligations by their love and good works.

Our Educational interests have been greatly damaged by the war, and nearly all of our male institutions have been closed. Providentially many of our female institutions have been kept in operation, and are still dispensing the blessings of sanctified education to the daughters of our land. Everything in our power should be done to revive, as speedily as possible, the male institutions under the patronage of our church.

In this connection we specially bring to your attention the importance of an institute for the proper training of young preachers. That we should make some proper arrangements for the more thorough training of our young men before they are received into the Conferences and sent forth to minister in the Church of Christ, appears to us to be so obvious as to need no argument to prove it. It behooves us to take this matter into serious and immediate consideration and secure to the church the invaluable advantages the provision we suggest can only supply.

The instruction of the children under our care, and the interest of our Sabbath School system cannot be too highly appreciated by you. Your body will, we hope, show your love for these little ones of Christ and lambs of his flock by the practical value of your action in their behalf. We think it unnecessary to enlarge on a point of such obvious and vital concern to the church. Let us remember that it is only by taking care of the children that we can take care of the future prosperity of the church.

If we are to judge from the tone of the religious press and the action of many of our conferences, great concern is felt in respect to certain changes in our economy. It is obviously unbecoming in us as Bishops to occupy any other than an impartial relation to those matters. But we take this occasion to urge upon you the importance of giving these subjects your sober and prayerful consideration. From our extensive observation of the state and wants of the church, we hesitate not to say that some improvement of our economy may be wisely undertaken at this time. Well for us if we can happily avoid extremes and do neither too little nor too much. Let us remember that while innovations are not necessarily improvements, wisdom may demand in the department of ecclesiastical expediency new applications and developments of fundamental principles. The efficiency of Methodism finds its first condition in the prevalence of deep spiritual life; and alterations in our economy are valuable as they coincide with this condition; calamitous when they ignore it. On only one of the points suggested do we regard it becoming in our position to speak directly, and that is in respect to the increase of the number of the Bishops. For such an increase as will give the church a more efficient episcopacy, we think there is an urgent necessity. The infirmities of age press heavily upon some of us and diminish our ability to answer to the demands of the work for general episcopal visitation. The great and increasing extent of our territory should be considered. We should by all means have a Bishop, for obvious reasons, residing on the Pacific coast.—And while we do not recommend a Bishop for every State or Conference, we are fully persuaded that the number of Bishops should be so increased as to enable them to be pastors of the people as well as chairmen of conferences and pastors of the preachers. If we would carry out the invaluable plan of our itinerant general superintendency, we must have an addition of a number of vigorous, active, and pious men to your present college of Bishops.

And now, dear brethen, in conclusion, allow us affectionately to remind you of the solemn responsibility that rests upon you as delegates representing the affairs of our beloved Zion. We have only suggested in outline some of the work before you. It is your province to go fully and thoroughly into the particular consideration of the subjects within your jurisdiction, avoiding all partizan feeling, discharging from our minds all prejudices that would cloud our judgments, rising above all private and selfish impulses, humbly invoking that wisdom that is from above, which is pure and peaceable, and gentle; in honor preferring one another; in brotherly kindness and charity, and with an eye single to the glory of God; let us endeavor to do our duty here as ministers of the Lord Jesus Christ, praying God that we may have grace to edify the church, that we may rejoice that we have not labored in vain in the Lord.

J. O. ANDREWS,
R. PAINE,
J. EARLY,
H. H. KAVANAUGH.

Bishops J. Soule and G. F. Pierce were absent.

On vote, the address was referred to the Publishing Committee, with the order that it should be printed as they should decide.

After some discussion concerning the proper committees to whom the address should be referred, carried on by Rev. Dr. Wightman, of Alabama, Rev. Dr. Smith, of South Carolina, Bishop Kavanaugh, of Kentucky, Rev. Dr. Marshall, of Mississippi, Rev. Mr. Pearce, of Mississippi, Rev. Dr. Pinckard, of Missouri, and Rev. Dr. McFerrin, of Tennessee, a motion to refer the address to the appropriate standing committees was adopted.

Bishop Paine then introduced to the Conference Rev. Dr. Palmer, the pastor of the First Presbyterian Church of this city.

Rev. Dr. Palmer responded as follows:

Mr. President—I take the liberty of extending, on behalf of the Christian people of this city, to yourself and the venerable body over which you preside, our hearty salutation. We welcome you to the midst of us with the prayer of God's blessing upon your deliberations; we are colaborers in the great cause of extending the kingdom of our beloved Master. May His spirit guide you in all your deliberations and aid you in building up the cause of Christ in the waste and desert places.

Rev. Dr. Keener announced that Rev. Dr. Baldwin, of Tennessee, would preach in the Carondelet Street M. E. Church South, in the evening.

Rev. Dr. Baldwin said that he was quite unwell—suffering from an attack of pneumonia—and hoped the Conference would excuse him from the performance of that duty.

The request of the Rev. Dr. Baldwin was granted.

Rev. Dr. Summers said that Rev. Dr. Myers had been authorized by him, at the last Conference, to act as Assistant Secretary. Brother Myers thought that he had rather injured his hand by editorial labors, and he was, inclined to think the same way. We want a person who can write a good hand, and if the Baltimore Conference could spare Brother Martin, he would be pleased to have him elected as an Assistant Secretary also.

On motion of Rev. Dr. Deems, Rev. Dr. Myers and Rev. Mr. Martin were elected as Assistant Secretaries.

Rev. Dr. Summers said that he had found it necessary to get another journal, and had procured a good substantial book for the second volume of the journal.

Rev. Dr. McFerrin, of the Committee on Publication, presented the following report, which was adopted:

The committee appointed upon the publication of the "GENERAL CONFERENCE DAILY" respectfully present the following report, and recommend—

1. That the "Daily" be published at the office of the New Orleans Christian Advocate, as proposed by the Publishing Committee of that paper.

2. That a stenographic report be made of the proceedings of the Conference.

3. That to defray the expenses of the publishing, the members of the Conference be requested to subscribe for two copies each of the "Daily," and that the cost of the reporting be defrayed by the branch of the publishing house in this city.

(Signed) J. C. KEENER,
E. H. MYERS,
J. B. MCFERRIN.

Rev. Dr. McFerrin presented a report from the Book Agent, which was read, and on motion referred to the committee on Books and Periodicals, and ordered to be published in the "Daily Advocate."

Rev. Dr. Abbey, Financial Secretary, presented a report of his connection with the Publishing House at Nashville during the past eight years, and especially during the late war, during which he had the immediate charge of it.

On motion of the Rev. Dr. Deems, the report was referred to the Committee on Books and Periodicals.

Rev. Dr. McFerrin moved that the report of the Secretary of the Missionary Society, which was read yesterday, be published in the "Daily Advocate." Agreed to.

Rev. Dr. Keener stated, that by an oversight the publication of the names of the standing committees of the Mobile Conference had been omitted in the Daily Advocate report of the proceedings of the General Conference. These mistakes are inevitable, and will occur occasionally. Rev. Dr. Kenuedy has kindly consented to attend to any *errata*, and all mistakes made in the report published in the Daily Advocate will be duly corrected.

The following were announced as the chairmen of the several standing committees:

Episcopacy, W. M. Wightman; Itinerancy, L. M. Lee; Books and Periodicals, D. R. McAnally; Boundaries, J. Hamilton; Missions, L. Rosser; Revisals, Thomas O. Summers; Sunday Schools, John E. Edwards; Education, David S. Doggett; Colored People, J. E. Evans.

Rev. Dr. Wightman moved that the Conference adjourn—which was agreed to.

After a benediction by Bishop Paine, the Conference adjourned, to meet again at 9 o'clock, A. M., to-morrow.

DIED,

On the 30th of March, in Point Coupee parish, from the effect of a burn, JOHN T. DEW, son of the late Rev. John T. and Mrs. Lizzie Dew, aged six years four months and nine days.

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February 27, 1866—m10-6t

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From the Watchman.

LETTERS FROM CHINA.

YANGCHOW, China, Aug. 23, 1865.

My Dear Brother Deems—I am exceedingly anxious to hear from my brethren of the North Carolina Conference, and from friends generally. You are one of two or three of the preachers who have written me a line since I came to China; and will you not write me again a long letter about every thing?

I saw a list of the appointments of the preachers of our last Conference in a number of the N. C. C. Advocate, sent me by Mr. Yates, from Geneva. I missed the names of Heflin and D. W. Dunn. How is that? Have they gone to their reward?

But my main object in writing is to speak of another matter. I do not know Dr. Schon's address, and I scarcely know how to reach the Board by letter. I write to Bishop Early this mail, hoping, through him, to get a hearing; but I wish also to speak to you, to my brethren in North Carolina, and to my friends. My words shall be words of earnestness, words of hope, words of faith, words of love. I am in earnest, because my case is urgent; because our mission needs help; because the work of God in these ends of the earth should have aid and comfort. I do not think that my brethren and friends have forgotten me. I believe they still pray for me, and for the cause in which I am engaged. But a man cannot live on the prayers of others, any more than he can live by bread alone. He must have something more material. To speak plainly, we want money, and we want it immediately. We have managed to get on thus far without getting the mission in debt any of consequence, but we cannot do it longer. The time has come, if we do not get aid from the Board, or from friends, when we shall be under the necessity of mortgaging the mission to get food and raiment. Our resources are not what they were when times were flourishing in China, and money was plenty, and when our number was small. We have all done and are still doing what we could to keep the mission afloat, and prosecute our work. We have great reason to be grateful and to rejoice that we have succeeded as well as we have. Most of our tenants have failed, and left us with but a small income, and business is so very dull, that we cannot do any thing to make money. While we are so straightened for money, our work must necessarily suffer.—Our minds and hearts are cast down—our hands are tied. We can do but very little, and that little we cannot do well.

Can any thing be done for us in North Carolina? Will the brethren and friends of missions make an effort? Will they try earnestly to send us a little money immediately? I am aware of the difficulties that surround them. But we do not ask for much now. Are there not some wealthy friends who will come to our rescue by giving, or loaning, or both? If you can do nothing for the China mission, can you not do something for me personally?

To aid the mission all I could, I have gone a little in debt myself.—I could get money without interest, which we could not do as a mission. I have some very good friends in China—a man could have no better. My great afflictions in this country have involved me in heavy expenses; and had it not been for the liberality of friends, I should have been much more embarrassed than I am. Could the mission pay me what it owes me on salary, I could free myself from debt in a day. Any thing that you may be able to do for me personally will also relieve the mission. I had rather have help for the mission, but will gladly receive it in any manner friends may desire.

I suppose I have said sufficient to induce you to act, if any thing can be done. I know you will do your best. I intend to write to other brethren soon; I cannot this mail. I think I shall write Brother Wilson the next mail. I would also write Brother Keid if I knew his address.

Let me hear from you at Shanghai. I am at this place on a short visit to see my dear little motherless children, and expect to return to Shanghai in two or three weeks. They are two fine boys, and are doing nicely. Mrs. Crawford is as near a mother to them as any one except a real mother could be. She is very fond of them; loves them dearly, and they are very fond of her.

This is a very fine climate. My children's health in general is good. For a long time I have enjoyed the best health, except a short attack of dysentery I have had since coming to Shanghai. Shanghai is remarkably healthy this year, and was comparatively so last.

Give my best love to all the brethren and friends. I hope this will meet you before the meeting of Conference. I think of you all often, and wish I could see you all again. May God be with you all to comfort you and sustain you. I will write again soon about other matters. I wrote you some months—probably a year ago, but I do not know that you received the letter. In fact, I have written you several letters since I heard from you.

With warm affection and best wishes for yourself and family, I remain your brother in Christ, and in the hope of the resurrection; praying the richest blessings of our heavenly Father to rest upon you and and yours, and all who love the Lord Jesus.

M. L. WOOD.

SHANGHAI, China, Oct. 25, 1865.

Rev. C. F. Deems, D. D.

Dear Brother—While in Yangchow a short time since, I wrote you a letter telling you how our mission is straightened for want of funds, and begging that you would do all you can to have some money sent to us. And I also stated that I would write you again soon. I would repeat that we are still in the same financial embarrassment—worse, if possible. Every thing about us is gloomy, and the future is perfectly dark. A letter from the Board, telling us what they intend doing with us, or can do for us, would do much to relieve our minds; could we only hear from friends, our hearts would be much cheered.

Can, then, nothing be done for us? I would say to you what I have said to others, if you cannot send us money, send us any thing else—flour, hams, coals, turpentine, butter; any merchandise. We can sell these things here at some price. I see turpentine advertised in the Shanghai market just from Wilmington, N. C. Send consigned to H. Fogg & Co. Our case is urgent. Aid we must have. And will not the effort be made? Made by all? Certainly some can come to our rescue.

I spent a few delightful weeks with my dear children, and left them in fair health. They were quite well when last I heard from them.

Brother Lambuth's health is very poor. He is troubled a great deal with diarrhœa. I fear he will have to leave China again. He has had worse health this summer than ever before in Shanghai.

Brother and sister Allen lost their youngest child last August. This is a very trying climate on children's health.

This portion of the Chinese empire is quiet. We scarcely ever hear of the rebels these days. They were driven off from this region by foreign skill, and foreign guns and ammunition, and by English neutrality.

Remember me kindly to all friends.

Very affectionately yours,

M. L. WOOD.

A STATESMAN'S THREAT.—The late enlightened and liberal Count Cavour, the Prime Minister of Victor Emmanuel, with a thorough comprehension of the genius of Romanism, in its efforts to repress free thought, and resist the spirit of the age, threatened the overthrow of Papal domination, not by fire and fagot, the favorite weapons of Rome, but by the introduction of modern improvements.

"I will attack Rome," said he, "by railways, by the electric telegraph, by agricultural improvements, by establishing national banks, by gratuitous education on a large scale, by civil marriages, by the accularization of conventnal property, by the enactment of a model code, embodying the most lenient laws in Europe, and by the suppression of corporeal punishment. I will place the spirit of modern expansion face to face with the old spirit of obscuration. I am quite certain the former will triumph. I will establish a blockade of civilization around Rome. If she undergoes a modification, she will come to us; if she remains unchanged, she will, by constant comparison, become so disgusted with her state of inferiority, that she will throw herself into our arms to escape destruction."

As a result of this far-seeing policy, wherever the liberal rule of Victor Emmanuel has extended in Italy, schools are multiplying, internal improvements are advancing, industry and enterprise are increasing, property is rising in value, and as a necessary result, the power of the despotic and bigoted priesthood is gradually but surely waning.

DR. WAYLAND WITH HIS BIBLE.—In Dr. Wayland's correspondence with his friend, Rev. Dr. Hoby, of England, after alluding to the fact of failing health, and the consequent necessity of desisting from further intellectual occupation, he says:

"I have, however, read the Bible more than ever, in my life, in the same space of time, and at every new reading I find more to love and admire. Oh, how much have I lost by not reading it more! I have reason to bless God for setting me aside, as on a side bench, at school alone, to read his word and call upon his name."

And again:

"Blessed be God, I am able to read his word with increasing interest, and to entertain a more constant hope of eternal life. Sometimes I think how much better I might have lived, how much more good I might have done, if, eschewing everything but Christ, I had lived above the world, and laid my own self a living sacrifice on His altar, neither thinking nor knowing anything of the notions or habits of professing Christians."

English papers speak of a boy preacher, thirteen years old, who collects crowded congregations to hear him.

BISHOP KAVANAUGH.

Probably no man has been more grossly misrepresented during the past four years—an era conspicuous in the history of mendacity—than he whose name appears at the head of this article. Cut off in the early part of the war from intercourse with his associates in the Episcopacy, Bishop Kavanaugh was compelled to assume alone "the care of all the churches" in his denomination in Western Virginia, Kentucky, Missouri, Kansas and California; a burden which, when the political animosities rife in these States, the military oppressions that manacled and gyved them, and the continual ebb and flow of the tide of invasion across their territory are considered, must have required scarcely less than the shoulders of an Atlas to support it.

And although his prudence, patience, charity, tact, resolution, indeed his whole intellect and heart were put to severest tests, and strained well-nigh to breaking, right glad am I to be able to write that not a chord snapped. He walked through the fire and was not burned, and through the rivers and they did not overflow him. Kentucky, his native State, and the State of his residence, was literally rent in twain by the severance of the Union. Not only communities, but churches, masonic lodges, and families, societies built with the strongest cement of concord, were shattered by the earthquake shock into ruinous antagonisms. Members of the same household stood apart like a rock which the dashings of the sea have worn asunder, and frowned upon each other with looks of aversion. Son arrayed himself against father, brothers separated to meet only in battle; even husband and wife, in some cases, felt a chill of indifference creeping over their intimacy, and changing its warmth of affection into the coldness of decorum. Congregations subjected their allegiance to God to the wild sway of passion, and forgot the principles of the Gospel in their insane idolatry of a flag or a fancy. From the relish with which they vilified and persecuted each other, wherever they were divided, one might have thought that they had discovered a new system of Scripture interpretation, by which the great commandment of love was changed into one of hate. Ministers of Christ, servants of our blessed Lord, commissioned to extend the olive branch of reconciliation to a world at enmity with heaven, and marching under a banner inscribed with the angelic motto, "Peace, good will and glory," suddenly were transformed into spies upon each other, evinced more joy over the imprisonment of a fellow-laborer than over the conversion of a soul, rose to eminence in the work of proscription, and were rewarded by Colleges with high-sounding titles for their opposition to the spirit of Christianity.

Jerusalem, with her vitals eaten out by her zealots, sicarii, and various other factions, when Rome thundered at her gates, is a fitting picture of the Church of Christ as it was then in the State of Kentucky—torn to pieces by internal feuds, while beleaguered with the dark legions of sin.

In the midst of this strife calmly stood Bishop Kavanaugh, prominent on account of his office, his every movement watched by both sides, both being equally anxious to see which he would espouse. He espoused neither. He stood between, and like a faithful ambassador of the Prince of Peace, devoted himself to the ministry of healing the breach, to the conservation of the unity of the church. His platform was, in truth, "armed neutrality"—neutrality armed with the panoply of light, to do good, and keep his sacred character as a leader in Israel. Still he was suspected by the Union party of sympathy with the South. They attempted to extract an avowal of his preference, but failed, and failing, immediately adopted another, a course of conduct calculated to push him into the ranks of their opponents.—Nevertheless, he remained steadfast and immovable. Doubtless he had his private opinion in regard to the stupendous struggle that awed the world; but they were expressed, if expressed at all, only among most familiar friends. He never obtruded them upon the attention of the public. He never betrayed his Saviour for the thirty silver pieces of political notoriety. He never degraded the divine religion, whose disciple he claimed to be, by associating it with low-born party creeds, and making it their slave and bawd. He understood his Redeemer's mission and his own too well. He felt the responsibilities of his office, and the value of souls too deeply, not to be fully aware of the criminality of such action—and his heart scorned to do what his conscience could not approve.

The peculiar and rigorous trials of his situation at one time threatened his life.—In the summer and fall of 1862 he lay for months prostrated by care, his nervous system deranged, his recovery almost hopeless. He attended no conferences during that year. But his work was not completed, and God spared him to his Church. Upon being restored to health, he at once commenced his pastoral labors with an earnestness demonstrative of his gratitude, his purpose to repair the gap his sickness had caused in his plans, and to desire to save, if possible, his church on the border from total disruption and destruction. He visited extensively; preached frequently. At the Kentucky Conference, held in Shelbyville in '63, he was destined to receive a double stroke of affliction. The session was a stormy one. The character of Dr. Hicks—who had been presiding elder of the Shelbyville district, and left the State in the retreat of Bragg's army, frightened away from his home, his family, his all, by mischievous reports of his arrest if he remained—was violently assailed and censured by the vote of the Conference, of which embittered political preachers then constituted a considerable majority. Mrs. Kavanaugh, the Bishop's wife, a lady of delicate health, finest sensibilities and the most ardent attachments, was present, and the excitement occasioned by the maltreatment of her friend was more than her frail frame could bear—it sank her into the grave. She died in the faith of Jesus, who "giveth his beloved sleep." Among her latest words were, "God bless the South;" a prayer her spirit quickly followed to heaven. She was a woman of sweet temper and pious mind, a friend of open heart and ready hand, a wife whose oneness with her husband was worthy to be a type of "the mystical union that is between Christ and His Church." Verily, her death was a sore bereavement to him by whose side she had walked so many miles of life's pilgrimage, a sharer of his joys and sorrows, his hopes and disappointments, always cheering his journey, as with an incarnate promise of the sweet dawn of that everlasting Sabbath which will be its end.

Some time after her demise, urged by repeated solicitations, Bishop Kavanaugh left Kentucky for California. He arrived at San Francisco May 7th, 1864. In California he spent four months, traveling by stage thousands of miles, and preaching in the open air to immense audiences. It had been four years since the Southern Methodists had received a visit from one of their Bishops, and consequently they welcomed him with ovations all the more expressive of their gladness.

The northern press, secular and religious, by no means partook of this kind feeling. They lashed their sides with very fury, and bellowed loudly their hunger for his arrest.

They endeavored to arouse popular indignation against him by the use of malicious falsehoods and scandal, calling him "a spy," "a traitor," "a secret agent for the rebel government, sent out by Jeff Davis to stir up trouble in their quiet State." These slanderous attacks, too contemptible to elicit reply, partially succeeded in their design. While at a camp meeting, engaged in preaching the word of truth, his delightful labors were interrupted by a staff officer from General McDowell, with an order to seize his person and property. Of course the Bishop politely yielded, and attended his military guide of somewhat civil manners to headquarters at San Francisco. The interview was as satisfactory to both parties as could be expected. The Bishop satisfied the General of the purely ecclesiastical nature of his mission, and the General satisfied the Bishop of his pardonable ignorance of ecclesiastical relations.

Passing over the incidents of a year, I now come to the session of the Kentucky Conference in Covington, last fall. A clique of preachers, who had for four years, with the assistance of the bayonet, ruled this Conference, but who, by their radicalism and vindictiveness had forfeited the most of the influence they had wielded in days of peace, here attempted to precipitate the entire body out of the Methodist Church South. Few themselves, they relied upon their artifice, their concert of action, and their erroneous estimate of their popularity to accomplish their nefarious plot. They failed. The mine that was to explode nader and demolish Southern Methodism, only blew themselves into the air out of sight, and out of respect.—Throughout this session, although insulted again and again by the notorious "eighteen," now enraged by the defeat of their conspiracy, and the more keenly felt defeat of their candidates for the delegateship to the General Conference, Bishop Kavanaugh uttered no word that could be justly construed into offensiveness, exhibited no sign of prejudice or partiality. They have published and circulated documents wherein they accuse him of the intention to appoint them, on account of their loyalty, to charges unable to support them, the poorest and most inaccessible within the bounds of the Conference. Alas! what must be the guilt of men who are reduced to such burrows of subterfuge! How flimsy the figleaf aprons with which they try to hide the shame of their nakedness. I do not deny the charge, because it is beneath denial; it denies itself. They leave the Methodist Church South because it is sectional; because it was established to encourage and perpetuate slavery! Strange that they, many of them, have been members of it for ten, fifteen and twenty years, and never made this discovery until a few months ago. Slaveholders until slavery was dead, they never beheld their infamy until it ceased to be profitable. Their sin is recorded, and can be blotted out only by tears of repentance.

Bishop Kavanaugh is now in excellent health, ruddy, vigorous and corpulent. In the social circle he is cheerful and entertaining. In the pulpit he is a "columbiad," in respect alike to report, range, and effect. He has, by dint of industry and good management, under the blessing of God, obtained possession of all church property within the limits of his jurisdiction illegally claimed by the Northern fraternity—and gracious revivals are covering the desert places with rose blossoms.

R. A. HOLLAND.

HOW TO CURE A BAD TEMPER—My lads, when a dog makes too free with you, jumps and bounds over you, you say—"Down, Nero, down, sir." That is what you must say when passion rises: "Down, sir."

I once took a passionate man very much aback by asking him to hold his tongue while he felt my pulse, or else while I felt his. It is astonishing how efficacious a moment or two of quiet is in the midst of a great storm. When the fit is very strong on you, think how you would appear before the glass, or rather think how you would really appear before God. He is the greatest hero who can rule his spirit.—*Rev. P. Hood.*

Nightfall.

Rose and amber round the sun,
Lo! another day is done.
Now while soft the night-winds call,
Dews and purple shadows fall,
And upon the horizon's rim
Sleep the mountains vast and dim.
In the embrace of watching skies
Earth will rest till morning rise.

When the shadows fall for me;
Love my rose and amber be;
And on life's horizon rim
Heavenly mountains slumber dim.
Saviour! Jesus! to thy breast
Fold me then in perfect rest;
Safe, in shielding arms as thine,
Till the eternal morning shine.

[*Edna Dean Proctor.*

RELIGIOUS INTELLIGENCE.—The minority fragment of the Baltimore Conference is now in session in Baltimore. It is a very little part of what was once the Baltimore Conference. The proceedings, as reported so far, have been devoid of public interest. Bishop Scott is presiding, and Bishops Ames and Thompson are said to be present, to help in the great labor of presiding, perhaps, or to strengthen the episcopal police, and guard those very uncertain minority men from bolting again. They had better watch Mr. L. Morgan and Mr. Glenin, and the rest of those gentlemen who have been notorious for avowing Southern sympathy!—mighty uncertain men!

It is mentioned as an amiable part of the character of the judicious Mr. Hooker, that he used to say—"If I had no other reason and motive for being religious, I would strive earnestly to be so for the sake of my aged mother, that I may requite her care of me, and cause the widow's heart to sing for joy.

In New York there are 275 Protestant places of worship.

The President's Peace Proclamation.

WASHINGTON, April 2.

Whereas; by proclamations of the 15th and 19th of April, one thousand eight hundred and sixty-one, the President of the United States, in virtue of power vested in him by the Constitution and laws, declared that the laws of the United States were opposed, and the execution thereof obstructed, in the States of South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana and Texas, by combinations too powerful to be suppressed by the ordinary course of judicial proceedings, or by the powers vested in the Marshals by law;

And, whereas, By another proclamation made the 16th day of August, in the same year, in pursuance of an act of Congress, approved July 13, 1861, the inhabitants of Georgia, South Carolina, Virginia, North Carolina, Tennessee, Louisiana, Texas, Arkansas, Mississippi and Florida, except the inhabitants of that part of the State of Virginia lying west of the Alleghany Mountains, or such part of that State and the other States before named as might maintain a loyal adhesion to the Union and the Constitution, or might from time to time be occupied and controlled by the forces of the United States engaged in the dispersion of insurgents were declared to be in a state of insurrection against the United States:

And, whereas, by another proclamation of the first day of January, 1862, issued in pursuance of an act of Congress, approved June 7, 1861, the insurrection was declared to be still existing in the States aforesaid, with the exception of certain specified counties in the State of Virginia:

And, whereas, by another proclamation, made on the 2d day of April, 1863, in pursuance of the act of Congress of July 13, 1861, the exceptions named in the proclamation of August 16, 1861, were revoked, and as to the inhabitants of the State of Georgia, South Carolina, North Carolina, Tennessee, Alabama, Louisiana, Texas, Arkansas, Mississippi, Florida and Virginia, except the forty-eight counties of Virginia, designated as Western Virginia, and the ports of New Orleans, Key West, Port Royal and Beaufort, the insurrection was declared to be still existing in the States aforesaid:

And, whereas, by another proclamation, made on the second of April, 1863, in pursuance of an act of Congress of July 15th, 1861, the exceptions named in the proclamation of August 16th, 1861, were revoked and the inhabitants of the States of Georgia, South Carolina, North Carolina, Tennessee, Alabama, Louisiana, Texas, Arkansas, Mississippi, Florida and Virginia, except the forty-eight counties of Virginia, designated as Western Virginia, and ports of New Orleans, Key West, Port Royal and Beaufort, S. C., were declared to be in a state of insurrection against the United States:

And, whereas, The House of Representatives, on the 22d of July, 1861, adopted resolutions in the following words, viz:

Resolved by the House of Representatives of the Congress of the United States, That the present deplorable civil war has been forced upon the country by the disunionists of the Southern States, now in rebellion against the constitutional government, in arms around the capital; that in the national emergency, Congress, banishing all feelings of resentment, will do only its duty to the whole country; that this war is not waged on our part in any spirit of oppression, nor for any purpose of conquest or subjugation, nor for the purpose of overthrowing or interfering with the established institutions of those States, but to maintain and defend the supremacy of the Constitution, and preserve the Union, with all the dignity, equality and rights of the several States unimpaired; and as these objects are accomplished, the war ought to cease.

And, whereas, These resolutions, though not joint or concurrent, form one substantially, and may be regarded as having expressed the views of Congress upon the subject to which they relate.

And, whereas, By my proclamation of the 13th of June last the insurrection in the State of Tennessee was declared to have been suppressed and the authority of the United States therein to be undisputed, and such United States officers as had been duly commissioned to be in the undisputed exercise of their official functions:

And, whereas, There now exists no organized armed resistance of misguided citizens nor others to the authority of the United States in the States of Georgia, South Carolina, Virginia, North Carolina, Tennessee, Alabama, Louisiana, Texas, Arkansas, Mississippi and Florida, and the law can be sustained and enforced therein by the proper civil authority, State or Federal, and the people of the said States are well and loyally disposed, and have conformed or will conform in their legislatures to the condition of affairs growing out of the amendment to the Constitution of the United States, prohibiting slavery within the limits and jurisdiction of the United States:

And, whereas, In view of the before recited premises, it is the manifest determination of the American people that no State of its own will has the right or power to go out of or separate itself from, or be separated from the American Union, and that each State ought to retain and constitute an integral part of the United States:

And, whereas, The people of the several before mentioned States have, in the manner aforesaid, been constantly giving satisfactory evidence that they acquiesce in this important resolution of the National Union:

And, whereas, It is believed to be the fundamental principle of the government that the people who have revolted, and who have been overcome and subdued, must be dealt with so as to induce them virtually to become friends, or else they must be held by absolute military power, so as to prevent them ever again doing harm as enemies, which last named policy is abhorrent to humanity and freedom:

And, whereas, The Constitution of the United States provides for constitutional commonwealths only as States, and not as territories:

And, whereas, such constitutional States must necessarily be, and by the Constitution and laws of the United States are made equal, and placed on like footing as to political rights, immunities, dignity and favors with the several States with which they are united:

And, whereas, The observance of political equality, as a principle of right and justice, is well calculated to encourage the people of the States to be and become more persevering in their renewed allegiance:

And, whereas, standing military occupation, martial law, military tribunals and the suspension of the privilege of the writ of habeas corpus, are in time of peace dangerous to public interest and incompatible with the individual rights of citizens and contrary to the opinions and spirit of our free institutions, and an exhaustion of our natural resources, and ought not therefore to be sanctioned or allowed, except in case of war, for repelling or suppressing insurrection or rebellion:

And, whereas, The policy of the government of the United States from the beginning of the insurrection to its final suppression, has been in conformity with the principles herein set forth and enumerated:

Therefore, I, Andrew Johnson, President of the United States, do hereby proclaim and declare that the insurrection which heretofore existed in the States of Georgia, South Carolina, North Carolina, Virginia, Alabama, Louisiana, Arkansas, Mississippi, Texas and Florida, is at an end, and henceforth to be so regarded.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, on the second day of April in the year of our Lord 1866, and of the independence of the United States of America the ninetieth (90th).

ANDREW JOHNSON.

By the President.
WM. H. SEWARD,
Secretary of State.

From the Episcopal Methodist.

Fundamental Principles.

There is a wild clamor for change, and a reckless spirit of innovation in respect to the economy of Methodism in this country. It bodes no good, and we regard the tendency as ominous of evil. There are certain great landmarks from which it is perilous to depart. We advocate certain improvements, and, we may say, additions, to our economy, but we regard them as perfectly consistent with it, and not subversive of it; such as do not impair its integrity, or affect its identity. In these respects, some are far ahead of us. We occupy, as we believe, the true conservative ground, in all these proposed arrangements. Our object is to render our existing institutions more effective and more in accordance with the exigencies of the times, without destroying or paralyzing one element of power which we possess.—To make our position more apparent, we will advert to a few fundamental principles from which, in our opinion, it would be dangerous to depart.

The first is the connexional principle; the ligature which binds all the parts of our system into one grand whole, under one general and equalizing administration of temporal and moral legislation. This harmonious unity is not only the beauty, but it is the vitality of the system. It concentrates and propagates its energy.—Its only evil is a centralization of power, which is not a possibility, with such checks and balances as are already incorporated in it. And it operates in harmony with that law of supply and demand, which no other plan possesses in an equal degree. The opposite tendency becoming every day more manifest, is to independency, or congregational Methodism, which is not a distribution, but a separation and an isolation of Methodism into an indefinite number of fractional parts. Whatever may for a time, necessitate such a state of things, it cannot be perpetuated without annihilating all that is distinctive of Methodism. We therefore deprecate the tendency, while we admire the motive to keep aloof from the secularity prevailing under certain circumstances. Independency will eventually break in upon the community of interest cherished by the connexional bond. It will interrupt the needful and regular supply of ministers contemplated by that bond. For it is manifestly inadequate to its own supply, unless a species of connexionalism be substituted for that which is abandoned. It will throw open the door to latitudinarian views of doctrine and of discipline, since there will be no standard of harmony, except within itself. It will want those judicial processes in church trials, so necessary in the equipoise of a system, unless it develop them by its own expansion. For these reasons we strenuously adhere to the connexional principle of Methodism, without questioning the Christian liberty of those who adopt opposite views.

We equally deprecate any infraction of itinerancy, which, in our economy, is inseparable from connexionalism. The tendency is, unquestionably, to the serious invasion of this peculiarity. Some of our contemporaries take higher ground on this subject than we are prepared to concede. Their requisitions are a virtual abrogation of it altogether. We admit the necessity of appending to it a larger proportion of pastoral capacity. The present condition of Methodism, and the competition of other denominations, imperatively demand a vastly increased exercise of pastoral influence. And we do not see how it can be realized except in the extension of the pastoral term. But it would, in our judgment, be an unmitigated evil so to extend it as to destroy the healthful and uniform movement of the principle itself. The consequences which would inevitably follow are so grave, that they deserve to be pondered with the deepest solicitude. The medium must be struck between the two extremes, and ultraism in neither carefully avoided.

We are utterly opposed to the abrogation of the class meeting system. It is a wonderful specimen of ecclesiastical wisdom—it is in exact accordance with both of the above mentioned principles. It is as fundamental as they are, and could not be dispensed with without uncompensated detriment to the cause. Properly used, it is an element of vast spiritual power. It brings the entire membership under the process of direct spiritual improvement, in uninterrupted operation. Yet we are free to say, that the obligation of the institution ought to rest on its own true grounds; not of assumed, doubtful scriptural authority, perpetually rendering itself questionable in every mind, but upon the real and conceded ground of religious utility and expediency. Its present requisition places the church obviously in a false position, and, by so much, weakens its authority. Hence the irrevocable relaxation into which it has fallen, and the painful revulsion which its re-enactment or rigid enforcement would produce.

Without further enlargement, we present these considerations to our readers, and ask them carefully to weigh them. We wish no improvement that is not conservative. And, while we do earnestly desire to see the church measure up to the call of a wise policy, we have no sympathy for that recklessness of change that would disintegrate and demolish the essential characteristics of Wesleyan Methodism.

Dr. Marion Sims, formerly of Montgomery, now living in London, has won such fame in France and Great Britain as an accomplished surgeon that the French Emperor has conferred upon him, as a mark of great respect, the Cross of the Legion of Honor.

NEW ORLEANS MARKETS.

"The business of the current week," says the Price Current of Wednesday last, "opened on Saturday with very quiet markets in most branches of trade, and only a moderate demand for our leading staple, which was depressed by the receipts being much beyond general expectation.

COTTON—The receipts proper have continued quite heavy, embracing 11,951 bales, against 9889 during the corresponding four days last week, showing an increase of 8562 bales. Low Middling was sold yesterday as low as 34 cents and Strict Low Middling at 35 cents, showing a decline of eight cents from last Friday's currency; yet as the general business was at a less reduction, we put down our quotations only 2 cents, as follows: Ordinary 30 to 32, Good Ordinary 33 to 34, Low Middling 35 to 36, Middling 38 to 39.

TOBACCO—The supplies are too small for extended operations, and only a few hogsheads have been taken for the city trade, at prices ruling within the range of the quotations below, which we repeat: Low Refused, Light—6 to 6½; Good do., 7 to 8; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 17; Fine, 18 to 20; Choice Selections, 21 to 24. Heavy—7 to 7½; Good do. 8 to 9; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 18 to 20; Fine, 22 to 24; Choice Selections, 26 to 28.

SUGAR—There is a fair supply of the production of Louisiana on hand, but very little demand, and the sales on Saturday and Monday were confined to 125 hhds at 12 7-8 cents for Good Common, 14¼ to 14 5-8 cents for for Fully Fair, and 15¼ cents per lb. for Prime. Yesterday about 75 hhds sold, at several lots at 14 cents for Good Fair, 14¼ cents for Fully Fair, 14½c for Seconds, 15½c for Yellow Clarified, and 15 5-8c for Prime to Choice. There is a large stock of Cuba on hand, but only a retail demand at 12¾ to 13c for No. 13, 14c for No. 14, and 15c per lb. for No. 15.

MOLASSES—The market is nearly bare of the production of Louisiana. There has been very little demand, however, and only a few barrels were sold on Saturday and Monday at 77½ to 80 cents per gallon for Prime Rebuiled. Yesterday a lot of 50 bbls Common sold at 51 cents. There have not been any sales of Cuba Molasses since our last review. It may be quoted by the cargo at 48 to 50 cents per gallon, in lots at 51c, and at retail at 55c.

WESTERN PRODUCE—The movement in the general market, though not large, has been to a fair extent since our last review, although the demand for Western Produce is only local. Flour, Corn and Oats have continued in fair demand, the former at previous rates, and the latter at advanced prices. There have been considerable sales of Bran and Hay, but at reduced figures. Provisions are still neglected and only a retail business is done.

FLOUR—The supplies are still small, but the demand is only local. The lower grades are neglected, while the better descriptions are scarce and in request. The sales on Saturday and Monday comprised 4000 bbls., in small lots, at $6 25 for Common, $7 for Fine, $8 to $8 25 for Superfine, $9 to $10 for some on its merits, $10 25 to $10 50 for Low Extra, $12 to $12 50 for Good Extra, and $12 75 to $18 50 per barrel for Choice Extra. Yesterday 2000 barrels were sold, in small lots, at $6 75 for Common, $6 75 to $7 for Fine, $8 to $8 25 for Superfine, $9 to $9 25 for some on its merits, $10 25 for Low Extra, $10 40 for Fair Extra, and $11 50 for Good Extra. A good jobbing trade has been done at $5 per bbl. for Superfine.

PORK—The market is well supplied, but the demand is only of a retail character, and is supplied at $28 50 for Mess. On Saturday 150 bbls Mess sold at $28 50, and on Monday 200 at $28 25 per bbl. There were some sales at $28 per bbl.

BACON—The market is very dull and there is very little doing even at retail. There were sales of 10 tierces Ribbed Sides at 16 cents and 9 do. Clear Sides at 17 cents per lb. Shoulders are retailing at 12½ to 13c, Ribbed Sides 16 to 18½, and Sugar cured Hams at 21 to 28 cents per lb.

GREEN MEAT—The market is extremely dull, and there have been no sales worthy of note since our last review. Green Shoulders are retailing at 11½ to 12 cents per pound, and Sides at 14 cents per lb. Shoulders could not command more than 10c per lb. in a wholesale way.

LARD—The market has been dull, and there have been only retail sales at 13c for Prime in tierces and 21 cents in kegs. Round lots may be quoted at 13c in tierces.

BUTTER AND CHEESE—The market is unchanged. Choice Butter continues very scarce, and in demand at previous prices; other descriptions are in good supply, but are neglected. Northern Butter is selling at 45 to 60 cents. Western Butter at 30 to 40 cents per pound. All descriptions of Cheese continue scarce and in demand at 23 to 24c, and English Dairy at 25 to 26c per lb.

WHISKEY—The market is well supplied, but continues dull, there being very little demand even at retail. Good Western Rectified is retailing slowly at $2 to $3 35 per gallon. The only sales of any importance were 75 barrels Western Rectified, in two lots, at $2 10c per gallon.

CORN—The supplies are not large, the demand is good, and prices have advanced fully 5 cents per bushel. There were sales on Saturday and Monday of 24,000 sacks, in lots, at 77½ to 82½ cents for Mixed, 82½ to 85c for Yellow, and 92½ to 95c for White, the outside price ruling mostly on Wednesday. Yesterday prices were still fuller, and the sales embraced 5000 bags at 82½c for Mixed, 82½ to 85c for Yellow, and 95c to $1 for White.

OATS—Have been in fair supply and in good demand, and much better prices have been obtained. The sales comprise 7000 sacks on Saturday and Monday, at 52½, 53 and 54c, some small lots commanding 55c per bushel. Yesterday there were sales of 5000 sacks at 53 to 54c per bushel.

BRAN—The supplies are liberal, but there has been very little demand, and prices are at least 75c per 100 lbs. lower. On Saturday and Monday there were sales of 2500 sacks at $1 15, $1 20 and $1 25 per 100 lbs., mostly the inside prices.

HAY—The market is well supplied, and there have been considerable sales, but at lower prices, comprising 4500 bales, of which 3800 Prime Western, in lots, at $25, and 600 at $25 50 per ton.

INDIA BAGGING—There is a small retail demand, which is being supplied by dealers at 26½ cents per yard in rolls and 27½ cents in bales. Yesterday 100 bales sold in two equal lots on private terms. It may be quoted at 30c per yard.

BALE ROPE—The market continues very dull. It is retailing at 16c per lb. Iron Cotton Ties and the Arrow Ties are held at 12 to 12½ per lb.

COFFEE—The market has continued dull, and there has been only a small retail demand for the country, which dealers have been supplying at 25 to 27½c for currency, for Ordinary to Prime Rio. On Monday there were sales from first hands of 400 bags Rio at 20½c and 150 at 21c gold, duty paid. We quote Good Fair 20½c, Prime 21c per lb.

STAR CANDLES—There is only a retail business doing at 20 to 22c per lb for short weights and 25c for full weight.

WOOL—The market continues very dull and depressed. We have no sales to report, though prices have been lowered to 15 to 17c for unwashed and 20c per lb. for washed.

COAL OIL—Is selling in a small way at 60 to 62½ cents per gallon in bbls, and 85 to 90c in cases.

SALT—There have been sales of 1600 sacks Liverpool Coarse at $1 25, and a cargo of 4000 sacks at $1 30 to $1 35 per sack. There is a small retail business doing at $1 50 per sack for Liverpool Coarse, and $1 50 for Fine, in store. The imports comprise 5,751 sacks from Liverpool.

HIDES—The market continues dull and depressed and prices have still further declined. There have been small sales at to 7½c per lb for Green, 8 to 8½c for Kip Skins, and 10 to 11c for Dry Hides.

MONETARY—We have no material change to notice in the money market proper, the movement to which is mainly confined to mercantile loans at 10 to 12 and 12 per cent per annum, and temporary loans on approved collaterals at 8 per cent per annum in bank, and 1 to 1½ per cent per month outside.

Gold has shown increased firmness until yesterday, when it was dull and drooping, closing on Saturday at 125¼ to 125½, on Monday at 125 to 125¼, and yesterday at 125¼. For Silver dealers pay 117 to 118 for the trifling sums offered at their counters.

The Stock market has continued quiet, and we have but few sales to notice.

EXCHANGE—The sales out of doors include a moderate amount of New York sight at ¼ per cent discount, and a limited sum at the extreme of 7-16 and ½.

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 15. WHOLE NUMBER 579.

NEW ORLEANS, SATURDAY, APRIL 14, 1866.

$5 00 A YEAR IN ADVANCE. OFFICE—113 CAMP STREET.

PROCEEDINGS OF THE

General Conference

OF THE

M. E. CHURCH SOUTH

Convened in New Orleans, April 4, 1866.

FOURTH DAY.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Andrew.

The opening devotional exercises were conducted by Rev. J. G. Jones.

Bishop Paine took the chair.

On motion, the calling of the roll was dispensed with.

Rev. Dr. Lee presented the following report of the Committee on Itinerancy.

The following resolution was offered by Dr. Mitchell:

Resolved, That the Committee on Itinerancy, through its Chairman, Dr. Lee, report to the General Conference, that though the division of the late Alabama Conference was irregular, we approve of its division into what are now known as the Mobile and Montgomery Conferences, the circumstances justifying the separation.

The resolution passed unanimously.

(Signed) ROBT. A. YOUNG, Sec'y.

Rev. Dr. Lee said that the committee on Itinerancy find that the name of one of the conferences has disappeared—that of the Alabama Conference—and was now represented by the Montgomery and Mobile Conferences, and the division had been made in the interval of the General Conference. Hence the preceding report.

Bishop Andrew said that the Alabama Conference was so unwieldy, and the means of communication rendered so uncertain during the late war, that at a meeting of the Alabama Conference it was deemed desirable that a division should be made. He therefore authorized the division, and hoped the General Conference would sanction his course.

On motion, the report was adopted.

The following committees were announced by the Bishop presiding:

Committee on Correspondence with other Churches—J. H. Linn, P. M. Pinckard, R. A. Young, E. H. Myers, W. M. Prottsman, J. B. McFerrin, D. S. Doggett, Robert Hiner, C. F. Deems.

On Circulating Holy Scriptures—J. E. Evans, N. H. Lee, Jos. Anderson, B. B. Ross, J. B. Smith, A. H. Mitchell, D. S. Doggett.

The resolution offered on Wednesday by Rev. Dr. Myers, to raise a special committee, consisting of one member from each Conference, to be selected by the several delegations, to which shall be referred all petitions and other papers submitted to the Conference having reference to changes in the polity of our church, which Committee shall be known as the Committee on Changes of Economy, was taken up.

Rev. Dr. Rush renewed his motion, made as a substitute for the preceding one, that so much of the memorial as refers to Episcopacy be referred to the Committee on Episcopacy.

On motion, the substitute was laid on the table, and the resolution offered by Rev. Dr. Myers adopted by a vote of 67 ayes to 61 nays.

Various memorials, petitions and reports were presented from the several annual conferences, which were referred to appropriate committees.

Rev. Dr. Marshall called attention to the fact that the Bishops' address was published without any signatures attached. He thought it necessary that their names should be affixed to the document, in order to give it the proper official form.

The Conference instructed the Publishing Committee to affix the names of the Bishops, excepting those of the absent Bishops—J. Soule and G. F. Pierce.

Rev. Dr. Sehon, Secretary of the Board of Missions, presented the following resolution passed by that Board in January, 1861:

Resolved, That a committee be appointed to revise the Constitution of the Missionary Society of the M. E. Church South, and present their report to the General Conference at its next session.

Referred to the Committee on Missions.

The Secretary then read the following telegram:

By telegraph from Brooklyn, New York, to the Secretary of the General Conference, M. E. Church South—

I respectfully forward the following as adopted by this Conference:

Whereas, the General Conference of the M. E. Church South is now in session in the city of New Orleans; therefore,

Resolved, That we, the New York East Annual Conference of the M. E. Church, hereby present to that venerable representative Body our Christian salutation, and cordially invite them together with us to make next Sabbath, April 8th, 1866, a day of spiritual prayer, both in private and in public congregations, for the peace and unity of heart of our common country, and for the restoration of Christian sympathy and love between the Churches, especially between the different branches of Methodists, within this nation, and upon reception of an acceptable affirmative reply, the concert of prayer will be considered by the Conference as adopted.

Resolved, That the Secretary of this Conference be requested to forthwith transmit, by telegraph, a copy of this resolution to the Secretary of the General Conference of the Methodist Episcopal Church South, at New Orleans.

(Signed) GEO. A. WOODRUFF, Sec'y, Brooklyn, N. Y.

Rev. Dr. Wightman, of the Mobile Conference, offered the following preamble and resolutions:

Whereas, a telegram has been received from the secretary of the New York East Annual Conference, now in session at Brooklyn, New York, addressed to the secretary of this General Conference, respectfully inviting this body to unite with the Conference aforesaid, on to-morrow, Sunday, April the 8th, in prayer to God for the restoration of Christian sympathy and love between the churches, and especially between the different branches of Methodists in this country, therefore,

1. *Resolved*, That the General Conference of the M. E. Church South, is always ready to entertain with Christian courtesy any proposals looking to the cultivation of kind and brotherly relations with other branches of the common Methodism of the country, do hereby cordially agree to unite on to-morrow, with the N. Y. East Annual Conference in special and solemn prayer in private and in the public congregation, for the very desirable object specified in the fraternal message of that Conference.

Resolved, secondly, that the foregoing resolution be forthwith telegraphed by the secretary of the General Conference to the secretary of the N. Y. East Conference.

It was moved and seconded that the resolutions be adopted by a standing vote.

Rev. Dr. Lee, of Virginia: I object to taking that vote by rising. I hardly know what to say, but I cannot coincide with that resolution. I beg, if the brethren propose to adopt it, that they will do so in the usual form, and not subject any of us to the seeming necessity of voting against it. Why, sir, it is one of the most delicate positions in which you can place a Christian or Christian minister, by any act, to make him seem to be opposed to a proposition to pray; he ought always to be ready for that; but then that proposition may come in such a guise, under such circumstances, and have such ideas and associations connected with it, that it is an expression of the spirit of nature to revolt at the proposition of praying. And yet, unless he would seem to be opposed to praying, he must do it or stand charged with refusing to unite with somebody in praying. My position may be singular—I feel that it is. It may be the soundest policy that we could adopt to unite with that body in praying. It may be the keenest policy that they could have adopted to make such a proposition to us. There may be policy in it. I do not know how to receive it as simple, pure, unsophisticated honesty. I am not opposed to praying on any subject, at any time, and anywhere.

Rev. B. Jones, of Mississippi: As the mover of the adoption of those resolutions, I desire to be permitted to say a few words. I know some of the members of that East New York Conference. I have reason to believe that resolution was offered by my father-in-law. I know him, sir. I know his christian virtues. I mean the Rev. Heman Bangs. A better, purer christian man cannot be found. I suppose that resolution was introduced by him; that body endorses it; and if it does, it is all right, sir.

Rev. Dr. Marshall, of Mississippi Conference: I believe it is pretty well understood in New York and in various other places in the North where I have been within the last twelve months, that as a Methodist preacher I perhaps occupy a position as ultra in my feeling as any man that treads on Southern soil. I believed that ours was a cause of right; I still believe it; and while I will honor the nation and the church and the government, and the great institutions of Methodism North and South, so far as the principles which our christian association requires, I will still cherish this principle above any church and state in which, and under the inspiration of which I have for years as sincerely served God as I ever expect to serve Him when I reach the Kingdom above. I make this statement because I feel and know from communications I have received both here and at the North, and from recent criticisms in the New York papers upon me for words uttered in a recent lecture that I was called upon to deliver, that there is in some degree such a disposition to so regard my position and views. But, when I hear that telegraphic request that we should join them in prayer; although, as my venerated brother from Virginia says, all should pray, yet it is not always expected that we should join with a people seemingly almost on the other side of the globe, but for the rapid communication by telegraph, yet on such an occasion as this, under such circumstances, after Church and Union have been so widely sundered, after they had once repelled us from their doors, and when through that illustrious man, the pride of Georgia, who may be this day lingering at the doors of Paradise, who was cuffed and driven from their doors with a rudeness not becoming a Christian people. Yet now, I say with my whole heart, that for the honor of God, for love of His people, I never, with all my prejudices against those who have so deeply wronged the South and the Southern Church, will refuse to unite with all true Christians who believe in extending the Christian religion over this and other lands throughout the globe. When that message, in so simple, beautiful and touching terms as those which have been conveyed over the mysterious wire, comes, as if with the inspiration and burning voice of light, I may truly say, with all my heart, let us forget the past; let us pray. [Amen.] I thank God that it was in their hearts to send us that message, [Amen]—that, with all my political and religious prejudices heretofore, I have it in my heart to say, "Oh thou Searcher of the heart! Thou knowest how glad I am that the hearts of our brethren on the other side have prompted them to send us this message, through this mystic agency." I say let us accept it. If it shows anything indicative of evil, let us not be the first to suspect it. I will not—I cannot say it does. I care not who offered it—whether it was that venerable Heman Bangs or the youngest member of the Conference—I thank him for it. It has the ring of Methodism and of true piety, and I wish to say to the members of that Conference that when to-morrow morning dawns upon my eyes, as God sends His light into my room, I will say let this day be sacred to that true spirit of divine consecration that shall bind the hearts of those brethren to us; and I will pray that we may be united in the true spirit of religion. The war is over, and the sword is already turning the turf to make it ready for the seed corn. Let the past be buried and let the spirit of religion reign. The spirit of the fiend has reigned long enough, and if those whom we deemed to have manifested an ungenerous, wicked and worldly spirit towards the South, are not so bad as we had conceived, and are ready to extend the right hand of fellowship and brotherly love, let us receive it. I am for the continuance of our church as it stands. I never will and never can consent, under any circumstances, to combine churches so widely dissimilar in their interests. This is an independent Southern church. That is its name—South—because there is a South, and always will be a South, for God is in the South and always will be. Therefore I say, as the Church South, let us pray.

Dr. W. A. Smith, of the Virginia Conference—I am tempted to speak in the hope that I shall see a unanimous rising vote on the question. I differ with Dr. Lee with the greatest reluctance. I had rather differ with almost any other man, but I am prompted to speak with the hope that even Dr. Lee will unite with us in a rising vote on the subject. I know that I have been ultra enough and probably am still ultra enough on this subject, but I shall consider it as a part of my record, and I am willing that it should be so considered. I should regret if it were otherwise, that I took part in an affirmative rising vote on this resolution. And, I again repeat, that I hope that we shall not be without brother Lee's vote, because I think he overlooks a very slight distinction that he should have before his mind. I will state it. If this proposition came to us from the body of the Northern Church, which occupies such a hostile position to us, I would pause. I would do more than pause; I would say "nay." I would say purge yourselves of the iniquity of occupying our territory, and infringing upon law, justice, sympathy and everything else. Purge yourselves first of the iniquity of sinning against right in taking our property and holding it, and seeking to subordinate the military authority of the United States to carry out your plans. Purge yourselves of that iniquity, wash yourselves of that sin, and when you have done that, come and ask us to pray and we will unite with you in prayer. We are praying all the time, but do that and we will unite in praying with you. Now, I suppose, that is the real animus of Dr. Lee on the subject. But that is not the proposition. It is a proposition from the East New York Conference that commits itself by that act to declare sympathy with us Methodists South. Shall we say to them "nay?" No sir. I heartily and cordially unite with the brethren in saying with uplifted hands "*Let us pray.*" [Applause and responses of Amen.]

Rev. Dr. Deems, of North Carolina Conference: Whatever we do on this subject must be done promptly. I do not feel at liberty to detain the Conference one unnecessary moment. I am for the passage of these resolutions unanimously, and I unite with Dr. Smith, of Virginia, in hoping that every man will vote for them. I have lately spent several months in the North, and I have received the most cordial attention from the brethren there. Whenever an invitation was extended to me to preach that I could accept consistently with my relation to the church, I accepted it, and more invitations were extended than I could possibly accept. The last sermon that I delivered there was probably in the very church in which this Conference is now in session. There is now in my possession a standing invitation, within the bounds of that Conference, that every time a minister from the South reaches New York he is invited to go and preach there. If I supposed there was a trick in this thing, I do not know what I would do. I think I should pray then. [Laughter and applause.] We cannot be injured, dear brethren, even if they try to play a trick on us, if, in the simplicity of our hearts, we adopt this resolution. I hope the resolution will be adopted, and to their cordial greeting this brotherly response from us will be sent over the wires.

Rev. Dr. Lee, of Virginia Conference: I am, unfortunately, it seems, in a most disagreeable position. I must say something. I do not wish to be misunderstood in the matter, but I seem to be the only "abstreperous" one in the collection here, and am compelled to join with all the rest in praying. I hope that I shall never be abjured on a subject of that kind. I have to say, in the first place, that I never had any religion to boast of in my life. I am sure that I never prayed as much as I ought to have done. I might have prayed more frequently. I wish I had a purer record in my own conscience and above on that subject. Not very long since, while smoking, as my friends know I can do occasionally, two ministers came in and one began to talk and the other began to cry. As I was smoking and one was crying, the other one said we ought to pray. It seemed very untimely and very unseemly, but I laid the pipe down and prayed, and prayed for my friend.—If the Conference will accept an amendment, I will vote for that resolution. I would insert these words in it: "That every member of this body who does really and sincerely intend to pray all day to-morrow, on this subject, shall rise and stand on his feet." Then if he does not intend to do so, he can sit still.

Rev. Dr. Sehon, of the Louisville Conference: Retaining to myself all expression in favor of my individual attachment to the church of my choice, ignoring all grievances of a personal or church character, that we may have received at the hands of brethren North, I say, in the sincerity of my heart, that I hail that resolution with the greatest pleasure, and I hope that by a rising vote every member of this body will signify his approval of it, and that to the Father of all mercies we shall present ourselves fervently and with self-abasement before his throne. I have had the pleasure of residing in the city of New York for several months past, and I believe that the resolution is based upon the kindest principles of christian charity. There are noble souls and large hearts in the North that sympathize with the Church South, and I hope speedily we may send a fraternal answer back, and that God may look down upon this scene of two antagonistic branches of the church, united in prayer for a common blessing to rest upon us.

Rev. Dr. Walker, of Louisiana Conference, then moved the previous question, which, on vote, was carried.

The resolution was then passed by a rising vote.

After benediction by Bishop Kavanaugh, the Conference adjourned.

FIFTH DAY.

MONDAY, April 9, 1866.

The Conference met at 9 o'clock A. M., pursuant to adjournment, and was called to order by Bishop Andrew.

The opening devotional exercises were conducted by Rev. J. W. S. McKenzie, of the East Texas Conference.

Bishop Andrew announced that Bishop Pierce had arrived since the last session.

Bishop Andrew then introduced to the Conference, Rev. Dr. L. Pierce, of the Georgia Conference, who responded as follows: I shall not be able, I fear, to take that part I would desire in this last act of my public life in behalf of the church that I love next below my God. I am glad that I am here, and I hope that I shall have your sympathy and prayers, and whatever I am able to say, I trust you will accord to me the privilege of saying. I have identified myself with the history of Methodism for the last 61 years, during which time I have been an active laborer in the field. Many changes are now proposed in our church, and when the proper time arrives, I should at least like the opportunity of saying a few things in regard to them.

Bishop Andrew said it would be the pleasure of the Conference to hear anything that Rev. Dr. Pierce desired to say on any subject that comes before the Conference.

Bishop Andrew then addressed the Conference as follows. I wish to say a few things before I leave the chair. You certainly have had a feast of fat things since the Conference began—themes that will never be forgotten. They have left a hallowing and mellowing influence upon my heart, and many hearts—an auspicious commencement of the duties that lie before us. I shall only make a few suggestions to you, and I trust you will see that they are intended in good part. I need not exhort you to have God always before you. Of course, as Christian Ministers engaged in God's work, you will ever keep in mind that the eye of God is upon you. There will and must be discussions in the course of the Conference. I am not impatient to discussion. I like to see it with proper dignity and in the proper spirit of Christian ministers. A good, sensible, even spicy discussion, I like, if you keep self a little out of sight and conduct it in the right spirit and temper. I do not like to see discussions where there is personal bitterness, and when one seems to take delight in showing how keenly he can cut another. I do not like to see a brother always ready to receive supposed personal reflections or insults. If I enter into debate with a brother, I will endeavor to enter into the spirit of the debate as a Christian gentleman, and will not hurt his feelings if I can help it. When brethren enter into discussions they should remember that if they give thrusts they will receive them. The better way is not to give thrusts, but if you do you must expect and be prepared for the return of them. Keep calm and discuss all measures in a gentlemanly temper. I have known individuals who were very sensitive and apt to imagine that something said is a reflection upon them, when nothing of the sort was intended. I take it for granted that no Christian gentleman will aim to wound my feelings, and if he does, I will disappoint him; I will not recieve it, and he will throw that much of his ammunition away. Let us discuss calmly and with brotherly love. Another suggestion: There may be, and of course there will, a great many efforts at improvement and change in our church discipline and economy. Some of the brothers may think that as the church has lived and prospered without such and such changes, and they have not conceived it necessary to make these changes during a long ministerial career, that something personal is intended. Changes will be proposed—it could not be expected otherwise in this Conference. Do not take them as a personal matter; do not condemn a brother who brings forward a change. All these brethren that want changes, all those who feel they are not satisfied with our present economy, will have leave to propose them. If a brother brings forward a change that you do not approve, oppose it, but do not brand him. If you can refute his arguments in a manly way, do so, but do not think that because he proposed such and such changes he loves the church less than you do.

Several memorials from annual conferences were presented.

The following names were announced as the selections of the Delegates from the several Conferences, for the Committee on Changes of Economy: Baltimore, E. R. Veitch; Virginia, John C. Granberry; Western Virginia, S. Hargiss; North Carolina, B. Craven; South Carolina, H. A. C. Walker; Georgia, E. H. Myers; Florida, Josephus Anderson; Montgomery, W. A. McCarthy; Mobile, J. Hamilton; Louisiniana, Linus Parker; Mississippi, Charles K. Marshall; Tennessee, Samuel D. Baldwin; Holston, E. E. Wiley; Louisville, N. H. Lee; Kentucky, Robert Hiner; St. Louis, D. R. McAnally; Missouri, Wm. M. Rush; Arkansas, J. M. P. Hickerson; Ouachita, Augustus R. Winfield; Indian Mission, J. Harold; East Texas, J. C. Tullis; Texas, R. Alexander; Rio Grande, J. Boring; Pacific, W. R. Gober.

Dr. Wm. A. Smith, of the Virginia Conference, offered the following preamble and resolution:

Whereas, The General Conference in 1854 passed a law, which now stands on page 47 of the last edition of the Discipline, specifying, if not limiting the veto power of the Bishops; and

Whereas, from an oversight on the part of some one, no order was made by the General Conference directing this law to be submitted to the several Annual Conferences for their constitutional concurrence; and

Whereas, without such concurrence it is not, in its present form at least, a part of the organic law of the church, although it has kept the place of such a law in the Discipline for the last twelve years; therefore,

Resolved, That our Bishops be, and are hereby requested, to take the earliest opportunity to lay this law before each Annual Conference and request them to vote on it, and after each Conference shall have voted, to announce the result to the church.

Rev. Dr. W. A. Smith said that the rule now stands in the discipline as a material law of the church, although changes in the constitution of the church can only be effected by a two thirds vote of the General Conference and a three fourths vote of the annual conferences. The former it has received because it received well nigh the unanimous concurrence of the General Conference. But the latter it has not received, for it has not been submitted to the annual conferences. He remembered distinctly the history of the matter for he introduced the law when it was acted upon by the General Conference.

Rev. J. A. Cobb, of Ouachita Conference offered the following substitute for the resolution of Rev. Dr Smith:

Whereas, The Proviso in section second granting the veto power to our College of Bishops is contrary to the nature and character of our General Superintendency; therefore,

Resolved, That said Proviso be, and it is hereby struck out of the Discipline of the M. E. Church South.

Rev. Dr. J. C. Keener, of the Louisiana Conference, said that the book called our Discipline is a book of law, and until an act becomes a law it has no business in that book. That act is not a law, because the very essential part of the process to make it one is wanting. To supply that deficiency now would be much like an act passed in the time of President Lincoln, but which did not receive his signature, and now receiving the signature of President Johnson, thereby becoming a law. It seemed to him simply absurd.

Rev. Dr. J. A. Edwards, of the Virginia Conference, said he wished to call attention to the fact that the proviso does not interfere with any of the restrictive regulations, and therefore he did not think it required the sanction of a three-fourths vote of the Annual Conferences to make it a law.

Rev. Dr. Thos. O. Summers, of the Mobile Conference, thought this was a question with which this General Conference had nothing to do, and that it was already a law.

Bishop Pierce, in the chair, said this was rather an anomalous case coming before the Conference. It is singular that it should be permitted to remain in the discipline for twelve years, and the question never raised before. The question of whether it is a law or not must be settled before any resolution can be entertained. He was free to say that in his own opinion the proviso is a law as it now stands in the discipline. This is a question for the Bishops to decide, and he asked an opportunity for consultation before rendering a decision.

Rev. Levi Pearce, of the Mississippi Conference, said he hoped the mover of that resolution would withdraw it. It has been a law for twelve years, and does not interfere with any of the restrictive rules. If any one objects to the power it confers, let him present a resolution to that effect and have it referred to the Committee on Episcopacy.

Rev. Dr. W. A. Smith of Virginia Conference: I do consider it, sir, a very material alteration in the organic law of the church, I hold that the restrictive articles requiring a two-thirds vote of the General Conference and a three-fourths vote of the annual conferences to change them, was designed and only designed to make it very difficult to effect changes in the organic law of the church; that in that view these restrictive articles were very necessary and in any other view they were wholly useless; that this is a change in the organic law of the church, is unquestionable for this very reason. Either our Bishops had a veto power before this law or they did not. The ground taken by the minority of the General Conference of 1844 in the protest in opposition to the ground taken by the majority in that Conference was, that our Episcopacy as a unit is a co-ordinate branch of the government, and that they had equal powers with the Conference. The ground taken by the majority of the Conference of 1844 was, that the Episcopacy had not equal powers with the General Conference; that they were the mere agents of the General Conference. You all remember the Croton Water speech of Bishop Hamlin; how he showed that the General Conference stood at the head of the whole affair; how every officer in the church was subordinate to the General Conference; how you come down step by step on the round of a ladder from the General Conference, where it culminates and overtops every other idea of authority in the government until you reach the last round in the ladder, the last officer in the government; he protested against that doctrine, that our Episcopacy was subordinate to the General Conference, and that the General Conference was supreme. Why, sir, the animus of that whole paper in every line of it is to that effect. The ground taken by the General Conference of 1844 is, because the Bishops are our agents, and subordinate to us, we have a right when the General Conference sit to do with them as we please. We can arraign them under the terms of a charge, and at the bar of the commonwealth try them for their lives, or in a more summary manner depose a Bishop. There was an issue between us; they maintaining that the Bishop had equal power with the General Conference, and that there could be no church—Methodist Church at least—without an Episcopacy. On the other hand, it was maintained that the church was personated in the General Conference itself. No two parties were ever more antagonistic on the face of the earth.—The question is not that raised by the brethren here, whether the Bishops have any veto power at all. It is whether they have not an absolute veto power; whether or not you have a single law as a law of the church until they put their signatures to your journal; whether you have any law. The question may never arise, as things now stand, whether a law is authentic and legitimate without the approval of the Board of Bishops. I will give a little of the history of that law. I remember that Bishop Soule made his speech following me, and that it passed by an almost unanimous vote. You have never presented it to any of the Annual Conferences. Why it was not done I cannot tell. The Episcopal Committee of 1854 might perhaps answer the question. In 1854 no action was taken on it. So far as I was concerned, the exciting subjects of that Conference so completely engrossed my attention, that, although I frequently mentioned it, it was ultimately forgotten by me, and we have not met in General Conference since until now. But I think it is an unsafe precedent—a very unsafe precedent—for you to pass any law modifying, changing or altering, in any shape or form, an organic law of the church without respecting the constitutional guards thrown around it in the constitution of the church.

Rev. Dr. C. F. Deems, of North Carolina Conference, said, that as the Bishops desired time before giving their decision, and as Dr. Smith, who has looked into the matter, has been heard, he proposed, most respectfully, that they should hear any other member who might have anything to say on this subject.

Rev. L. Pearce, of the Mississippi Conference, thought the whole mistake lies just at this point—instead of being organic it is definitive. It simply defines a power already existing, and is not organic in the sense in which Dr. Smith holds it to be. It has been a law twelve years, and it was not considered necessary that it should go to the Annual Conferences then, and he hoped it would not be required to now. All we have to do to have it remain there, is just to let it alone.

Bishop Pierce, in the chair, said he ruled these speeches out of order, but he would leave it to the Conference to say whether they desired this discussion to proceed or not.—If no one objected, for his part he did not oppose it.

Rev. Dr. D. R. McAnally, of St. Louis Conference, said that twelve years ago he had heard the same subject discussed in the General Conference. He hoped there would be no opposition to having the matter fully elucidated now.

Rev. Dr. McTyeire, of the Montgomery Conference, said: I confess to astonishment at hearing an opinion, from those whose opinions I greatly respect, that this proviso, conferring a veto power on the Bishops, is a law. To my mind it is clearly not a law, and I doubt whether by any action of ours it can be made one. True, as Bro. Edwards has said, it violates none of the restrictive rules by which the powers of a General Conference are limited; but it does more than that—it assumes to impose a restrictive rule, new and unknown to the constitution. Let us try the validity of this proviso by supposing a case: Suppose a rule or decision of this body made by a majority, in which any man has an interest. It confers rights upon him. Will he consent to be deprived of them because subsequently the Episcopal bench returns a veto to that act, and it fails, though having a majority vote, to pass over the veto by a two-thirds vote? He will contest his vested right, and rightfully. Why, it will be asked, is a majority vote of the General Conference restrained from having its usual legal force? He claims the benefit of it; and if the question involve property, and passes,

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - APRIL 14th, 1866.

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Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

THE GENERAL CONFERENCE.

We give way this week to the proceedings of the General Conference. Indeed, we are under the necessity of condensing from the Daily. Very many of the memorials, resolutions and petitions from Annual Conferences and individuals are entirely omitted.

The Conference is fairly under way in its committee work; and the standing committees are nearly choked with the accumulation of eight years of suggestive, inventive and absolutely needful petitions, which have ponred upon the Conference. It seems as if there was nothing too large to be expected, or too small to be forgotten, in the fruitful brain of its constituency.

Reports are beginning to come in from the chairmen of the committees. These reports we expect to give in the Weekly, if possible. So far everything has been very thoroughly discussed, ventilated and argued, as our readers have doubtless perceived. But it is not improbable that the Conference will become less tolerant of discussion as business increases. It was intimated on yesterday that the fifteen minutes rule should be kept in view. Men so accustomed to public speaking as are the members of this body, can crowd a great deal of thought into one quarter of an hour's solid talking.

The very best spirit prevails throughout the Conference. And in looking over the body and listening to its very able and accomplished speakers, one is satisfied that the very best men have been sent up that Southern Methodism could afford, to constitute it. We feel that the church is safe in the hands of such counselors. Whatever polity may be finally determined upon, as the expression of the piety and the judgment of these godly, venerable men, we feel already persuaded that it will be one equally sound and satisfactory.

Before the next issue, the important matter of the name of the Church will doubtless be decided. This subject has been so amply discussed, that we suppose the church at large is awaiting the action with great interest. It is very difficult to estimate what the real mind of the Conference is upon it. We doubt not many are waiting to hear *all* that can be said before absolutely deciding in their own minds.

So also the report of the Committee on Episcopacy is expected this morning. This will doubtless open a wide, if not a protracted discussion. The two extremes are, a Bishop for every Conference; and, but two or three Bishops, only enough to put the present Board in good working order.

On yesterday the question of granting or confirming the veto power to the episcopacy was the order of the day, and a great part of the morning was consumed by it. Our readers will find a full report of the very able speeches which were made on the occasion. The hour of adjournment arrived while it was under consideration.

Every day only reveals the magnitude of the subjects which have been brought up for the action of this supreme legislature of the Church. The vast extent of the territory over which its jurisdiction extends and the somewhat unsettled state of Conference boundaries; the applications for the division of Conferences; communications and messengers from other branches of the Methodist family, seeking union with the Church South; the reorganization of the Missionary Society, of the Sunday School Society and of Educational and Theological Institutions—all of which have been seriously deranged during the war; the formidable and important questions of lay delegation and indefinite pastorate extension, are but a part of the momentous subjects presented to its attention. We have a delightful confidence in that Savior who is always present in the assemblies of his people, who holds the stars in his right hand—the angels of the churches—that He will guide us by His counsel.

Under God, we have that most venerably body, the Bishops, presiding over and guiding the influences and the action of the hour. To them we all look with the highest reverence that can be felt by sons in the Gospel. All around them sit the gray-haired Elders, the pillars of our Temple, to uphold and strengthen, whom God hath still spared as examples, who, through long years of toil, have blessed and saved the church. It is in this atmosphere of holy and wise counsel that, day by day, the various interests are being strengthened or developing in new shapes.

ANGLO-CONTINENTAL SOCIETY—*English Efforts for Reforming the Roman Catholic Church.*—The annual meeting of this society was held recently in London; the president, the Bishop of Ely, in the chair. According to the report read by the secretary, the Rev. Mr. Meyrick, of Norwich, the chief work of the society in France is to explain the character and claims of the Church of England and Ireland by circulating books, and to communicate with the Gallican section of the French church. In Spain "efforts are made to show that it is possible to believe in St. Paul, though a man has given up faith in St. Philomena," and at Gibraltar a Spanish service is conducted by a Spaniard, who is an ordained deacon of the Church of England. In Scandinavia the society endeavors to disabuse the minds of Danes, Swedes, and Norwegians of the misconceptions which they entertain with regard to the Church of England and Ireland." Special attention, however, was called to Italy, where, it was urged, there exists a spirit which "yearns after a primitive reformation." In that country the society give "help, encouragement, and direction to the impulsive national movement, which is struggling to throw off the trammels of the papacy in Church and State, and to reform the church of the revived kingdom of Italy on primitive principles." On the plea that many Italians were anxious to obtain a more intimate knowledge of the character and history of the Church of England, the society urged that there was a "call" upon the members of the Church which ought not to be ignored. The field opened in Italy was represented to be immense, and it was added that an opportunity was now offered for working a work which might change the face of Christendom. There are four hundred members in the society, and the total income last year was £800. One clergyman, the Rev. Mr. Lee, amidst some interruptions, expressed his dissent from the main objects of the society, on the ground that as several ecclesiastical authorities, including the president himself in his work on the Articles, had objected to foreign interference in the case of the Anglican Church, the same rule should hold good with the Italians. Mr. Lee, however, was not permitted to proceed; and, after a few words from the president, the meeting closed with the usual formalities.

AND WHAT NEXT?—A gentleman riding near the city overtook a well-dressed young man, and invited him to a seat in the carriage.

"And what," said the gentleman to the young stranger, "are your plans for the future?"

"I am a clerk," replied the young man, "and my hope is to succeed, and get into business for myself."

"And what next?" asked the gentleman.

"Why I intend to marry and set up an establishment of my own," said the youth.

"And what next?" continued the interrogator.

"Why to continue in business and accumulate wealth."

"And what next?"

"It is the lot of all to die, and of course I cannot escape," replied the young man.

"And what *next*?" once more asked the gentleman; but the young man had no answer to make—he had no purpose that reached beyond the present life!

How many young men are in precisely the same condition! Their plans embrace only this life—what pertains to the world to come has no place in all their plans.—*Traveler.*

Will you pity a body that is going to the block? and will you not pity a soul that is going to the pit?

What a sad visitation is that where the Black Horse of Death goeth before, and the Red Horse of Wrath followeth after!

Christ's enemies did not know what to reproach him with upon the Cross, except his piety, his benevolence, his trust in God. "He saved others." "He trusted in God."

The Episcopal Church occupies one station in Hayti by a single laborer. Other portions of the island present urgent claims for the services of missionaries, and the committee call for funds to meet the wants of this promising field.

LARGE CHURCH.—The membership of Spurgeon's church is 3400, and increasing at the rate of twenty to thirty each Sabbath.

(Continued from first page.)

may, out of this body before a judicial tribunal, he will get it. The like has happened, and may happen again. Will it be answered that there is a proviso in the Discipline requiring in this case a two-thirds vote? How came it there? The convention organizing this delegated General Conference did not put it there. That convention did not so restrict it. The General Conference of 1854 was, like this, a creature of the convention of 1808, and had no right, by a majority or a two-thirds, or even a unanimous vote, to lay restrictions and checks upon subsequent General Conferences. Checks may be needed, but this is not the way to put them on. What care we for the directions of General Conferences eight, twelve or twenty years ago. Those that make them may be bound by them, but we are not. This proviso is not merely a rule and regulation for the administration of the affairs and interests of the church, but it seeks to make a rule and regulation for the law-making power of the church. It is profoundly organic, and before it has any claims to be considered by law, it must pass carefully through all the processes and safeguards prescribed. It distinctly confers on the Episcopacy a veto power, and we have come to know that that means something. Nobody will say that it has been submitted to the annual conferences for their concurrence; and without this no fundamental or organic changes can be introduced. It is, therefore, a dead letter, though it may have found its way into the discipline and remained unquestioned till now. Neither can it become a law, if, according to the motion of Dr. Smith, it be sent around to the annual conferences hereafter and receive their concurrence. It is too late. By the analogy of legislation the time to perfect it as a fundamental article has expired by limitation. It originated in the General Conference of 1854, and ought to have been perfected before the General Conference following in 1858. As has been justly illustrated, to confirm it, at this date, would be like signing a bill under one administration that had been passed by the legislature of a previous administration. Not one administration, but three have gone over—1858, '62 and '66. The troubles and confusion of the war might have been plead for the lapse; but between 1854 and 1858 there was peace. Clearly, therefore, we must pass it again, and send it down to the Annual Conferences for constitutional concurrence. Or, if it goes to them in its present shape, and they give it a three-fourths vote, it must, before becoming a law, be perfected by the concurrence of the next General Conference.

The Conference adjourned.

SIXTH DAY.

TUESDAY, April 10, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Pierce.

The opening exercises were conducted by Rev. Dr. A. A. Means, of the Georgia Conference.

Rev. Andrew Hunter, a delegate from the Ouachita Conference, was announced and took his seat as a member of the General Conference.

Bishop Early took the chair.

Rev. W. C. Johnson, of the Memphis Conference, announced that the Committee on Changes of Economy had elected Rev. Dr. E. H. Myers, of the Georgia Conference, chairman of that committee.

Rev. Dr. Myers, of the Committee on Changes of Economy, presented a report recommending that the following memorials referred to that committee be referred to the Committee on Revisals: From the Mississippi Conference.

Bishop Pierce: I wish to call your attention to a fact in relation to the Georgia Conference. When the elections took place, the Secretary announced that that Conference was entitled to twelve delegates. Upon an examination of the record, it was found that they were justly entitled to thirteen.—The thirteenth delegate, brother H. H. Parks, is with you, and I bring the question before you that you may recognize him.

Rev. Dr. Lee, of the Virginia Conference: I move that H. H. Parks be recognized as one of the delegates from the Georgia Conference to this General Conference.—Motion agreed to.

It was also ordered that Rev. Dr. A. A. Means—he being the first on the list of reserves—be recognized as a delegate in the place of Rev. W. J. Parks, reserve.

The following memorials were presented:

Rev. C. K. Marshall, of the Mississippi Conference, presented a report as an agent appointed by the General Conference that sat in Nashville eight years ago for a proposed weekly christian journal to be called the Church Evangelist, to be published for gratuitous circulation.

The Rev. Dr. made an elaborate report on the subject, which he read to the General Conference and then moved the reference of the report to the Committee on Books and Periodicals. Motion agreed to.

Rev. Dr. Wm. A. Smith, of the Virginia Conference, called up the resolution offered by him yesterday requesting the Bishop, to lay the law on page 47 of the Discipline, in regard to the veto power of the Bishops, before the Annual Conferences for their action.

Rev. P. A. Peterson, of the Virginia Conference: I have been waiting for an opportunity to speak on this subject when it would not appear like presumption on the part of a young member to do so. I am admonished by a writer in the last issue of the "Daily Advocate," that I ought to be brief in what I shall say, and I propose to be as brief as possible. Just at this point I desire to say that in that issue of the "Advocate" the reporter has given me a very good name, but as it is not my property I do not claim it. Mr President: Bro. M'Anally yesterday expressed his astonishment that Dr. Smith should have changed his ground on this question. He introduces his speech by asking, will wonders never cease. Now it is not surprising that a person should change his views on any question, but what surprised me yesterday was that Dr. Smith should assert the doctrine which he did on this subject without being contradicted by any one of the older members of this body. As I understand the economy of our church—I may be in error on the subject, but I have been so taught—the Episcopacy is recognized not as a distinct order in the ministry, but as an office in the ministry—the highest office in the ministry. Under what law is that office created? It is created, as I understand it, by the Constitution of the church. The church constitution defines the powers and perogatives of the Episcopacy. Now the question arises, where, in all that constitution, is the provision investing the Episcopacy with the veto power. There are two extremes on this subject, as it appears to me. The Methodist Episcopal Church reached one in 1844, when it maintained that the Bishops were creatures of the General Conference—were merely its officers—that they had absolute control of them and might do with them as they pleased. Dr. Smith has reached the other extreme by assuming that the absolute veto power is inherent in the episcopacy. Now it seems to me that there is a middle ground here, and that middle ground is the true and safe ground. May we not get our views of the polity of our church by an attempt to draw analogies between our ecclesiastical polity and the civil institutions under which we live? It strikes me that the constitution and the government of the United States is in the mind of some of the brethren whenever they speak about the government of the M. E. Church South. But on this point it strikes me there is no analogy at all. The constitution of the United States and the constitutions of the several States specifically provide that the President, in the one case, and the Governors, in the other case, shall have the right of the veto power, by which to provide against the enactment of unconstitutional laws. But is there any such provision in the constitution of the M. E. Church South? The office of the Episcopacy is created by the constitution, and the General Conference is vested with authority to fill that office and to prescribe the duties of the officers, under certain limitations and restrictions. One of the restrictive rules forms the ægis of his protection in office. It says that the General Conference shall change or alter any part of our government, so as to do away with Episcopacy or destroy the plan of Itinerant General Superintendency. And you cannot touch that question at all except by pursuing the course laid down in these same restrictive rules by which to effect a change in that matter. It seems to me, then, if the constitution does not confer upon the Episcopacy the veto power, the whole question is in the hands of the General Conference, which has authority to legislate for the church, and to make any rules and regulations for the government of the M. E. Church South that do not conflict with the restrictive rules laid down in the Discipline of this church. Now I hold, then, that this veto power does form in our Discipline a very important rule. No occasion, it is true, has arisen, calling for the exercise of that power; but it might arise. And what does the General Conference propose to do? The General Conference proposes, as I understand the question, simply this: We will enact a regulation to this effect, that in certain cases, instead of the usual vote of the majority, it shall require two-thirds of the members of the General Conference to enact that law. Has not the General Conference a perfect right, under the constitution of the church, to establish such a regulation?—Have they not the right to say that when "you shall have passed a rule or regulation, and the Episcopacy shall give it as their opinion that that rule or regulation is unconstitutional, then, instead of having the full force and effect of a law being adopted by a majority, it shall have no force or effect until it shall have been re-adopted by two-thirds of the General Conference." But, says Dr. McTyeire, the General Conference has no right to lay any restrictions upon itself.—Now it seems to me that that point is not altogether well taken, because the General Conference is daily laying restrictions upon itself here. Do you not here lay a restriction upon yourselves by the rules of order which you have adopted? It seems to me that this question sustains exactly the same relation to the General Conference. You legislate in this matter for the present General Conference, and for all succeeding General Conferences, provided, in the very nature of things, that they concur in your views. When you meet, then, in your next quadrennial session, whenever or wherever it may be held, this whole question is still in the hands of the General Conference, where it properly belongs; and if the power has been abused, or if there is a probability that the power will be abused, is not the General Conference, as it is constituted by the organic law of the church, superior to the episcopacy. Now, Mr. President, just right there a moment. The doctrine of Dr. Smith is, as I understand it, that the episcopacy is a co-ordinate department of the Methodist Episcopal Church. Now, what is meant by that? One of two things. It is meant either that the episcopacy as a unit, is essential to the government of the M. E. Church as suggested, or that the episcopacy is equal in degree and order, and not subordinate to the General Conference. Now which of these propositions is true? The last proposition cannot be true. If the first be true, then you have infracted the system of government, then you have destroyed the structure of Methodism when you destroy the episcopacy itself, but are you not still the M. E. Church South, even though you may not have a Bishop? Does not the law of the church provide for that very contingency, that in case of the death of all the members of the episcopal college, the General Conference shall elect a Bishop who shall be ordained by three or more elders from your body? I agree that the Episcopacy are invested with very high functions, but as officers of the church whence do they derive those functions, those rights, and those prerogatives? Take for instance the power of appointing preachers, could not the General Conference appoint those preachers instead of the Bishops if the occasion should render it necessary? Take the prerogative to preside in the Annual Conference, and here is a law requiring that in the absence of the Bishops some person present shall preside; that person cannot preside however if a Bishop be present. Now, sir, the plain point is this: The office is created and founded by the organic law of the church; the officer is appointed by the General Conference. What powers, therefore, are not conferred on the officers by the organic law of the church they do not possess. There is no provision conferring the veto power, therefore the veto power does not inhere in them. It is a question with the General Conference, and with the General Conference alone, whether they will establish this prudential regulation, whether they will say, as they have a right to say, that a regulation which they have adopted shall not be a law; in other words, when the Bishops dissent, shall a rule or regulation become a law of the church until it shall have been adopted by a vote of two-thirds of the members of the General Conference? To my mind, therefore, there is no necessity for this to go to the annual conferences. It is not a change in the structure—not an organic law. There is nothing in the restrictive rules that prevent the General Conference adopting this measure. Why invest them with so much importance? Why seek to make that organic which is not organic?

Rev. W. P. Radcliffe, of the Ouachita Conference, said he had a substitute, which he wished to offer, for Dr. Smith's resolution. The substitute is as follows:

> WHEREAS, in section second of chapter second, page 47 of the discipline, there is a proviso that when a rule or regulation is adopted by the General Conference, if the Bishops consider such rule or regulation unconstitutional, they may present their objections to the General Conference, and it shall then require a vote of two-thirds before such a rule or regulation shall have the force of law; and,
>
> Whereas, such proviso is in spirit, tendency, and effect a check equivalent to a restrictive rule, and has not been inserted in the discipline by the proper constitutional rule, therefore,
>
> *Resolved*, that the book editor be instructed to erase said proviso from the discipline.

On motion, the time for adjournment was extended to allow Rev. Wm. P. Radcliffe to speak to his substitute, whereupon he spoke as follows: I make no apology for what I have to say, and as long as I conform to the rules of the house I shall make no apology. I am here as a delegate, and I have the same rights and privileges as any other delegate on this floor, and I wish brethren would not talk about deferring to this man and that man. I recollect that there was one young minister who came in conflict with St. Paul, and they had a sharp dispute; but the sequel proved that Barnabas was right and Paul was wrong. So it may be that some of the Pauls here are wrong. Now, sir, I am opposed to one view of this question taken by Dr. McTyeire on yesterday. He said and admitted that the General Conference of 1854 had a right to restrict its action on this subject, but had no right to place a restriction upon subsequent General Conferences. I ask, sir, what right has any delegated body on earth to transfer any part of their power to another people? We are here in our absolute character as law-makers; we are here as delegates—as the law-making power of the M. E. Church South. We have no right to transfer any part of our power to these venerable Bishops, to the members of the Louisiana Conference, or anybody else. We stand alone responsible, and we cannot make a transfer of this delegated power. But what is the fact, sir, with regard to the power in this case? Now, I wish it distinctly understood that in what I say I do not commit myself to the question whether I am in favor of increasing or diminishing the power of the Bishops. Do not misinterpret what I shall say in that direction. But look at the great power that has been transferred to the Bishops with this proviso. Suppose we are, 140, here to make laws. The Bishops have no vote; all of them cannot cast one vote in making a law. But here a rule or regulation is brought up, and 71—a majority—pass it, and 69 are against it. It passes to the Bishops—they reject it, thinking it unconstitutional, and send it back with their objections. The 71 cannot gain another vote; but what does it require? It requires a two-thirds vote, which will take twenty-three more members to pass that law or regulation. Before the Bishops had no vote at all; now they make themselves equal to twenty-three votes in making a law. And it is worse than that, sir. Suppose these five Bishops get together and three of them decide that it is unconstitutional, and the other two decide that it is not, the majority of the Bishops can bring in their veto, and then, sir, you will find that one Bishop is equal to twenty-three delegates in the law-making power. Now you come in and tell us that this is just a simple rule of the Discipline. Take the view of Brother Edwards, and others on this subject. Why tell us that it is a simple regulation and does not require a three-fourths vote of the Annual Conferences to make it a law—that a simple majority of the General Conference could pass it. See the absurdity of that in that point of view. Here a rule is brought up; a majority of 71 against 69, make it a law; but the Bishops veto it, and they may take another vote, but the 71 cannot get another vote. The 71 believe they are right and are determined to carry through their plans. What do they do? They say we will repeal this veto power above a majority; put it in, and a bare majority can take it out. The difficulty is out of the way now, the veto is set aside, and they bring up the original question and pass it in spite of the Bishops, and just before they conclude that they can put the veto power back again if they wish. Dr. Smith is right, but I do not believe he understood it in that light when they passed it. Now to the proof on this subject.—Brother McAnally testified on yesterday that opposition was made to this measure, and that Dr. Smith did carry his point, making the impression upon their minds that it was not restrictive, that it was a simple provision or regulation; and on that ground they voted for it at that time. What is the fact in regard to the record? Any brother can get it and examine it, and he will find that this measure passed and was recorded as a simple resolution on the journal; and the whole record shows that they considered their action as final. There was no motion to send it anywhere—not even to a committee. It was a measure offered by Dr. Smith, seconded by brother Johnson, and passed as any other resolution. No organic law, and yet it made our Bishops equal to 23 men here in making law? In spirit, tenure and effect, it is a check equivalent to a restrictive rule. Will you pass such a law as that with a bare majority? It has never passed, but it is put in the Discipline. And now Dr. Smith tells us that it is as much organic as any law, and requires not only a two-thirds vote of the General Conference, but also a three-fourths vote of the annual conferences. I agree with him. But here is an important deficiency in the matter. It did not get the two-thirds vote of the General Conference of 1854. It does not start right. The journal does not show it; and I defy any man to prove it. Some brother said it had a two-thirds vote, and another said it was passed under such circumstances that he could not tell whether it did or not. With this conflicting verbal testimony we must go to the journal. I suppose that it got a bare majority, and no man can prove that it got a two-thirds vote. It is in the discipline wrongly and it ought to be taken out, and the resolution I have offered ought to pass.

Rev. Dr. Wm. A. Smith, of the Virginia Conference: A mere word of explanation before the General Conference adjourns. I do not choose to discuss the subject now, and would not under the circumstances. The dogmatic statements made in connection with my name might make an impression upon many minds that I conceded many of these statements. I joined issue with them, and at the proper time will find no great difficulty in showing that the speakers are indebted to imagination for many of their facts, and to their memory for much of their wit.

The Conference then adjourned with a benediction.

SEVENTH DAY.

WEDNESDAY, April 11, 1[8]66.

The Conference met at 9 o'clock A. M., pursuant to adjournment, and was called to order by Bishop Early.

The opening devotional exercises were conducted by Rev. Dr. [illegible] Schon, of the Louisville Conference.

The chair announced the following committees:

Committee on the Support of the Ministry—Wm. A. Smith, J. C. Keener, Robert A. Young, Robert S. [illegible], Charles Betts, W. H. Anderson, F. Key, Samuel Register, [illegible] Watson.

Committee on Celebrating the Centenary of Methodism—Thos. O. [illegible]mers, H. A. C. Walker, [illegible] Veitch, W. H. Johnson, P. A. [illegible], Greco, first to the Tennessee Conference and afterwards presented to the Montgomery and Mobile Conferences by them all referred to this body. The memorials ask for a change in the name of our church. The latter paper argues it on the ground "that there is not any constitutional or [illegible] in the way of the M. E. Church forming churches wherever [illegible] may be found in any part of the United States;" and that the word "South" is inappropriate to a church, whose field of [illegible] world.

The Committee has given the subject careful consideration, and with [illegible] unanimity agree that the prayer of the memorialists should be granted.

When the church was divided it was expected that because of the peaceful separation of the original Methodist Episcopal Church, one portion should represent Methodism in the Northern States—the other part represent it in the Southern States. In this view the Discipline recites (Part I, chap. II., sec. 2, pp. 14 and 15) that "an organization was established for the Southern and Southwest," and in another place for the "Slaveholding States." The word "South" was appended to the name of our church to distinguish us from the other branch of Methodism, as indicating the Plan of Separation provided for that we should be the church of a section, while the Northern Church, which did not change its name, was just as truly the church of a section. But the Plan of Separation no longer confines us to the South and Southwest." Hence the term "South," that indicated that we were local, and being the church of a section, is not appropriate to our church.

Yet the word has not lost its geographical significance, whenever applied to a section of the State of this Union. What was the *South* in 1845 is the South yet; and the church in a Northern State connected with our organization would not be properly designated by a term which would identify it with the Southern States, as it was designed that the word "South" should do for our church, when it was organized.

Besides this, we are assured by brethren who are in circumstances to know the facts, that beyond our border a great and efficient door is opening to us, but that the word "South" remains a source of embarrassment, and a positive hindrance to our progress. Those who stretch forth their hands to us tell us, that to unite with us unless we will adopt a name that locates us that we are holding church relations with the nation, rather than to a part of it—and that part outside their limits—will subject them in relations to others that will greatly increase their difficulties. We believe, that for their sakes, we should, as St. Paul, "be made all things to all men," that we may, by all means save some, where no principle is involved, adopt such a course of action. None, we believe, pretend that principle forbids a change of name. Some prefer the change but oppose it *now*; thinking it would be better to defer it for a few years. The change itself is not opposed because it is wrong. Hence, St. Paul's rule applies here. Ought we not, however, at once eliminate a term which makes us appear a sectional church, hedged in by [illegible] implied geographical limitations, if by doing so we can carry the Gospel to multitudes whom we could not otherwise reach?

Your Committee are fully aware that in many faithful and zealous members of the church, there is a natural repugnance to any change of name. Many have suffered grievously for their adherence to the communion, and the title has been the occasion of their suffering. They have found faithful at the risk of the loss of all things. The name is now a hallowed name to them. We deeply sympathize with these noble brethren, and would

ns far toward conciliating them as is possible, and yet remain true to the interests of Christ's Kingdom in all sections and for all time. We beg them to study our position before they judge so hastily. Let them reflect, that if they are aggrieved by a change—others, perhaps thousands, will be kept from our communion if we change not. If the Gospel is due to them, is it not also due to these others? Would our beloved brethren tie our hands so that we cannot carry to those asking it the bread of life? We think too well of them to suppose that they will feel aggrieved with this Conference for making a change now, which they would prefer postponed, because we keep in view for the whole country, and for years to come, the interests of that church for which they have suffered so much.

We are fully persuaded that if their representatives here will tell them how this Conference honors them for their sacrifices and loves them for their constancy, and yet withal has felt compelled, for the sake of the work which the Master has committed to it, to do what they would not have preferred, these brethren can convince them that this body is actuated by the purest motives—that is, the advancement of the kingdom of Christ.

If any suppose that the Conference has been impelled to a hasty act by circumstances that have recently grown up around us, they may be met by the fact that as early as 1854, and again in 1858, the subject of a change of name was brought before the General Conference. There is now lying upon the table, under the rule, a resolution offered toward the close of the session of 1858, (Journal, p. 514,) proposing to change the title to that of "The Methodist Church." In the press of business it was not reached. Had it been, it is highly probable that the Conference would have done then what it is proposed to do now; and this Committee believe that the resolution should be called up and acted upon, at this session of the Conference. We offer, therefore, the following resolution for adoption:

Resolved by the General Conference of the M. E. Church South, in Conference assembled, That we change the style and title of our Church.

We further recommend that this body call up and act upon the resolution last offered in this General Conference in 1858, viz: That the style and title of the Methodist Episcopal Church South be changed to "The Methodist Church."

Respectfully submitted,
E. H. MYERS, Chairman.

Rev. Dr. McAnally, of the St. Louis Conference: I move that the consideration of the report be made the special order for Wednesday next.

Rev. W. W. Bennett, of the Virginia Conference: I move, as an amendment, to substitute to-morrow for next Wednesday.

Rev. Dr. McAnally accepted the amendment, and, on vote, the motion prevailed.

Rev. Dr. Hamilton, of the Committee on Boundaries, reported on a resolution from the Georgia Conference, recommending that that conference be permitted to divide at such time as it may deem best, and that that portion of the State of Georgia now embraced in the Florida Conference, be receded to the Georgia Conference. Laid over until to-morrow, under the rule.

The same, on a memorial from the preachers of the Kansas Mission Conference, recommending that their prayer be granted; namely, that that portion of that conference, lying south of the Kansas river be added to the St. Louis Conference, and the remainder to the Missouri Conference. Laid over under the rule.

The same, on a memorial from the Pacific Conference asking a division of their Conference, recommending that the territory now embraced in the Oregon, Jacksonville, and Idaho districts be formed into a separate Conference to be called the Columbia Conference. Laid over under the rule.

The same, upon the request of the several delegates from the East Texas, Texas, and Rio Grande Conferences, recommending that the East Texas Conference have the privilege of dividing at such time as is deemed best; that the Rio Grande Conference be reannexed to the Texas Conference, and that the Texas Conference thus constituted shall have the privilege of dividing as may be agreed upon by its members. Laid over.

Rev. Dr. L. Pierce, of the Georgia Conference, presented a number of papers in regard to changes of economy, which were referred to the Committee on Changes of Economy.

Rev. Samuel Register, of the Baltimore Conference, presented the following preamble and resolution:

WHEREAS, in their address to the General Conference, the Bishops called the attention of this body to the importance of giving particular attention to the religious training of children, therefore,

Resolved, first, that a special committee be appointed, consisting of nine, to devise some means whereby the doctrine of infant membership, as held by the church, shall be more fully defined and clearly recognized in the Discipline and practice of our church.

The second part of the resolution provides that Sunday Schools be so organized as to harmonize with this proposition.

Rev. Samuel Register said he did not know how it was in other sections, but within the bounds of the Baltimore Conference he was sorry to say that out of the large cities and towns, so far as the usual work is concerned, many of our Sabbath Schools are conducted in the loosest way possible, and are really demoralizing. Such was his sober conviction, and he thought now, that we are proposing, to some extent at least, to re-lay the foundation of our church, that the church should speak out boldly and distinctly on this vital question. If we take the right course in this, we can save to Methodism the children of many families that would otherwise go to other denominations or be estranged from religion altogether. Matured in the church in infancy, you will rear up, by this means, a grand and mighty army, that will redound to the glory of God and the prosperity of the church.

Rev. Dr. Myers moved that a committee of nine, six from the Conference at large, and three from the Sunday School Committee, be appointed by the Bishop, to which this resolution should be referred, which motion was agreed to.

A resolution was offered in regard to incorporating a catechism in the Discipline, for the use of families, which was referred to the Committee on Revisals.

Rev. Dr. John B. McFerrin, of the Tennessee Conference, offered the following resolution:

Resolved, That two or more of our Bishops be requested to wait upon the President of the United States, and tender him appropriate expressions of gratitude for the restoration of our church property, and to further assure him that we, as a body of ministers of Christ, enjoin upon our congregations submission to "the powers that be," and while we stand aloof from all party politics and deprecate any intermeddling of churches or ministers, *as such*, with political affairs, we yet feel it to be our duty cheerfully to comply with the Apostolic injunction to make "Supplications, prayers, intercessions and thanksgivings for all men—for all in authority—that we may lead quiet and peaceable lives, in all godliness and honesty."

Rev. P. M. Pinckard, of the Missouri Conference: The object and spirit of that resolution I like, but I would be glad if another idea was added there. I think it may be improved, and made much more appropriate and much more suitable—not that I object to anything there, but approve of it, but the resolution as it is prepared, does not cover the ground that I would like to see it cover. Therefore, I hope it will lie over a day in order to give us an opportunity for consultation, that it may be improved. I make a motion to that effect.

Rev. Dr. McFerrin: Before offering the resolution, I submitted it to several brethren, and they expressed the opinion that it would do. I do not like to have a matter of that kind laid upon the table. It looks a little suspicious, and I, therefore, hope the resolution will be acted upon now.

Rev. P. M. Pinckard: I merely remark that it does not go far enough. I believe we ought to refer to other questions as well as those there referred to. I do not object to the method in which the proposition is made, but I do think there are some other important questions that the attention of the President ought to be called to. While we have much for which to be grateful in that direction, and while we are under obligations to the Government, I do not want this General Conference, by any action it may take, to ignore the fact that there is very much yet to be done in that very same direction, and I am opposed to this General Conference adopting any paper that is partial, that speaks short of the whole facts in the case. That is the point I aim at—it is to embrace that action that I want time.

Rev. Dr. A. L. P. Green, of the Tennessee Conference: I think I understand the object of Brother Pinckard. I think it is not necessary that action on this resolution should be delayed in consequence of what he has under his eye. If there be other facts that we would like to lay before the President, and wish a messenger to bear those facts, it will be no difficult matter to refer them to these two Bishops, to make such communication, after this resolution shall have passed. We do not know, and we will not know, what we may want to communicate to the President until a late period in the session of the Conference.

Rev P. M. Pinckard: No man on this floor can appreciate more highly than I do the obligations that we are under to the President and to many officers of the Government, for restoration of very important church property interests to us, and for their friendly interest in saving it from being further injured. But there are yet very important church property interests in Missouri, in Texas, and in various other portions of our country that are held by the same authority. No legal authority withholds them from us, and I believe that they ought to be included in that resolution. While we express our gratitude and our sense of obligation to the authorities for having restored to us so much of what was unlawfully withheld from us, we ought not to let that point pass, nor to express that sense of obligation without, in the same connection, reminding them that there are yet important property interests withheld from us, and call the attention of the Government to the fact that we claim—modestly but firmly claim—all our rights in that direction.

Rev. Dr. L. Rosser, of the Virginia Conference: I know that there is so much of the pure spirit in that resolution, that I shrink with some timidity when I attempt to oppose it. From the beginning of Southern Methodism we have, with a scrupulous fealty to the powers that be, refrained from all interference with civil authority, partisan prejudices, and the organization of political parties. At the present time, sir, in the transition state of the American people, there are two great fundamental parties contending in the political arena, and we cannot adopt that resolution—noble, pure and impressive as it is at strictly without being, by the construction of the whole American public allied with President Johnson. The people throughout all this land will so construe it, and associate us with Mr. Johnson. I am unwilling, as an ecclesiastical body, to put ourselves in any political position whatever. Let us stand in this sublime isolation, in the impressible fortification given us by the ministry, and do our duty according to our ecclesiastical rules and regulations, without turning aside to take sides with or association in the great political conflicts of the present age.

Rev. W. W. Bennett, of the Virginia Conference: I regret very much the introduction of that paper before this Conference. I had hoped that this Conference would hold itself aloof from all expressions that might bear the slightest semblance to political association; and yet, sir, we have drifted into the very thing we hoped to avoid. We are now going into it very deeply, and it is impossible to tell where we shall take up. We may have, sir, here after to-day a stronger paper than that which has been presented, and if we encourage this thing, we may find ourselves, in the end, in a most unenviable position—a position in which I am most unwilling to, and will not place myself. I would just as soon think of thanking Mr. Johnson for vetoing the Freedmen's Bureau bill, or vetoing the Civil Rights bill, as I would for restoring to us those churches which had been forcibly taken from us. I believe, sir, that he did right, and I believe he did it because he believed it to be his duty as the President of the United States, and I do not, sir, conceive that Mr. Johnson will thank this General Conference, or any other body, for expressing their gratitude to him for doing that which he conceived to be his duty. He did not do it because of any special preference he had for the Southern Church. He would have done the same thing for any body of Christians in the whole land. He did it on the principle of abstract right. But again, sir, I am opposed to this paper because it will bear the precise aspect before this country that my honored friend from Virginia has declared that it will. You will, by this action, be understood as allying your fortunes as a church to a political party. Shall we follow the action of another important branch of Methodism in this country that has openly allied itself with the political fortunes of the country? I wish the Church of which I am an humble minister to be kept pure from all political entanglements. I hoped that nothing of that character would be referred to in this General Conference. Our record is before us, and we are not afraid to face that record. We declared our principles long since, and they have been maintained from that day to this. I therefore hope and pray that this General Conference will hold itself aloof from any action that can be interpreted to mean an expression in favor of any political party in the United States of America. I believe that I as much intend to be a loyal citizen of this Government, under the obligations I have taken, as any man on this floor, or in any section of this country; I believe that I have as high an appreciation of President Johnson as any other man; I believe I honor him as fully, for the noble stand he has taken, as any other man can do; but, sir, as a Methodist minister, and as a member of this General Conference, a delegate from the Virginia Conference, and representing her interests here in common with other honored brothers from that body, I cannot, with my sense of duty, give a vote that will place this General Conference, by a possibility even, in a false position before this country.

Rev. Dr. J. B. McFerrin, of the Tennessee Conference: I had not the slightest conception that the introduction of that little resolution would call forth debate. I have not as much acuteness of intellect as some men, but how any man who understands anything can construe that resolution into party politics, or any man assume that by the adoption of that resolution we endorse any act of the Administration, or any side in party politics, is beyond my conception. The brother from Virginia says that he does not know that we are required to return thanks when a man does his duty. "Well done, thou good and faithful servant; thou hast been faithful over a few things, therefore," etc. He says that we must not thank him because he has done his duty, but if he has not done his duty I suppose we must therefore return thanks. I feel very much like thanking President Johnson for returning our churches. I do not know whether Brother Bennett does or not—I do. I thank him; and if this Conference will not thank him, I hope the reporter—if he is taking any notes of what I am saying—will take down my thanks, and he will get the thanks of at least one man in connection with this General Conference. I am here as a christian minister, and I avow it to the world, and to Mr. Johnson, and I hope with that message it will be borne to him by two Bishops, that as ministers individually, and as a body of ministers we do not interfere with, but deprecate all interference with political questions. Is there any danger or harm in saying what our record is? I remember not many days since, that a committee went from the Baltimore Conference, and waited upon him, and I never heard of any tremendous earthquake following that—never. I want President Johnson to know, and the Congress of the United States to know, and all the North to know that we as ministers of Jesus Christ, do not interfere with political questions as ministers. But it is our duty to pray for them, and in the name of our God we will send up our petition for them, and for the Government under which we live.

Rev. Jos. B. Cottrell agreed with Dr. McFerrin, that the resolution did not complicate the conference with any political party or issue. The Doctor's logic was good on that point. He differed with him, however, as to the propriety of thanking men for doing simply their duty. It was something over and above duty—an act of *supererogation* which usually calls for, or demands an expression of thanks. In this case he thought there would be as much propriety in thanking the High Sheriff of his county for restoring, according to law, any property that might have fallen into the hands of parties coveting it. He desired to avoid everything that savored of obsequiousness to civil authorities. He had taken occasion, some time since, in an article for the Southern Christian Advocate, to note the demagogueism of the churches. Ecclesiastics bowing and scraping about presidents and governors, did their cause but little good. He stood alone, the other day, in opposition to passing a resolution at the instance of the New York East Conference. He wished nothing done directly or indirectly that should open the way to resolutions of that nature. Suppose, sir, (said he,) I should offer a resolution here this morning inviting the New York East Conference to petition, conjointly with this General Conference, President Johnson to release from Fortess Monroe our late Confederate President. That would be an act of substantial Christian mercy. And yet the impropriety of it might be evident to some minds. As for my own part, I think I apprehend the duty prescribed by the Apostle Paul, touching obedience to rulers, and can go by his programme, yielding obedience to governments *de facto*; and having, in good faith, taken the oath of allegiance—as an honest man expecting to keep it "not for wrath, but for conscience sake;" I yet feel bound with and in the person of the prisoner of Fortress Monroe. "My (political) life is hid with him in prison." But, sir, I am not to intrude these things, by resolution, upon this body. As for the property restored to our church, it was bought with our money, and its restoration to us was operated simply by law. I will not trust myself to speak on the subject. I am exceedingly filled with disgust that such an ecclesiastical theft should be perpetrated along the highway of the history of nations, is a matter as humiliating as astounding, and I feel little like contemplating it.

On vote, the resolution was then adopted, and the Conference adjourned.

EIGHTH DAY.

THURSDAY, April 12, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Kavanaugh.

The opening devotional exercises were conducted by Rev. C. J. Vandeventer, of the Missouri Conference.

Rev. Dr. Thos. O. Summers, Chairman of the Committee on Revisals, reported in regard to certain memorials and resolutions that had been referred to that committee, as follows:

That they see no impropriety in the use of the Sunday service, or any part of it, proposed by Mr. Wesley for the use of the Methodist Church, by those who see fit to employ it;

That they recommend that there shall be in each pastoral charge, if practicable, at least seven stewards, and a greater number may be appointed, at the discretion of the Quarterly Conference, provided that there be not more than one for every fifty members, though there may be one for every Society in the Circuit;

That they do not think it expedient to require a three-fourths vote to alter the boundary of a Conference;

That they do not understand that a single Annual Conference has the power to defeat a measure proposed by all the other Conferences;

That they do not deem the changes proposed in regard to Episcopal decisions expedient;

That they do not approve of the proposition requiring Annual Conferences to sit with closed doors during examinations of character;

That they do not deem expedient proposed changes in the 49th and 50th questions of the Discipline, but recommend the insertion of the following: "How many infants and adults have been baptized during the year?" and "What is the number of Sabbath School Teachers and their names?"

That they recommend that a properly digested Catechism be prepared by the Bishops and Book Editor, to be printed in the Book of Discipline.

The report lies on the table under the rule.

Rev. J. E. Evans, chairman of the committee on Circulating the Holy Scriptures, presented a report, and recommended the adoption of a preamble and the following resolutions:

Resolved, That this Conference will cordially unite with the American Bible Society in the circulation of the Sacred Scriptures, without note or comment; and that our preachers and people are hereby requested to cooperate in this holy cause.

Resolved, That our Bishops be, and they are hereby requested to appoint to the Bible Agency, from time to time, such of our traveling ministers as the Bible Society may select for that work.

Resolved, That the Committee on Public Worship appointed by this Conference, and they are hereby instructed to confer with the officers of the Auxiliary Society of this city, and jointly with them to make arrangements for a public Bible meeting, at an early day during our session.

On vote, the resolutions were adopted.

The question then being on the adoption of the preamble,

Rev. Dr. H. N. McTyeire, of the Montgomery Conference said: I have voted for the resolution because I understand them, because I like them, and because I am willing to work up to them. But I cannot vote for the preamble. At least until it shall have been printed and laid on the table long enough for me to examine it, and re-read it very carefully. I admit that the American Bible Society has, more than any other National Institution, so-called, kept itself catholic, but, sir, I cannot vote for any preamble that would seem to sanction some things which it has done and permitted. Soon after the return of peace, feeling an interest on this subject, I wrote to Dr. Holdich, one of the secretaries, and asked him to send me the speeches and resolutions passed at the anniversary meetings that had been held while we were outside. He did so, and I was pleased with the general tenor of things, but not with all by a good deal. For instance, that society held one of its anniversaries, on which occasion a Dr. Spring made a speech most insulting to all Southern ministers. On the same occasion, a Federal General—of whom I would not speak in disparagement personally, for I happen to have the pleasure of his acquaintance—made a speech, and instead of confining himself to the merits of the Bible and the benefits of circulating the Bible, he indulged in a tirade of abuse and denunciation against Southern people, Southern leaders, and Southern principles. On one of the anniversaries, one of the secretaries of the society, Dr. J. S. R. Taylor, brought forward a resolution in which the assassination of President Lincoln—an event which the people of the whole South deplored and denunciated promptly—that sad and unhappy event was alluded to in a manner as though the Southern people had been parties to it. Now, sir, considering the exciting times—

Rev. W. C. Johnson, of the Memphis Conference, (interrupting) allow me to correct the speaker, please. I wish to make statement to call Dr. McTyeire's attention to the fact that there is a foot note in the report of those addresses to which he alludes, disclaiming, on the part of the managers, all responsibility for them.

Rev. Dr. McTyeire: I read the foot note carefully. But what does that foot note mean when an officer of the society offers such a resolution and speaks to it in such a style, and it is published by the society too?

A Delegate: Was the resolution adopted?

Rev. Dr. McTyeire: Certainly it was adopted.

Rev. S. P. Richardson, of the Florida Conference: President Lincoln was a director of the American Bible Society, and that resolution was offered in regard to his life membership.

Rev. Dr. McTyeire: Yes, he was a life director, and he was president, and all that, but I will not vote for anything that implies in the most remote manner that the Southern people were a party to the assasination of President Lincoln. I am willing to let by-gones be by-gones. I am willing to take up the Society right where I find it. I am willing to go forward, spreading the Bible as printed, without note or comment, by that Society, throughout the land. I am willing to furnish agents from our churches, and to do all that those resolutions say, but you must excuse me from voting for a preamble, that by the most remote implication seems to justify all that they have been doing in our absence. I wrote to Dr. Holdich for those documents, for we had a vested right in that concern, and we wanted to know what they had been saying behind our backs. But while I am willing to cover that up, to pass it by, do not call on me to approve it; do not call on me to say anything that would seem to approve it. Just let all that go by, brethren, and now we will take up the Bible, without note or comment, and join heartily with them in scattering it over this land. Therefore, while I voted heartily for the resolutions, I beg leave to say that I cannot vote for the preamble.

Rev. J. E. Evans, of the Georgia Conference: I am prepared to believe that Dr. McTyeire, upon a critical examination of the report, will be as ready to vote for the preamble as he was for the resolutions. We were not ignorant of the fact, that some things in the history of the past in regard to that Society would not be endorsed, and when you analyze that preamble, you will find that there is nothing in it but a simple statement of their appeal to unite with us. There is nothing in it that endorses a single action of that Society during the late war.

Rev. Dr. McTyeire: That is, it is what the Board of Managers say about themselves. Of course they can tell a very good story for themselves. They say that they have preserved a catholic character as a society. But we can read their record as well as they. They have spoken very kindly to us, but there stand their anniversary speeches and resolutions, one of the most offensive of which was introduced, and spoken to by one of their secretaries. There they are, and I do not care to adopt their own language, declaring to us that they have preserved the catholic course in all. While I give them credit for a great deal of circumspection, I am very far from being able to endorse their entire course. Why if I had that speech of Dr. Spring here, I could read to you where he accused the ministers of the church in the Southern States of defection, and the churches of shameful defection, and the speech of that General, who instead of confining himself to the Bible, and its influence among the soldiers, and the blessings it produced, entered into a tirade of abuse against us. When I find these printed by the type of the American Bible Society, at the expense of the American Bible Society, under the imprint of the American Bible Society, and circulated by them as a part of their record, can I accept of them what they say of themselves, that they have pursued a catholic course?—I know the foot note is there, but what good does it do if a man spit upon me, and rub it in, and then say, "It was not done officially!"

A delegate: In a foot note.

Rev. Dr. McTyeire: I have voted for, and I will stand up to those resolutions. They commit me to the Bible cause, and not to the course those managers have pursued. I want Brother Richardson, who is agent, to have the weight of all the help we can give him, and also brother Johnson, than whom, if they were not present, I would say there are no better agents, I would not put anything in the way of the prosecution of their work.

Rev. S. P. Richardson, of the Florida Conference: Before I accepted the position that I occupy before this General Conference, I had a frank correspondence with the American Bible Society, and talked plainly to them upon their present relations to the South. Defining my former position and my present relationship to the past and present, I would not, as a representative of the American Bible Society, and as a member of this General Conference, with all the light that is before me—and I think I am in a position that I might give all the facts—I would not have you do anything that you ought not to do, that Southern men ought not to do, that the Southern Methodist Church in its General Conference ought not to do, for you would implicate me. The American Bible Society, in a word, through their Secretaries and Board of Managers, in their communications to me, make this declaration in reply to interrogatories: "That we, in good faith, and in the spirit of Christianity, do desire to co-operate with you in circulating the Word of God." In reference to our vested rights, I might say much. I have made the calculations, and I think that outside of our life membership and life directorship we have vested, as donations to the American Bible Society—not taking out what they have given to us as the Southern States—about one hundred and twenty-seven thousand dollars within the last fifty years. They have not ignored those vested rights. They have retained all our life members and life directors, and all the officers of our auxiliary societies in the South. And while I will not approve of all they have said or done, during the terrible war through which we have passed, we left them and abandoned the American Bible Society ourselves, and we could not blame them if they had swept away every name and confiscated all the vested rights we had there.

Rev. N. H. Lee, of the Louisville Conference: I move that the preamble be re-committed to the Committe on Circulating Holy Scriptures.

Rev. Dr. C. F. Deems, of the North Carolina Conference: I move to amend that motion by instructing the committee to amend the preamble so as to show an unwillingness to contribute our money to the publication of speeches and resolutions injurious to the people and character of the South. I want some expression to go to that committee of what we want them to do. I concur with Brother McTyeire in his views of the whole matter. I am not prepared to vote for that preamble as it now stands. Nevertheless I do not wish to seem even to throw a straw in the way of an institution which I reverence as I do the American Bible Society, but I am not willing that annually the collections taken up in my congregation shall go to buy the paper upon which annually hereafter that speech of Dr. Spring, and that resolution of Dr. Thompson shall be reproduced for circulation in Europe and America. I am one of the managers of that Society, and attend the monthly meetings whenever I can. We have that very speech and that very resolution stereotyped, and in our vaults, and every now and then, when the copies are exhausted, all the anniversary speeches from the beginning are printed, so that any libraries or bodies of men, in Europe or America, asking for copies, may be supplied. Now, I am unwilling that one dime of my money, or the money of any Southern man, shall go that way.

Rev. Dr. D. S. Doggett, of the Virginia Conference: I have not the slightest objection to re-committing this preamble, but I have a very great objection to such a re-committment, as is suggested by Dr. Deems. I think it would damage us a thousand times more than to adopt the present report. The course of argument goes, in fact, against any alliance or co-operation with that society at all, and if this debate prevails in that direction, you will place a chasm between this General Conference and the American Bible Society, that we cannot reach over. I think a good deal of this debate has originated in the association and imagination of the brethren. There is not a word in that report commendatory of the course of the American Bible Society. I found myself upon the committee from which this report comes, and I attended its last meeting. The chairman had drawn up a report, and in that report there were a few sentences that I could not myself endorse, and it raised the whole question before the committee as it is now before the Conference. I told the committee that I was particularly connected with that society as director of the Virginia Bible Society and that some delicate issues had arisen in our Society, but we had determined to submerge these issues, and close in with the American Bible Society in its great mission of spreading the Bible throughout this land and other lands. After we had modified the report, so far as it was possible to perceive, there was not a word left in it commendatory of the character and course of the American Bible Society. The only ground of objection seems to be in that little extract which the chairman of the committee thought ought to be introduced into the report as the justification and explanation of the course of the Society toward the South, and I am perfectly willing that that should be stricken out. But what have all these platform speeches to do with the question? Is it true that the American Bible Society has maintained with consistency and fidelity its mission as a Society for the distribution of the Bible? I believe, as a general thing, it has. There is one exception to it, perhaps, and that was in connection with the history of the Virginia Bible Society, but which I will not recall on this occasion. What is the propriety of raising the question of local contrariety on this subject? I think there is none. I claim that a man cannot well be more thoroughly and intensely attached to the South than myself. I yield to no man on that subject; but as a member of this Conference, I would not agree to protest in this memorial, if it should go back to the committee, against the expression of the American Bible Society in the stormiest period of our history.

Rev. Dr. C. K. Marshall, of the Mississippi Conference: I want to amend the amendment. I am not so much opposed to the speeches that have been made on the platform at the meeting of those anniversaries of the American Bible Society; but what I am opposed to, and what I shall labor for, and what I shall not rest quietly under is, to erase those stereotyped plates by which they have bound themselves to perpetuate for a thousand generations that slander upon the Southern Church and the Southern people. If they intend with their stereotyped plates to perpetuate those contumelious reproaches, I want it understood that those plates must be destroyed before I contribute my money to their Society. I will not, under any circumstances, aid or accept an agency for the American Bible Society, with the understanding that those stereotyped plates can be brought out and parade, perhaps, again and again in future years for generations to come, those unhappy, and as I deem them, unjust and uncharitable references to the South.

Rev. Dr. R. McAnally, of the St. Louis Conference: It is an easy matter, it seems to me, to get rid of this whole affair in its present aspect. The motion is to recommit the preamble to the committee for certain revisions. Now, then, I would respectfully ask the General Conference to stop where they are, with the adoption of the resolutions, and let the preamble remain unadopted and unacted upon. I move that the vote be now taken.

On voto, the motion that the vote be now taken on the recommitment of the resolution, was agreed to.

The amendment offered to the motion by Rev. Dr. Deems, having been accepted by the original maker of the motion, the question then secured on the motion for recommitment as amended, and was carried.

The chair announced the following Committee on Infant Church Membership: Samuel Register, J. Hamilton, John W. Glenn, John C. Granberry, H. A. C. Walker, J. E. Edwards, H. H. Montgomery, S. P. Richardson and Thos. Madden.

The Conference then adjourned with a benediction.

Statistics of the Churches.

A correspondent of *Zion's Herald* has gotten up the following:

As statistics of the churches are floating through the secular press, containing many inaccuracies, it may be well to present them as officially reported by the several denominations. In a very appreciative article on Methodism, written from New York for a Boston paper, the writer says Daniel Drew, Esq., has given a quarter of a million towards the Centenary fund, and will give half a million more; and adds that the Methodists will raise a million for the Centenary, that is, one man will give three fourths of the whole sum.

The number of communicants in the churches in Maine for 1865, are as follows:

Methodist Episcopal Church, including local preachers,	22,987
Baptist Churches,	19,677
Congregational Churches,	19,304
Free will Baptist churches,	12,668
Protestant Episcopal church,	1,589
Total,	76,225

The population of Maine in 1860, was 628,000. These five churches contain over twelve per cent. of the population of the State, or about one in eight. From 1850 to 1863, the Maine Conference gained 1,624, and, adding omissions in reports of 1863, the East Maine Conference gained about 1,000, making in the whole State 2,624.

The following is an exhibit of several churches in the United States for 1865. As the other churches report for the whole nation, I present our statistics for the same territory:

M. E. church (N. & S.)	1,628,320
Bapt's church's (for 1864,)	1,040,300
Congregational churches,	263,296
Protest'nt Episcop'l church,	154,118
Free will Baptist churches, [including Canada West,]	54,076

The Baptists have a large membership in the Southern States, included in the above, omitting the Methodist E. Church, South, the Methodist E. Church has 928,320 communicants; exclusive of local preachers, or about twice as many as the Congregational, Episcopal, and Freewill Baptist churches combined; those three having 471,490. Our church has in New York State 159,000 members, or 5,000 more than the Episcopal church in all this country.

The growth of the churches from 1800 to 1850:

	MINISTERS.	MEMBERS.
Protest'nt Episcop'l,	6 to 1	6 to 1
Congregational,	4 to 1	2⅞ to 1
Baptist,	4 to 1	5⅜ to 1
Presbyter'n (N. & S.)	14 to 1	8 to 1
M. E. church (N. & S.)	19⅜ to 1	17¾ to 1

In 1773 we had one Conference, ten ministers, 1,160 members. In 1865 we had sixty Conferences, 6,821 traveling ministers, 928,320 members. The church was founded in 1766, and episcopally organized in 1784. In 1865 we had churches and parsonages valued at $27,000,000; with 25 colleges and theological schools, with more than $3,000,000 of property; 158 instructors, and 5,345 students: 77 academies, with 556 instructors, 17,761 students, making a body of 714 instructors and 23,106 students. The Book concern, commenced in 1789 in Philadelphia with a borrowed capital of $600, has a capital now of $837,000, 500 publishing agents, editors, clerks and operatives, 30 cylinder power presses in constant operation; 2,000 different books on its catalogue; 14 periodicals with a circulation of more than a million per month.

Sunday schools, 13,400, instructors 150,000, pupils 918,000, volumes in library 2,500,000. Our Union issues 2,500 publications, and has a monthly circulation of 300,000 periodicals. Missionary Society 1,059 circuits and stations, 1,128 paid laborers and 105,675 members, besides 800 domestic missionaries.

As the result of the Methodism of 1776, there are now in the Methodist E. Church, North and South, including the Methodist E. Church in Canada, 1,972,770 members, 18,650 traveling ministers, 15,000 local ministers, 200 colleges and academies, 30 periodicals, and, including ministers, 1,986,420 communicants, and nearly eight millions of people, or more than one-fifth of the population of the country.

PARIS ACADEMY OF SCIENCES.—At a recent meeting of the Paris Academy of Sciences, MM. Salleron and Urbain presented a paper entitled "A New Method of Testing Mineral Oils." Their plan is to determine the tension of the vapor of the oils, for which they have contrived a special aparatus, of which a description has not reached us. From their experiments they have come to the conclusion that the tension of 64 millimetrees (35) degrees of water may be adopted as the limit which an oil safe to use in a lamp should possess.

GROWTH OF PROTESTANTISM IN PARIS.—A correspondent of the New York *Observer*, writing from Paris, gives some interesting facts: "At the beginning of the present century, the capital of France contained but a handful of Protestants, and worship was celebrated by one or two pastors who had almost nothing to do. To-day this state of things is greatly changed. Protestantism has extended more until it now holds a high position both among people and press.

From the Presbyterian Index.

Religious Experience.

The great primary reason why men deceive themselves as to their own spiritual condition and their relation to God in Christ, is to be found in that fearful passage of Scripture, "The heart is deceitful above all things and desperately wicked." The knowledge of this tremendous fact is calculated to fill every mind with dread, and to incite to constant watchfulness, lest we be deluded to our undoing.—With reference to the foundation of our hopes for eternity, we want certainty. We need full assurance, and it is perfectly amazing that so many professors of religion live in comparative ease, and enjoy a tolerable degree of comfort, while they rest upon a bare peradventure.—This is all the more wonderful, inasmuch as in this age of the Church the questions which more than all others occupy the minds of professing Christians are—Am I a Christian? Have I been born again?—Am I a truly converted man? In the earlier days of the Church the great inquiry was—Are these things so? Are these wonderful words about Christ, the Son of God, coming into the world to save sinners, by redeeming them with his own precious blood, all true? Just as soon as the conviction broke upon the mind, either with the suddenness and dazzling brightness of the lightning's flash, or with the quiet gentleness of the first soft rays of the early dawn, that the great facts of the Gospel were infallibly true, the heart seized upon them at once, and embraced them as the life of the soul.

But now, owing to the wretched experience through which the Church has passed since then of formalism and legalism, the mind of the Church has taken on a permanent subjective condition. The questions that seem most interesting and of paramount importance are not such as relate to the objective reality of Gospel truths, but those that concern our relations to the Gospel. They are the questions of Religious Experience. We suppose that the hymn beginning,

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I His, or am I not?"

could not have been written in the first two or three hundred years of the Christian era. At the present day, however, it does verily express the real feelings, and indicates the actual and often persistent condition of a very large number of Christians. This is not due to any local or temporary causes, but is the result of many great moral and spiritual forces, acting and reacting through a long series of years and even centuries. This state of things comes to us by inheritance; but it is manifest that it is a transition state, and was never meant to be permanent.

We cannot, it is true, return to the same simplicity of faith in the revealed facts of religion that specially characterized the early Church. We cannot lose the impress which has been stamped on the Church of Christ, by the varied scenes and experiences through which she has passed since the days of Augustine and Ambrose, of Milan. And even if we could go back to the spiritual state which marked peculiarly the Apostolic times, it would not be desirable. "To affirm that such would be a consummation devoutly to be wished," would be to deny that the plans and purposes of God had made any advance towards their fulfilment in these eighteen hundred years. The Church of God, taking with her the lessons which she has learned from all her sad as well as joyous experience, must go forward to a higher simplicity, a clearer and fuller apprehension, and a deeper and richer experimental knowledge of the glorious mysteries of the Gospel. She does not need a new revelation from God—still less does she need new inventions of men, either in doctrine or practice. But she does need to know more of the only true God, and Jesus Christ, whom he has sent, whom to know is life eternal. We cannot, therefore, teach the people of God in these days that there is no such thing as a deep and ever deepening experimental spiritual religion. There is a real experience of divine things, and the language of the Church of our times, when she talks of "experiencing religion," "experiencing conversion," etc., is no unmeaning jargon; it is the genuine language of Canaan, with the true shibboleth, which the men of Ashdod deride only because they cannot understand. While these things are surely true, it cannot be doubted that the whole matter of experimental religion has been greatly misunderstood and terribly perverted, not only to the saddening of the Lord's people, but to their grievous injury.

SELF-RELIANCE.—Were we to ask a hundred men, who from small beginnings have attained a condition of respectability and affluence, to what, under God, they attributed their success in life, the general answer would be, "It is from being compelled to think for and depend on ourselves."

SENTENTIOUS SAYING OF DR. WITHERSPOON.—Not to hit a mark is to miss it: almost persuaded to be a Christian, is to remain an impenitent sinner; almost to enter the gate of heaven, is to sink down to hell.

Decease of A. W. Smith, LL.D.

A note from chaplain H. B. Hibben, dated Annapolis, Md., March 22d, informs us that "Prof. A. W. Smith (Naval Academy) died this morning at one o'clock of pneumonia, after an illness of a few days. He died in great peace, sympathizing with his friends to the last, and cheered by the hopes of religion."

Dr. Smith was born in the interior of this State (Madison county, perhaps) about the year 1805, graduated at Hamilton College, and about 1830 became a teacher at the Oneida Conference Seminary, Cazenovia. Two years later he was chosen Professor of Mathematics in the Wesleyan University, which was then in its infancy. His connection with that institution continued down to 1858, he having for several years preceding that date filled the presidency of the University. In 1859 he was appointed Prof. of Mathematics in the United States Naval Academy at Annapolis, which was afterwards removed to Newport at the outbreak of the war, but, returned to its former place only a few months since.

As a christian gentleman, Dr. Smith was without reproach, and as an educator, he stood in the very front rank of his profession. He also possessed a good share of administrative ability, which was largely called into exercise in the management of the affairs of the Wesleyan University, which, even before his elevation to the presidency, often devolved upon him for long periods on account of vacancies in the presidential office, and in the absence or ill health of the incumbents. The announcement of his decease will cause real sorrow with many of those who have enjoyed the advantages of his instructions and counsels.

From the Episcopal Methodist.

Dr. Bond—The Episcopal Methodist.

The editors of the Episcopal Methodist recently made a visit to the city of Baltimore for the purpose of conferring with the Rev. Dr. Thos E. Bond, in relation to carrying into effect the wishes of the late Baltimore Conference. As the result of the interview, we take pleasure in announcing that Rev. Dr. Bond is henceforth to occupy the position of associate editor. The paper is to be published in the city of Richmond till the first of July, at which time the present volume closes.—Thereafterward it is contemplated to remove the paper to Baltimore, as the seat of its publication. In the meantime it is understood that the preachers of the Baltimore Conference will act as agents for the paper, and use all proper diligence to secure its introduction into as many families as possible within the bounds of the Conference. It will be furnished to subscribers at one dollar from the first of April to the first of July. It is contemplated to enlarge the size of the paper at the commencement of the next volume, and to conform the subscription price to the prevailing prices of similar journals at that time. The details of the whole plan are not as yet fully settled; and at the present we can say no more than announce the fact that the paper is expected to be removed to Baltimore, and that the Rev. Dr. Bond, from the present issue, in conformity with the expressed wishes of the Baltimore Conference, is to be one of the editors of the Episcopal Methodist. It is to be hoped that the preachers and the leading members of the Baltimore Conference of the Methodist Episcopal Church South will take vigorous hold on this enterprise, and make it, as they can do, a decided success. The paper will remain on its present footing, as an independent journal, so far as its pecuniary responsibility is concerned.

THE DEPTH OF THE CONSCIENCE.—How deeply seated the conscience is in the human soul, is seen in the effect which sudden calamities produce on guilty men, even when unaided by any determinate action or fears of punishment after death. The wretched criminal, as one rudely awakened from a long sleep, bewildered with the new light and half recollecting, half striving to recollect, a fearful something, he knows not what, but which he will recognize as soon as he hears the name, already interprets the calamities into *judgments*, executions of a sentence passed by an *invisible* Judge, as if the vast pyre of the last judgment were already kindled in an unknown distance and some flashes of it, darting forth at intervals beyond the rest, were flying and lighting upon the face of his soul. The calamity may consist in loss of fortune, or character, or reputation; but you hear no *regrets* from him. Remorse extinguishes all regret, and remorse is the *implicit* creed of the guilty.—Coleridge.

Those who retort angrily, instead of letting remarks fall harmlessly, are like one who throws a missile that has been hurled at him, only to have it again hurled at him with a surer aim and deadlier force. It is much better to let it lie untouched at your feet.

A wise man knows his own ignorance—a fool thinks he knows everything.

"Thou, God, seest me!"—*Bible.*

THE CHILD AND THE BIRD.—A beautiful child one morning offered some rich dainties to a sky-lark in a golden cage; but the bird refused to eat, and flapped his wings against his prison bars, eager to soar through accustomed fields of light and sing at Heaven's gate.

Then the child knew that his favorite cared for other food and longed to fly from his narrow home, so he opened the door of his pretty cage, and soon the lark was soaring on swift wings, singing a song of richest melody, and was hidden by a snow cloud from the little gazer.

After a few brief days the spirit of the child, like the bird, escaped from its earthly prison, the door being opened by the angel of death.

The Lord saw that that mortal tenement, beautiful though it was formed, was no fit mansion to contain a spirit ready to join the choir of infant worshippers in Heaven.

A way of escape was offered, and the ransomed child responded to the call of a Saviour: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

FATHER IGNATIUS.—Father Ignatius, when at Rome, went up the Scala Santa very devoutly on his knees; but he thus relates his encounter with one who tried to make a Romanist of him:

"I must not omit to tell you that the Professor of Dogmatic Theology at the Propaganda has called on me. His arguments were 'loud' and lengthy, but not in the least convincing, as he started from ungranted premises, and would not allow me a chance of putting in an inquiry, much less a dissenting word. He called the Church of England my idol, which I must must throw down before I could come to Christ. This amused me amazingly."

A GOOD ANSWER.—A young lady in a Sabbath School asked her class, "How soon should a child give its heart to God?"

One little girl said, "When thirteen years old;" another, "ten;" another, "six." At length the last child in the class spoke, "Just as soon as we know who God is."

Conversion is, when the longing of the soul is no longer to a sensual gratifications, or worldly abundance, but simply and purely to heavenly things; so that when the question is asked, wherein do I seek for rest, satisfaction and enjoyment? the heart can answer at once, in communion with God, through Jesus, by the Spirit.

No spiritual man performs a harsh action on the ground of legal right; the main question with him is, how any action will be estimated in the land of spirits, according to the Divine standard of legality there extant.

The 29th of June, 1867, will be the 1800th anniversary of St. Peter's death. On that occasion the Pope is to convoke all the Bishops of christendom to Rome, where a grand jubilee will be celebrated.

BIBLE BONES.—A shrewd old working man once said: "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the consolation that reading the Bible was like *eating fish*. When I find a difficulty, I lay it aside and call it a bone. Why should I choke on the bone, when there is so much nutritious meat for me? Some day, perhaps, I may find that even the bone may afford me nourishment."

We would that there were less *picking of bones*, and more of feasting on the substantial food with which infinite love has spread the spiritual board!

BIBLES FOR THE WORLD.—It has been ascertained that since the first Bible Society began its work, in 1804, the various societies in different lands have issued upwards of eighty-one millions of Bibles and Testaments. To these if we add the number printed by private publishers, they will make an aggregate little short of one hundred millions.

☞ "Love God and keep His commandments, for this is the whole duty of man."

MARRIED,

In Prattsville, Ala., on the morning of the 27th ult., at the residence of Daniel Pratt, Esq., by the Rev. A. J. Briggs, Mr. JAMES B. WOLF, of New Orleans, La., and Miss JENNIE DERARNELUBIN.

OBITUARIES.

ELIZABETH G. CARSON, consort of Judge Robert Carson, of Millcan, Texas, was born in Edgfield District, South Carolina, on the 11th day of April, 1807. She made a profession of faith in Christ at the Rocky Mount Church, in Jones county, Georgia, in the year 1825, becoming then and there a member of the Methodist Church.

She remained in the communion and fellowship of the church of her choice, a faithful and consistent Christian woman up to the period of her death. On the 10th of March, 1846, in Talbot county, Georgia, she was married to Robert Carson, and on the 6th of March, 1866, she died in great peace, at Millican, Grimes county, Texas.

Through a long and useful life, sister Carson exemplified the character of a true Christian by active and benevolent sympathy with the sick and suffering; by a firm adherence to the doctrines and usages of her church; a prompt, zealous, habitual conformity to its discipline; and by a tender, loving and untiring devotion of heart and life to the domestic obligations of a mother and wife. A life thus spent never fails to make the hour of death a period of happy trust in God and joyful hope of heaven. Thus it was with our sister. She was ready to die. In her last moments she found the Saviour present to cheer and comfort her soul. Our loved and lamented friend proved the sustaining power of grace in the Church below; and by that grace has been safely guided, we doubt not, to "the rest that remains to the people of God."

WM. M. K. LAMBIN.

Waco, Texas, March 20, 1866.

☞ North and South Carolina and Georgia church papers please copy.

NEW ORLEANS MARKETS.

"The business of the current week," says the Price Current of Wednesday last, "opened on Saturday with but little activity in any branch of trade, the prevailing dullness being increased by its being rainy and inclement, but with a return of fine weather the market has since exhibited more animation. With regard to our leading staple, in particular, the movement has been checked by a further decline in Foreign Exchange.

COTTON—We noticed in our last report that after quite an active demand on Friday, the market closed at 28 to 30 cents for Ordinary, 32 to 33 for Good Ordinary, 34 to 36 for Low Middling and — to 38c for Middling. There was no material change on Saturday, but the demand continued fair. The sales summed up 2800 bales at rather stiffer prices than Friday's currency. On Monday the market opened with a good demand and an upward tendency, but at a later hour, owing to discouraging accounts from New York, and a decline in Foreign Exchange, prices lost their buoyancy, and closed at a reduction of ¼ to ½ cent, as follows: Ordinary 28 to 30; Good Ordinary, 31 to 32, Low Middling, — to 35; Middling, 38 to —.

TOBACCO—The stock is very small, but more liberal supplies being expected, there is a fair prospect for an early resumption of our former trade. In fact, we are informed that foreign buyers are only awaiting for sufficient supplies to warrant their entering the market. There has been some enquiry for foreign export, but only a few hogsheads have been sold to the city trade, at prices ruling within the range of the quotations below. Three hhds medium, heavy, old, sold at 16c, and 2 at 18 cents per lb. Low Refused, Light—5 to 6½; Good do., 7 to 8; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 17; Fine, 18 to 20; Choice Selections, 21 to 24. Heavy—7 to 7½; Good do. 8 to 9; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 18 to 20; Fine, 22 to 24; Choice Selections, 26 to 28.

SUGAR—There is a fair supply of the production of Louisiana on hand, but very little demand, and the sales on Saturday and Monday were confined to 150 hhds at about previous prices 12½ cents for Good Common, 14 cents for Fully Fair, 14½ cents for Seconds, 16 to 16½c for Light Yellow Clarified, and 15 cents for Prime to Choice. Yesterday there was more demand and the market was firmer. There were sales of 125 hhds at 7½ cents for Inferior, 12 cents for Common, 13c for Low Fair, 14¾ to 15½c nis for Seconds, 15½c for Yellow Clarified, and 16½c for Choice Yellow Clarified. There is a large stock of Cuba on hand, but only a retail demand at 12¾ to 13c for No. 13, 14c for No. 14, and 15c per lb. for No. 15.

MOLASSES—The market is nearly bare of the production of Louisiana. There has been very little demand, however, and only a few barrels were sold on Saturday and Monday at 55 cents for Common, and 75 cents per gallon for Prime, slightly fermenting. Yesterday we did not hear of a sale. There have not been any sales of Cuba Molasses. It may be quoted by the cargo at 48 to 50 cents per gallon, in lots at 51c, and at retail at 55c.

WESTERN PRODUCE—The general market has again shewn very little animation since the date of our last review. Prices for Flour, Corn and Oats have ruled lower. There has been a good jobbing demand for Bacon at firmer prices, but other articles of Western Produce and Provisions have been neglected.

FLOUR—The supplies are increasing. Dealers, who are the only buyers, have been holding back, and prices, especially for the lower grades, have consequently declined 50 cents per barrel. The sales on Saturday and Monday were confined to 3000 bbls., in lots of about 100 bbls. at $5 to $5 25 for Common, $6 75 for Fine, $7 50 for Superfine, $10 for some on its merits, $9 for Low Extra, $10 to $10 37½ for Medium Extra, $11 to $11 35 for Good Extra, and $12 75 per barrel for Choice Extra. Yesterday the market was very dull and depressed, and only 1500 barrels were sold, in small lots, to dealers, at $6 for Fine, $7 30 to $7 50 for Superfine, $9 and $10 for some on its merits, $11 75 to $12 50 for Good Extra.

BACON—There has been a very good jobbing demand at firm prices. On Saturday 20 casks Shoulders sold at 13c, 80 at 13½c, and 40 casks Clear Sides at 17 cents per lb. Shoulders have been selling in a small way at 13¼ to 13½ cents, Ribbed Sides at 16 to 16½, Clear Sides at 17 to 17¼ cents, Smoked Hams at 18 to 20 cents, and Sugar Cured Hams at 20 to 22c per lb.

GREEN MEAT—There is a good stock on hand, but the market is dull, and there have been no large sales since our last review excepting 10,000 lbs Shoulders, in bulk, on Saturday, at 10½ cents per lb. Green Shoulders have been selling in a small way at 11¼ to 11c per lb Yesterday there were retail sales of Green Shoulders at 11½ to 12c, and Sides at 13 to 14c per lb.

LARD—The market has continued dull, and there have been only retail sales at 14 cents for prime in tierces and 21c in kegs. There is a fair stock on hand, but holders decline making the concessions asked for by foreign buyers. Round lots may be quoted at 18 to 18¾ cents in tierces and 19½c in kegs.

BUTTER AND CHEESE—Butter is in fair supply; there is a good demand for Choice Northern, but other descriptions are dull. Northern Butter is selling at 40 to 60c, Western 30 to 40 cents per lb. All descriptions of Cheese are in fair supply at 23 to 24c, and English Dairy at 27c per lb.

WHISKEY—The market is well supplied, but continues dull, there being very little demand, even at retail. Good Western Rectified is retailing slowly at $2 20 to $2 34 per gallon.

CORN—Has been in good supply, but less in request, and prices have ruled in favor of buyers. There were sales on Saturday and Monday of 15,000 sacks, in lots, at 82 to 82½ cents per bushel.

OATS—Supplies exceed demand at 52c per bushel.

BRAN—The supplies are liberal, at $1 10, 1 45 and $1 17½ per 100 lbs.

HAY—The market is well supplied at $25 per ton.

INDIA BAGGING—There is a small retail demand at 26c per yard.

COAL OIL—Is selling in a small way at 60 to 62½ cents per gallon in bbls, and 85 to 90c in cases.

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February 27, 1866—m10-6t

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I may be communicated with by letter at Greenville, Mississippi, until 15th March next, after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and S. Hunt, Esq., Jackson, Miss.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 14.
WHOLE NUMBER 580.

NEW ORLEANS, SATURDAY, APRIL 21, 1866.

$3 00 A YEAR IN ADVANCE.
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PROCEEDINGS OF THE
General Conference
OF THE
M.E.CHURCH SOUTH
Convened in New Orleans, April 4, 1866.

NINTH DAY.

FRIDAY, April 13, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Paine.

The opening devotional exercises were conducted by Rev. W. H. Watkins, of the Mississippi Conference.

Rev. L. Rosser, chairman of the Committee on Missions, presented and recommended the adoption of the following, as a substitute for the 7th chapter of part II of the Discipline, which, on motion, was ordered to be printed:

COMMITTEE ON MISSIONS: REPORT NO. 1.

The Committee on Missions beg leave to submit the following as a substitute for the entire *Section VII, Part* 2, pp. 277–291 of Discipline:

1. The Missionary operations of the Methodist Episcopal Church, South, shall hereafter be committed to the management of two separate Boards, to be styled severally the Foreign and the Domestic, under the provisions and regulations following:

THE FOREIGN BOARD.

ART. I. This Board shall consist of a President, two Vice Presidents, a Secretary, a Treasurer and nine Managers. They shall all be members of the Methodist Episcopal Church, South, and be quadrennially elected by the General Conference.

ART. II. The Board shall have authority to make by-laws for regulating its own proceedings; to appropriate money to defray incidental expenses; to provide for the support of superannuated missionaries, and widows and orphans of missionaries, who may not be provided for by any Annual Conference, (it being understood that they shall not receive more than is allowed by the Discipline to other superannuated preachers, widows and orphans); and to print books for the Indian and Foreign missions; and shall publish annually a statement of its transactions and funds; and shall also lay before the General Conference a report of all its transactions and a statement of its funds up to some convenient day, near and prior to the time of holding the General Conference.

ART. III. Seven members, at all meetings of the Board, shall constitute a quorum.

ART. IV. The Board shall keep a journal of all its proceedings, and the minutes of each meeting shall be signed by the presiding officer and the Secretary.

ART. V. The revenue of the Board shall be derived as follows: From annual collections in every congregation, in such month as each Annual Conference may direct; from special collections made by the Secretary; and from donations and legacies.

ART. VI. The sums allowed for the support of missionaries shall not exceed the usual allowances to other itinerant ministers. The Board shall meet annually to vote appropriations of money to those in the employment, and the President of the Board shall draw on the Treasurer for the allowance, in quarterly or half yearly instalments. And the Board shall require communications to be made quarterly by each of the missionaries, or from each mission, to the Secretary, giving information of the state and prospects of the mission in which they are severally employed. No one shall be acknowledged as a missionary, or receive support from the Board who has not some definite field of labor assigned him, or could not be an effective laborer on a circuit, except as provided for in the second article.

ART. VII. The Secretary shall reside at the place where the Board is located, but may be a member of any one of the Annual Conferences. It shall be his duty to journalize the proceedings of the Board, and to conduct their correspondence; to advise the Board of any matters which he may conceive important; to travel, as much as possible, through the connection, visiting the Annual Conferences and the Missions under the care of the Board, promoting the interests of the Board; to give the missionaries any information that may be necessary; to prepare and furnish for publication in the church papers, monthly, an abstract of the proceedings of the Board and condensed accounts of the missionary work; and furthermore, it shall be his duty to attend to all the business of the Board with the Government of the United States in relation to schools which have been or may hereafter be committed to its care in the Indian country, by the Department of the Interior or Commissioner of Indian Affairs; and it shall be his duty, also, to prepare and superintend the publication of the Annual Report, under the direction of the Board. His salary shall be fixed by the Board.

ART. VIII. The Treasurer shall hold all the funds of this Board in his possession, in safe deposit with such institutions as the board may direct; which deposit shall be made by him as an officer of the Board, and subject to his drafts as such, and his successors in office. He shall furnish an annual report, to be published with the annual report of the Secretary.

ART. IX. In case of vacancy occasioned by death, resignation or otherwise, in the Board, the vacancy shall be filled by the Board, by, and with the consent of one more of the Bishops, until the ensuing General Conference.

ART. X. Any one of the Bishops, on the recommendation of the Board, shall appoint Missionaries to the foreign field.

ART. XI. This board shall be located and domiciled in ——.

ART. XII. This Constitution shall not be altered or amended, but by a vote of two-thirds of the General Conference present and voting on the alteration or amendment.

THE DOMESTIC BOARD.

ART. I. This Board shall consist of a President, two Vice Presidents, a Secretary, a Treasurer, and nine Managers. They shall all be members of the Methodist Episcopal Church South, and be quadrennially elected by the General Conference.

ART. II. The Board shall have authority to make by-laws for regulating its own proceedings; to appropriate money to defray incidental expenses; and shall publish annually a statement of its transactions and funds and shall also lay before the General Conference a report of all its transactions and a statement of its funds up to some convenient day, near and prior to the time of holding the General Conference.

ART. III. Seven members, at all meetings of the Board, shall constitute a quorum.

ART. IV. The Board shall keep a journal of all its proceedings, and the minutes of each meeting shall be signed by the presiding officer and the Secretary.

ART. V. Each Annual Conference shall have charge of the Domestic Missions within its own bounds.

ART. VI. It is recommended that each Annual Conference organize a Conference Missionary Society, auxiliary to this Board, under such regulations as they shall severally adopt or General Conference order. Each Conference Society shall annually transmit to the Secretary of this Board, a copy of its annual report, embracing the operations within its bounds, for publication in his annual report.

ART. VII. The revenue of this Board shall be derived as follows: Each Annual Conference Missionary Society shall forward to the Treasurer annually at least, one tenth of all its collections for Domestic Missions, and whatever ballance may be in the treasury after defraying the expenses of its own Missions, from special collections made by the Secretary; and from donations and legacies.

ART. VIII. The Board shall have power to grant assistance from its funds to such Annual Conference Missionary Societies as are not able to support the Domestic Missions within their own bounds.

ART. IX. The Secretary shall reside at the place where the Board is located, but may be a member of any one of the Annual Conferences. It shall be his duty to journalize the proceedings of the Board and to conduct their correspondence; to advise the Board of any matters which he may conceive important; to travel, as much as practicable, through the connection, promoting the interests of the Board; to furnish for publication in the church papers monthly an abstract of the proceedings of the Board and condensed accounts of the missionary work; and it shall be his duty also to prepare and superintend the publication of the Annual Report, under the direction of the Board. His salary shall be fixed by the Board.

ART. X. The Treasurer shall hold all the funds of this Board in his possession, in safe deposit with such institutions as the Board may direct; which deposit shall be made by him as an officer of the Board and subject to his drafts as such, and his successors in office. He shall furnish an annual report, to be published with the annual report of the Secretary.

ART. XI. In case of vacancy occasioned by death, resignation or otherwise, in the Board, the vacancy shall be filled by the Board, by and with the consent of one or more of the Bishops, until the ensuing General Conference.

ART. XII. This Board shall be located and domiciled in ——.

ART. XIII. This constitution shall not be altered or amended but by a vote of two-thirds of the General Conference present and voting on the alteration or amendment.

2. Let each Annual Conference form itself into a missionary society, auxiliary to the Domestic Board of the Methodist Episcopal Church South, under such regulations as the Conference severally shall prescribe. And let each Conference Society transmit by its secretary to the secretary of the parent Board a copy of its annual report; stating, specifically, the number and names of the missions belonging to the Conference; the number of members of the Church, and of the children catechised in each mission; the numbers admitted on trial, and received into full fellowship, during the year; the number baptized, and, as nearly as may be, the numbers attending public worship, and of the whole population within reach of the missionary's appointments, together with the number of meeting houses on each mission.

3. It shall be the duty of each Annual Conference to provide for the taking up of separate collections during the year, within the bounds, for the Foreign Board and the Domestic Board.

4. It shall be the duty of the presiding elders to bring the subject of our missions before the first Quarterly Conference of each of the circuits and stations of their districts, yearly, for the purpose of moving the Quarterly Conferences to adopt such measures as shall be deemed best for the promotion of the cause, by increasing the number of contributors, and the amount contributed for missions, in their several circuits and stations.

5. It will be expected that in the examination of character, in the Annual Conference, a reference will be had to the faithful performance of the duty of preachers on this subject.

The Committee recommend the adoption of the following resolutions:

1. The Missionary Society of the M. E. Church South, is hereby directed to transfer all the assets, property, and liabilities connected with the Indian and China Missions to the Foreign Board; and all assets, property, and liabilities connected with Domestic Missions to the Domestic Board.

2. These Boards shall, as soon as practicable, after organizing, procure separate and suitable acts of incorporation in their respective localities.

LEO. ROSSER, *Chairman.*

Rev. Dr. W. Smith, of the South Carolina Conference, presented a memorial from the Washington Street Church, in Columbia, South Carolina, it being an address to the members of the M. E. Church, South, appealing for aid.

Rev. Dr. W. Smith said: I should not do justice to my own feelings if I were not to add a few remarks upon presenting this memorial to this Conference. I have been at a loss to know what direction to give it. I do not see that it requires to be referred to any special committee. I am aware that this Conference has not funds at its disposal, or I am persuaded that the same generous spirit which has always animated you would make you contribute liberally to that church. There is however one thing that may be done very appropriately, that is, for this General Conference to give utterance to their sympathy for those who have been most deplorably afflicted in this late cruel war; and as the Columbia Conference has appointed an agent to receive donations, it may be well for this General Conference to endorse that agent and recommend the object of his mission to the generous consideration of the people throughout the country. When I look upon the past history of that church, when I look around me here and see so many esteemed and venerable men who have been connected with that church, and when I call up the flood of recollections associated with that church, my feelings are almost too big for utterance. I remember it as the spot where I first gave my heart to God. That building now lying in ashes, is where some of the most venerable and oldest members of this General Conference labored perhaps before I was born. I remember that it was a spot where christian liberality and christian feelings were called out and exhibited on the noblest scale. But, sir, it is now gone. Our friends at a distance have heard of the ruin of Columbia, they have heard of the sad havoc which war has made in that beautiful town, but the imagination cannot conceive of the scene of ruin that has been left. Throughout the long street where the business was conducted, block after block, on every hand the widespread conflagration has swept down and all now lies in ashes and ruins, save where some one desirous to recover from the shock, has commenced to build again, and here and there, perhaps, some single story building rises out of the ruins. The men of that church are men that have been wont, in the day of prosperity, to dispense with a bounteous hand, and to respond liberally to all appeals, but now many of them are dependent upon charity for their daily bread. It is a sight to make any man weep, and I believe there is scarcely any one who knew Columbia in its days of beauty and prosperity, who could visit it now and behold its ruins without weeping tears of bitterness and sorrow for its sad, sad fate. That congregation, made up of noble and generous men and women, with a large membership and flourishing Sunday School, are now scattered and dispersed and know not where to call home.

Rev. Dr. E. W. Sehon, of the Louisville Conference, then offered the following resolution, which was adopted:

Resolved, that this Conference has heard with deep emotions of the sad fortunes of our brethren in Columbia, South Carolina, and earnestly commend the agent, Colier Murchison, who is soliciting aid for the rebuilding of their church, to the kind and liberal consideration of the members and friends of our communion.

The order of the day being the consideration of a resolution offered by Rev. Dr. A. W. Smith, of the Virginia Conference, some days ago, in reference to the rule on page 47 of the Discipline being submitted to the vote of the Annual Conferences, and a substitute for the same to expunge that rule from the Discipline,

Rev. J. C. Granberry, of the Virginia Conference, said there were two questions to which he would briefly speak; first, ought this veto power to be conferred on the Bishops, and secondly, if so, how ought it to be conferred? He could not agree with Dr. Smith in the opinion that the effect of the proviso will be only to specify or limit the veto power which already belongs to the Episcopacy. He could not find in the Discipline, either expressly or by inference, any such power. He found that Bishops preside at our Annual Conferences, and decide questions of law which are there raised. Bishops also preside over our General Conferences, but have no such power to decide questions raised here. Dr. Smith argues that they have to sign the journals to make them authentic, and that if they withheld their signatures, the acts passed by the General Conference would not be valid. He thought the signing of the journals a mere matter of form, and that the Bishops have no such powers as indicated. This veto power conferred on the Bishops is not to make an additional check, but to make available a check which already exists by law. Suppose the General Conference should attempt, by a majority vote, to adopt some measure, which is embraced in the first five restrictive rules. Where is the remedy against such a measure becoming a law? Who shall decide that it is unconstitutional—who shall decide that it is embraced within the scope of those five restrictive rules? There is nobody that can decide unless it is the Bishop. It may be that there will be an effort made by some of the members to introduce laymen in the General Conference hereafter. Some of the members think this will be covered by one of the restrictive rules, and, therefore, will require a two-third vote of the General Conference, and a three-fourth vote of the annual conferences, and there are members who think it will require only a majority vote of the General Conference. Who shall, and who ought to decide this question? We have Bishops—a select body of men, whose years, experience, wisdom, and devotion to the church, eminently qualify them to be judges of our constitution.—Not only that, but they are judges at our annual conferences. They decide law, and there is no appeal except to the bench of Bishops.—You put yourselves in this anomalous position, that the General Conference passes a law, which is, of course, binding upon the annual conferences; the annual conferences possess a majority in contradiction to that law, the Bishops decide that that is in opposition to the General Conference, and it is overthrown. But there is a higher law than the rules of the Conference—the restrictive rules of your constitution. The General Conference violates a law that is imposed upon it, and there is nobody to decide that they have violated it. There is another reason why this veto power should be lodged with the Bishop. The language of this proviso does not state any violation of the restrictive rules, but gives the veto power to what is unconstitutional. The question then arises whether these restrictive rules are a part of the constitution, as referred to by that proviso. If not, then they are entirely unguarded. Does it grant that if any measure is brought up which embraces a point in the restrictive rules, you can overthrow it by a majority vote? The church has devolved upon us a great responsibility. If you adopt this proviso, you protect whatever the Bishops shall decide to be the constitution of the church. He would like an amendment so that it would read, "The Bishops may present to the General Conference their objections to such rule or regulation, with the reasons thereof; and if, after hearing the objections and reasons of the Bishops, two-thirds of the members of the Conference present shall vote in favor of the rule or regulation so objected to, *it shall also be submitted to the Annual Conferences, and if two-thirds of the Annual Conferences concur, it shall become a law.*" Suppose the General Conference, by a majority vote, attempt to introduce lay-delegates, together with clerical delegates, into the General Conferences of the church. The Bishops, after having the matter under consideration, bring in a decision that it is unconstitutional. The matter is submitted to the vote of the General Conference again and two-thirds vote for it. But if it is unconstitutional, it has not yet received the concurrence of three-fourths of the annual conferences, which, by the constitution, is necessary in order to pass such a measure, although it becomes a law according to this proviso. Therefore, it seemed to him that the Bishops ought to have the power to veto any act passed by this General Conference that they regard as a violation of the constitution, and then it should require a two-thirds vote of the General Conference and a three-fourths vote of the annual conferences, to make it a law.—Something has been said about the great power that would be thus given to the Bishops. It did not seem to him too much power to be lodged in their hands. In the first place, no Bishop can make a motion in this body, as he and other delegates could. Neither can they vote on any proposition brought before this body. All they can do is to prohibit legislation. They have not the power of vetoing any measure because they think it unwise. The President of the United States has the power of disapproving of any Congressional measure, whatever may be the ground of his objections. We do not propose to give the Bishops such a power as that; they can only return such measures as they deem unconstitutional. It was urged the other day, that by the veto power one Bishop may be equal to twenty-three delegates in making a law. He thought there was a fallacy in such an argument. It would be the decision of the Episcopal bench that would offset that number. Three might vote for a measure, and two against it, but it is not fair to consider that one is an offset to twenty-three, any more than it, in this General Conference, a measure should receive fifty-three votes for, and fifty-four against, and it should be claimed that one vote offset the whole fifty-three of the other side.

Rev. Dr. A. L. P. Green, of the Tennessee Conference, said he thought it barely possible that there may be some members present who do not fully understand the whole workings of this question from its beginning. As circumstances had held him to a pretty close contact with it all the time, he thought it worth while to make a few statements, and probably it may lead the members to a more accurate conception of the point at issue. In the General Conference of 1844 the majority of the Conference determined that the General Conference of the Methodist Episcopal Church was supreme. Do not forget that fact, for they contended for and decided it to be a fact. The delegates from the Southern division of the church took grounds that there was a power co-ordinate with the General Conference, and that it required the co-operation of those two powers to make it supreme. This is what led to the division, and not the question of slavery. That was the exact point of difference. The General Conference determined that they had the right to punish a member of an annual conference, or an officer of the General Conference, without law—that the General Conference being supreme in power, they had the right to punish those persons without law. This we demurred against and contended that they had no right to do that thing, and that the Bishop had no right to entertain any such question. In answering this point they took the ground again that the Bishops were not a co-ordinate part of the Government, but the creatures of the General Conference, and consequently had to do precisely what the General Conference demanded that they should do—that the General Conference being supreme, they had the right to command the Bishops, to make them keep their seats, to make them entertain a question, or put a vote, and decide thereon, and sign and seal their acts. The Southern delegates took the ground that the Bishops were co-ordinate; that the deacons and elders were primary; that the Annual Conference was secondary, and that the General Conference was supreme within a certain limit, and could do such and such things under certain restrictions, and no more. They demurred from our decision. They contended that we were wrong, and they right, and a great "Croton" speech carried it, as they supposed, triumphantly. We brought in a protest, in which we took the ground that the power you talk of was absolute, and was embraced in the genius, and, by implication, in the platform of our church—that this power was absolutely existing, and that they had by this course of conduct ignored a power which was a natural and legitimate element of the Church; that the power of the Bishop to judge law, and to entertain or reject questions that might be proposed, was as old as the church; that that power had never been seriously questioned; that we had always practiced it in the church, and that, as such, it ought to be regarded as a law of the church, and that it was a natural and elementary principle. With this decision on the part of the members of the Church South, we protested against the course of the General Conference, came home to our people, and the ground taken by us was laid before the church in its elementary character; brought before the quarterly meetings and Conferences, and every body, and was everywhere approved. Under this view of the case a convention was called, and the M. E. Church South was organized. We went to work under that precise state of things, so that very thing contended for by Dr. Smith is, to all intents and purposes, an elementary principle in our church, as thoroughly defined and established as it is possible for the people and a Convention or Conference to do it. This principle was thought plain enough by the General Conference held at Petersburg, and no action was taken in regard to it. Subsequently we thought this should be put in the Discipline, and then it was that we thought we ought to throw around that power a little guard, for the Bishops might sometimes do too much, and consequently this proviso was introduced. It may be necessary that the action of the General Conference should also be guarded in reference to this measure, so that it will require not only a two-thirds vote of the General Conference, but also a three-fourths vote of the annual conferences to pass a measure over the Bishops' veto. But the great point that he particularly called attention to is, the recognition of the veto power of the Bishops. That is an elementary principle of the church, as we organized it, from bottom to top, all around it, all through it, and all over it. It is the principle that divided us, and the great organic corner stone of the church when we organized it. It seemed to him that it was utterly impossible that there could be any other view than this.

Rev. Dr. Wm. A. Smith, of the Virginia Conference, then made a lengthy speech on the same subject, after which the Conference adjourned without action thereon.

TENTH DAY.

SATURDAY, April 14, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Andrew.

The opening devotional exercises were conducted by Rev. Wm. G. E. Cunningham, of the Holston Conference.

Bishop Andrew: I have thought several times since we have been here, that perhaps it would be proper for me to make a few suggestions which you can take in good part or not, just as you please. As the most of you are probably strangers to this climate—at least to this city—it requires a good deal of caution on your part, because you are especially exposed to the influence of the climate, especially if there should be any epidemic in the wind. Be careful what you eat. It is a very easy matter to bring on disease at this time. Take care how you indulge in fruits. Men not accustomed to an abundance of such things coming here, are apt to thus indulge too freely. Now, if there should happen to be a case of cholera reported here, there would be a terrible scattering, and it would be questionable about our ability to keep a quorum here. There is a possibility of that thing. I hope it will not come to pass, still it may. Yet I see you are conducting yourselves as though you had a certificate that can be relied upon; declaring that you will have no disease, whatever you may do. Brethren, remember you have a good deal to do, and that you have scarcely done anything yet. I like free discussion, but I like to have it understood that speakers should concentrate and bring their thoughts within a small compass. If we all indulge in desultory discussions we shall have nothing but talk. I mean, do not take up more time than is necessary. I should like to know if you have done one single thing since you have been here. There has been a great deal of talk, but I want to give you this hint, that we have got a good deal to do. The church is expecting a good deal of you. Whenever I receive a letter, the expression is, that the people are anxiously looking to you. The eyes of all the church, the eyes of the people, and above all, the Eyo of God is upon you. Again, I would like to know whether there has been a conversion since we have been here? One Brother says that there has been three. There ought to have been more. There are plenty of sinners to work upon, and if we are all faithful, God will certainly give us some instances of his grace. Some of you have come here from a long ways, have never been here before, and you think that your talent, learning, and ability, must be shown in your preaching. But I tell you preach Jesus, and him crucified. Preach as in your work in the country, and believe me, the people of this city will like your preaching all the better if you preach plain scriptural truths. If they see nothing but an exhibition of talent, they will be disappointed. Preach as if you expected to meet your congregation at the bar of God, and leave behind an influence that will enable them to hate their sins, and love their Savior.

Bishop Paine took the chair.

Rev. G. Jones, of the Memphis Conference, asked leave of absence for Rev. M. J. Blackwell, and that Rev. J. H. Brooks take his place. Granted.

Rev. Dr. W. M. Wightman, chairman of the Committee on Episcopacy, presented a report recommending the adoption of the following resolutions:

Resolved, first, That the following be incorporated in the Book of Discipline, to take the place of Item 11, under question 3d section 5, page 63: "To travel during the year, as far as practicable, through the presiding elders' districts of each Annual Conference which may be included in his Episcopal district, in order to preach and to oversee the spiritual and temporal wants of the church."

Resolved, secondly, That the Episcopal College be strengthened by the election of six additional Bishops.

Laid on the table under the rule.

Rev. Dr. D. R. McAnally, Chairman of the Committee on Books and Periodicals, presented a report, and recommended the adoption of the following resolution:

Resolved, That the agent or agents of our publishing interests, together with the Book Committee, be instructed to obtain suitable plans and specifications for building houses of worship in cities and towns, and also in rural districts; and that they also cause the same to be published in book form, for the use and benefit of the church at large.

On motion of Rev. H. A. C. Walker, of the South Carolina Conference, the report was adopted.

Rev. J. E. Evans, chairman of the Committee on Colored People, presented a report, recommending the adoption of the following resolution:

Resolved, That we recommend to our people the establishment of day schools under proper regulations and trustworthy teachers for the education of colored children.

On motion of Rev. Dr. A. H. Mitchell, the report was adopted.

Rev. J. E. Evans also presented another report from the same committee recommending that the colored people be organized into separate charges, have their own annual conferences, colored persons be licensed to preach, and ordained deacons and elders according to the Discipline when they are deemed suitable; the bishop may form a district of colored charges and appoint to it a colored presiding elder when, in his judgment, it is required; when it is judged advisable by the bishops, annual conferences of the colored people may be organized to be presided over by our bishops; when two or more annual conferences shall be formed, let the bishop advise them to form a general conference in fraternal union with ours; and special attention should be given to Sunday schools for colored children. Laid on the table under the rule.

Rev. Dr. E. H. Myers, Chairman of the Committee on Changes of Economy, presented a majority and also a minority report, in reference to the reception of members into the church, with a form therefor, and also giving directions for the social meetings.

Rev. Dr. Myers said the point of difference in the reports is, that by the plan offered in the majority report, a committee is to be raised in every congregation, wherever practicable, to be composed of three or seven members. In the minority report there is no direction given with respect to the committee, but such committee becomes possible in certain cases, but is not obligatory. The reports lie on the table under the rule.

Rev. J. E. Evans, chairman of the Committee on Circulating the Holy Scriptures, presented a report.

Upon motion of Rev. Dr. W. H. Watkins, of Mississippi, the report was adopted.

Rev. Dr. Jefferson Hamilton, Chairman of the Committee on Boundaries, presented a report, recommending—

That the request from the Mississippi Conference, a change of boundary so as to include that part of the State of Mississippi now in the Mobile Conference, within the Mississippi Conference, be not granted.

That the request from the Arkansas Conference to divide, making the Arkansas River a boundary line, be not granted.

And recommending the adoption of a resolution in favor of extending the boundaries of Conferences beyond the geographical line fixed in 1844.

On vote the resolution was adopted; the remainder of the report lies over under the rule.

A minority report from the same committee was also presented, favoring the division of the Arkansas Conference as proposed. Laid over under the rule.

Rev. N. Wilson, of the Baltimore Conference, offered a resolution requesting the Bishops to prepare for publication a commentary on the Discipline, embracing the Episcopal Decisions, which, on motion, was adopted.

Rev. Dr. Smith, of the Virginia Conference, said that, in regard to the question receiving a two-thirds vote of the General Conference of 1854, he was perfectly satisfied from his recollection, that the vote was nearly, if not quite, unanimous. If, however, any are unwilling to take the imperfect record of the journal, he thought the vote had better be taken over again.

Rev. Dr. L. Rosser, of the Virginia Conference, said that in the examination of all fundamental questions ordinarily there are two classes in the investigation—those who seek, with a scrupulous conscientiousness and a fearless intrepidity, that which is truth, and are resolved to ally fortune with the destiny of that truth through all its career; and that other class who are prompted frequently to sacrifice the convictions of their judgment and the impulses of their faith, particularly so in the latter case on the present occasion. Imposing was the array on yesterday on this subject, and scarcely had it been his privilege to notice so much ingenuity in the marshalling of forces and the calling up of artillery in battle. A young and gifted minister is sent forth to conciliate the enemy, but, unfortunately, he brought back an unfavorable response. Next an old and experienced scout is sent out to survey the land and prepare the general for the

N. O. Christian Advocate.

CONFERENCE PUBLISHING COMMITTEE.

FOR MOBILE CONFERENCE:
Rev. J. Hamilton, D.D.,
Rev. A. H. Mitchell, D.D.,
Rev. Thos. W. Dorman, D.D.

FOR MONTGOMERY CONFERENCE:
Rev. H. N. McTyeire, D.D.,
Rev. H. S. Andrews,
Rev. William A. Shapard.

FOR MISSISSIPPI CONFERENCE:
Rev. W. H. Watkins, D.D.,
Rev. H. H. Montgomery,
Rev. William P. Barton.

FOR LOUISIANA CONFERENCE:
Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Linus Parker.

NEW ORLEANS:
SATURDAY, - - APRIL 21st, 1866.

Sunday School Gathering.

The bright eyes, and ribbons and banners, of several hundred Sabbath School children filled the Carondelet Street Church on Sunday afternoon, with a glad and highly interested audience. The array of youthful forms and faces and fashion, was in striking contrast with the gray hairs, sober vestments and grave presence of a hundred clergymen.

The life of the resurrection is in every church that folds these helpless ones and leads them in and out to pastnre. The ministry of Christ is never more the ministry of the Resurrection, than when employed in feeding the children of the Church. He that "dwelleth in the praises of Israel," delighteth in the hosannas of children. And the voices of these little ones vibrate in the hearts of all that love the Saviour.

The songs were delightfully sung There is a wren living about our house that, in the early morning, sings very much in the same way—a sort of Sunday-wren, that absolutely sings sweeter on a Sabbath than upon any other day. Well, we suppose that the voice of a little boy or a little girl, hymning His praise, is, in the ear of the Lord, such a melody as is to us the Sunday-song of that wren. When all the children sang together we tried to think what instrument it most resembled; it was more silvery than the lute; more ringing and wave-like than the musical glasses; sweeter than the harp or viol. If those in Heaven are like "little children," the voices of many children must be next to the music of angels—the murmur of Heaven "afar off."

Most meetings of the kind are too long, but this one was exactly right. There were two speeches only. Both of them fresh, sunny speeches, of pure sentiment, suited to everybody, because suited to the children—one by Dr. Huston, of Kentucky; the other by Dr. Deems, of North Carolina.

It was an hour of good things and pleasant to remember.

From all that we can learn, this Sunday School interest will receive a large share of the attention of the General Conference. Our Church, some years ago, was disposed to look mainly to the world without for recruits, to depend upon revival seasons and efforts for filling up its membership, and somewhat disposed to neglect the children of our people. But now, while she does not abate in aggressive zeal, she realizes her resources and her responsibility to tenderly care for and train the children which God has given her.

The Saviour has only two tests of a true ministry. One is, do they care for His people, and the other is, do they care for his children—"*my sheep*," "*my lambs*." He has made it a personal matter—"Lovest thou *me*?" Let no man, then, claim to be a Christian minister who does not specially care for the children of the Church.

DAILY WALK WITH WISE MEN, or Religious Exercises for Every Day in the Year. Selected, arranged, and specially adapted by REV. NELSON HEAD. New York: Harper & Bros.

As the title indicates, this is a choice selection from "writers who lived and wrote, either prior to, or during the seventeenth century." It is for both pastors and people The compiler has endeavored to make it attractive to youth, to "lead them into daily converse with some of the noblest intellects and purest hearts that ever gleamed or pulsated upon the theatre of time." For sale at the Southern Methodist Publishing House, New Orleans, 112 Camp street.

Let the cry of your prayers ont-cry the cry of your sins.

THE "NET RESULT."

Some two months ago, we called attention to the fair and Christian-like spirit of the Editor of the Methodist Quarterly Review, the Rev. Dr. Whedon: The voice of peace was once more heard in the land. One man was found who had been foremost in assailing the sucint condition of the South, who, in the recent War of the States, upheld with might and main the Northern side, yet who, with a nature original, bold, and dogmatic, was willing to allow that some good thing might come out of Nazareth. This admission was not a great deal, but it was something, and, amid sounds of universal reprobation, it was, to say the least, not unpleasant. He came forward to bespeak for us at least a hearing. He was kindly and forgivingly disposed towards the "erring sister." Not only in a public way, but in private letters, he was more than ready to cultivate that charity which never faileth. We hailed it then as a symptom of returning reason in the Northern mind. And so it was.

When, on the 9th inst., a telegram was received by the General Conference from the New York East Conference, bearing "Christian salutation" and an invitation to "unite in public and in private prayer for the peace and unity of heart of our common country, and for restoration of Christian sympathy and love between the churches, especially between the different branches of Methodists," we thought we could trace in it the hand of Dr. Whedon. Nor were we mistaken. Well, the General Conference in godly sincerity responded, and resolved "to entertain with Christian courtesy any proposals looking to the cultivation of kind and brotherly relations with other branches of the common Methodism of the country;" resolved "to pray," and did pray. So ends the first chapter.

The truth is, we down here have hardly learned the use of the telegraph. Anything coming that way startles us. It costs so much and comes so quick, seems so much like a life and death matter, that it were no wonder if its summons called out of us "all manner of prayer." But in the North, where the telegraph webs every square mile, they buy and sell, and pray by it with equal facility. It is quite common there for preachers to send over the wires the telegram, "Greeting: God is love"—just that much and nothing more. It is difficult for our people to imagine such a Christian simplicity of things—such a religious condition of the common mind as this indicates If we believed that the Millenium were at hand, we should take this as an evidence that it had already begun at that end of the Union.

About the time we calculated that the response had reached the New York East Conference, and it was in the full enjoyment and spirit of its own call to prayer, that body of ministers were warmly engaged in discussing the merits of our part of the business—referring our prayer to a committee to report upon, favorably if possible, but honestly anyhow. The committee was piously dissecting the prayer, and finding it essentially defective—"weighed and wanting"—defective first in loyalty, "outspoken loyalty;" defective next in respect to *color*, in "impartial justice to the oppressed;" defective politically, in respect of the Civil Rights bill—no thanks to the Senate for passing it—more still, by the "most obvious interpretation," detected in it what they had before sought for but never found—the "ascertained difference between our two Methodisms," and the "main obstacle to church unity." Our prayer stood no chance under the powerful lens of this Conference. Its seeming purity all vanished like that of spring water when placed under the microscope. "We suppose," say the committee, "that most of us are disposed to enter into any sincere prayer; as far as it goes; but we doubt whether this Conference feels a very deep interest in elaborately establishing a concert of prayer with sister churches who decline to pray for our national peace and concord. The result is, that we stand justified as having sought a religious unity upon the common ground of church and country." The truth is, our people understand open air, straight out and out praying; but anything beyond that, they are unequal to. Praying by telegraph is a more complex affair, and whatever is attempted in that way, to be done at all should be suited to the subtle, searching nature of the mysterious current.

After reading the quantative and qualitive analysis to which the learned and charitably disposed Doctor had submitted our response, and that he had detected only a trace of hypo-prayer, we were not surprised at the conclusion to which the committee arrived. No more praying for the present. A church that can't pray on the right side of the Bureau, on the right side of the Altar, and on the right side of the Government—the East North-East side, we suppose—should not pray at all; in fact does not pray, cannot pray:

Now we suppose that it would hardly help matters to say that we *do* pray for the country, for national peace and concord, and especially for President Johnson; that Bishops and Elders, in all public ministrations, daily mention the President, and pray God to sustain and preserve him, and to defend and deliver him out of the hands of all that hate him, that we "may lead a quiet and peaceable life, in all godliness and honesty." No, we must do as the New York East Conference does in her prayers—leave out the President and pray for Congress. So ends the second chapter.

The third is a full chapter of indignation—honest, sudden, righteous. The Rev. Dr. Curry thought that the report had been conceived in an arrogant spirit. If it were adopted, it would be a "taunt flung in the face of a defeated and humiliated people;" and thus, sifting the sifter, by one stroke consigned Dr. Whedon, the committee and the analysis to the Capulets—upon motion, laid the whole on the table. The high combination of electricity and sympathy was exploded by one patriotic touch of the New York East Conference. The residuum is almost nothing—a mere streak of something, not unlike a telegraph wire, and very much like the algebraic sign minus.

We are hardly through with one telegram before another arrives. The New York Conference, not discouraged by the judicial estimate which the New York East Conference has made of the net value of Southern christianity, proposes to us union, church unity. One Conference declines even to pray with us; but another Conference proposes to live and die with us—in a telegraphic sense. Both Conferences breathe the same air, live in the same neighborhood, and have the same sort of loyalty. Well, well, there is some hope for our salvation yet, and it is to be found in the difference of these two Conferences, as to our real "net" value. But meanwhile, we suggest that we let the telegraph alone—we don't understand its use in connection with religion. We have tried it once, honestly tried it, and it don't work. The only explanation of the difficulty that we can suggest is, that Bishop Ames is at the other end of the wire.

The New York East Annual Conference represented but a small part of the Northern Methodist Church. The General Conference of the M. E. Church South waved this consideration, and assented to a proposition which looked towards a more perfect spiritual accord between the several churches of Christ. But this object, it seems, in the estimation of that Annual Conference, was not sufficiently important in itself, to warrant any considerable outlay of prayer and fasting—did not present scope and vergo enough possibly for the pulpit ministration of a set day.

We are unwilling to entertain the thought that an Annual Conference, a grave body of godly men, would have deliberately conceived the purpose of circumventing and catching those with whom it proposes prayer. If so, it has been caught in its own duplicity. The New York Conference being the judge, there was nothing in the transaction, upon our part, unworthy of the spirit of christian fellowship.

We do not adopt this solution of the matter; but rather this, that Dr. Whedon and his friends thought that they could carry the proposition to pray through the Conference; but upon actual trial, finding themselves in the minority, escaped the mortification of failure by pretending to find a serious defect in the response of the General Conference.

"Cleanse your hands ye sinners and purify your hearts ye double minded."

We again give up the bulk of our space to the report of the proceedings of the General Conference.

[Continued from first page.]

attack, who then marches forth with his entire battery. For many long years the speaker had had an opportunity to determine the General's forces, and to estimate the skill of that wary chieftain. It is not possible, he imagined, to find a more powerful logician upon the American Continent, than he is, nor is it within the history of Southern Methodism that we have found a more skillful, yet imperfect system maker.

The speaker continued at some length to discuss Rev. Dr. W. A. Smith, and his speech, and closed this part of his address by comparing him to the magnolia of our forests, a tree of gorgeous and beautiful odors, but fruitless. The speaker then proceeded to discuss what he conceived to be the true issue, whether there is inherent in the episcopacy, the legislative element. He elaborately argued the question, contending that the powers of the Bishops are executively co-ordinate with the General Conference, but not legislatively so.

The Conference arrived at no final action on the question.

The Conference then adjourned with a benediction.

ELEVENTH DAY.

MONDAY, April 16, 1866.

The Conference met at 9 o'clock A. M., pursuant to adjournment, and was called to order by Bishop Pierce.

The opening devotional exercises were conducted by Rev. Dr. A. H. Mitchell of the Mobile Conference.

Bishop Pierce: I have to announce this sad intelligence received by telegraph: "Bishop Soule very ill. Can live but a few days."

Rev. Dr. Thomas O. Summers, Chairman of the Committee on Revisals, presented the following:

COMMITTEE ON REVISALS—REPORT No. 1.

The Committee on Revisals have considered the resolutions of J. G. Jones and H. A. C. Walker, and of A. M. Shipp and C. Betts, and recommend the adoption of the following resolution:

Resolved, That the following changes and additions be made in the Discipline: Chap. ii, sec. 2.—In ans. 2, after the words "from time to time," insert instead of what follows, this clause: "but the Bishops or a majority of all the Annual Conferences, shall have authority to call a General Conference, if they judge it necessary, at any time.—The Bishops, if they judge it necessary, shall have authority to change the place appointed for the meeting of the General Conference. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an annual conference shall prefer to have a new election."

THOS. O. SUMMERS,
Chairman.

COMMITTEE ON REVISALS—REPORT No. 2.

In answer to the memorial of St. Francis street Church, Mobile, in regard to the use of the Sunday service of the M. E. Church prepared by Mr. Wesley, the Committee report the following resolution:

Resolved, That the General Conference has no objection to the use of the Sunday service prepared by Mr. Wesley for the M. E. Church, or any part of it, by any congregation that may choose to use it.

In answer to the memorial of the Virginia Conference, respecting the increase of stewards, the Committee report the following resolution:

Resolved, That instead of paragraph 1, section 5, Part II, page 248 of the Discipline, the following be inserted: "There shall be in each pastoral charge, if practicable, at least seven stewards; and a greater number may be appointed, at the discretion of the Quarterly Conference: *Provided*, that there be not more than one for every fifty members, though there may be one for every society in a Circuit." Also, that the words "whenever necessary" be inserted instead of "in every class," in paragraph 4 of section 5, page 259.

In regard to a resolution of J. Stacey and H. A. C. Walker, asking that a three-fourths vote be made necessary to alter the boundaries of Conferences, the Committee beg leave to state that they do not think the proposed change expedient.

In regard to the inqairy in the same paper, whether the first proviso under the sixth restrictive article gives to a single Annual Conference the power to defeat any measure approved by all the others, the Committee report that they do not so understand that proviso.

In regard to the resolution of J. McLenan and H. H. Montgomery, asking changes on page 62 of the Discipline, respecting Episcopal decisions, the Committee report that they do not deem any change expedient.

In regard to the resolution of J. Hamilton and A. H. Mitchell, asking that it be made obligatory on Annual Conferences to sit with closed doors during the examination of character, the Committee report that they do not deem the proposed change expedient.

In answer to a memorial of the Mississippi Conference, asking that the Discipline be so changed as to provide for a "Committee on Character," to consider and report on all complaints and charges in Annual Conferences, the Committee report that they do not consider the proposed change expedient.

In regard to the resolution of H. H. Montgomery and J. McLenman, proposing changes in the questions on pages 49 and 50 of the Discipline, the Committee report that they do not deem the proposed change expedient, but recommend the adoption of the following resolution:

Resolved, That there be inserted a new question, to be numbered 17:—"How many infants and adults have been baptized during the year?" Also another, to be numbered 18: "What is the number of Sunday schools, teachers and scholars?"

In regard to the resolution of W. M. Wightman and L. M. Lee, the Committee report finally by recommending the adoption of the following resolution:

Resolved, That a brief and properly digested Catechism, to be prepared by the Bishops and Book Editor, be printed in the Book of Discipline.

THOS. O. SUMMERS, Chairman.

COMMITTEE ON REVISALS—REPORT No. 3.

In regard to the changes, omissions and additions in the Discipline, proposed in the paper presented by T. O. Summers, they recommend as follows:

Enlarge the note on page 35 by the addition of the words, "For other provisions concerning classes, see chapter 3, section 2."

On page 52, chapter 2, section 3, question 5, answer 1, substitute "may retire," for "shall retire."

On page 67, chapter 2, section 7, question 13 answer 4, instead of the words, "memorandum of it be written in all the class books," substitute, "suitable services be held on the occasion, wherever practicable."

On page 70, chapter 2, section 7, question 1, answer 16, substitute, "To furnish every one leaving his charge with a certificate in the following form: 'The bearer hereof, A. B., has been an acceptable member of the Methodist Episcopal Church South, in C. Station, (circuit or mission) D. Conference.'"

On page 107, chapter 2, section 18, question 1, answer 5, omit all after the word "member."

On page 118, chapter 3, section 5, question 1, sec. 1, 2, instead of "chapter" and "chapters," insert "lesson" and "lessons."

On page 118, chapter 3, section 5, question 1, answer 4, substitute, "Let the Lord's Supper be administered monthly in every congregation, whenever it is practicable, and, when it is not practicable, at every Quarterly Meeting. But the service preceding the administration be so proportioned as to allow of due time for this solemn ordinance."

On page 119, chapter 3, section 5, question 1, answer 5, substitute for the first sentence the following: "Let the Ritual be invariably used in all the offices for which it is prescribed."

On pages 121-123, omit sections 5 and 7.

On page 132, chapter 4, section 1, question 6, instead of the sentence, "And after such form," etc., substitute, as a distinct paragraph, the following: "No expelled minister shall be restored to the communion of the Church, without giving satisfactory evidence of repentance, unless the Annual Conference shall become convinced that he was innocent of the crime for which he was expelled; in which case the Conference may restore him to his previous standing."

On page 143, chapter 4, section 3, question 3, answer 1, insert "suspend or," before expel, and instead of "excluded," substitute, "suspended or expelled."

On page 145, chapter 4, section 3, question 3, answer 5, insert "suspended or," before "excluded."

On page 146, chapter 4, section 3, question 3, answer 6, substitute, "No expelled person shall be restored to the communion of the Church without giving satisfactory evidence of repentance; unless the Quarterly Conference shall become convinced that he was innocent of the crime for which he was expelled, in which case he may be restored."

On page 158, chapter 5, section 1, in the Rubric, substitute "extemporaneous" for "extempore."

On page 163, chapter 5, section 2, after the Gospel, insert the following: "Then the minister, addressing the parents or others presenting the child, shall say, 'In causing *this child* to be brought by baptism into the Church of Christ, it is your duty to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he may not follow or be led by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of his life.'"

In the Rubric, after "banns," insert, "if convenient."

Instead of the Rubric, "Then shall he said, all kneeling," substitute the following: "The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation, and then, all kneeling, close with extemporaneous devotions and the Lord's prayer."

On page 161, chapter 5, section 2, omit the Rubric, "Then shall the minister conclude," etc.

On page 169, chapter 5, section 2, instead of "Church of God," restore "Holy Catholic Church."

On page 175, chapter 5, section 3, after the Rubric, "Let us pray," insert the Lord's Prayer.

On page 176, chapter 5, section 3, instead of "husband," restore the word "man."

On page 177, chapter 5, section 3, omit the Lord's Prayer and preceding Rubric.

On page 175, after the words, "I will," said by the man, insert the following: "When the parties so desire, the man shall give unto the woman a ring; and the minister, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the minister, shall say, 'With this ring I thee wed, and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost.—Amen.'"

The Committee recommend the Conference to adopt the following resolution:

Resolved, That the Book Editor be and is hereby instructed to conform the next edition of the Discipline to the foregoing emendations.

Respectfully submitted,

THOS. O. SUMMERS,
Chairman.

COMMITTEE ON REVISALS—REPORT No. 4.

On the resolution of Whiteford Smith and W. H. Fleming, the committee recommend as follows:

On page 42 of the Discipline, chap ii, sec. 1, substitute "devotions" for "exercises." On page 49, instead of the words "In the order of the following questions," substitute, "The following questions shall be asked." Omit the words in answer to question 3, "an elder, who shall be appointed by the Bishop by letter; but if no such appointment be made;" and the words "appointed or." On page 63, chap. ii, sec. 5; ans. 10, substitute "to unite two or more circuits, stations, or missions together, provided the financial interests and pastoral duties of each remain separate and independent; and to divide a circuit, station, or mission, into two or more, when he judges it necessary." On pages 84-105, omit sections 12, 13, 14, 15, 16, and place them in an appendix to the next edition of the Preacher's Manual. On pages 103, 104, omit section 17. On pages 121, 123, omit sections 6 and 7; omit question 4 and the answer in section 5. On page 140, chapter 4, sec. 3, question 2, answer 2, omit all after the word "final," and also answer 3. On page 15, chapter 4, sec. 3, omit answer 4, and conform the succeeding notations to this omission. On page 174, in the second rubric, after the word "man," insert "calling him by his Christian name." On page 175, in the second rubric, after the word "woman," insert "calling her by her Christian name." Wherever the Lord's Prayer occurs in the Discipline, conform the reading to the authorized version of Matt. vi, 9-13, as prayed for by-S. H. Browne and W. H. Fleming

The committee recommend the Conference to adopt the following resolution:

Resolved, That the Book Editor be and is hereby instructed to conform the next edition of the Discipline to the foregoing emendations.

Respectfully submitted,

THOS. O. SUMMERS,
Chairman.

Rev. Dr. Myers, Chairman of the Committee on Changes of Economy, presented the following:

REPORT No. 2 OF COMMITTEE ON CHANGES OF ECONOMY.

The Committee on Changes of Economy beg leave to offer their Report No. 2, embracing the subject of Reception of Members into the Church, with a Form therefor, and giving directions respecting the social church meetings, viz: Prayer Meetings, Love Feasts, Class Meetings, and a regular meeting proposed to be held monthly, when possible, and at least quarterly, in every congregation of church members.

All these subjects have been referred to the committee, in sundry papers from Conferences and individuals, some asking generally for changes, others offering suggestions to shape the action of the Conference; and two papers deprecating any change.

After giving respectful attention to all these papers, the Committee present a digest of their labors in a plan, which, beginning with the reception of members into the Church, sets before them their duties and privileges in that relation, and which, therefore, is so adjusted as to its details, as to form, on the whole, a harmonious system.

We may state, briefly, that it guards carefully against admitting improper members into the Church, while it does not exclude from the fold of Christ sincere and steadfast seekers of salvation; it provides, also, for extending the care of the church to those who are not ready to take on them the vows of church membership, but yet are penitents; it retains class meetings, without making attendance on them a condition of church membership; it gives more prominence to the prayer meeting than our system has given it heretofore; and it provides for regular meetings of the members of the church quarterly or monthly, when possible, in every congregation, to which meetings a specific work is assigned. It is believed that by these means discipline will be better maintained, and the membership of the church awakened to a new life; and a new energy imparted to them, adding greatly to the aggressive force of the Church.

The Committee recommend the striking out of the Discipline of Question 1, Answer 1 and 2, Section iii., Chapter 4; (pp. 138, 139) and Section ii, Chap. 3, (pp. 109, 114) Part II, and the insertion of the following:

SEC. II.—*On the reception of members into the Church.*

Ques. How shall members be received into the Church?

Ans. 1. In every congregation where practicable, let the Quarterly Conference select a standing committee of from three to seven judicious and faithful members, over which committee the preacher in charge shall preside, and they shall consider, by personal application or otherwise, all applications for church membership.—Where this is not practicable, the preacher in charge shall use all due diligence to ascertain whether the applicant is a suitable person to be admitted to the church, and he shall admit none other.

2. Applicants for church membership shall be made acquainted with the Discipline, and assigned to classes, until their application can be considered, as above provided for.

3. When the applicants shall have been approved, their names shall be called at a regular church meeting, and the preacher in charge shall give the admonition and propound the questions that follow:

Well-beloved, who are come hither to be admitted to membership in the Church of God, our Lord Jesus Christ, in his holy Word, hath promised to release you from your sins, and give you the Kingdom of Heaven and everlasting life; which promise he for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, ye must also faithfully, for your part promise, in the presence of this congregation, that you will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God, the Father Almighty, Maker of heaven and earth? and in Jesus Christ, his only begotten Son, our Lord? and that he was conceived of the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate; was crucified, dead and buried? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shalt come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Ques. Have you been baptized?

If any answer this question negatively, let them be asked—

Ques. Will thou then be baptized in the faith you have just professed?

Ans. That is my desire.

Let them be then baptized, after which the preacher shall ask of all the applicants:

Ques. 1. Do you approve of the doctrines and discipline of the Methodist Episcopal Church South, so far as you comprehend them, and do you agree to be governed by the rules of that church?

Ques. 2. Do you desire to flee from the wrath to come, and are you earnestly seeking to be saved from your sins?

Ques. 3. Have you faith in Christ?

The preacher may here address to the applicants such counsels as he may deem expedient; after which, taking them by the hand, one by one, he shall say to each:

"I now recognize you as a member of the Methodist Episcopal Church South, entitled to all the rights and privileges thereof; and commend you to the confidence, watchful care, affections and prayers of your fellow members."

The names shall then be entered upon the records of the church.

4. Applicants for membership in the church, according to the method laid down in the Discipline, section 1 of chapter.

5. Let the Church Meetings be opened and closed with religious services, and conducted in a decent and prayerful spirit.

All of which is respectfully submitted.

Ministry Elected. Moved as substitute for 1st Ques. of Sec. II. of Report No. 2 of the Committee on Changes of Economy.

The undersigned, members of the Committee on Changes of Economy, agree to all of Report No. 2, from that Committee, with the exception of the first question and answer in Sec. I, on the reception of members into the Church, *down to* the form for their admission. For this question and answer we submit the following minority report, as a substitute for the report of the Committee:

Sec. I.—*On the Reception of Members into the Church.*

Ques.—How shall persons be received into the Church?

Ans. 1. When persons offer for Church membership, let the preacher in charge inquire into their spiritual condition, acquaint them with the Discipline of the Church, and assign them to classes.

2. When the preacher in charge is satisfied by due inquiry, in such way as he or the Church meeting may desire, of the fitness of the applicants to be received as members of the Church of Christ, and of their readiness to take upon them its vows and to keep them, he shall call their names at a Church Meeting, and on their presenting themselves, he shall give the admonition and propound the questions that follow.

Respectfully submitted,

JEFFERSON HAMILTON,
E. H. MYERS.

Dr. W. A. Smith, of Virginia, offered the following:

SUBSTITUTE FOR REPORT NO. 1, OF THE EPISCOPAL COMMITTEE.

Resolved 1. That section V. ch. II. of Discipline (page 53) be so amended as to read after ans. 11 to question 3, as follows, viz:

Ques. IV. Here may our "plan of itinerant general superintendency," be made more efficient as a system of oversight of the spiritual and temporal officers of the Church?

Ans. 1. Let the Bishops divide the Annual Conferences into districts to be called Episcopal Districts, composed of *about* — Presiding Elder's Districts, except the Pacific and Columbia Conferences, which shall constitute one district.

2. Let them annually appoint one of their number to each of these Episcopal Districts, whose duty it shall be, first, to visit each Presiding Elder's District composing his field of Episcopal labors for the year, and as far as practicable, acquaint himself with the spiritual and temporal condition of the Church. Second, to call together the official members of the district, in a meeting, to be called the District Conference meeting.

Resolved 2d. That the following be adopted as section IV. of Ch. II. of the Discipline, leaving the notation of the sections following this, to be changed accordingly, viz:

Sec IV.—*Of the District Conferences.*

Ques. 1. Who shall compose the District Conferences?

Ans. All the members of the Quarterly Conferences, composing the Presiding Elder's District within which the Conference is held.

Ques. 2. When and where shall each District Conference meet?

Ans. Once a year, at such place as the Conference may appoint, and at such time as the Bishop may designate.

Ques 3. Who shall preside in the District Conferences?

Ans. The Bishop assigned to the Episcopal District within which the Conference is held, or some other of our Bishops, and in case no Bishop is present, the Presiding Elder shall be President of the Conference.

Ques. 4. What is the regular business of the District Conference?

Ans. 1. To try appeals from the decision of the Quarterly Meeting Conferences in the case of local preachers.

2. To license proper persons to preach and to review their licenses annually, when in its judgment their gifts, graces and usefulness will warrant such license or its renewal—provided no person be so licensed unless he is recommended by the Quarterly Meeting Conference of the charge of which he is a member.

3. To recommend suitable candidates to the Annual Conferences for Deacons' or Elders' orders in the local connection—provided they are duly recommended by their Quarterly Meeting Conferences.

4. To recommend suitable candidates for admission on trial in traveling connection—provided that no person shall be so recommended, unless he comes well recommended from the Church of which he is a member; and provided further, that no person shall be recommended to the Annual Conference for admission, or for ordination, without first passing an approved examination before the Conference, on the subject of Doctrines of Discipline, and the ordinary branches of an English education; nor shall any license be valid unless signed by the President and countersigned by the Secretary of the Conference.

5. They shall supervise the finances of the District, and in order to this, each recording Steward shall forward a report of all monies expended the preceding year, and of the amounts appropriated for the current year.

WM. A. SMITH,
W. H. ELLASON.

Rev. Dr. J. B. McFerrin and Rev. Wm. Mooney, presented a preamble and the following resolutions:

Resolved, That the Bishops be, and they are hereby requested, to submit the question of the change of the name of the church to the several annual Conferences at the session immediately preceding the next meeting of the General Conference, and, upon the recommendation of three-fourths of all the members of the Annual Conferences present, and voting in favor of such change, the General Conference may alter the style and title of the Methodist Church South, adopting such enactments as, in the judgment of the body, will best promote the interests of our Church and the glory of God.

Resolved, That in assuming the name "Methodist Episcopal Church *South*" it was not the purpose of our connection to establish a *local* or *sectional* church, but it was merely intended to mark a line of separation in the jurisdiction of the two co-ordinate branches of the "Methodist Episcopal Church of the United States," as provided for and *in reality* agreed upon in the "Plan of Separation" adopted by the General Conference of 1844.

Rev. Dr. J. B. McFerrin, of the Tennessee Conference, said that he highly respected and felt deeply impressed by the remarks and sentiments of the brethren who have urged upon the General Conference the importance and necessity of a change of name. He was aware of the force of the arguments offered already in favor of a change, and on the other side, of the force of the arguments of those who are opposed to a change. It is thought by a great many that a change will injure us in some portions of the work. He was clearly satisfied in his own mind that the present General Conference has no authority legally to change the name. That name was recognized by the Convention at Louisville in 1845, and was submitted to all the Annual Conferences in our connection, and with nearly a unanimous vote was adopted. He did not believe it expedient, or proper, of that we have authority now to change the name, without referring it back to the Annual Conferences and getting the concurrence of these bodies. He further believed that in three or four years matters will quiet down, and then the people will have an opportunity to investigate this subject calmly, and will then see the propriety of a change or not.

Rev. Dr. W. Smith and Rev. Dr. L. M. Lee offered a preamble and the following resolutions, as a substitute:

Resolved by this General Conference, That a convention of delegates from all the annual conferences of the Methodist Episcopal Church South be called to meet in ——, on the 1st day of May, 1867.

Resolved, That the ratio of representation in such convention shall be one delegate for every — members of ministers in full connection in each conference.

Rev. Dr. W. Smith, of the South Carolina Conference, said that he was exceedingly anxious that whatever we do in regard to fundamental changes in the economy of the church should be constitutionally done, and should be so done as to prevent any future dispute or cavil. Very grave and serious doubts may be entertained as to the power of this General Conference, and those doubts may hereafter come up in some form. If we call a convention, that convention can be vested with plenary power and act upon the matter so as to leave no question as to its legality in the future. He agreed with Dr. McFerrin, that a change of the name of the Church could perhaps only be done by the action of the Church. The present name was given it by the convention, which was confirmed by the various annual conferences, and he doubted exceedingly the competency of this General Conference to change that name. There are other questions which have been suggested here, in reference to changes of Economy, which, it would also perhaps be well to refer to a convention of the church. He was in favor of many of these changes proposed, but at the same time, if done in such a way as not in any wise to injure the church, and to produce perfect harmony, and that no question may rise in the future as to their legality; and especially for the latter reason, he made the suggestion in regard to calling a convention to deliberate upon these questions. He remembered hearing a remark made by one of the most venerable members of this body upon the floor of the General Conference of 1851, and which he had borne in mind ever since, and ever should bear in mind. That remark was made by Rev. Dr. Pierce, and was this—that he had lived long enough in this world to learn, that nothing was well enough so long as it could be made better, and was in answer to that common remark—"Let well enough alone." He was in favor of progress, was anxious to see everything done wisely and well, and at the same time he was both progressive and conservative. He was anxious that everything should be done to secure the church against all improper changes, and against all dangers. There is a question as to the legality of the action of this General Conference on this subject, and he was disposed to believe that the only way in which many of those questions can be suitably adjusted will be by a convention of the Church, and for that reason he submitted that paper. There is also another consideration. At the present time the condition of the country is such that no man knows what is before us in the future. It is impossible to tell what the lapse of twelve months may bring forth; the next General Conference is too remote for the consideration of these questions, and the calling of a convention during the coming year would be the better course to conciliate all.

After some discussion, in which Revs. Kennedy, Head, Hughes and Myers took part, upon motion, both resolution and substitute were laid on the table until they should again come up in their regular order.

Rev. Dr. L. Rosser, chairman of the Committee on Missions, submitted the following report:

COMMITTEE ON MISSIONS: REPORT NO. 2.

Having considered the Report of the Missionary Secretary, your Committee would recommend to the General Conference the adoption of the following resolutions:

1. *Resolved*, That we note with gratitude to God the prosperity which has hitherto attended our Domestic and German Missions, and do hereby earnestly recommend their continuance, under such regulations as the General Conference may see proper to adopt.

2. *Resolved*, That we call special attention to our Indian Missions, and recommend an increased effort for their support; and that we request the Bishops to appoint a Superintendent for them, without waiting for the organization of the new Board, as the Mission is now in a disorganized state.

3. *Resolved*, That the continuance of the China Mission during the war, when it was impossible to communicate with the brethren in that Mission is cause of sincere gratitude to that gracious Providence which so wonderfully preserved us; and we do hereby recommend to the General Conference that it be continued, with the hope that it will be largely increased and amply sustained.

4. *Resolved*, That we highly appreciate and approve the long and valuable services of our worthy Missionary Secretary, Rev. E. W. Sehon, D. D., especially during the last eight years.

In regard to the resolution signed by W. H. Seat and R. Alexander, your Committee beg leave to report as follows:

In as much as the Board of Foreign Missions, provided for in our report No. 1, is not prohibited by its Constitution from the employment of Annual Conference agency in the presentation of its work, no special legislation on the subject is deemed necessary.

Your Committee also ask the attention of the General Conference to the following resolution:

Resolved, That we request the General Conference to appoint a time for Missionary meetings to be held in this city during its present session, and to direct the Committee on Public Worship to make the necessary arrangements.

Respectfully submitted.

LEO ROSSER, *Chairman.*

Rev. Wm. G. E. Cunnyngham, of the Holston Conference: I wish to make a few remarks in reference to the history of the China Mission, which would perhaps be more appropriate here, than at any other time. The China Mission, as is generally known by the members of this General Conference, was commenced in 1848, and has, consequently, been in existence not quite eighteen years. During that time eight missionaries have been sent to that field.—But one of whom was able to remain more than six or seven years without returning home—a necessity imposed upon them by the condition of their health, and not from choice. Not a single missionary sent to that field ever expressed a wish to return, or would have done so, except on the condition of absolute necessity. The aid furnished by the church at home for that mission was barely adequate to its support. This was not the fault of your Board, or that of your Secretary, but if there was a fault anywhere, that fault lies with the church. I am not here to complain against the church, or to represent our friends at home as wanting in sympathy for the China Mission; but I merely make the statement as a fact. Still I think there has been some disposition on the part of our friends at home to complain of a want of success there; but it is due to the missionaries there to state that they receive a bare support, and any one acquainted with foreign missionary work, must know that a mere support of the missionary is very poor and insufficient for their work.—They must have money to build churches, to employ teachers, and to carry on the general work of the mission. I have nothing more to say concerning the support of the mission, but I wish, as briefly as possible, to state what has been done.

Bishop Early here said that the speaker had not mentioned the name of the one missionary who had remained in that field for ten years. He had the pleasure of informing those who were not already acquainted with the fact, that brother Cunnyngham is the one.

Rev. Mr. Cunnyngham then continued: We have a regularly authorized M. E. Church in China in connection and cordially in sympathy with the M. E. Church South.—The church consists of thirty members; and I can bear witness that so far as I understand christian character, so far as I know anything in the experience of my own life, they are true christians—christians of the highest type. Some of them, by the purity of their lives, by their constant energy and activity as lay missionaries, have often rebuked me. We have our regularly organized class; we have a Sabbath-school, which numbered forty members in 1861 when I left there. In that Sabbath school we had a Bible class, the youngest member of which was sixty-two years old, sitting there to learn as little children the A B C of christianity; four of them were converted; three were inquirers seeking there the way of life. We had also a number of smaller Bible classes, some composed of children, some for grown persons, and some for persons from twenty-five to thirty years of age. We have love-feasts and quarterly meetings. We have translated our Articles of Faith, General Rules and the Ritual of our church. These general statements I make in answer to the questions that have been asked me again and again—"What has been done in China?" Other questions have been proposed to me concerning the character of the work and the success of missionaries in that field, which I will be pleased to answer at another time. If I am at all capable of judging of the success attending the labors of our christian brethren at home, I do most emphatically declare the China Mission a success. I believe that if every foreign missionary was withdrawn from there, it would live, as had been the case in Madagascar. I believe that we have men and women that would die for Christ, and die willingly and gladly. Some of them have been arraigned by the Government, and brought before the authorities, and threatened with instant death, unless they would retract; and not one gave evidence of an unwillingness to sacrifice his life for the cause of Jesus. In closing, I ask your sincere prayers and hearty co-operation for the prosecution of this work.

On vote, the report was then adopted as a whole.

Report No. 1 of Committee on Missions, being a substitute for Section VII of Part 2 of the Discipline, was taken up.

Rev. Dr. Wm. A. Smith, of the Virginia Conference, said he did not feel satisfied with the report—there was too much of it. He wanted more concentration of the matter. He was in favor of having as much of the subject of Missions placed in the hands of the Annual Conferences as possible. He was also opposed to having two separately organized missionary boards—foreign and domestic.

Rev. Dr. E. W. Sehon, of the Louisville Conference, said the difficulties which grew out of the old plan were so many that a committee was raised by the present Board, some three years ago, to take the whole subject under consideration, and this report is the result of their labors. One of the great difficulties of the plan was to make a proper application of the funds raised. One would give to domestic missions, but not to foreign—with another it would be the reverse, and as it all went into a common treasury there were constant complaints of the wrong application of funds. But by this plan contributions are made for specific purposes and are scrupulously appropriated according to the wishes of the contributor. In 1858, a plan somewhat similar to this was presented to the General Conference by Dr. Boring, which the speaker opposed at the time, but had since become convinced that it is the better plan. The speaker argued for some time, to show the peculiar excellences of the proposed plan, and closed with an eloquent and stirring appeal for more zeal and devotion to the missionary cause.

Rev. Dr. L. P. Green, of the Tennessee Conference, thought the plan produced too much machinery. He could not well see how two great boards, one for home and the other for foreign missions, could work harmoniously together. He could, however, understand how one great plan for foreign missions can be put in operation by this General Conference, and therefore thought the annual conferences should take up the balance and do the best they could with it. He was emphatically opposed to one of the provisions by which the wives and children of deceased missionaries are dependent upon the Society for their support. It might not be much of a burden for a few years, but in time it would probably be a very serious charge. He thought the widows and children in such cases, should be under the care of the Annual Conferences in which the missionary formerly labored. He also thought the provision giving the Board the power to publish books for missionary purposes might work much evil. He favored leaving the missionary work in the hands of the Annual Conferences.

Rev. Dr. McTyeire: Allow a brief history of the constitution now under consideration. The old Board at Nashville, which had long worked the old plan, appointed a committee of its own body five years ago, to propose a paper of this kind, to be submitted to the General Conference. It was prepared leisurely, carefully, and by men acquainted with the practical workings of the Missionary Society. The Board felt there was need of a new plan, and that no committee raised and sitting during a General Conference could perfect one. This constitution, therefore, is over four years old. It has passed through the scrutiny of your able Committee with slight changes, and comes to you with their unanimous recommendation. The opinion of missionaries working in a foreign field coincides with that of the Committee. There must be merit in the plan, and it is hoped that brethren will not lightly object to it, and on the spur of the moment insist on amendments which cannot be worked harmoniously into the instrument. The foreign work has its own arguments, its friends and its aims. The domestic work is based on kindred but different reasons; let us work them separately. It will avoid confusion and help both. At present we have two causes, and but one bag. This leads to confusion and an unsatisfactory administration of funds. You make a plea on the miseries of pagan China to obtain money, and then lay it out for preaching to the negroes in the next county. This is the vice of the system of one board. Give us two, ably officered, and we shall date a new era in missionary enterprise. The inexpediency of pressing hastily conceived amendments upon a mature instrument is seen in the two preceding speakers—two of our wisest men. Dr. Smith's objection is distinctly provided for in an article of the new constitution. Though it has been printed two days, I suspect the Doctor has not read it. [Dr. Smith: That is a fact; I have not.] Dr. Green's sagacity fixes upon two difficulties only, in the new constitution, and they happen both to be taken literally from the old constitution under which he has worked twenty years. If you turn over domestic missions to the care of annual conferences, why, it is asked, have a central or connectional domestic board? Because, through it, as an organ, the wealthy conferences can help the weaker. The stronger a conference is, the fewer calls for domestic missions, and the more for foreign missions. We would obey the Lord's command to Moses that they who gather much should have nothing over, and those that gather little should have no lack.

On motion the report was taken up, item by item, for consideration. The first item being up

Rev. W. W. Bennet, of the Virginia Conference, was opposed to the plan of two separate Missionary Boards. He thought it would much embarrass our missionary operations, involve needless expense, and is so complicated that the people cannot readily comprehend it. He could not perceive why one Board would not answer every purpose. Speaking from experience, he also thought the plan submitted would greatly retard the raising of funds for missionary purposes.

Rev. H. J. Johnson, of the Tennessee Conference, thought the plan under consideration would make no serious difference in reference to collections for missionary purposes. All the contributions could be taken at one time, and each one could specify to what particular missionary work he desired his contribution appropriated.

Rev. J. B. Cottrell, of the Montgomery Conference, said we have tried one system and found it a complete failure, and now a new plan is projected which has had eight years to cool and be looked at in the daylight of a committee. He saw nothing complicated in the establishment of two boards of missions, and favored the plan proposed.

On vote, the first item was adopted.

Rev. J. W. Glenn offered an amendment to add the words "And when, from any cause, the General Conference shall fail to meet at the appointed time of meeting, the Board shall continue in office until the next meeting of the General Conference."

On vote, the amendment was agreed to, and the article as amended adopted.

Articles 2, 3, 4 and 5 were taken up, and adopted without amendment.

Article sixth was taken up.

Rev. W. Harrington offered an amendment, to incorporate in the article the following: "The sum allowed for the support of missionaries shall be sufficient to support them in their work, as the Board may determine."

Amendment agreed to, and article as amended adopted.

On motion, the vote by which the 2d article was adopted was reconsidered.

Rev. Dr. J. C. Keener offered an amendment, to incorporate in the section the following: "And the Board shall have power to appropriate money for the building of churches, school-houses, and residences for missionaries, in any missionary field under its charge, out of any funds which may have been specially given for that purpose."

Amendment agreed to.

The article as amended was then adopted.

The 7th, 8th, 9th and 10th articles were taken up and adopted without amendment.

The 11th article, in regard to the location of the Board, was taken up.

The following nominations were made for filling the blank: A. H. Redford, Louisville; R. A. Young, Nashville; G. Jones, Memphis; W. E. M. Linfield, New Orleans; J. A. Cobb, Baltimore; W. A. Smith, Richmond.

On motion, the nominations and article were laid on the table for the present.

Article 12th was taken up and adopted.

Rev. H. N. McTyeire offered an amendment to incorporate into the report the following: "The Bishops shall be regarded as *ex-officio* Members of both Boards." Agreed to.

Rev. Dr. L. M. Lee offered the following resolution:

Resolved, That the Foreign Board be, and they are hereby instructed to project no new foreign mission until the next General Conference.

After quite an animated discussion, on vote, the Conference refused to adopt the resolution.

That part of the report referring to the Domestic Board was then taken up, and articles 1 to 12 inclusive were adopted with but slight verbal amendments.

Article 13 was then taken up and the first and second sections adopted.

The third section, providing for the taking up of separate collections during the year, was considered.

Rev. H. F. Johnson, of Tennessee Conference, moved that the word "separate" be stricken out.

Rev. A. L. P. Green submitted a few remarks in favor of blending the separate collections into one.

On the call of the motion to strike out the word "separate," it prevailed.

The resolutions were then separately and collectively adopted.

Dr. T. O. Summers moved that the report be referred back to the committee for their amendment, and it was so referred.

Rev. Dr. L. M. Lee, Chairman of the Committee on Itinerancy, asked for the transfer of some papers from that committee to the Committee on Episcopacy, which was granted.

Bishop Early gave notice that the Conference would sit to-morrow with closed doors.

After the usual announcements, the Conference adjourned, with the benediction of the Bishop.

TWELFTH DAY.

TUESDAY, April 17, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Early.

Rev. Dr. Thomas O. Summers, of the Mobile Conference, conducted the opening devotional exercises.

Bishop Early: I am requested by Brother Burkhead, who received the intelligence this morning by telegraph, to announce to the Conference that on Sunday last David B. Nicholson, of the North Carolina Conference, died. A man of more than thirty years in the ministry, devoted to the work, of great influence, and whose death is a great loss to his friends and the church.

Rev. Dr. C. F. Deems, of the North Carolina Conference: Before the minutes are read, I would like to say a few words in regard to that great and good man, the tidings of whose death has come upon us so suddenly. There have been few men among us, who, for the last thirty years, have been more devoted to the interests and prosperity of our church than David B. Nicholson. He was a man of extraordinary natural character—a man of well-balanced mind—a man of great prudence, and a man of great piety. I have stood to Brother Nicholson in so close a relationship, and we have been want so to sympathize with one another's sorrows, within the last few years, that those ties have bound us very closely together. His present wife was an inmate of my family before their marriage, and is one of the best and most exemplary of christian ladies. The last letter received in my family, before I left home, was a long and beautiful letter from Mrs. Nicholson, describing the calm and quiet spirit of our dear brother. He was almost certain that he could not live through the summer. The last words I said to my wife, on leaving home, were: "Be sure to write to Brother Nicholson, and send him my love." The North Carolina Conference is greatly bereaved. There is no one of us who could have been taken, over whose grave sincerer tears would have been poured. I know that he died well; he lived so well, and all I wish for myself is, grace that I may be as good a man as I believe was David B. Nicholson. The North Carolina Conference affectionately and respectfully ask the sympathy of this whole body in this our great bereavement.

Rev. Dr. J. Hamilton, Chairman of the Committee on Boundaries, presented the following report, which lies on the table under the rule:

COMMITTEE ON BOUNDARIES — REPORT NO. 4.

1. The committee have had before them the memorial of the German Ministers in Texas, setting forth their condition and wants, and we learn from them and from other sources that, while they have suffered in common with the rest of the country, they have labored under some peculiar disadvantages and trials. Efforts have been made in certain quarters to induce them to leave the Church, but they continue loyal. They ask for aid in various forms, which your committee hope will be granted. We recommend to the General Conference the adoption of the following resolution:

Resolved, That this General Conference has heard with lively satisfaction of the fidelity of our German brethren in Texas, to the Church, in a time of temptation, and of the devotion and zeal of the ministry to their work amid sacrifices and trouble, and we tender them our sympathy and promise them our fostering care, and all the material aid in our power.

2. Your committee has also had before them the resolutions of the delegates of the Kentucky, Louisville, and St. Louis conferences, asking authority to annex territory in Ohio, Indiana, and Illinois, to their respective conferences, and recommend the following resolution for adoption:

Resolved, That such churches or societies as are now, or may hereafter be organized in sections of the country not under our ecclesiastical jurisdiction, and which wish to be united with us in church fellowship, may be connected with the conference most convenient to them; and that the Bishops be authorized and requested to form such churches into separate annual conferences whenever, in their judgment, the interests of the work demand such action.

J. HAMILTON,
April 16, 1866. Chairman.

Rev. Dr. D. R. McAnally, Chairman of the Committee on Books and Periodicals, presented the following report, which lies on the table under the rule:

COMMITTEE ON BOOKS AND PERIODICALS—REPORT NO. 2.

1. The report of C. K. Marshall, agent for the Church Evangelist, having been sent to this committee, and by them duly considered, they respectfully report that while they regard the matter set forth in the report of the agent as one of interest and importance to the whole Church, yet, in view of the present embarrassed condition of the publishing interests of our Church, the committee deem it inexpedient for the Church to engage in such an enterprise at present.

2. In regard to sundry papers sent to this committee, referring to the action of a convention of preachers held in Louisville, Kentucky, in April, 1864, and to the action of certain commissioners appointed by that convention, we respectfully report: That, in view of the fact that the members of that convention, representing eight annual conferences, together with the commissioners appointed by them, were acting with the sole design to protect and preserve to its lawful owners the property of the Church; and in view of the further fact that the convention and its commissioners did much towards the accomplishment of that very desirable end, the committee recommend that the General Conference approve the action and object of said convention, and also direct the agent of our publishing interests to pay the traveling expenses of the commissioners, and also the fee of the lawyer employed by the said commissioners.

D. R. MCANALLY, Chairman.

The Conference then went into secret session to consider an appeal to the General Conference, by Rev. Geo. F. Doggett, from the decision of the Virginia Annual Conference, expelling him from the ministry.

THIRTEENTH DAY.

WEDNESDAY, April 18, 1866.

The Conference met at 9 o'clock A. M., pursuant to adjournment, and was called to order by Bishop Paine.

The opening devotional exercises were conducted by Rev. Dr. Samuel Watson, of Memphis Conference.

Rev. Dr. Thomas O. Summers, Chairman of the Committee on Revisals, presented Report No. 5.

Rev. Dr. D. R. McAnally, Chairman of the Committee on Books and Periodicals, presented Report No. 3.

Rev. Dr. L. M. Lee, Chairman of the Committee on Itinerancy, returned three papers to the Conference with the statement that they had first been referred to the Committee on Changes of Economy, then to the Committee on Itinerancy, and that committee is of the opinion they properly belong to the Committee on Revisals, and return them with the request that they be so referred. Referred as requested.

Rev. W. C. Johnson presented a resolution that the Committee on Revisals be instructed to inquire into the propriety of altering the Book of Discipline so that the questions now propounded to and answered by candidates for admission on trial shall be propounded to and answered by preachers proposed for admission into full communion in the Annual Conferences, as was the practice under the laws of the Church before the General Conference of 1858. Referred to Committee on Revisals.

Rev. Dr. C. K. Marshall presented resolutions, that each pastor of our several churches shall, at an early period after the session of the annual conferences, call their churches together and take a subscription from every member capable, weekly, monthly, quarterly, or semi-annually, for the support and maintenance of pastors, presiding elders, missions, Bible Society, the poor, the widows and orphans of deceased ministers, and Sabbath schools, and that when it is impracticable to carry out this plan of raising church funds, such plan may be adopted as the pastor and officers may deem advisable. Referred to the Committee on the Support of the Ministry.

Rev. W. Harrington presented a resolution to instruct the Committee on Sabbath Schools to report a plan by which the pupils of the Sabbath schools shall be instructed in sacred music, and introduced into the congregations to participate in that part of divine worship. Referred to the Committee on Sunday Schools.

Rev. F. L. Roswell offered a resolution instructing the Committee on Revisals to take into consideration the propriety of striking out the 26th paragraph, section, 6, part 2 of the Discipline, and inserting a substitute proposed. Referred to the Committee on Revisals.

Rev. Wm. A. Smith, presented certain resolutions, which were referred to the Committee on Changes of Economy.

Rev. Dr. E. E. Wiley presented a resolution that the case of H. Campbell, expelled from the ministry by the Holston Conference, and an appeal made from its decision to the General Conference, be remanded to the Holston Conference, to there resume the trial *de novo*, or as they may see fit, the records of the former trial being lost. Resolution adopted.

Revs. J. A. Cobb and Wm. P. Radcliffe presented the following:

WHEREAS, In view of the amount of time already consumed, without definite conclusion, upon the usual business of our regular standing committees, embracing matters of vital importance to the successful prosecution of our work, the business of the remainder of this session of the General Conference should be so conducted as to secure action upon such business, in preference to other matters that might be proposed; therefore,

Resolved, That it shall not be in order to take up from the table for consideration any other business until the following matters be disposed of, namely: That part of the report of the Committee on Episcopacy in relation to the number of Bishops needed for the general work, and the election of the same; that part of the report of the Committee on Books and Periodicals which refers to our general publishing interests and the election of editors, agents and other officers needed for the same; the report of the Committee on Missions, and the election of Secretaries and other officers connected therewith; the report of the Committee on Sunday Schools, and the elections therewith that may be called for; the report of the Committee on the Condition of the Colored Population; the report of the Committee on Itinerancy; and appeal cases from the Annual Conferences.

Resolved, further, That when the matters and measures specified in the above resolution be duly considered and disposed of, our Bishops be requested to work out all other matters proposed to be taken up for our consideration.

Rev. J. A. Cobb said that as they offered the resolution to contract the business of the session they did not propose to debate it, and he therefore moved the previous question.

On vote, the call for the previous question was sustained.

Rev. J. Hamilton, of the Mobile Conference, moved that the preamble and resolutions be laid on the table for the present.

On vote, the motion was carried.

The Conference then went into secret session and took up the unfinished business of yesterday.

From Stevens' Centenary of Methodism.

PROGRESS OF METHODISM.

Before the end of the century Methodism had planted its standards from Nova Scotia to Georgia, from the Atlantic coast to the farthest western line of emigration. It ended the century with eight Annual Conferences, or Synods, with three bishops, Coke, Asbury, and Whatcoat, with two hundred and eighty-seven traveling preachers, besides hundreds of local preachers, and with nearly sixty-five thousand church members, of whom more than thirteen thousand were Africans. In the first Annual Conferences, 1773, all the preachers save one, William Watters, were foreigners; but after the first General Conference (1784) Wesley dispatched no "missionaries" to America. All his former missionaries, except Asbury and Whatcoat, had returned to Europe, or located; but American Methodism had now its native ministry, numerous and vigorous. Besides Asbury, Coke, and Whatcoat, it still retained many of the great evangelists it had thus far raised up, Garrettson, Lee, Abbott, O'Kelly, Crawford, Burke, Poythress, Bruce, Breeze, Reed, Cooper, Everett, Willis, Dickins, Ware, Brush, Moriarty, Roberts, Hull, Losee, and others. A host of mighty men, who were yet young and obscure, had already joined these standard-bearers: M'Kendree, George, (both afterward bishops,) Roszel, Nolley, M'Gee, Smith, Gibson, M'Henry, Kobler, Fleming, Cook, Scott, Wells, Pickering, Sharp, Bostwick, M'Claskey, M'Combs, Bartine, Morrell, Sargent, Taylor, Hunt, and scores more. These were soon to be followed, or rather joined, by another host of as strong if not stronger representative men: Roberts, Hedding, Soule, Bangs, Merwin, Capers, Pierce, Winans, Kennon, Kennedy, Douglass, Redman, Thornton, Finley, Cartwright, and many others equal to them; and amid an army of such were to arise in due time, to give a new intellectual development to the ministry, such characters as Elliott, Ruter, Emory, Fisk, Summerfield, Bascom, Olin, and others, some surviving to our day, men of not only denominational but of national recognition.

The Church retained vividly the consciousness and spirit of its original mission as a revival of apostolic religion. Its ministry was remarkable for its unction and preached with demonstration and with power; its social and public worship was characterized by animation and energy; it was continually promoting "revivals" and "reformations," extending them, not only over conferences or single states, but sometimes simultaneously over much of the nation. Therefore was its growth rapid beyond parallel; the 65,000 members with which it began our century, had swelled by the year 1895 to nearly 250,000, its 207 preachers to more than 1,300.

By the year 1844, when it was divided by the secession of the South, it comprised more than 1,170,000 members, and more than 4,600 traveling preachers; it had gained, in the preceding four years, 430,897 members and 1,325 preachers, an average of 107,724 members and 331 preachers, per year. Thus, in the hour of its most gigantic strength and capacity for usefulness, when its arms could be outstretched to the ends of the world with the blessings of the gospel of peace, was the mighty Colossus broken in twain.

But the loyal Church fast recovered its strength and moved onward, so that by 1850 it reported nearly 690,000 members, 4,129 traveling and 5,420 local preachers. In 1860 it reported 994,447 members, 6,987 traveling and 8,188 local preachers; and the two bodies, North and South, enrolled 1,743,515 members, 9,771 traveling and 13,541 local preachers.

This hundredth year of the denomination witnesses in the Methodist Episcopal Church alone 60 conferences, 928,320 members, 6,821 itinerant preachers, 8,205 local preachers, 10,015 churches, valued, with their 2,948 parsonages, at $26,883,076. Including both branches of Methodism, North and South, the aggregate is 1,628,388 members, 9,421 traveling and 13,205 local preachers. Its congregations are among the largest in the country, and its terms of Church membership are among the most stringent known in Protestant Christendom. It is a moderate calculation that there are three members of its congregations to one of its communicants, including its numerous children and youth; at this rate the aggregate population, more or less habitually under the influence of its two leading Churches, North and South, can hardly be less than 6,710,000; it is more likely about 7,000,000, more than one-fifth of the population of the nation.

Adding the other branches of Methodism, there must now be in the United States 1,950,000 members and 12,000 traveling preachers religiously training, more or less, a population of 7,800,000 souls. In the whole western hemisphere, including the West Indies and British North America, there are at least 2,100,000 Methodists.

In the four Middle States, New York, Pennsylvania, New Jersey, and Delaware, "Methodism had in 1850, according to the United States census, 2,556 churches, while the four remaining evangelical and leading denominations—the Baptist, Congregationalists, Episcopalian, and Presbyterian—had an aggregate of only 3,600, showing that Methodism holds about three quarters of the popular power of evangelical Christianity in that central division of the country, where the leading state and metropolitan city of the continent are found. In the ten Southern states and the District of Columbia, the above named denominations have 4,458 churches, the Methodists 5,015, which gives Methodism an excess of several hundred churches over the combined evangelical competition; and in the eleven Western states, the comparison stands: the four denominations, 4,899 churches; Methodism, 4,863, which, with the statistics of the territories compiled since the census of 1850, will give to the youngest leading religious body in the land a relative ascendancy still greater than in the states of the South. The sum of it all is, that in New England, Methodism is rapidly gaining on the ancestral religion; that in the Middle states, it nearly balances the four great evangelical denominations; that in the states of the South, it more than balances them; that in the great West, which is soon to wield a weightier influence than all the other states combined, it has taken a still stronger position.

Anecdote of Madison.—When the debates on the adoption of the federal constitution were occupying the attention of our patriot fathers, and when wisdom, like a daily visitant, hovered over the hall where genius and virtue breathed fire into the hearts of the sages who were there assembled, Mr. Madison wished to speak, but was almost afraid, from his physical debility, to make the attempt. However, he begged a gentleman who was sitting near him to pull him by the coat when he perceived he was becoming exhausted.

Mr. Madison arose and opened his speech. His voice was feeble at first, it became stroger as he progressed; passage after passage of brilliant illuminating thought came from his almost inspired lips; every point of the great subject he touched he left for men of all future times to look upon as if he had thrown the clouds from the summits of the hills. He went on and concluded. "Why," as he sunk back exhausted in his chair, "why did you not pull me when you saw me going on as I did?"

"I would rather have laid my finger upon the lightning," was the reply.

Sacred Earth.—Tread carefully, sinner, on the globe where Jesus's blood trinkled down. Forget not Calvary. Jesus did not die in heaven, nor in hell, but he came to earth, that every hill might remind you of the hill of atonement; that every tree might tell you of the cross; that every garden might whisper, "Gethsemane." The earth is sacred now, for Christ Jesus came upon it to pour out his life for us.

Questions for Parents.—Do you *pray* for your children earnestly, constantly, believingly? Do you *teach* your children perseveringly, unweariedly, lovingly? Do you *watch* your children tenderly, patiently, solemnly? Do you *make companions* of your children, that they may walk in your ways as you are walking in the ways of God?

A Hinderance to Revivals.—An American writer in the Presbyterian Banner suggests that an inadequate support of the ministry may be one of the causes of God's withholding his Spirit from the churches. A European writer in the same journal appeals to the wonderful advance as to ministerial support among the Presbyterians of Ireland, as a token of the reality of the great revival of 1859.

Dr. Watts.—It was so natural for Dr. Watts, when a child, to speak in rhyme, that even at the very time he wished to avoid it, he could not. His father was displeased with the propensity, and threatened to whip him if he did not leave off making verses. One day, when he was about to put his threat into execution, the child burst into tears, and on his knees said:

"Pray, father, do some pity take,
And I will no more verses make."

Renting Pews.—The seats in Union Station Methodist Church in Richmond, says the *Episcopal Methodist*, of March 21st, were offered for rent on Monday night of last week. There was great animation in the bidding; and the only difficulty encountered was the want of pews to supply the demand. The experiment seems to have been a decided success. The rental will yield, in quarterly instalments, a revenue that will enable the stewards to meet their current expenses.

Hannah Moore says: "Idleness among children, as among men, is the root of all evil, and leads to no other evil more certainly than to ill temper." Little Willie seemed to know this, for whenever he had nothing to do he would say, "Now, mamma, I have nothing to do, I am on Satan's ground, you know."

The best way to do good to ourselves is to do it to others.

From the New York Watchman.

Political Preaching.

Every practicable effort seems to be made to keep up the dissension between the North and South, principally by misrepresenting the South. Its religious condition is a theme of disparaging comment. Its broken churches, its scattered congregations, its feeble effort at reconstruction, are exaggerated, with exciting comment.

Considering how they have been plundered and spoiled of their goods, how their membership has been weakened by war, how the military, since "peace" came, has frequently interfered with ecclesiastical arrangements, the fact is, that the Southern churches have shown a marvelous power and recuperative energy—something we are disposed cheerfully to call *vis medicatrix Dei*. The people of the South, as a general thing, have confidence in their clergy, and are willing of their poverty to sustain the ministry.

On the other side, look at these facts, not enlisted by a Southerner. The *Independent*—whose lucubrations hatred of the South is chronic—two weeks ago continued a letter from a gentleman of New Haven, which gave some startling statistics pertaining to the churches of Connecticut. It is stated in his letter that there are now in that State over seventy vacant pulpits, having neither pastors nor stated preachers. The writer also makes the following statements in reference to the Congregational denomination in the same State:

"Over *one fifth* of all the pastors in the State were dismissed during the past year, while only eleven young men were ordained. In regard to salaries, I learn from the minutes of the General Association that three pastors have no pay; one has $100; one, $200; one, $300; nine have $400; thirty-three, $500; one hundred and four, $1,000; forty, $1,500; sixteen, $2,000; four, $2,500; and three, $3,000 a year. That the average sum paid to ministers in Windham county is $653; in Tolland county, $728; Middlesex county, $819; New London county, $848; Litchfield county, $880.

This is the state of affairs among a people whose church members have not had their houses burned, their furniture and clothing destroyed, their money and valuables stolen, their church buildings wrecked, but who have grown richer by the war every year; a people not stained with slavery, not blinded by heresy, not tainted with treason; a people wealthy, free, orthodox, learned, eminently pious, and, what seems superior to every thing else which can *now* be said of man or angel, *loyal*.

We are sorry that he that watches the signs of the times has to make this record. The clergy have mainly brought it upon themselves. The people have had enough trumpet-blowing and drum-beating, and flag-flying and freedom-shrieking in the streets every day in the week. On Sunday they have sought repose in the sanctuary. They have not found it. When the abomination that maketh desolate is set up in the holy places of the Most High, no wonder the devout, and even the intelligent thinkers who are not devout, fly to their own private places.

Why can not our clergy learn wisdom by the things they have suffered? A clergyman has a right to his political opinions, and to the free utterance thereof; he has a right to make political speeches at political meetings; to stand by his party, if he will; to write partisan articles if he choose—a right, as being in a free country. Even in this he must reflect whether the fact of so doing, or his manner of doing it, may not lead the people to believe that he is using his liberty as a cloak of maliciousness. From all such things, so far as we have observed, the most godly and prudent and useful of our clergy have always abstained. They have had their reward in the souls they have comforted and led to Christ, and in the increasing confidence of the public.

But a clergyman has no right to carry his partisanship into the pulpit. The pulpit gives him a sphere of power for good, if he confine himself in its legitimate functions. He is to lead the people in the approaches to the throne of the heavenly grace. His prayers must be such as that all men there present, be they saints or sinners, be they bond or free, rich or poor, learned or illiterate, holding the faith of the Lord Jesus Christ by whatever form of expression in human language, all together may be able out of the heart to respond, "*Amen*." Now, surely, there are wants and desires, there are thanksgivings and praises, there are trials and temptations, there are sorrows and joys, there are hopes and fears, so common to us all, whatever evident differences there may be in our opinions upon social and political questions, that a minister of religion who puts the world behind his back, and God's dread throne of august majesty before his face, and feels that he is a sinner pleading for and together with sinners, a redeemed sinner, offering praises to the Redeemer of sinners, in that awful communion and responsible mediatorship, should allow no feeling of bitterness to have place in his heart, and no word of the forum and the hustings and the caucus to defame and destroy his prayer.

Why should the pulpit be made the rostrum for the discussion of political and social questions? If we be told that religion has to do with every department and phase of human activity, we shall readily grant it. The proper mode of bringing it to bear upon all those subjects is the question. We agree that the principles of Christianity, heartily embraced, incorporated into the intellectual constitution, and dominant over the affections, will lead individual men into the discharge of every pious and relative duty, and thus put them in harmony with God and with society, and thus finally regenerate society. The business of the ambassador of Christ, therefore, is to labor to plant those *principles* sincerely in the heads and hearts of men. If he have faith in their germinal vigor, he may leave them there and go his way, secure of the fruitage in the season thereof. But if he be perpetually fumbling about the seed, and striving by repeated manipulations to place it in such position and in such relation to the soil as shall hasten the growth, he will almost inevitably destroy it.

And that is the troublesome temptation of the modern pulpit, which every minister, at times, is made to feel. Our clergy must triumph over the temptation. They need not concern themselves so much with the application of these principles to the current questions of society. These questions are ephemeral; those principles are eternal. "Preach the Word," and let the world and society answer to God how they hear. It shows a lack of faith in the power of our principles to regenerate communities when we are not willing to hang the leaven in the mass, and leave it to leaven the whole.

The New York East Conference.

The "net result" of the praying telegram of this Northern Conference has been realized in an incredibly short time. We insert the following from the New York News of the 10th and 11th of April:

The Rev. Mr. Woodruff said that at 10 o'clock on Saturday night the response to the telegram sent to the New Orleans Conference was received.

After a short discussion, the Rev. Dr. Wheedon presented the following preamble and resolutions in connection with the matter:

Whereas, The interchange of Christian courtesies between the General Conference of the Methodist Episcopal Church South and the New York East Conference of the Methodist Episcopal Church has demonstrated the practicability of harmonious Christian action between our two churches; therefore,

Resolved, That the New York East Conference respectfully requests the Bishops of our two churches concurrently to appoint some future Sabbath as a day of concert of prayer, public and private, in which they shall specially invite all the congregations, families and individual members of both churches to unite, that God would pour out upon the people of all the sections of our country a more perfect spirit of love, confidence, mutual justice and national union than ever existed even in the most triumphant and united days of our great Republic, that He would shed abroad in the hearts of all Christians of all sections a spirit of harmony and peace with each other, and most especially that He would, by the blessed influence of His Holy Spirit upon all branches of American Methodism, lead us to a more pure and perfect unity than has ever existed in our past history.

Resolved, That in the concert of prayer all the Methodist churches of every name, section, or color throughout our country be cordially invited to join.

Resolved, That we request our Secretary to transmit a copy of these resolutions to the Bishops of the Methodist Episcopal Church South, and to present a copy to the presiding Bishop of this Conference, with the request of this Conference, hereby made, that he would lay them before our Bishops at the earliest period.

Resolved, That it is to be expressly understood that nothing in these Christian advances towards our brethren of the Methodist Episcopal Church South shall, by any possibility, be considered as indicating any want of sympathy with our Methodist brethren among the freedmen of the South, or any faltering in our steadfast purpose to do all in our power to assist them in securing their highest social, intellectual and spiritual prosperity.

These resolutions were referred to a committee of five to report.

Next day Washington Church, Brooklyn, was early crowded with spectators, who patiently sat throughout the session yesterday watching the proceedings with unabated interest.

THE PRESIDENT'S VETO.

The Rev. William C. Hoyt, Chairman of the Committee on the State of the Country, said that yesterday a report had been adopted thanking the Senate for passing the Civil Rights Bill over the President's veto. He now moved to amend that report by adding to the "Senate" and "the House of Representatives," the House having yesterday passed the bill by a considerable majority over the required two-thirds. He also moved that the Secretary of the Conference be requested to forward a copy of the report to the Speaker of the House of Representatives in addition to the one to be sent to the President of the Senate.

The action taken on Monday was then reconsidered, and the amendment adopted without debate.

THE METHODIST CHURCH, NORTH AND SOUTH.

The Rev. Dr. Wheedon, from the Committee to whom was referred the whole subject of the messages which have passed between this Conference and the General Conference of the Methodist Episcopal Church South, in session at New Orleans, read the following report, which was made the special order of the day at 10 o'clock:

The Committee on our relations with the Church South respectfully report:

On Thursday, the 5th of April, 1866, this Conference telegraphed an invitation to the Southern General Conference to join us in a concert of prayer for unity of heart in our nation, and for harmony in our general Methodism. On Sunday the response arrived, and prayer was accordingly offered in such of our churches as received the announcement. On Monday resolutions were offered in Conference, proposing that a similar concert of prayer should be held by the entire ministry and laity of both Methodisms, by which was indicated the length to which this Conference was inclined to go, provided it was sustained by the proper response from the South.

On examining the response received, however, we find, by the most obvious interpretation, that the Southern General Conference, to our great regret, limits the extension of the proposed prayer to religious harmony alone; thus tacitly declining any prayer with us for our national unity of heart. We suppose that most of us are willing to unite in any sincere prayer for good, as far as it goes; but we doubt whether this Conference feels a very deep interest in elaborately establishing a concert of prayer with sister churches who decline to pray for our national peace and concord. The net result of the whole is, that we stand justified, as having sought a religious unity upon the common grounds of church and country; that we have ascertained what is the difference between our two Methodisms, and that we know in what mainly consists the obstacles to our church unity.

Your committee, nevertheless, would recommend that we cherish great forbearance and consideration for the wounded feelings of even Christian men in what they consider a conquered and humiliated condition. Tender dealing and generous advances, which in the weaker party may be felt degrading, may in the victorious magnanimity. Your committee, therefore, recommend to our elders, pastors and people the cultivation of generous thought and forbearing language in regard to Southern Methodism.

We conclude with offering the following resolution:

Resolved, That it be earnestly recommended to our ministry and membership, both in private and in our public congregation, to offer frequent and special prayer for the spiritual prosperity of our brethren in the Methodist Episcopal Church South, and for their attainment of such a state of heart and mind as that they can so harmonize with us as that outspoken loyalty, impartial justice to the oppressed, and equal rights for all our fellow-men may become constituent parts of their religion.

A brief but animated debate followed, and Dr. Curry considered that the report had been conceived in an antagonistic spirit. If it were adopted it would be a taunting in the face of a defeated and humiliated people. He should vote against the adoption of the report.

The Rev. Mr. Brooks also opposed its adoption, because if advances could not be made to the South without its or bids, it would be better to make no advances at all.

On motion of the Rev. Mr. Inskip, the whole subject was laid on the table, amid demonstrations of applause from every part of the house.

The Conference adjourned.

NEW ORLEANS MARKETS.

"We noticed in our last issue," says the Price Current of Wednesday last, "that our leading staple had been in good request, but that there had been little movement in any other branch of trade. There has been no improvement since in the general market, while operations in Cotton have been on a limited scale and at easier prices.

COTTON.—We stated in our last report that after a very moderate business on Friday, the market closed heavy at 30 to 31 cents for Ordinary, 32 to 34 for Good Ordinary, 35 to 36 for Low Middling and 39 to 40c for Middling. There was no improvement on Saturday, when the movement was checked by the high pretensions of factors. On Monday the market opened under depressing influences, and the sales were consequently confined to 1200 bales, at about previous rates for the higher grades, but at an irregular decline of 1 to 1½c for the poorer qualities. Yesterday the demand continued moderate, with a very light supply offering, and the business was again confined to 1200 bales, at prices showing no falling off in better qualities, and only a slight decline in the lower grades.

TOBACCO.—The receipts are yet small, and the stock is insufficient to encourage much foreign demand. Only a few hogsheads have been sold to the city trade, at prices ruling within the range of the following quotations: Low Refused, Light, 6 to 6½; Good do., 7 to 8; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 17; Fine, 18 to 20; Choice Selections, 21 to 24. Heavy 5 to 7½; Good do. 8 to 9; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 18 to 20; Fine, 22 to 24; Choice Selections, 26 to 28.

SUGAR.—The stock of the production of Louisiana is small, and consists of the lower grade and some Clarified. The sales on Saturday and Monday were confined to 50 hhds at 11 to 12c for Common, 12½ to 13½c for Fair, and 14c for Choice Clarified. Yesterday the market was at a stand still, and there were no sales of the domestic product. There is a large stock of Cuba on hand, but only a jobbing demand at 12½ cents for No. 12, 13 cents for No. 13, and 13½ cents per lb. for No. 14.

MOLASSES.—The supply of the production of Louisiana is very small and very poor in quality. There have not been any sales worthy of note, and we consequently repeat our previous quotations; Common, 50 cents; Prime, slightly fermenting, 75c per gallon. Yesterday there was no movement, and not even any inquiry. There have not been any sales of Cuba Molasses. It may be quoted by the cargo at 48 to 50 cents per gallon, in lots at 51 cents, and at retail at 55 cents.

FLOUR.—We have again to note a dull market for Flour; the demand is limited, and only local, but previous prices have been sustained. The sales on Saturday and Monday were confined to 6000 bbls., all to dealers, at $4 50 per bbl for Low Common, $5 50 for Common, $5 75 to $6 for Fine, $7 33½ to $7 50 for Superfine, $8 25 to $10 50 for some on its merits, $9 50 to $9 75 for Low Extra, $10 to $10 25 for Medium Extra, $11 to $11 50 for Good Extra, and $12 to $13 per barrel for Choice Extra. Yesterday there were sales of 3000 bbls to the city trade at $5 75 for Fine, $7 for Good Fine, $7 50 to $7 75 for Superfine, $8 25 and $9 for some on its merits, $10 for Medium Extra, and $11 for Good Extra.

PORK.—There has been a better feeling in the market for this article. On Monday Mess sold at $25 to $28 50 per bbl. It has been retailing at $28 25 to $28 50.

BACON.—There is a fair retail demand, and Shoulders have been selling in a small way at 13½ cents. Ribbed Sides at 15c, Clear Ribbed Sides at 16½ cents, Clear Sides at 16c, Smoked Hams at 18 to 19c, and Sugar Cured Hams at 20 to 22c per lb.

GREEN MEAT.—The market continues very dull, and there is only a small retail business doing at 11c per lb for Shoulders, and 13c for Sides.

LARD.—The market continues very dull, and there is only a retail business doing at 19 cents per lb for Prime in tierces, and 21c in kegs. There was some enquiry on foreign account, but without resulting in sales.

BUTTER AND CHEESE.—Good Northern Butter is in light supply and in demand at fuller prices; common is plenty and dull. Northern Butter is selling at 40 to 42c; Western 30 to 40c per lb. Cheese is in good supply but not much in demand. It is selling at 22 to 28c, and English Dairy at 27c per lb.

CORN.—Good and Prime have been in light supply, and request, and the market is now bare of supply in first hands. Sales were also on Saturday and Monday of 10,000 sacks, in lots, at 81 to 82½c for Ordinary Mixed, 83c for Mixed, 90 to 95c for Yellow, 97½c for White Mixed, $1 to $1 05 for White.

OATS.—The market has been steady and firm with a good demand, and 8500 sacks were sold at 53c per bushel.

BRAN.—The market is well supplied but dull, and only 1500 sacks were sold on Saturday and Monday at $1 10, to $1 15 per 100 lbs. Yesterday there were sales of 500 sacks at $1 10 per 100 lbs.

HAY.—Good and Prime are scarce and in request, and prices have advanced $3 per ton since our last review. Prime Western sold at $30 per ton, and small lots ordinary at $28 50 per ton. Yesterday sales of good Western were made at $28 per ton.

INDIA BAGGING.—There is a small retail demand, at 26c per yard in rolls, and 27½ cents in bales.

COFFEE.—There has been a fair demand for the interior, which dealers have supplied at 21½ to 27c per lb, currency, for Ordinary to Prime lots.

BUNNY BAGS.—Are quoted at 24 cents a piece.

WOOL.—The market continues very dull and depressed. We have no sales to report, but quote nominally 45 to 47c for unwashed and 20c per lb for washed.

SALT.—There is a small retail business doing at $1 50 per sack for Liverpool coarse and $1 50 for fine in store. The imports comprise 1062 sacks from Liverpool.

HIDES.—The market is very dull and prices are unchanged. There have been small sales at 7c per lb for Green, 7½ to 8c for Kip Skins, and 9½ to 10c for Dry Hides.

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February 27, 1866—mh10-6t

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FOREIGN LABOR AGENCY.—The undersigned intending to visit Scotland in May next, offers his services, for reasonable compensation, to procure *House Servants* (or farm servants, if desired) for those requiring them. Preference given to Scotch, but English or Irish will be obtained, if preferred. I will also engage to enter students at either of the Universities; (I have been spoken to for this service already) or attend to any other business not incompatible with previous engagements.
I may be communicated with by letter at Greenville, Mississippi, until 15th March next—after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.
JAMES MACLELLAN.
Greenville, Miss., Feb. 1, 1866.
REFERENCES: His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and F. S. Hunt, Esq., Jackson, Miss. 124

GEORGE L. HILL, ATTORNEY at Law, Marshall, Texas. Collections made in Eastern Texas and West Louisiana. mar31

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NEW ORLEANS, SATURDAY, APRIL 28, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

PROCEEDINGS OF THE
General Conference
OF THE
M. E. CHURCH SOUTH
Convened in New Orleans, April 1, 1866.

FOURTEENTH DAY.

TUESDAY, April 10, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Andrew.

The opening devotional exercises were conducted by Rev. Dr. E. E. Wiley, of the Holston Conference.

The minutes of the last session were read and approved.

Rev. Dr. W. M. Wightman, chairman of the Committee on Episcopacy, presented a report, which, on vote, was adopted.

Rev. Dr. D. E. McAnally, chairman of the Committee on Books and Periodicals, presented report No. 4.

Rev. Paul Whitehead, of the same committee, presented a minority report.

Rev. Dr. E. H. Myers, Chairman of the Committee on Changes of Economy, presented a report.

Rev. B. Craven, of the same committee, presented a minority report.

Rev. Dr. J. H. Linn, Chairman of the Committee on Correspondence with other Churches, presented a report.

Rev. J. Ditzler, fraternal messenger from the Christian Union church of Illinois, then being introduced to the Conference, came forward and spoke as follows: I am exceedingly pleased with the cordial welcome I have received here, and tender you my most heartfelt thanks in behalf of the church and people I represent here. As I am to leave your pleasant city to-morrow, on the *Edward Walsh*, I am happy to have this opportunity to once more tender you my thanks for the kind and cordial reception I have received since I have been among you as a fraternal messenger from the Christian Union Church of Illinois. The people of the South have but little knowledge of the pressure that was brought to bear upon us in the North during 1862-3-4. Utterances of the pulpit were of the most inflammatory character. I allude to no one single church or denomination, but to all as a rule, and those who preached the pure Gospel of Christ were an exception to the rule. It was common to hear ministers of the highest standing with the popular element preach murder and bloodshed, and grow eloquent and fervid in denunciation of their brethren, with whom they were formerly accustomed to kneel at the same altar. We could not endure it, and we rejoice to say that the theme of our church is only Jesus, Christ and the Resurrection. It was common to hear them speak of those who bowed at the same altar with them as deserving of being hung to the limbs of the nearest oak tree, and that it was their duty so to act that they could not go along the highway without seeing their brethren hanging at every byway and cross-road. This was the customary habit throughout the land. We concluded, therefore, that we would hold forth only the pure word of God, and determine to know nothing but Him crucified. Our success has been great. Many brethren held back for a year or two before making a public movement. We never met together in General Convention until 1865, though some of us had been preaching and corresponding in 1862. To-day we are spread through seven or eight States. Our entire body numbers twelve or fourteen thousand members. In Illinois alone we have six thousand members and seventy preachers now, and I have learned since coming here that ten more ministers are awaiting my return to join with us. Wherever we are operating we are spreading. I will tell you a few of our principles. Most of us being originally Methodists, we endeavor to introduce into our faith and practice nothing that is revolutionary or vicious to the great vital principles of Christianity. Our cabinet can return the same minister to the same charge as long as the minister and people agree. The minister shall make his own agreement with his congregation as to the amount of pay he shall receive. We also thought our articles of religion should be more restricted, and we therefore hold greater stress upon regeneration, and allowed the largest liberty of conscience. You who have never been persecuted and borne humbly upon, are not prepared to appreciate the jealousy of the people on the other side of the former line. They have been persecuted by the presiding elders and preachers of their denominations. Many men have been turned out of church for taking the Chicago Times, the Cincinnati Inquirer, and the New York News. Some have been turned out for wearing their hats at political meetings. We were keenly alive to these things, and, therefore, we introduced lay delegation as a part of our polity—not admitting them into the cabinets of the church, but into the General Council, and giving them legislative powers. We believe it desirable to set forth our principles to the world. I rejoice that Dr. Deems has proposed to raise a committee to prepare a certain document. I know that such a document would have a most happy effect throughout the whole country from New York to St. Louis. I return you, again, my sincere thanks for the kindness with which you have received us, and know that our brethren in Illinois and throughout the Northwest will rejoice exceedingly to receive as fraternal messengers one of your Bishops, and the brother you will send along with him; we will meet them most cordially. Perhaps we may be regarded as having made a voyage of one hundred years across the stream, and are not at anchor. Some may think we are veering and being driven about amid the mad billows of a revolution, but we believe the anchor has a hold in the ocean of the national heart that is firm and secure. Our General Council meets in May, but our next Council meets in September, at which we expect to meet your fraternal messengers. May God's blessing rest upon your college of Bishops, upon your common Methodism, and upon all the true Israel of God.

Rev. Mr. Shaver, of the Methodist Protestant Church of Georgia, was then introduced to the Conference and spoke as follows: Mr. President and honored brethren—For your courteous respect you will please accept my heartfelt thanks. Expecting to visit New Orleans, and knowing that your body was in session, and that I had various friends from various parts of your wide extent of work, with whom it was my privilege to work in the cause of the gospel, I could not reconcile it to my feelings without coming to see them, not expecting such a greeting as to be called forward for a public introduction to the members of your body. I am happy to meet with the brethren here, and also to see the unanimity that prevails in your counsels and in your discussions. We sympathize in common as brothers expounding the same cardinal principles of the gospel of our glorious salvation, and as such we are united on the broad basis of Christian sympathy and fraternal brotherhood; and I hope the time is not far distant when the bonds that unite us will be stronger and firmer than they ever have been, if they should not [illegible] to the union of the bodies, of one of which I am a member, and the other of which you represent. When I remember the great interests that are at stake, and the changes which you will be called to act upon during this session of your General Conference, I hope your action will redound to the honor of your church and the glorious gospel at large. As a christian man and a christian minister, I most earnestly and devotedly beseech that the blessings of the Great Head of the Church may rest upon you in all your deliberations, and guide you in your counsels and actions; and when you come forth to go to your various fields of labor, may it be with a renewed spirit for the great work in which you are engaged, of winning souls to Christ, and bringing them redeemed and sanctified to heaven. May God in his mercy bless your cause, and his favor ever rest upon you. I shall leave your room in a few minutes, to return to my home, and then I trust to be permitted, in the providence of God, to attend the session of our Conference, as a delegate, in Georgetown, D. C. I shall bear the feelings of fraternal kindness with which you have received me here, to that Conference, and I trust that, in the same spirit, I may have the pleasure of there greeting your fraternal messengers from this church to that Conference. May God in mercy bless you, and prosper your work, and enable you to gather a glorious harvest from your charges into the fold of heaven.

On motion, Rev. Dr. J. H. Linn, of the Louisville Conference, was elected fraternal messenger to the Christian Union Church of Illinois, and Rev. Dr. C. F. Deems, of the North Carolina Conference, as a fraternal messenger to the Methodist Protestant Church of Georgia.

Rev. Dr. L. Rosser, chairman of the Committee on Missions, presented report number one, with the amendments incorporated in it, which were adopted when it was up for consideration a few days since.

After considerable discussion, the report was adopted by a vote of 95 to 16.

Rev. Dr. Rosser, chairman of the Committee on Missions, presented report No. 3.

The Conference adjourned with a benediction.

FIFTEENTH DAY.

FRIDAY, April 20, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Pierce.

The opening devotional exercises were conducted by the Rev. Robert A. Young, of the Tennessee Conference.

The minutes of the last session were read and approved.

Rev. Dr E. H. Myers, Chairman of the Committee on Change of Economy, presented report No. 4.

Rev. Dr. B. Craven, of the same committee, said that they would present a minority report to-morrow morning.

Rev. Mr. Hinkerson, of the Arkansas Conference, presented a resolution in regard to the Itinerant Ministry, which was referred to the Committee on Revisals.

Rev. H. F. Johnson, of the Mississippi Conference, presented a resolution in regard to the Ministry, which was referred to the Committee on Revisals.

Rev. W. R. Gober, and Rev. O. P. Fitzgerald, of the Pacific Conference, presented the following resolution:

Resolved, That the Board of Foreign Missions be, and is hereby instructed to establish a Mission for the Chinese in California, so soon as the finances of the Society will justify it.

Rev. W. R. Gober said the subject was mentioned on yesterday, but supposing it was not the proper time to discuss it, he now brought the subject before the Conference in this manner. There are, perhaps, 50,000 Chinese in California. Our object is to christianize that people; to offer them the gospel, induce them to accept it, and make christians of them. It seemed to him that if we can reach that people at all, and it was very clearly presented to us last night that we can and are reaching them, that the Gospel is adapted to them, that they can be induced to accept and be profited by it; that California is, at least one of the principal places in which to carry on that good work, and accomplish that object. Objections are made to attempting any missionary operations in this field, and the objection is made in the first place, upon the ground that that class of Chinese population that is found in California are not fair representatives of their race. He was not prepared to state to what extent that proposition is true. He was inclined to think, however, that, to a very great extent, they are the lower classes of their people. But even admitting that this position is true, is it really an objection to the establishment of a mission? Is it the usual course, in the experience of those who proclaim the gospel of the Son of God, to operate first upon the wealthy, the refined, the educated and the noble, and afterwards upon the lower classes? Or is the reverse of this true? He was inclined to think the reverse was true. Again, it is objected, aptly, that the influences brought to bear upon that people, in California, are so injurious and deleterious, so corrupt and vicious, as to prejudice them against us as a Christian people, and hedge up the accomplishment of the object we have in view in that particular locality. He was prepared to admit that this objection applies with entirely too much force; that it is humiliating and exceedingly mortifying, especially to every Christian and laborer of our Lord Jesus Christ in California; but is it true that that objection applies more in regard to that locality than in our own country? Does not the same class, as presented by our brother that occupied the platform last night, exist in our own country, and perhaps with influences as great against the operation of the Gospel as they do in California. The brother stated to us that the chief difficulty in the way of the success of the Gospel in China is on this very point. Is it true that the people of California are worse than any other class of countrymen? Is the stand of commercial morals lower than it is in China, in New Orleans, or New York, or any other great city of this Union? The very same difficulties that lie in the way of the conversion of the Chinese in California, lie in the way of the conversion of that people any where that you go. Is there anything that we possess that is really worthy of our urging upon them, that is worthy of their reception into their Christianity, or civilization, or institutions? He might be mistaken in his estimate. He had not paid as much attention to this point or field of California work as he might have done, although he had resided in that state for fifteen years. He had been among that people; his views of them, as a people, are not as high as are those of the brother that addressed us last night. He was glad that his views are more exalted. He was glad to hear his statements in regard to them, and his faith in them as a people. The speaker's intercourse with them, and the knowledge he had of them had not tended to impress him with the view that they were a very noble class of the human family. Their Empire may be a very flowery one, their country may be a very celestial one, but they did not impress him as being a very evangelical class of human beings. In this he might be mistaken, and he hoped he was. But if we can reach that people at all, if we can christianize them at all, it seemed to him that California is the place to commence that work. In San Francisco, Sacramento or Stockton there are sufficient members of Chinamen for a missionary to operate upon. A mission can be established there and carried on at much less cost than in China, and in addition to the proximity to the parent board and the mother Church, we have at these points congregations of white people. The missionary that may be sent there, could make himself exceedingly useful in connection with the white congregations. He could receive at least a part of his support from these societies, so as to make his labors cost comparatively little to what they would under other circumstances. The brother that addressed us last night informed us that he had spent ten years in China. His heart is in that work. He longs to be engaged in that work, but his health failed, and he is not able to go back to that sickly, debilitating climate and spend more time in that field so near his heart. He would propose to send that brother to San Francisco. He has spent his time and labors in learning their language, which is a prodigious task of no ordinary difficulty. He overcame that by great labor on his part. Is that labor to be lost, of preparing himself for that special field, other than the ten years he has spent in China? He can fill a place in San Francisco that other brethren could not fill. That climate is a healthy, rejuvenating one, and those bracing and salubrious winds would renew his youth and call forth renewed energy for the accomplishment of the great work for which he has so well prepared himself.

Rev. Wm. G. E. Cunnyngham, of the Holston Conference, said he was very glad to see Bro. Gober take so much interest in the Chinese. It was not often he was with a brother who seemed to take so much interest in that work, and he hoped that they would have a mission in California for the Chinese; but if the Conference undertakes to establish a mission for the Chinese in California, he hoped it would be for the Chinese in that State and not for the Chinese in China. He knew these men, and he thought Bro. Gober's estimate of them a just one. He was not surprised that he had very little respect for them. He knew them where they came from, in their own country, and he supposed he had quite as good an opinion of them as their own countrymen. In the first place, he thought they could do nothing in China if they were converted and should return there, because the caste there established holds them in contempt. The Chinese classify men, first, the scholars or educated men, because they say knowledge distinguishes him from the beast. The educated, therefore, stand first in the caste. The second in order is the farmer, or the man who derives from the soil a support. They say the farmer is honest from the very nature of his occupation, for he cannot lie to the seasons and the ground, for if he does it will do no good. The third in order is the mechanic, whose business is to build houses and furnish protection against the changes of the seasons, and furnish the business which educated men require. Then the fourth in order is the merchant, whom they regard as a kind of a necessary evil, inasmuch as he is necessary in exchanging the products of their soil. This agent must do this service, and they say that his way of getting paid is by shaving both sides. The very nature of his occupation makes a rascal of him. He has the decided advantage of knowing the interests of both parties, of which each party could not be so well acquainted, and he attempts to take advantage of their ignorance; and the one first qualification of the merchant is to be an expert liar, who can avoid legal detection. The fifth in order are the artists of the country. The sixth in order are the soldiers, whose business it is to destroy society and not to build it up—bring ruin and misery upon mankind, and not increase their happiness or better their condition. The merchants who live on the points, on the banks of the river, are known as "commercial rats." These men are not only under that disadvantage, but also, if they return to their own country, no matter how much wealth they have acquired, it gives them no position above what their class accords to them. With all respect for Brother Gober and California, the time was, perhaps, when it was not considered an occupation of the highest character to be engaged in mining. With tenfold more force the Chinaman goes back depreciated in the estimation of his countrymen. Suppose he tells them that he is a christian. They will say that is a foreign trick—that it is a part of his commercial stock—that the education he has acquired in this country is only an addition to his art, by which he may deceive. These are facts that came under his own observation, and not mere expressions of opinion. He hoped that if it should please this Conference to do anything for Chinese in California, it would be for that people there, and not in reference to the accomplishing of anything in China. Brother Gober had spoken of his going to California as a missionary among that people there. If he did, he would have to operate upon an entirely different class than he had been working with in China. He felt no special call in the direction of that work in California, and he hoped he might be excused from such a mission.

Bishop Andrew said that he was gratified that he made the little voluntary speech he had yesterday, against our probable success with the Chinese in California. When he was in California he had an interview with an Episcopal minister there, who had also been to China. That missionary said to him, that after an experience of many months he found that he could do nothing with the Chinese in California. He had been in China with them, and he said he had rather try to convert the Chinese in China than in California. Let us not dream of doing what is absolutely impracticable. He was perfectly satisfied from all he knew, that to send missionaries to California to convert the Chinese there, was perfect folly. We have got no money to waste on improbabilities.

After some further discussion, on voting, the resolution was adopted by 58 yeas to 43 nays.

Rev. Dr. A. L. P. Green, of the Tennessee Conference, offered the following resolutions:

Resolved, first, That the Board of Foreign Missions make out, at an early day, a full statement of the indebtedness of the Missionary Society, and divide the same among the Annual Conferences as equitably as they may be able, and forward to the Annual Conferences at their next session the amounts thus designated; and that the Annual Conferences be requested to take measures for the purpose of raising the respective amounts.

Resolved, secondly, That in taking the collections for the Foreign and Domestic Missions, the Foreign Missions shall have precedence in point of time until the debt is paid.

Rev. J. B. McFerrin, of the Tennessee Conference, offered an amendment, to the effect that the Committee on Missions now make out a complete statement of the indebtedness of the Missionary Society, and divide the said amounts among the several Annual Conferences as equitably as they may be able, and report to this Conference.

Rev. Dr. J. C. Keener offered an amendment to the amendment, to strike out the words, "as equitably as may be," and insert the words, "in proportion to the membership within said Conferences," which was accepted by Dr. McFerrin.

After some further discussion, Dr. J. C. Keener withdrew his amendment in favor of one offered by Dr. McFerrin, that the debt of the society should be equitably divided among the several conferences by the Missionary Committee, and reported to the General Conference, which, on motion was adopted.

The amendment to the second resolution was rejected, and it was adopted without amendment.

The following report was next taken up:

COMMITTEE ON RELIGIOUS INTERESTS OF COLORED PEOPLE—No. 2.

Ques. 1. What shall be done to promote the religious interests of the Colored People?

Ans. 1. Let our colored members be organized as separate pastoral charges wherever they prefer it, and their number may justify it.

Ans. 2. Let each pastoral charge of colored members have its own quarterly conferences, composed of official members as provided in the Discipline.

Ans. 3 Let colored persons be licensed to preach, and ordained deacons and elders, according to the Discipline, when, in the judgment of the conferences having jurisdiction in the case, they are deemed suitable persons for said office and orders in the ministry.

Ans. 4. The Bishop may form a district of colored charges, and appoint to it a colored presiding elder, when, in his judgment, the religious interests of the colored people require it.

Ans. 5. When it is judged advisable by the college of Bishops, an annual conference of colored persons may be organized to be presided over by one of our Bishops.

Ans. 6. When two or more annual conferences shall be formed, let our Bishops advise and assist them in organizing a separate general conference jurisdiction for themselves, in accordance with the doctrines and discipline of our Church, and in fraternal union with the same.

Ans. 7. Let special attention be given to Sunday Schools among the colored people.

The above chapter is recommended by the Committee on the Religious Interests of the Colored People to the General Conference for its adoption.

Respectfully submitted.

J. E. EVANS, Chairman.

Rev. J. E. Evans moved to proceed to act upon the report, item by item, which was agreed to.

After some discussion the first item was adopted.

The remaining items were then taken up, considered separately, and after considerable discussion, adopted with the following amendments: Insert in answer sixth after the word "themselves," the words: "If they so desire, and the Bishops deem it expedient;" and strike out all after the word "church" in the same answer, and add the following: "And having the same relation to this General Conference, as the annual conferences have to each other."

After some remarks by Rev. Dr. W. A. Smith, of the Virginia Conference, the report, as a whole, was unanimously adopted.

Rev. Bishop Andrew then addressed the Conference as follows: I am going to Baton Rouge to-morrow, and I will not be here after to-day until after the Sabbath. I do not know that I shall be back before the middle of next week—probably I shall not. In the first place, I shall have to preach up there, and then there is an old friend living not far from there to whom I owe a good deal, and, to whom the church owes a good deal more. He is sick—an old, faithful servant of God. His wife is sick, and he sends me word that he wishes very much to see me, and would come down here but he is on his bed and cannot do so. It is very likely that when I get to Baton Rouge I shall go and see my old friend, Judge McGee. If I can administer to his comfort, I shall feel bound to do so. My health is very precarious at present, and I desire to say a few things before leaving you. For thirty-four years I have been, as far as I was able, acting in the capacity of a superintendent of the church. Looking back on that long lapse of years, I see very much to regret in my life and in my official duties; yet I feel, upon close, and I think impartial examination before God, that I have tried to do the best I could. My ability was unequal to the task, but I did not put myself there. The Conference told me to take that work and do it, and I have been trying to do it as best I could. I do not know that I have been the instrument of a great deal of good, but I think I have in some instances, and for what I have done I give God the praise. During those thirty-four years my great object has been to do my work, and I have not had an easy time of it. All men have not spoken well of me, so I have not that curse to come upon me, at least. I have endeavored to so act, that everything I should do should tend to the glory of God, and the advancement of the Redeemer's cause among men. I stand before you, to-day, feeling that I have, perhaps, well nigh finished my work, although I never expect to cease my work so long as I am able to work at all. But I feel that the time has come, when, according to my conviction of duty and propriety, I am called upon to leave this active field of itinerant labor. I am not able to perform its duties, and it has been a long settled opinion with me, that after a man has passed the age of seventy years, he is no longer fit to act as a Bishop. I have acted under that conviction for years, and should have, perhaps, left before, but for the stormy state of the church. I have never been anything but a traveling preacher for fifty four years. During all of that time I have never been one day anything but a traveling preacher. Whether I have always been efficient or not, I have always been ready to answer the rallying call to the field of conflict and duty. I conscientiously believe that after a man passes the age of seventy he becomes hardly the master of himself. There is danger of his becoming a little fretful from age, and during all these years I have dreaded becoming a captious, fretful old man, and I think I had better get out of the way and let some younger man take my place. If the Conference will please, I should like to retire. Although I have been looking forward to this for some time, when it comes to the reality it is a great struggle. I can only say that I love you and love the Church in whose services I have spent fifty-four years. I have identified myself, heart and soul, and everything I have had, to carry out the great and glorious work of the Church. I rejoice to-day to see, after the stormy war that has swept over us, so large a collection of the ministers of Christ who are ready to enter upon the fields assigned them in the place of the older men, who are falling away. If it please the General Conference, let them give me some such field as they have Bishop Soule. I will work as much as I am able. I have nothing saved—nothing, I suppose, on earth; but I suppose the General Conference will continue me some allowance for my bread. I have never sought to make money—have never entered into any business to make money; my whole mind has been to forward the work that is committed to me as a minister of the Gospel of Christ. I wish you great happiness and prosperity. Pray for me, brethren. I return my thanks to the Conference for the kindness they have always shown me. I have no complaint to make neither of the General Conference, the Annual Conferences, the Circuits, or Stations. I feel thankful for every manifestation of kindness that you have shown me. Be united, brethren. It may be the last time I shall talk to you. Labor for the great work that God has called you to do, and God will prosper you. I may yet live to see this Church spread its influence far away throughout the land, and if I do not, I hope to see it in Heaven. Pray for me, and may God bless you.

Rev. E. H. Myers then moved that the request that Bishop Andrew has made to the Conference to-day, be referred for consideration to the Committee on Episcopacy. So referred.

On motion, the Conference then resolved itself into Committee of the Whole, for the further consideration of Report No. 1, from the Committee on Changes of Economy.

SIXTEENTH DAY.

SATURDAY, April 21, 1866.

The Conference met at 9 o'clock A. M., pursuant to adjournment, and was called to order by Bishop Pierce.

Rev. Dr. W. M. Wightman, chairman of the Committee on Episcopacy, presented the following report, which was unanimously adopted by a rising vote:

COMMITTEE ON EPISCOPACY—REPORT No. 3.

The Committee on Episcopacy beg respectfully to report the following resolutions, as in their judgment suitable to be adopted in reference to the application of Bishop Andrew, for permission to retire from the active duties of the Episcopal office.

Resolved, That the General Conference has heard with profound emotion, the request made by our honored and beloved friend, Bishop Andrew, that he be allowed, on account of advanced years and growing infirmities, to retire from the responsibilities connected with an active participation in the episcopal administration. While the General Conference cannot be indifferent to the important considerations, and cannot but approve of the high and delicate motives which prompt this course, at the same time the representatives of the Methodist Episcopal Church South, cannot allow the the occasion to pass without expressing, as they now take pleasure in doing, the respect and affection universally felt for the venerable Bishop; the honor in which his past services are held, and the lustre which his spotless character has shed on Southern Methodism. They devoutly pray that the evening of his life may be serene, full of the consolations of that Gospel he has preached for more than a half a century; bright with the unspeakable hope of eternal life through Christ Jesus.

Resolved, further more, that Bishop Andrew be, and he is hereby released, according to his request, from active participation in the responsibilities of the episcopal office. At the same time the General Conference beg that he will, as far as his health and circumstances allow, give to his colleagues and the Church at large, the benefit of his experience and counsels, and highly appreciated visits to the Annual Conferences.

W. M. WIGHTMAN, *Chairman.*

The order of the day being report No. 3, from the Committee on Changes of Economy, recommending the adoption of the system of District Conferences, and the dissenting minority report from the same committee, was taken up.

Rev. Dr. W. M. Rush, of the Missouri Conference, moved the adoption of the minority report as a substitute for the majority one.

Rev. E. H. Myers, of the Georgia Conference, thought the minority report was only an opinion, and not an argument. It begins with the opinion that we consider annual conferences as not necessary—we are of the opinion they are—and one opinion is good as another. The Committee on Episcopacy have recommended that the Bishops should be requested to visit every Presiding Elder's district. It is said here that the visits of the Bishops, will be of little or no consequence. The Committee on Episcopacy say that they will be of considerable consequence. Which is right? The general tenor of the affirmative argument is that if there are evils, let them be corrected. But they do not provide any remedy. Again, they argue that there may be evils, but they do not believe in this sort of a remedy. That is their opinion—we have another opinion. We deem these district conferences expedient. They

N. O. Christian Advocate.

CONFERENCE PUBLISHING COMMITTEE.

FOR MOBILE CONFERENCE:
Rev. J. Hamilton, D.D.,
Rev. A. H. Mitchell, D.D.,
Rev. Thos. W. Dorman, D.D.

FOR MONTGOMERY CONFERENCE:
Rev. H. N. McTyeire, D.D.,
Rev. M. S. Andrews,
Rev. William A. Shapard.

FOR MISSISSIPPI CONFERENCE:
Rev. W. H. Watkins, D.D.,
Rev. H. H. Montgomery,
Rev. William P. Barton.

FOR LOUISIANA CONFERENCE:
Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Linus Parker.

NEW ORLEANS:
SATURDAY, - - APRIL 28th, 1866.

General Conference Love-Feast.

The crowning glory of the General Conference was the Love-Feast which was held in the Carondelet street church on Sabbath afternoon.

It was conducted by the Rev. Andrew Monroe, of the Missouri Conference. The meeting continued two hours. It got better and better to the final prayer. Those who were present will doubtless recur to it as long as memory holds its charge. It was the fellowship of the saints while sitting in the very presence of the Savior—the invisible Shekinah filling the house to its utmost capacity with the glory of the Lord.

THE BISHOPS ELECT.

We congratulate the whole Church upon the excellent selection which the General Conference has made in its choice of the men who are henceforth to be, by the grace of God, the Leaders of our People. They are among the foremost men in Southern Methodism; of tried qualities, of much experience, of thorough education, of high pulpit power, speakers and writers of rare polish; they have already filled various offices in the church with marked ability.

The Rev. W. M. Wightman, D. D., is a native of South Carolina. He entered the itinerant ministry in the South Carolina Conference in 1828. He was appointed Editor of the Southern Christian Advocate in 1840; was elected President of Wofford College in 1854, and in 1859 was chosen Chancellor of the Southern University, of Greensboro', Alabama.

The Rev. E. M. Marvin, D.D., is a native of Missouri; was received on trial in the Missouri Conference in 1844. He has been stationed for some years past in and about St. Louis, and is now a member of the St. Louis Conference. During the war he removed from St. Louis to East Texas, and is at present stationed at Marshall. As a minister of the New Testament, and as a writer and defender of the doctrines of our church, he has won for himself the highest admiration among our people and preachers in the Northwest. Dr. Marvin is not a member of this General Conference, and has not been present during its session.

The Rev. D. S. Doggett, D. D., is a native of Virginia, and entered the Virginia Conference in 1829. He was elected Editor of the Southern Methodist Quarterly in 1850. As in Virginia so in all parts of the Southern Church, he stands preeminent as a writer and preacher.

The Rev. H. N. McTyeire, D. D., is a native of South Carolina, and entered the Virginia Conference on trial in 1845, was transferred the year following to the Alabama Conference, and to the Louisiana Conference in 1849. He started the N. O. Christian Advocate in 1851, and for years was the editor of this paper. In 1858 he was appointed by the General Conference to the Nashville Christian Advocate. During the last three years he has been stationed at Montgomery, Ala.

In our opinion the General Conference presents to the Bishops for ordination to the office and work of a Bishop the very best men it had, and that the Church has no better.

REV. JOHN POISAL.—We take great pleasure in commending to our friends throughout the South-west the Rev. John Poisal, as the representative of the Merchants of Baltimore. Our Southern people can rely with entire confidence upon his statements. We have known him for more than twenty years.

The Episcopal clergy of Washington, have determined to build three new churches in their city. We see it stated that the Hon. Caleb Cushing has contributed $2,000 toward their erection. Mention is also made that St. James College will be opened in the Fall.

THE MISSIONARY MEETING.

This meeting was held in the Carondelet street Church on the evening of the 20th inst., Bishop Kavanaugh presiding. The Rev. Dr. Deems opened the meeting with appropriate religious services.

The Rev. W. G. E. Cunnyngham, who was ten years a Missionary of the M. E. Church South in China, addressed the meeting. We are not excessive when we say that his speech was more exactly what a Missionary speech ought to be than any we ever remember to have heard. Exact, full, philosophical, it addressed itself to the common sense of the audience, and conveyed a most satisfactory estimate of the nature and importance of the work in the distant field represented. We much regret that we cannot give a verbatim report of his interesting speech, but only a very partial one. He said:

The difficulties with which the Missionary meets are numerous, and of a kind to try his patience and courage, as well as his ingenuity. The strong national egotism of the Chinese would be enough to make them despise us; but, superadded to this, is the deep conviction in their minds that all foreigners are mercenary and cruel. The first representatives of the Christian name who visited their coast were unfortunately the worst specimens of our countrymen. The conduct of the East India Company, and subsequently of the British Government, in their commercial transactions, did much to prejudice the whole Eastern world against us.

They sometimes ask the Missionary hard questions, and make the most of his answers. For example:

"What induced you to leave your own country, and come to this?"

"In order to preach the Gospel to your countrymen, to teach them to live so in this life that they may be happy in the next."

"Ah, that is very kind! But did it never occur to you that your own countrymen might need your benevolent services quite as much as we do?" etc.

Many difficult questions are propounded concerning the origin of all things, nature of spirit, right and wrong, future state, etc. If the answer is not satisfactory, they will perhaps suggest that a teacher who cannot answer questions might improve his own knowledge by exchanging positions with those whom he proposes to teach.

Our native preacher, LIEU SEEN SANG, whom it pleased God to take to himself the past year, was a man of no ordinary capacity, and a most sincere and earnest Christian minister. He did much for the cause of Christ, during a ministry of fifteen years. There is no one in that field who can take his place—not one who can lift his battle axe or bend his bow. As a preacher he was clear, fluent and forcible. With an oriental imagination, and a heart all on fire, but few in any country surpassed him as an effective preacher. Not only the native church in China, but the cause of Protestant missions generally has suffered a great loss in his death.

There is a regularly organized M. E. Church South at Shanghai, numbering about thirty members. I doubt if any society of the same number in this country surpasses them in earnestness and consistency as Christians and Methodists. I believe if God should remove every foreign missionary from that field, the church would still live.

The Chinese appreciate the simple Gospel, though they may not embrace it. All attempts to compromise with them have failed. They admit the sublimity and purity of its doctrines, and readily concede its claims, if proved to be divine, upon all men. The "rock of stumbling" with them is the atonement—a vicarious substitute. The unity of God, creation, providence, future rewards and punishments, they accept; but the death of Christ they promptly reject, until the Spirit of God illuminates them. We see in those who have been brought into the fellowship of the Gospel the same experience that we require as an evidence of conversion in this country.

The Rev. J. A. Duncan, of the Virginia Conference, was then introduced, and responded substantially as follows:

MR. PRESIDENT: I am indisposed to disturb the pleasant feelings generated by the address to which we have just listened. I thank our honored brother for that speech. I thank God that the M. E. Church South is represented in China. Bro. Cunnyngham, who has labored in that distant field with so much fidelity and self-sacrifice, occupies an enviable position to-day. Sir, if I may be allowed to change one word in a little stanza I once learned, and appropriate it to my purpose on this occasion, I would in respect to that brother say:

"I'd rather my life's story had such an episode
Than all the gorgeous glory Napoleon's history show'd,
For when, on earth, war's banner no more shall be unfurl'd,
The Chinese toad hosannas shall shake the upper world."

Sir, we will not give up the mission in China. Though it is distant from us and costly, it is our share in the great and glorious work, and by the blessing of God we will sustain it.

The speaker then said the address to which we have listened had suggested an important question: *Do we appreciate the Missionary cause?*

He discussed it as God's work, in which, by gracious invitation as well as solemn command, we were called to co-operate most heartily and to the full extent of our ability. He referred to the inspiring motives that moved us to this great work—the faith it demanded—the blessing to ourselves of this blessing to others—the greatness of the benevolence it developed—that we were never so like God, the giver of every good and perfect gift, as when we give.

The speaker then took up the question of the present poverty of the Church, and showed that all that God demanded was that we do our best; break the five loaves and two small fishes we have, and leave it to God to bless the small means we employ to feed the thousands that famish for the bread of life. Take care that when God sends the corn by our hands to feed our brethren we do not consume it by the way. He gives us the grand privilege of doing something, and let that be well done. In this noble cause. We are poor, but we can yet give our two mites. He hoped that the South, though stricken and sorrowful, and poor, would, like the widow, cast her all into the treasury of the Lord; and if Jesus blesses the gift when she gives all that she possesses, she may have cast into the treasury more than the rich. The speaker said we must show Macedonian liberality. The grace bestowed on the churches in Macedonia should be illustrated by us. They were in great affliction, and yet the abundance of their joy and their deep poverty abounded into the riches of their liberality, and gave all in their power, and were even willing to give beyond their power. They first gave themselves to the Lord. Here is an example for us. The speaker warmly appealed to the audience to give from principle—give in faith, and God would bless the work.

The collection was feebly managed. The meeting was not too long, and was, on the whole, the best we ever attended.

BIBLE MEETING.

Among the episodes of the General Conference, the meeting of the Southwestern Bible Society, on the evening of the 19th instant, in Dr. Palmer's Church, was one of the most interesting. It was addressed by Rev. Dr. Whiteford Smith. In his own felicitous manner, and with eloquent words and thoughts, he stirred the large audience of Bible Christians, while he set forth, in high eulogy, the Holy Scriptures as suited to the moral and social wants of the whole world.

After the doctor, the Rev. Dr. P. P. Neely read an address on the influence of the Scriptures on society, and the possible condition of society in the absence of the Scriptures, as shown in the French Revolution. It was a striking and powerful argument, concrete and inductive, characterized by great propriety, modesty, and beauty of style. Probably the greatest commendation we could make of the whole speech is to say, that the Rev. Dr. J. P. Newman, of the Northern Methodist Church, says that the speaker deserves, on account of it, to be consigned to the Dry Tortugas. We have no right to object to the Doctor's seeking "dry places," but we rather protest against his sending anybody else that way.

The collection was taken up by the Rev. J. P. Richardson. The result we have not heard.

The defect in the meeting was its length. Length is a fault that pervades the whole. If it could be confined to the last part, to which it properly belongs, it would be comparatively a slight matter; but the mind of the hearer who has been held in duress runs back and avenges itself upon the whole performance, and heavily discounts all its merits, from the very first word to the last.

MILLENARIANISM.—The London letter of the *Presbyterian Banner* states that while a large number of the evangelical clergy of England and Ireland hold the doctrine of Christ's premillennial advent, that doctrine is rejected by the ministry of the Free Presbyterian Church, Scotland, with the exception of Wood of Elie and the two Bonars; by the Synod of the Presbyterian Church and the Scottish Establishment of England, with the exception of Dr. Cumming in the latter; by the Wesleyan body, with the exception of Dr. Ethelridge; and almost unanimously by Congregationalists and Baptists. Grant, in his recent work against the doctrine, "The End of All Things," quotes among the distinguished divines who were no Millenarians, Foster, Hall, Ryland, and Fuller.

COLORED CLERGYMEN.—The Protestant Episcopal Convention of South Carolina has authorized and requested the trustees of its diocesan Theological Seminary to search out and take by the hand such colored persons as may be desirous of preparing for the sacred ministry, of whose moral and spiritual fitness they may be satisfied, and to provide for their education under the approval of the Bishop. The object is to furnish the large number of freedmen in that State with pastors and teachers of their own race, to educate and minister to them in holy things; and also to train up colored missionaries for Africa, to whose inhospitable clime their peculiar constitutions are alone adapted.

COLONIAL SEES.—Miss Burdett Coutts, who has endowed the three Colonial Sees of Capetown, Adelaide, and New Columbia, has written a letter to the Archbishop of Canterbury asking that something be done to remedy the evils arising from the late decision of the Judicial Committee as to the *status* of the Colonial Sees; for, by present appearances, those endowments may revert to her or her heirs.

SPANISH MOVEMENT.—Recent intelligence from Spain shows that the Progressive party will be satisfied, in church matters, with nothing short of complete destruction of the Catholic Church, the abolishment of all orders of monks and nuns, and the abandonment of all convents, while the Liberals would not go so far, but would be satisfied with "a reformation of the church."

[Continued from first page.]

necessarily increase the machinery of the church, but if we find that the old machinery will not do, we want to bring in the new. By this plan there will be more bishops and more church officers. What do we make bishops for? Our great work is to preach the gospel, and we make them for that purpose. Now they preach only along the railroads, as a general thing, but we want them to preach to the people throughout the entire country. Another argument is, that we can save so many thousand dollars by not adopting this plan. It is not going to cost you any more to support a man because he is a bishop than if he were a presiding elder or a preacher. Again, "no new business of any consequence is proposed," they say. He thought the plan would make an increase of business in various ways, and according to the provisions there will be enough to do. The objection that the holding of these district conferences is impracticable, except in certain cases. He thought it not tenable, and that the contrary was the fact. The speaker then considered the obligations made in regard to the administration of discipline by the district conferences, and thought the obligations would not be sustained in the practical working of the plan.

Without coming to any vote on the subject under discussion, the Conference adjourned.

SEVENTEENTH DAY.

MONDAY, April 23, 1866.

The Conference met pursuant to adjournment, and was called to order by Bishop Early.

The opening devotional exercises were conducted by Rev. Dr. J. H. Linn, of the Louisville Conference.

Rev W. H. Anderson and Rev. N. H. Lee, of the Louisville Conference, offered the following resolution, which was unanimously adopted:

Resolved, That the venerable and honored Dr. Lovick Pierce is hereby respectfully requested to address this body, on any subject, connected with the history and polity of our beloved Methodism, at such time as may be most agreeable to him.

The business before the Conference when it adjourned on Saturday—the consideration of the minority report, from the Committee on Changes of Economy, in reference to District Conferences—was taken up, Rev. Dr. B. Craven, of the North Carolina Conference, having the floor.

Rev. Dr. B. Craven then spoke in favor of the minority report, and Rev. Dr. Hamilton followed in opposition thereto.

Rev. Dr. A. A. Means, of the Georgia Conference, said he arose with much diffidence to address this body. All those circumstances, which he need not now refer to, had kept in the background in the legislative assembly of our church, which he had been permitted to attend, yet he had been long identified with the interests of Methodism. He had been folded to the bosom of the church forty years ago, and derived nourishment from her during the remainder of his life to the present time. He stood before the Conference to-day not as forty years ago, with raven locks, unblanched cheeks, and clear vision, but his hair was now tinged with the frosts of many winters, his eyes were dim with age, but his heart had known no declension in his attachment to the interests of Zion, and had never failed in doing its duty in the great work before him. When he slept with his fathers he trusted he should sleep with the great tower of Methodism still standing, her columns still upright and undisturbed by the storms that have swept around her. Thirty-five years ago he found her tempest-tossed. There was mutiny on board. She rocked to the storms, but she still kept her prow to the polar star. Some took lifeboats and left her, but she still continued on with the same holy vigor, with her crew coming out enlarged and beautified from the smoke of war with the same old ground economy. Often I would be glad to see some changes. I thought they might be harmlessly made. He came to this Conference with that hope, but when he saw that as the announcement is made, that change after change is desired of every description, he shrank from incurring the large responsibility and feared that calamities would follow so much change. He would to heaven that he could see new life infused into our church, but he found too much change is wanted. He thought we attributed too much of this so-called stagnation to defects in our system of economy. After four long years of war has ravished our land, desolated our homes, and consumed our buildings, and unsettled everything, we would now take upon ourselves the great task of laying a new foundation of Methodism. Suppose there is some stagnation in our church. Why stagnation? Is that the proper term for it? Stagnation generally implies those places where the inactive state of the water in connection with vegetable and animal matter, is sending forth a malarious influence. With our church it is not so. It is true the heat of war may have evaporated some of the crystal current, but it still comes from the same fountain. Brethren, wait a little longer, and the overflow of the rill with its nourishing waters will make glad the surrounding plains. Do not attempt to regulate the whole movements of the old ship when the storm is beating, and the whole rigging seems strained, and she is struggling amid the waves: let her alone, and God in His wisdom will bring her through all right. Take the old machinery and try and see if it cannot be put in repair without much fundamental change, and go to work to make it more efficient, and God Almighty will bring us safely through all tempests.

Rev. W. Harrington, of the Mississippi Conference, said he thought speeches as speeches out of place in deliberative assemblies. He conceived that one difficulty that lies in the mind of most men in regard to legislation is this: They do not regard the legislation of the church in reference to proposed changes as only before us as experiments. From the very nature of the case, all legislation of this kind must be experimental. The legislation which this proposes to submit, and upon which the church has been acting, is beyond that thing; and from various parts of the country we find there are memorials in favor of the Conference for change. If we will keep in view this fact, that all legislation of this kind must, from the very nature of things, be an experiment, and then if you will add to it the other consideration, that where the experiment proposed has probable reasons in its favor—the mere negative of that experiment ought not to be considered. Such he believed to be the case before us. There have been shown very palpable reasons in favor of change. There are given, on the other hand, mere negatives, a mere dissent, a mere expression of opinion, as has been shown by those who have occupied the floor, in criticising the majority report. It is said by one that the system is impracticable. But how do we know that it is so, until experience has proved it? Is it so because they believe it to be so? But, sir, it is not impracticable. The system proposed has a parallel in sister churches. It has been tried, and so far as the working of the ecclesiastical machinery is concerned, proved a power to these sister churches.—You take the Presbyterian Church, and what is the Presbytery, but a district conference by another name. And it is said here that there is not enough zeal within the Church of God, in the hearts of the Methodist laymen, to induce them to visit these District Conferences. Hence, they say, they are impracticable because the membership of our Church will not attend them, and yet the membership of the Presbyterian Church and the Episcopal Church go to their synods and presbyteries once or twice a year, and attend to the duties of the Church; and he was unwilling to say that the brethren of the Church with which he was connected have not the zeal of our sister Churches. Again, it has been objected to because it brings the Bishops to attend these meetings. The Episcopal branch, as it is now organized, he believed to be inefficient, not from any inefficiency of those who hold the office, but from the plan that the church has given them to operate upon.

After some further discussion, on motion the whole subject was laid on the table for the present.

Rev. Dr. H. N. McTyeire of the Montgomery Conference, introduced the following resolution:

Resolved, That it is the sense of this General Conference that lay representation be introduced into the Annual and General Conferences.

On vote this resolution was adopted by 89 ayes to 48 noes.

On motion, a special committee was ordered, composed of one delegate from each annual conference, to be selected by the delegates from each annual conference respectively, to bring in a plan for lay representation, in accordance with the resolution just adopted.

Baltimore, N. Wilson; Virginia, W. A. Smith; Western Virginia, S. Hargiss; North Carolina, B. Craven; South Carolina, A. M. Shipp; Florida, S. P. Richardson; Montgomery, H. N. McTyeire; Mobile, J. Hamilton; Louisiana, L. Parker; Mississippi, W. H. Watkins; Memphis, T. L. Boswell; Tennessee, J. B. McFerrin; Holston, E. Wiley; Louisville, J. H. Linn; Ouachita, W. P. Radcliff; Indian Mission, J. Harroll; East Texas, J. W. Tullis; Texas, R. Alexander; Rio Grande, J. Boring; Pacific, W. R. Gober; Georgia, J. W. Glenn; Arkansas, J. M. Steel.

The Conference then adjourned.

EIGHTEENTH DAY.

TUESDAY, April 24, 1866.

The Conference met at 9 o'clock A. M., pursuant to adjournment, and was called to order by Bishop Kavanaugh.

The opening devotional exercises were conducted by Rev. Nelson Head, of the Virginia Conference.

Rev. L. M. Lee, Chairman of the Committee on Itinerancy, presented three reports. Reports Nos. 1 and 2 lie over under the rule, but after some discussion the report No. 3 was adopted.

Rev. J. E. Evans, Chairman of the Committee on the Religious Interests of the Colored People, presented a report.

COMMITTEE ON THE RELIGIOUS INTERESTS OF THE COLORED PEOPLE.—REPORT No. 3.

Your Committee have had under consideration the communications referred to us from the Bishops of the African M. E. Church, and also the address of the Delegate of that Church to this General Conference. These papers present the friendly greetings and christian regards of that church to the M. E. Church South; not also make the request that the General Conference shall give such direction in regard to the houses of worship occupied by Colored Congregations, who have left or may leave the M. E. Church South, and join that Church, as shall secure the property to said Church.

Your Committee have also had under consideration the memorials touching the property question, from the Colored people of Vicksburg, Miss., and Lexington, Ky., be, and they are hereby referred to the Quarterly Conferences, having jurisdiction in the case, with the request that they give them special consideration.

Resolved 4. That our members and friends be advised to encourage the circulation of the Holy Scriptures among the colored people.

Respectfully submitted,
J. E. EVANS, Chairman.

On motion the report was taken up.

Rev. T. W. Dorman, of the Mobile Conference, said that the resolution seemed based upon the consideration that there is but one denomination among our colored people. That is not so. There are two—the African Methodist Episcopal Church, and the African M. E. Zion Church. If we recognized the African M. E. Church alone, we do it to the disparagement of the African M. E. Zion Church. The latter have two large congregations in Mobile. It is not for us to question their right to Episcopacy, but it is for us to settle the question, they being of the Methodist family, whether they have not the same claims upon us as the African M. E. Church. They have not presented these claims. They have had no representative here but they have congregations in Mobile, and there has been some effort on the part of others to disturb them in the possession of their property. If we pass that resolution, recognizing only one organization among the colored people, we are doing that to the disparagement of others who have equal claims. He hoped the resolution would be amended by inserting after African M. E. Church, "and other organizations of the M. E. family."

Rev. W. H. Potter, of the Georgia Conference, thought a large number of the colored people belonged to our church, and why should we turn them away? The reason given is that we desire to discourage schisms and factions minorities. He could not conceive of any more certain method of encouraging schisms and factions minorities than by the adoption of that report. If you assure them that if they obtain a majority in the congregation, that they can then carry with them the "property" of the church, you give them at once a property reason to exert all their energy to insure a majority that way. Why should we deed away this property? He saw no reason for any such action.

Rev. J. E. Evans moved that the resolutions be taken up in their order, which was agreed to. The first resolution was then taken up and adopted.

The second resolution was then taken up and read.

Rev. T. W. Dorman moved to amend by inserting after the words "African Methodist Episcopal Church," the words "other Methodist Colored organizations."

Bishop Paine said he would like to know if we have a right to give away property. Can we give the Quarterly Conferences the right to deed away property? He was not a lawyer, but he thought such a thing could not be done.

Dr. Samuel Watson said he hoped the whole matter of transferring church property would be deferred for the present at least. He gave as an illustration the history of the formation of the colored people in Memphis into a separate Quarterly Conference, and after an experiment and attempt to unite with some other church, they came back to the M. E. Church South completely cured.

Rev. W. W. Bennett, of the Virginia Conference, referred to a case in the city of Richmond where the colored people had united with the Bethel Church, and their experience was that the discipline of that church was more strict than that of the M. E. Church South; they got dissatisfied and sought a new relation. He thought the churches were much the same all over the country, and that in time we would gather them mostly into the fold of the M. E. Church South. We have established a plan of relationship with these churches, and he thought that was all the action necessary to take at the present time. He believed that the colored people would come around us and find that we are their true friends.

Bishop Early referred to an interview he had had with President Johnson in regard to a restoration of church property, and gave an account of his interview with the President on this subject. He thought the property in the hands of the colored people belonged to us as much as any other property, and no distinction was made in restoring it.

Rev. J. B. McFerrin referred to the African Church in Nashville, stating that there were several different denominations, and if the amendment is adopted that is before us the African Zion M. E. Church would claim church property in possession that of right belongs to us.

Rev. W. E. M. Linfield, of the Louisiana Conference, offered the following as a substitute for the resolution under consideration:

Resolved, That without more exact information regarding the wishes of the colored members of the M. E. Church South, the General Conference is disinclined to accede to the memorial of the Bishops of the African M. E. Church concerning the transfer of the Church property, claimed in part or in whole, by the members of the M. E. Church South.

Rev. W. E. M. Linfield said his motive in offering this substitute was to return a respectful answer to those who have memorialized us on the subject. Our colored brethren are scattered, and no action has been taken in regard to the absent members. Many of them will probably turn up and claim all the rights they had in the church before the war.

Rev. J. Hamilton said no resolution of this body can nullify and set aside a law already passed in the forum. We have already passed a law in regard to colored members, and he thought there was no necessity for any other action in regard to the matter. If they leave the church, of course they leave the property in our hands.

Rev. W. Harrington, of the Mississippi Conference referred to a conversation he had had with the pastor of our church in Vicksburg, and he understood from him that there was a disposition on the part of some of the leading members of the colored M. E. Church, formerly connected with our church, and now united with other churches, to return to the Methodist Episcopal Church South. He thought it prudent for us to be careful in our legislation in regard to this matter, not to offer inducements for the colored people to disconnect themselves from us, but we should rather do the opposite.

Rev. Dr. J. C. Keener, offered the following amendment:

Resolved, 2d. That all applications for property, which may be made by colored congregations, are hereby referred to the Annual Conferences, within whose bounds the property lies, and the Annual Conferences are hereby empowered to entertain and decide upon all such applications, to transfer the titles, if they shall deem it advisable, to the parties applying.

On motion of Rev. Dr. W. Smith of the South Carolina Conference, the amendment offered by Rev. Dr. Keener was laid on the table.

Rev. Dr. Thomas O. Summers offered an amendment to Rev. Mr. Linfield's resolution, to the effect that this Conference has respectfully considered the request of the Bishops and delegates of the African Methodist Episcopal Church, but do not see their way clearly to grant the request for the transfer of church property.

The amendment was accepted, and on vote the resolution was adopted as amended.

The preamble was then taken up, and after some modifications, adopted.

The report as a whole, was then adopted.

On motion, Report No. 4, from the Committee on Books and Periodicals, and the minority report in reference to the same matter, were read.

Rev. Dr. J. C. Keener moved to take up the majority report. Agreed to.

On further motion it was ordered that the report be considered item by item. The first item was taken up.

Rev. A. H. Redford moved to amend by striking out the words "at the city of Nashville, Tenn.," and that the space be left blank for the present. On vote the amendment prevailed.

Rev. Dr. C. K. Marshall said that the operation of a publishing house was very different from that of a manufacturing one. It was attempting to manufacture that has run us ashore. He wanted the brethren to remember if they voted for a manufacturing establishment, that it is a different thing from a publishing one. He knew a book manufacturing house in New Orleans that did not publish anything. They did not publish but they manufactured for other people. For instance, a man wants to manufacture a book. He goes to a book-maker and says, "For how much will you make the book?" He replies, for so much. He then goes to a publishing house and makes an agreement for having the imprint of

that house placed on the book. Books are manufactured in Louisville that are printed in Boston. They are made in Louisville and sent to Boston to be published. The report says that we shall have no establishment for the purpose of manufacturing and publishing books. If we adopt that as it stands, it will provide for the establishment of a house for both manufacturing and publishing books. In his opinion we should not manufacture books, only publish them. If we can get books manufactured elsewhere cheaper than we do the work ourselves, let us do so, and publish them without manufacturing. He felt confident we could do so, and was therefore opposed to longer continuing the book concern as a manufacturing establishment.

Rev. J. F. Key, of the Florida Conference, said he held in his hand the report of a sub-committee of the Committee on Books and Periodicals, a sub-committee appointed for the purpose of examining the papers submitted to that committee, for the purpose of reporting upon all the material facts to the Committee on Books and Periodicals. This paper contains facts that he thought it would be profitable for the General Conference to know. (The paper was here read by the secretary.) He was not prepared to vote for the report, for the following reasons: We have made the experiment of manufacturing and publishing books for twelve years, and we now come here to hold an inquest to decide whether, after the experience we have had, and the fortunes that have befallen us we are warranted in a further continuance of this institution. According to the exhibit made by the Agent in 1858, we had a capital of $350,000. He supposed, therefore, that we started with that capital in 1851. Twelve years elapse, the General Conference calls for an exhibit, and the agent reports the balance of assets on hand at $117,000. These were the conclusions that the sub-committee drew from the facts before them. Suppose you go more minutely into the operation and you will find the agent's report in 1858, the fact that $101,000 were used to the credit of various periodical publications. Is it safe for this General Conference to have such an accumulation on its hands, and be saddled with this debt? Let the past twelve years teach us some wisdom in this respect. To-day we find the condition of the house as follows: Real estate $50,000, stereotype plates $10,000; engines, types, presses, $30,000; and other items, making a total of $175,000. Take from that, your liabilities of $58,000, and you have $117,000 that you may work upon. But what is it, where is it, and how will you get it out to make it available? You have the largest amount in real estate, and we want books. The whole church is bare of books and is looking about for some agency to supply them. We are told that we have property over and above liabilities, amounting to $117,000 at Nashville, and yet we can not turn out books for want of money. What is necessary to manufacture a book? You want paper, presses, types, type-setters and money. Our type and other publishing apparatus is not in order. We have not money, and our people are awaiting books at once. How can we fill that demand in the present condition of the publishing house? He did not know how much it would require to put it into operation, but he would like to find out. We can, however, supply this want of the Church at once by converting the assets of the publishing house into cash—that is, putting the money into the hands of a publishing agent, and he can go to work at once, and books might be making within a week after the adjournment of this General Conference. He thought the Church could publish cheaper by contract, and supply herself more economically, and the agent can better understand what he is doing as a publishing agent than as a manufacturing one. He felt as much as any one the force of our failure in this direction. He wished that we could report our publishing institution flourishing to-day. He felt mortified at the result, but he thought that a mere question of pride should not cause us to continue in what is found to be a fruitless effort.

Rev. Dr. A. L. P. Green said that us had as this concern is, it is not quite as bad as it seems to be. He pronounced the concern a success after all that has been said. It has absolutely succeeded when you take everything into account. First, consider the capital that we have worked upon. The amount with which we started was $68,000 on the books, as near as he could recollect. These subscriptions were never worth anything. In the next place, there was about $21,000 capital that was appropriated to the payment of lawyer's fees, and the expenses of traveling agents. In the next place, we paid quite an amount to several papers established throughout the church; about $20,000 went that way. In addition to that, we had to pay, every year, a portion of the Bishops' salary. In addition to that, by an action of the Conference, a tract scheme was introduced, by which we lost about $30,000. By some sort of machinery there was lost, at Richmond, about $21,000. If you will subtract these amounts you will find there was a small capital left at Nashville to work upon. Then you must have a Quarterly Review, which was perpetually involving the concern in debt. We made an error in supplying so many editors and agents for the work to be done. In the next place, the object for which this concern was established is this, that it did furnish the books and periodicals called for. It furnished more than we wanted. It furnished wagon loads of tracts we never could dispose of, and between $35,000 and $40,000 were destroyed by federal occupation, and with all this the concern is to-day solvent and with fifty thousand dollars could be placed in working order, which is better than ninety-nine-one-hundredths of a hundred establishments in the south of that magnitude have done. It is ruinous for any such concern to stop. It can go on but it cannot stop. It owes about $56,000 at present. He thought more than half that in such a condition that it might be kept off for a year or more. The concern is sued in two or three instances for an infringement of copyright, and lawsuits are pending. Liens are upon it, and as soon as you attempt to change it, the mortgages will be foreclosed. The most valuable of the assets is the real estates valued at $57,000. Next in value are the books and stereotype plates. If the latter were forced into market he would like to know what they would bring at auction. He doubted if the whole concern should be closed out at a forced sale whether it would pay the debts. But with a hundred thousand dollars we can get on very comfortably and easily. Without arriving at any further action in the matter under discussion, the Conference adjourned.

NINETEENTH DAY.

WEDNESDAY, April 25, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, and was called to order by Bishop Paine.

The opening devotional exercises were conducted by Rev. J. R. Pickett, of the South Carolina Conference.

The minutes of the last session were read and approved.

Bishop Andrew took the chair.

Rev. Dr. Thos. O. Summers, Chairman of the Committee on the Centenary of Methodism, presented the following report, which, on motion, was adopted:

REPORT OF COMMITTEE ON THE CENTENARY OF AMERICAN METHODISM.

The Committee appointed to consider the resolution of the Louisville Conference in relation to the Centenary of American Methodism, report:

That various dates are assigned for the origin of Methodism in America. According to some authorities, there were societies of Methodists organized in the country in 1760. The Discipline states that in 1766 Philip Embury and Robert Strawbridge, local preachers from Ireland, began to preach and form societies in New York and Maryland. In 1769 Messrs Boardman and Pilmoor were sent over by Mr. Wesley, as the first regular Methodist preachers on this continent.

In the Pastoral Address of the British Conference of 1820, written by Richard Watson, speaking of the spread of Methodism in this country, it is said: "Such has been the glorious result of little more than half a century, and of that feeble commencement of the work which took place in 1766." As John Emory was in attendance at that Conference as a representative of American Methodism, it is likely that this date is derived from him. But in the Pastoral Address of 1824 Mr. Watson says, "This vast work has arisen from God's blessing on the labors of two preachers sent out by our venerable founder from this country in the year 1769, and may well lead us to exclaim, 'What hath God wrought!'" This would seem to indicate that the British brethren dated the origin of American Methodism from 1769; accordingly, some think that 1869 would be the proper Centenary year.

The General Centenary of Methodism was not dated from 1729, when Oxford Methodism began, nor from 1737, when, in the language of Mr. Wesley, "God thrust them out to raise a holy people;" but in 1739, when the forming elements crystalized into "the United Society."

There is one date, however, which is undisputed, and it marks the great historic event which gave organic form and permanency to Methodism in this country, to wit: the combination of the Wesleyan Society elements into a regular ecclesiastical body, recognized as the Methodist Episcopal Church in America, of which the Methodist Episcopal Church South is a living representative.

As the circumstances of our church and country do not favor any demonstration of such a nature as usually characterizes centennial celebrations, and as no definite date can be assigned for the origin of Methodism in America in its inchoate character, as a Wesleyan society, like that of 1784; which marks its organization as a duly constituted Episcopal church, the committee do not recommend that any formal centennial celebration take place until 1884. Nevertheless, as Methodism, in its rudimentary character, began its operations during the decade which ended in 1769, and as this is probably the only General Conference of the Methodist Episcopal Church South, which will be held during the present decade, the committee recommend the Conference to adopt the following resolutions:

Resolved, That this Conference, representing the ministers and members of the Methodist Episcopal Church South, recognize with profound gratitude to Almighty God the amazing success which has attended the progress of Methodism in America, originating in movements, so small, informal and unpromising, about a hundred years ago.

Resolved, That this Conference pledges the Church that it will, by God's help, reproduce on a larger scale, with more promising appliances, the zeal, energy, and success, of former times, so that when the Centennial Celebration of our proper ecclesiastical organization shall be held in 1884, the Methodist Episcopal Church South may exclaim with greater emphasis than ever, "What hath God wrought!"

Respectfully submitted.

THOS. O. SUMMERS, Chairman.

Rev. Dr. E. H. Myers, Chairman of the Committee on Changes of Economy, reported back certain papers of the Conference, with the request that they be referred to the Committee on Revisals. Referred as requested.

Rev. E. H. Myers, Chairman of the Committee on Changes of Economy, presented a report, which was adopted.

Rev. Dr. H. N. McTyeire, chairman of the special committee to provide a plan for Lay Representation, presented the following report:

REPORT OF THE SPECIAL COMMITTEE ON LAY REPRESENTATION.

The Committee charged with the duty of bringing in a plan for electing lay representation in the Annual and General Conferences, submit the following:

To the Annual Conferences.

After the word "service," in answer 1, question 1, section 3, chapter 2, page 48 of Discipline, insert: And four lay representatives, one of whom may be a local preacher, from each Presiding Elder's District, to be chosen annually, who shall participate in all the business of the Conference, except such as involves ministerial character and relations: *Provided*, that no one shall be a representative who is not twenty-five years of age, and who has not been for six years, next preceding his election, a member of the church.

To the General Conference.

Substitute for answer 4 to question 1, section 2, chapter 2, pages 42-3 of the Discipline:

The General Conference shall be composed of one clerical member for every twenty-five (eight) members of each Annual Conference, and an equal number of lay members, one fourth of whom may be local preachers, to be appointed as follows: The clerical members shall be elected by the clerical members of the Annual Conference; *provided*, that such representatives shall have traveled at least four calendar years from the time that they were received on trial, and are in full connection at the time of holding the Conference. The lay representatives shall be elected by the lay members of the Annual Conference; *provided*, that such representatives be twenty-five years of age, and shall have been members of the church for at least six years at the time of holding the Conference. No Conference shall be denied the privilege of two lay delegates.

2. The ministers and laymen shall deliberate in one body; but upon a call of one-fifth of the members of the Conference, the lay and clerical members shall vote separately, and no measure shall be passed without the concurrence of a majority of both classes of representatives.

Number the 2d paragraph as 3, and the 3d paragraph as 4.

Pages 43-4 of Discipline, fixing a quorum for General Conference, substitute "a majority" for "two thirds."

Resolved, That this plan for the introduction of lay representation into the Annual and General Conferences be submitted to the several Annual Conferences, and upon the approval of three-fourths of all the members of the Annual Conferences, present and voting, the plan shall become the law of the Church; provided, the same shall have passed this Conference by a two-thirds vote.

H. N. MCTYEIRE, Chairman.

Rev. Dr. J. C. Keener presented the following as a substitute:

SUBSTITUTE OF J. C. KEENER FOR REPORT ON LAY REPRESENTATION.

In view of the diversity of interests and conditions which affect our Church, spreading over so large an extent of country, some parts thickly and some sparsely populated, rendering that policy altogether practicable and desirable in one conference which may be wholly impracticable in another—

The General Conference of the Methodist Episcopal Church South judges it best to refer the whole subject of Lay Representation to the several Annual Conferences, to be introduced or not as said conferences, and in such form and in such proportion as they may severally determine; Provided, that no Lay member of an Annual Conference shall vote upon the passage of the Character of any minister; and, also provided that the ratio of its representation in the General Conference shall not be changed thereby.

Resolved, That the Discipline be amended in chapter ii, section 3, question 1, page 48, after the words "itinerant service," as follows: "And such lay men as (the preachers composing) an Annual Conference may determine to admit; provided, that its ratio of representation in the General Conference shall not be changed thereby; and, also provided, that no lay member shall at any time vote in conference upon the passage of the character of an itinerant minister."

Rev. H. N. D. Wilson also presented the following as a substitute:

N. H. D. WILSON'S SUBSTITUTE FOR REPORT ON LAY REPRESENTATION.

WHEREAS, In the judgment of this General Conference, while the duty of governing the Church, in accordance with the rules laid down in the Holy Scriptures, is devolved upon the Ministry, they should call to their aid intelligent and pious laymen in this important work; and

WHEREAS, The help we have heretofore received from them in Class Meetings, Quarterly Conferences, and to some extent in Annual Conferences, together with their invaluable services in our institutions of learning and the general financial interest of our Church, clearly indicate to us, the advantage that may be derived from their presence and deliberations in our Annual and General Conferences. Therefore,

Resolved 1st. That the following words shall be inserted in the Discipline, page 48, Chap. II., Sec. III., Quest. 1st, Ans. 1st, after the words "itinerant service:" also four Laymen, or three Laymen and one Local Preacher, from each Presiding Elder's district, who shall be elected annually by the District Steward's Meeting of said District.

Resolved 2d. That the following words shall be added to the Discipline, page 43, Chap. II., Sec. II., Ques 1st, Ans. 1st.: Also two Laymen or one Layman and two Local Preachers from each Annual Conference, elected by said Conference.

On motion, the report and substitutes were laid on the table for the present.

Bishop Andrew, in the chair, said that when a report was brought up it sometimes looked to him as though every member only wished to see if he could not find some defect in it. You do not seem to have much respect for the opinion of your committees. It is of course proper to amend, but it should be done deliberately and prudently. You are like all other deliberative bodies. There are a good many brethren here who have never been to a General Conference before, and it may be they think they should now distinguish themselves by making speeches. There may be an attempt to make speeches for notoriety. He did not suppose it is so, but it might be so. Of course you have a right to speak, but we might not to be bored with unnecessary speeches. It might be a good plan, he had thought sometimes, to have a sort of corps of speakers, and place the whole matter in their hands. He had noticed sometimes that the brethren seemed to think, in their addresses that the other brethren have no capacity for drawing conclusions. They argue on little matters that all are able to comprehend, and dwell on minute points that are within the comprehension of every brother without a laboral explanation. You sometimes argue a matter, and by the time you get through, the best thing you could do is to lay it on the table. You argue matters perhaps two or three days, and the final result is to lay it on the table for the present. He wanted to ask how many things the Conference had perfected since you have been here. You have now been here three weeks. A good many things are on the table. There they are asleep, and perhaps they will sleep there a good while. He thought perhaps we are doing too much speech-making. If after bringing forward a measure, you make merely a few observations and then sit down, it will probably have a much better effect, and will be getting along with business much more rapidly than by making prolonged and elaborate speeches.

Rev. A. Monroe, of the Missouri Conference, presented the following:

WHEREAS, It is important for the General Conference, to have information of the time of its adjournment, in order to make the necessary preparation to return to their homes, and

Whereas, it is desirable, for obvious reasons, not to consume more time in the deliberations of our Conference than is strictly necessary, and

Whereas, it is customary with deliberative bodies to fix a time for adjournment, therefore

Resolved, That the Bishops be and are hereby requested to present to the Conference, after to-day, only such business as in their judgment is of the greatest importance to the church.

Resolved, secondly, that next Wednesday, the second day of May, is hereby fixed as the final day of adjournment of this General Conference.

After some discussion, the preamble and resolutions were laid on the table.

Rev. H. H. Montgomery, of the Mississippi Conference, moved that the report of the Committee on Boundaries, in reference to the boundary line between the Mobile and Mississippi Conferences, be taken up, and recommitted to the Committee on Boundaries. On motion the vote was lost.

Report No. 3 from the Committee on Books and Periodicals, which was under consideration when the Conference adjourned yesterday, was then taken up.

Rev. Dr. J. B. McFerrin said that the affairs of the Publishing House seemed to be very much entangled in the minds of many of the brethren. They did not seem to exactly comprehend its present condition. The Methodist Episcopal Church South completed its organization at Petersburg in 1846. At that time it was resolved to have a publishing agency, and Rev. John Early, now Bishop Early, was the principal agent. We had Depositories with sub-agents at Charleston, Louisville and Richmond. This agency was conducted by Dr. Early until 1854, when the Conference met at Columbus, Georgia. A little before this Conference met, the whole question of litigation between the North and the South with regard to the church property had been settled, and the amount of money coming from the North to the South was nearly paid, in cash or in notes running on a series of years. In 1854 the fund of the Book establishment was $275,000, according to the Journal. $64,000 of this amount was in old debts due to the book concern within the limits of New York, $20,000 were invested in the various Advocates established under the old order of things at Richmond, Charleston, Nashville and other places—making both sums $84,000. The cost of suits and the apportionment to commissions for services amounted to $20,000 more. The brethren about Cincinnati started a paper which was brought down to Louisville, and proved a failure. The General Conference ordered its publication, and it proved an expense of $6000. The last General Conference ordered the General Book Agent to pay $5000 to relieve the Memphis Christian Advocate. The General Conference also ordered $2000 to be paid for the relief of the California Christian Advocate. We have paid for the support of the Bishops, out of this fund, $13,000 from 1851 to 1858, and from 1858 on $9100. The whole amounting, in round numbers, to $170,000 paid out of the capital of $275,000, we had, to begin with, leaving $105,000. There are $170,000 spent in outside enterprises altogether, and there is still more. Under the direction of the General Conference you inaugurated a tract society that [illegible] $35,000 under and above receipts for the purposes of the Tract Society. We owed at Louisville [illegible] in 1861 for Richmond, not $10,000. The publication of the Sunday School Visitor, at Charleston, cost $2,865; the Home Circle cost $3,156. We paid the Christian Advocate $1,175. The General Conference spent in publishing journals and such like matter, $1,050. $233,000 is the total amount thus expended. The failure of the Methodist Publishing house has not been the result of the operations of that house at all. These facts and figures show that nearly all the capital of the concern has been taken away and appropriated to other ends by order of the General Conference. In addition to this we have had more than a hundred thousand dollars owing by our friends and enemies, and it is a marvelous thing that, under all the circumstances, the Publishing House has the breath of life in it at all. Some imprudent steps have, perhaps, been taken by the Publishing House. Very short editions should be worked. The mistake has been made in issuing too large editions. Since 1858, however, no large editions have been published. The question now is, whether you can keep up this institution or whether you had better dissolve it. He thought if the General Conference should keep gnawing at it as they have in the past, they had better swallow it up at one gulp. He believed that by proceeding upon proper principles of economy, with a man experienced in the business at its head, we could do well. He did not know as we could publish cheap as they could in Boston or New York, but we can publish cheap enough. There is want of unity and harmony in the Methodist Church South, in supporting our institutions. You can not start a paper anywhere that prospers and does a good business without other papers starting up in the same neighborhood to its injury. The Nashville Advocate was doing well, when papers of a like character sprang up all around it. Now every Conference must have its own Advocate. He believed that when the war broke out, that, to take the subscriptions for the whole of them in the South, there would be no more than there ought to be for one large well conducted weekly. The Southern people should have some pride to sustain their own institutions, even at a slightly greater cost than at which we can get books manufactured elsewhere. The speaker reviewed the state of the Depositories, and argued that the most of them had proved failures. If you will all rally around your Publishing House, you can sustain it, but if you do not, you will not sustain it. You have now everything there ready to go into operation, and with a few thousand dollars, and by united and harmonious action, it may prove a decided success.

In reply to interrogatories, Rev. R. Abbey, Financial Secretary, announced that during the four years he had held that office, it had netted $9,730 above expenses.

Bishop Pierce took the chair.

Rev. Dr. A. H. Mitchell moved the previous question, which was agreed to.

On vote, the first item was then adopted.

The remaining items, up to the fourth section, were then adopted without amendment.

The first item of the fourth section, in regard to "periodicals and editors," was taken up, read, and adopted.

On motion, the blank locating the Publishing House was filled with Nashville, Tenn.

The preamble was then agreed to, and on further vote, the report as a whole was adopted.

On motion, it was agreed that when the Conference adjourned, it adjourn to meet at 6 P. M., to-day, for the purpose of electing a book agent, and transact any other business that the Conference might see proper.

Report No. 4, from the Committee on Episcopacy, was then taken up.

Rev. Dr. W. A. Smith, of the Virginia Conference, said the General Conference he had attended for several sessions, in past years, had adopted a similar report, if he was not greatly mistaken. You will find in the reports for 1854 and 1858 what has been the result. Year after there has been a complaint that our people did not see our Bishops—that our episcopal system is not efficient. What is that owing to? To want of fidelity or honest industry on the part of our Bishops? That cannot possibly be so. It is unquestionably owing to what we call the accidents of their condition. The Bishops have not sufficient support.

Bishop Pierce, in the Chair, said he was not a sensitive man, and as some of the remarks of the speaker bore a personal bearing upon the bishops, he desired to say a few words. It is true there has been no direct accusation against the Episcopacy, but the range of remarks on this subject might make a false impression in reference to the fidelity of the bishops to their work. It is true that the inuendoes as to our inefficiency are excused and palliated on the ground that it is impossible for us to compass the wide ground over which we are obliged to wander. The inference seems to be, that while we are not doing everything that is desirable, we are doing all we can do. For one I never ask leave to plead not guilty to a charge of inefficiency if it be made in a censure we do not circulate among the preachers and people as we ought to do, but if not it is no fault, personally, but the fault of our system. For himself, he begged leave to say he was never idle. He had never turned aside from his business as a preacher to attend to any private claim. He never subordinated ministerial duties to anything else. Within the past three months he had been in several presiding elder's districts, and attended four annual conferences, to oversee the temporal and spiritual interests of the church. He was also, in addition to his other duties, accustomed to respond to all calls for dedications, lectures, speeches, and anything and everything that the church called upon him to do, and he, therefore, begged to be exculpated from any insinuation of inefficiency, if predicated upon the claim that the Bishops do not work. He worked, not at home, but far from home. He sustained Dr. Smith in his remark, that if you expect the Bishops to do more, you must give them a better income. He could not do more on the income he is allowed.

Several of the members here assured the Bishop that their remarks were not intended to cast any reflection on the efficiency of the Bishops personally, but merely had reference to the Episcopal system.

Rev. Dr. J. C. Keener, of the Louisiana Conference, spoke at some length in favor of the original report.

The previous question was then called for, and, on vote, the call sustained.

The question recurring on the adoption of the substitute presented by Dr. Myers, it was lost by 54 ayes to 86 noes.

The first resolution was then adopted.

On vote the word "six" designating the number of bishops, was stricken out of the second resolution.

Motions were then made to fill the blank with two, ten, four, three, one, seven and five. On vote the blank was filled with four. The report as a whole was then adopted.

The Conference then adjourned.

EVENING SESSION.

The Conference met at 6 o'clock, pursuant to adjournment, Bishop Pierce in the chair.

On motion of Dr. Craven, it was made the special order of the day to-morrow (Thursday) morning to devote one hour in prayer, and at 10 o'clock enter upon the election of Bishops, Book Agent, and other General Conference agents.

Rev. J. E. Evans submitted a report on the religious interests of the colored people, which was adopted.

COMMITTEE ON RELIGIOUS INTERESTS OF COLORED PEOPLE—No. 4.

We recommend the adoption of the following resolutions:

1. *Resolved*, That to promote union and harmony among the colored people our Bishops be, and they are hereby authorized to confer with the Bishops of the African M. E. Church, as to the propriety of a union of that church with the M. E. Church South, upon the basis adopted by this General Conference for a separate organization for the Colored People; and that they report the result to the next General Conference for their action.

2. *Resolved*, That whenever entire churches and congregations shall have voluntarily left us and united with the African M. E. Church, the Trustees be, and they are hereby advised, to allow them the use of the houses of worship heretofore solely occupied by them, as before they left our church.

3. *Resolved*, That the Secretary be, and he is hereby instructed to furnish the delegates of the African M. E. Church to this Conference with a certified copy of the entire action of this Conference in reference to the colored people, and also in reference to fraternal relations with that church.

Respectfully submitted.

J. E. EVANS, Chairman.

Report No. 1 on Changes of Economy was taken up. The proposition to change the name of the Church was discussed at great length, for and against, but was not brought to vote.

Conference adjourned.

TWENTIETH DAY.

THURSDAY, April 26, 1866.

The Conference met at 9 o'clock, A. M., Bishop Paine in the chair.

The opening devotional exercises were conducted by Rev. Dr. L. Pierce of the Georgia Conference.

Bishop Early took the chair.

In accordance with a resolution adopted at the evening session of yesterday the Conference spent an hour in prayer, and then proceeded to the election of Bishops.

The following is the result of the first ballot:

W. M. Wightman, 75; Thos. O. Summers, 20; J. A. Duncan, 27; J. E. Evans, 8; J. C. Keener, 42; S. Register, 10; Enoch M. Marvin, 73; H. N. McTyeire, 43; D. S. Doggett, 13; C. F. Deems, 14; E. H. Myers, 1; J. B. McFerrin, 45; E. W. Sehon, 44; B. Craven, 8; Jessie Boring, 16; A. Monroe, 1; W. A. Smith, 2; A. Hunter, 5; A. L. P. Green, 9; E. E. Wiley, 24; F. A. Morris, 7; O. P. Fitzgerald, 2; J. H. Linn, 6; S. Watson, 1; S. S. Roszell, 7; L. D. Huston, 3; J. C. Granberry, 1; J. Hamilton, 7; C. K. Marshall, 1; F. B. Sargent, 1; W. M. Steele, 1; R. Alexander, 2; J. M. P. Hinckerson, 1; D. R. McAnally, 5; Whiteford Smith, 1; W. H. Anderson, 3; L. M. Lee, 2; J. Anderson, 2.

The Bishop announced the whole number of ballots cast 144. Rev. Dr. W. M. Wightman, of the Mobile Conference and Rev. Enoch Marvin, of the Missouri Conference, having each received a majority of the votes cast, were declared duly elected Bishops of the M. E. Church South.

SECOND BALLOT.

J. B. McFerrin, 41; E. W. Sehon, 38; E. E. Wiley, 6; J. C. Keener, 44; H. N. McTyeire, 56; D. S. Doggett, 57; C. F. Deems, 5; J. A. Duncan, 23; T. O. Summers, 5; scattering, 7.

Bishop Early announced that no one having received a majority of the votes cast there was no election. A third ballot was then had with the following result:

THIRD BALLOT.

D. S. Doggett, 80; H. N. McTyeire, 75; J. C. Keener, 43; E. W. Sehon, 29; J. B. McFerrin, 43; J. A. Duncan, 7; scattering 8.

Bishop Early announced that Rev. Dr. D. S. Doggett, of the Virginia Conference, and Rev. H. N. McTyeire, of the Montgomery Conference, having received a majority of the votes cast, were duly elected Bishops.

The Conference then proceeded to the election of Book Agent.

The following nominations were made: A. H. Redford, R. J. Harp, E. Voitch and J. W. Whipple.

The Conference then proceeded to ballot, with the following result: A. H. Redford, 100; E. R. Veitch, 20; J. W. Whipple, 7; R. J. Harp, 4; scattering, 3.

Bishop Early announced that Rev. A. H. Redford, having received a majority of all the votes cast, was duly elected Book Agent.

On motion, the Conference then proceeded to the election of Book Editor.

Rev. Dr. E. H. Myers nominated Rev. Dr. Thos. O. Summers.

On vote, Rev. Dr. Thos. O. Summers was unanimously elected Book Editor.

The Conference then proceeded to the election of a Book Committee, which resulted in the selection of the following for said committee: Rev. Dr. A. L. P. Green, Rev. W. R. Elliston, Rev. A. P. McFerrin, Rev. J. B. McFerrin, Rev. Thompson Anderson, Rev. Dr. E. H. Myers, Rev. A. R. Winfield, Rev. Dr. J. H. Linn, and Rev. Dr. S. Watson.

On motion of Rev. P. M. Pinckard, of the St. Louis Conference, Report No. 1 of the Committee on Missions was taken up in order to fill certain blanks. On vote, the blank designating the location of the Foreign Missionary Board was filled with Baltimore.

The following nominations were then made for Secretary of the Foreign Missionary Board: Rev. Dr. Sargeant, Rev. Mr. Poisal, Rev. Dr. E. W. Sehon, Rev. W. E. Cunnyngham, and Rev. Dr. J. Hamilton.

Rev. J. W. Kelly moved to reconsider the vote by which the location of the Foreign Missionary Board was fixed at Baltimore. Motion carried.

Rev. J. F. Hughes, of the Tennessee Conference, moved that so much of the report as refers to the location of the Foreign Missionary Board, be laid on the table for the present. Motion agreed to.

The following nominations were then made: Nashville, St. Louis, Memphis, New Orleans, Montgomery, and Macon.

The vote first occurring on filling the blank with Nashville, seventy-eight affirmative votes, being a majority of the Conference, were received, and the blank was accordingly declared to be filled with Nashville.

The following nominations were then made for Secretary of the Home Missionary Board: Rev. Dr. J. B. McFerrin, Rev. Dr. W. H. Watkins, Rev. J. B. Cottrell, and Rev. R. S. Moran.

On vote Rev. Dr. J. B. McFerrin was elected Secretary of the Home Missionary Board.

Rev. R. Alexander, of the Texas Conference, moved that the General Conference now proceed to the election of Editors for the Christian Advocates. Carried.

On motion of Rev. R. Alexander, Rev. Isaac G. John was elected Editor of the Texas Christian Advocate.

On motion of the Rev. S. Watson, Rev. W. C. Johnson was elected Editor of the Memphis and Arkansas Christian Advocate.

On motion of Rev. P. M. Pinckard, Rev. Dr. D. R. McAnally was elected Editor of the St. Louis Christian Advocate.

On motion of Rev. Andrew Hunter, Rev. J. A. Gobb was elected Editor of the Arkansas Christian Advocate.

On motion of Rev. W. R. Gober, Rev. O. P. Fitzgerald was elected Editor of the California Christian Spectator.

On motion of Rev Dr. W. Smith, Rev. Dr. E. H Myers was elected Editor of the Southern Christian Advocate.

Rev. Dr. E. H. Myers presented the following nominations for officers and Board of Managers of the Domestic Board of Missions, which, on vote, were confirmed by the Conference:

Rev. A. L. P. Green, D. D., President.

Rev. L. M. Lee, D. D., 1st Vice-President.

Rev. B. Craven, D. D., 2d Vice-President.

Rev. A. P. McFerrin, Treasurer.

Managers—Rev. John F. Hughes; Rev. W. H. Henderson, D. D.; Rev. W. C. Johnson; Rev. R. A. Young, D. D.; Rev. S. D. Baldwin, D. D.; John Morrow; W. T. Gates; Dr. W. H. Morgan; Toby Morgan.

Committee Reports.

COMMITTEE ON CHANGES OF ECONOMY—REPORT No. III.

The Committee on Changes of Economy beg leave to make their Report No. III, on the subject referred to them of holding annually a conference in each Presiding Elder's District. The Committee have deliberated closely on the subject, and after much pains taking, have thought it best to recommend to the General Conference that such district conferences should be established. The difficulties in the way of such meetings seem to the Committee local and temporary, such as pertain principally to the conferences on and near the frontier, where the districts cover a large territory and where there are not many facilities for travel. But these difficulties are constantly diminishing, and it is hoped that in a few years there will be no great hindrance to holding these district conferences in every section of our Church. Meanwhile, there is no large a section, where it is believed that such conferences can easily be held, and that they will prove of so great benefit by bringing the preachers, traveling and local, official members and others over a large district into contact with a Bishop every year, or, where this is impossible, once in two years, that the Committee feel that few measures before this body will have so important an influence upon the Church as the holding such conferences—with such allowance for difficulties alluded to as a sound discretion would make. This plan would be making the Bishop, as it were, pastor of the office-holders in the Church throughout a conference; and it seems impossible to doubt the value of an arrangement that may effect this desirable result.

The Committee therefore recommend the the following section be introduced into the Discipline, after the section on Annual Conferences:

On District Conferences.

1. There shall be held annually, wherever practicable, in each Presiding Elder's District, a District Conference, at such time as the Bishop and Presiding Elder may agree upon, and at such place as the District Conference may select.

2. The District Conference shall be composed of all the Preachers of the District, both traveling and local, and two laymen elected by each quarterly conference.

3. A Bishop, or in his absence the Presiding Elder, shall preside in the District Conference; and if both be absent, a traveling preacher shall be elected by that body to preside.

4. The Conference shall elect a Secretary, who shall keep a record of its proceedings, which record he shall bring or send up to the session of the Conference.

5. It shall be the duty of the Conference,

(1.) To try appeals of local preachers from the decision of the Quarterly Conferences.

(2.) To license proper persons to preach and to renew these licenses annually, when in its judgment, their gifts, grace and usefulness will warrant it, *provided* that no person be licensed unless he be recommended by the Quarterly Conference of which he is a member; and to recommend local preachers who are applicants for orders as Deacons or Elders, to the Annual Conferences for election, *provided* that such local preacher be recommended by his Quarterly Conference; and to recommend suitable persons to be admitted on trial in the Annual Conferences, *provided* that the candidate be first recommended by the Church of which he is a member; and *provided further*, that the applicants and candidates shall pass an approved examination before the District Conference on the doctrines and discipline of our Church, and on the ordinary branches of an English education; —nor shall any license be valid unless signed by the President and Secretary.

(3.) If the Bishop or Presiding Elder should fail to hold the District Conference in any district, the duties specified above in (1) and (2) shall be performed by the Quarterly Conference.

5. It shall also be the duty of the District Conference, to inquire particularly into the condition of the several circuits and stations in the District.

(1.) As to their spiritual state and the attendance upon the social meetings of the Church.

(2.) As to their financial system, their contributions to Church purposes and the condition of the houses of worship and parsonages.

(3.) As to Sunday Schools, and the manner of conducting them; and as to missions within the District; as to where new missions should be established, or what missions should be raised to circuits or stations.

When practicable, let the pastor report in writing, on the matters specified in the above items.

6. The District Conference shall elect annually by ballot four representatives of the Church in the District as members of the ensuing Annual Conference, one of whom may be an ordained local preacher. They may be selected from the Churches at large in the District, *provided* that no one be elected who is not twenty-five years of age, and who has not been six years a member in good standing in the Church.

A certificate of election, signed by the President and Secretary of the District Conference, shall be his voucher of membership in the Annual Conference.

7. At least three days, including a Sabbath, shall be allowed for the holding of each District Conference; and prominence shall be given to the public religious service, such as preaching, prayer meetings, love feasts and the administration of the sacraments.

All of which is respectfully submitted.

E. H. MYERS, *Chairman.*

COMMITTEE ON CHANGES OF ECONOMY—REPORT No. IV.

The Committee on Changes of Economy had referred to them the subject of bringing the laity of our Church into more intimate association with the ministry, in all our Church courts. There has been, for years past, a constantly growing sense of the importance of this measure, and there have been referred to this Committee sundry papers, asking this Conference to devise a plan on which it may be introduced in our system. Besides several resolutions from individuals, there have been before us Dr. Green's Memorial, resolutions of Duplin, (N. C.) Quarterly Conference, and others from the Kentucky and Virginia Conferences to this effect.

The Committee have proceeded on the idea, after full investigation, that any direct delegation from individual charges or from their Quarterly Conferences, in the Annual Conference, would render that body so unwieldy, that it would hinder, rather than benefit its working power; as the Conference, already large, would be nearly doubled. The idea that has presented itself to the Committee most forcibly is, that *the Church Councils need representatives of the zeal, piety, intelligence and wisdom* of the churches of particular sections of the work, rather than delegates from every congregation or charge. They have endeavored to work this into a plan which they now present to the General Conference.

It may be well to state briefly the outlines of this plan.

There is one member from each congregation added to every Quarterly Conference, viz., the Secretary, annually elected by the General Church Meeting.

The fourth Quarterly Conference elects from the members of the church or churches within its jurisdiction, two representatives of the charge to the District Conference.

The District Conferences elect annually, four representatives of the churches in the District, to be members of the ensuing Annual Conference.

The Districts perhaps, have an average of 12 to 16 traveling preachers. Four representatives from each District will give one to every three or to every four preachers—increasing each Annual Conference one-fourth or one-fifth beyond its present number. This leaves it a manageable body. These members, taken from the Church at large in the District, are closely associated with the traveling preachers in all the business of the Annual Conferences, except that they cannot vote when the character and conduct of the preachers are under arraignment, and of course, have no voice in the stationing room.

To obtain delegates to the General Conference, members of the Annual Conferences elect one in every thirty of their number to the General Conference—one half of whom are to be chosen from among the traveling preachers, the other half from any members of the Church, under certain limitations, within the entire Conference territory. By this plan, in the lower church courts, which are not legislative but administrative, there is a large infusion of the laity—quite sufficient to give a wise and healthful direction to the administration of church affairs, yet not equaling the ministry in number; while in the legislative body—the General Conference—the two classes of members are about equal in number, the only difference being that where an Annual Conference does not send an even number of delegates, the odd member is given to the clerical delegates.

A provision, too, is introduced as to the decision of questions in the General Conference, that will allay the alarm some entertain that the two classes of delegates may favor opposite policies, and that the laity, instead of the ministry, may at length come to govern the Church. By providing an easy method of requiring a concurrent vote when desired, before a measure can be considered as passed, all difficulty at this point is avoided."

This is the outline of the plan embraced in the changes which the Committee now propose that the General Conference shall make in the Discipline.

In answer to Question 1, Sec. 4, Chap. 2, page 54: After the words "together with," insert "the Secretary of the Regular Church Meetings and—"

In same section, page 57, make question 5, question 6th, and insert the following as:

Question 5. When and how shall representatives to the District Conference be elected?

Ans. At the fourth Quarterly Conference of each year, let two representatives, who shall be laymen, be elected by ballot to the next District Conference; provided that such representatives shall be 21 years of age, and shall have been, for four years members in good standing in the Church.

In the paper on District Conferences, let paragraph numbered "6" be substituted as follows:

6. The District Conference shall elect, annually, by ballot, four representatives of the Churches in the District, as members of the ensuing Annual Conference, one of whom may be an ordained local preacher. They may be selected from the churches at large, in the District, *provided*, that no one be elected who is not twenty-five years of age, and who has not been six years a member in good standing in the Church.

In sec. 3, chap. 2, part 34, page 48, change notation and insert as:

Ques. 2. What directions are given respecting the election of delegates to the General Conference?

Ans. Let the members of the Annual Conference elect them under the following provisions.

1st. The election shall be by ballot.

2d. One-half of the number elected shall be from among the traveling preachers, *provided* that no one be elected, except he shall have traveled four years, and is a member in full connexion at the time of the holding of the Conference.

3d. The other half of the number elected may be from among the members of the Church at large, within the Conference, *provided*, that they must have the same qualifications, as to age and Church membership, as are required of members of the Annual Conference; *provided*, also, that one in four of the number may be an ordained local preacher.

4th. Where the number of delegates to be elected cannot be thus equally divided, let the majority be elected from the traveling preachers, yet so that the division may be as nearly equal as possible.

On page 48, Answer to Question 1, sec. 3 chap. 2, part 1st, after the words "itinerant service," insert "and the representatives from the District Conferences, who shall participate in all deliberations and decisions except to vote on the trial of preachers, and on the passage of character.

In chap. 2, sec. 2d, part 1, page 42, strike out and insert as:

Ans. 1. The General Conference shall be composed of one member for every thirty members of each Annual Conference, to be elected as the Discipline may direct; *provided*, that no Conference shall be allowed fewer than four representatives.

Page 43, change "two-thirds" to "a majority."

Insert as paragraph 5, and change notation:

5. In conducting the business of the General Conference, whenever one-fifth of the members present shall call for a separate vote of the traveling preachers and of the other delegates, it shall be so taken, and in such case no measure shall be considered as carried, except by the concurrent vote of both sections of the Conference.

All of which is respectfully submitted.

E. H. MYERS, *Chairman.*

MINORITY REPORT FROM THE COMMITTEE ON CHANGES OF ECONOMY.

The undersigned members of the Committee on "Changes of Economy," and being a minority of the same, having in committee carefully examined the subject of District Conferences, together with various resolutions and memorials touching the same, and differing from the majority both on the general proposition, and on the specific plan recommended, desire to express the grounds of their dissent.

We are of the opinion that District Conferences are wholly unnecessary to the efficient working of Methodist Economy.

1. Because there is no existing evil for which they propose any better remedy, than can be found in our present organization. If there is stagnation in the Church, and we do not assert the contrary; if there is carelessness or inefficiency in the Quarterly Conferences, or neglect or incapacity in those who have charge of the spiritual and temporal affairs of the Church; we submit that the annual visit of a Bishop to some one point of each district, to remain there a few days, preach to a comparatively small portion of the people, and base all his advice and action upon reports from the very same persons that need corrections if *any* do, is a remedy utterly too small in its extent, and too uncertain in application. Then we already have remedies for these evils, so far at least, as they can be controled by legislation. If pastors neither can nor will move the churches, nor administer discipline correctly, then is Methodism a failure in spite of all legislation. If Presiding Elders neither can nor will properly superintend a single district, and successfully build up the Church of God, then a Bishop, who is only an elder with another office and name, cannot in three, or six, or ten days accomplish what his brother and his peer in all ministerial essentials, cannot do in a whole year. If the preachers will keep their ordination vows, doing their duty to God and man, [illegible] there are improvements that can and ought to be made, we do here they can be effected in a better way than by District Conferences. If more care and a higher standard should be had in licensing and renewing the license of local preachers, let the rule and the standard be established by the General Conference, and the Presiding Elders will be abundantly competent to execute them.

If a more competent tribunal is necessary for the trial of erring local preachers, a very simple disciplinary arrangement will remove the difficulty. If more care should be had in reference to candidates for admission into the traveling connection, the Conferences can easily fix such tests, standards and examinations as will remove the possibility of imprudence or imposition. Every desirable improvement can be made by simpler and better means. The organization of the Church is not so much in fault, as the life that should vitalize what we already have. Hence we conclude that District Conferences are unnecessary, and if so, they should not be established. The laws and rules of Methodism were adopted according to her wants, and the leadings of Providence, and such hypothetical legislation is not only dangerous generally, but essentially contrary to the genius of our Church.

In the second place we believe these District Conferences are inexpedient for several practical reasons.

1. They necessarily increase the machinery of the Church. By this arrangement, there must be many more Bishops, more Church courts and more offices and officers. This should be avoided. The great work is to preach the Gospel, save souls. We want as few executive officers as possible. It is the natural tendency of governments, both civil and ecclesiastical to multiply offices and officers, and such multiplication is no slight symptom of decay and death. In the present instance we are proceeding upon a badly sustained hypothesis to the establishment of a law, that will necessitate the creation of from six to ten additional Bishops and an increased expenditure of from $25,000 to $40,000 per annum.

2. No new business of any consequence is proposed; hence the official business of District Conferences will be taken from the present jurisdiction of the Quarterly Conferences. The Quarterly Conferences will have little left. They have scarcely enough now to give them interest. In the proposed plan they will become utterly insignificant, and the Presiding Eldership will come to nothing. The two cannot live together, one will consume the other. If District Conferences prevail; Presiding Elders will cease, and we shall have an actual if not a formal diocesan Episcopacy; especially if the term of the pastorate should be considerably extended.

3. The holding of these District Conferences is impracticable except at particular times, and in special localities. Many districts have few places where they could be entertained, some perhaps have none. They must be held during every season of the year, but the local preachers and lay delegates are generally business men. They cannot leave their affairs, and go from fifty to a hundred and fifty miles, and stay three days just when it may be necessary for the Bishop to make the appointment. Difficulties innumerable and perplexities without remedy will arise on all sides. Very many of the difficulties of Quarterly Conferences are occasioned by insufficient or false information; and these will be vastly augmented in District Conferences where the jurisdiction is greatly enlarged, and the representation smaller and more uncertain.

4. If District Conferences are established, and the Bishop of the district presides therein, then will the same officer preside in a lower and higher court of the same jurisdiction during the same year. If the District Conferences have neither judicial nor executive authority, then will all reasons for their establishment be at an end. If they have such authority and the Annual Conference has no appellate jurisdiction over them; then will local preachers in their last appeal be subjected to the decision of a court in no way superior to that having original jurisdiction. So that in any event, we think that these Conferences will in no way promote justice, equity and an impartial administration of Discipline.

We therefore respectfully submit the following resolution as a substitute for those reported by the majority.

Resolved, That at this time it is not expedient to adopt the system of District Conferences.

R. THAVEN,
E. R. VEITCH,
N. H. LEE,
A. R. WINFIELD
LINUS PARKER,
D. R. MCANALLY,
J. M. O. HICKERSON
GUILFORD JONES,
W. M. RUSH,
J. B. TULLIS,
E. E. WILEY.

COMMITTEE ON BOOKS AND PERIODICALS, REPORT No. 3.

1. The communication of R. Smithson, asking for such action on the part of this Conference, as may enable the Christian Union Church to avail themselves of the benefit of our Hymn book, by the alteration of the imprint and preface.

After carefully considering the whole subject, the Committee recommend that the General Conference grant to the agent of our publishing interests, the privilege of issuing an edition of our Hymn book, bearing the imprint and introduction of the Christian Union Church, with the distinct understanding that the said agent so contract with the agents or representatives of said Christian Union Church, as that the right of our church shall be duly and properly guarded.

2. In regard to the Book agent, the committee, after a careful examination of his report made to this Conference, beg leave to say that said report, as it embraces the transactions from 1858 to 1862 is complete and satisfactory, while the report on the transactions of the Publishing House from April 1862 to April 1866, owing, as the acting agent, Rev R. Abbey, says, to circumstances which he could not control, is unsatisfactory—and this Committee recommend that the General Conference appoint some person or persons to make a settlement with R. v. R. Abbey at the earliest period practicable.

D. R. MCANALLY, *Chairman.*

COMMITTEE ON BOOKS AND PERIODICALS: REPORT No. 4.

The Committee recommend that section (VIII) eight, Part Second, of the Discipline, pages 292 to 305, inclusive, be stricken out, and the following inserted:

1. *Publishing House.*

I. There shall be a book establishment at the city of Nashville, Tennessee, for the purpose of manufacturing and publishing books to be called "The Publishing House of the Methodist Episcopal Church South, and to be under the control of the General Book Agent, and a committee, to be called the Book Committee, all of whom shall be elected by the General Conference.

2. The object of this institution shall be to advance the cause of Christianity, by disseminating religious knowledge and useful literary and scientific information, in the form of books, tracts and periodicals.

II. *Duties of the General Book Agent.*

2. The general book agent shall have charge of the funds, stock, fixtures, and real estate, and all other property of the Publishing House, and of the Depositories and periodicals belonging to the General Conference; and he shall be responsible to said Conference for the prudent use and safe management of the same, under the general direction of the Conference. He shall make an yearly exhibit to the several Annual Conferences and give a full account of the progress of the business to the General Conference. He shall publish only such books and tracts as are approved by the Book Editor, and in case of difference between the Book Editor and the Book Agent, the matter shall be referred to the Book Committee. He shall supply as far as practicable the demand of the Church for books, tracts and periodicals, availing himself of all the facilities of the establishments for their publication, at the cheapest rates; and in all investments for the manufacturing of books he is required to govern himself strictly by the principles of economy. He shall sell the books for cash or short credit, but in no case shall he grant credits where in his judgment it will endanger the interests of the Publishing House. He shall make no investments in grounds, houses or permanent fixtures without the authority of the Book Committee.

III. *The Book Committee.*

There shall be a Book Committee of nine, five of whom shall be residents at Nashville, Tennessee. They shall, whenever consulted, give advice to the General Book Agent on all matters connected with the Publishing House. They shall fix the salaries of the Agent and Editor at Nashville, and during the intervals of the General Conference, they and one or more of the Bishops shall have the power to fill vacancies in their own body, in the agencies, and in the Editorial Corps at Nashville.

IV. *General Conference Periodicals and Editors.*

The General Book Agent shall be authorized to publish a weekly periodical or newspaper to be called the "Christian Advocate," and a child's paper to be called "the Sunday School Visitor," said Editor to be elected by the General Conference. It is provided that if the business of the Publishing House shall increase so as to require additional Editorial labor, the book Committee, with the General Book Agent and one of the Bishops, in the interval of General Conference, shall have the authority to elect an additional Editor or Editors, who shall come under the same rule as to salary with the General Book Agent and Book Editor. It is further provided that should the General Book agent and Book Committee find it necessary and expedient to publish a monthly periodical, they may engage in such publication upon the recommendation of three or more Annual Conferences and the College of Bishops.

V. But should any of the above named periodicals, except the Sunday School Visitor, after a fair experiment, fail to meet expenses, the Book Agent shall be authorized to discontinue the publication of the same.

VI. *Proceeds of Publishing House.*

The proceeds of the Publishing House shall be appropriated to no other purpose, than its own legitimate business.

VII. *Depositories.*

(1.) The Depository at New Orleans shall be continued under the superintendence of an Agent to be appointed by the General Book Agent.

(2.) Any Conference, or two or more Conferences unitedly, may establish an Agency or Depository for the sale of our publications, provided the business with the Publishing House be conducted upon strictly business principles. And the General Book Agent is authorized to suspend operations with an Agency or Depository that does not meet its payments promptly.

VIII. *Conference Relations of Agents and Editors.*

Each of the officers elected by the General Conference shall be a member of such Annual Conference as he may select with the approbation of the Bishops.

IX. *Other Church Papers.*

The editors for such papers as have been or may yet be established by Annual Conferences as their organs, shall be elected by the General Conference, whenever such is the desire of those representing such papers.

Respectfully,

D. R. MCANALLY, Chairman.

COMMITTEE ON REVISALS—REPORT No. 5.

In regard to the plan of taking four collections in one, proposed by Lovick Pierce, the committee respectfully report that, as the Conference has already taken action in regard to missionary collections, the committee do not recommend the plan proposed. In regard to the resolution of B. Craven, on changing circuits; the resolution of W. G. Veal and A. Davidson, on abridging the Ritual; the resolution of W. H. Bobbitt and L. S. Burkhead, and of A. M. Shipp and H. A. C. Walker, on the studies, nature and ordination of local preachers the committee doubt the propriety of making the proposed changes.

In regard to the memorial from Woodville, on expulsions from the Church; the resolution of W. M. Rush and C. F. Vandeventer, on the assumption of the Baptismal Vows by persons baptized in infancy; the resolutions of B. Craven, on "eating congregations, the committee report that the changes proposed are provided for in previous reports submitted to the Conference.

In regard to changes proposed in the paper presented by Thomas O Summers, the committee recommend the omission of the clause referring to ordination on page 71 of the Discipline, chapter ii, section 8, question 2, answer 1, and the insertion in the answer to question 1, section 9, after the word "bishop," these words: "Provided that no one shall be so elected and ordained, who has not been one year in the regular itinerant work, except such as may be selected by the bishop for the missionary work." Also, that in the answer to question 3, section 9, the words "two years" be substituted by the words "one year."

The committee recommend the changing of the title of section 11, chapter 2, to the following: "Of the reception of ministers from other churches," the omission of the first question and answer 1, conforming the notation of the rest to this omission. Also, the insertion at the close of what will then be the answer to question 1, these words: "Provided that the bishop, at his discretion, allow such ministers to exercise their functions as deacons or elders, until the session of the annual conference." Also, the changing of the word "denominations" in "churches," in the last question in that section.

The committee recommend the Conference to adopt the following resolution:

Resolved, That the Book Editor be and is hereby instructed to conform the next edition of the Discipline to the foregoing changes.

Respectfully submitted.

THOS. O. SUMMERS,
Chairman.

COMMITTEE ON REVISALS—REPORT No. 6.

In regard to the resolution of S. H. Browne, proposing an amendment to the note in the 23d Article, and the instruction of the Conference in regard to the history of said note, the Committee report that the note was inserted in 1820. Dr. Emory says it was "added especially to meet the peculiar case of the brethren in Canada, against whom unfounded suspicions had been created, because the M. E. Church, of which they were then a part, was regarded as a foreign ecclesiastical authority." In 1858 our Conferences substituted the words "any foreign government" for the words "the British or any other government." The clause rejecting obedience to the powers that be, manifestly refers to the Apostle's instructions in Romans xiii, and is to be interpreted accordingly. The Committee do not think any amendment necessary.

In regard to the resolution of W. C. Johnson and S. Watson, asking that the questions now propounded to candidates for admission on trial in the Annual Conferences be instead propounded to preachers on their admission into full connection, as was the case before 1848, the Committee recommend that the change proposed be made in the Discipline.

In regard to the resolution of N. H. D Wilson and L. S. Burkhead, the Committee concur with their request that the Discipline be amended on page 127, chap iv, section 1, ans. to ques. 3, and on page 113, chap iv, section 3, ques. 3, ans 1, by inserting, after the words "bring the accused and accuser face to face," the following: "When the crime is alleged, to have been committed in the absence of any other party or parties competent to give testimony, the statements of both the accused and the accuser shall be taken, and the committee before whom the case is brought for trial shall give both statements what ever weight they deem them entitled to in rendering their verdict for guilt or innocence."

In regard to the resolution of J. C. Keener and E. E. Wiley, asking for a rule interdicting the appointment of preachers who have not traveled one year to the charge of a circuit or station, the Committee do not recommend the proposed rule.

In regard to the addition of the words "and when present, to administer discipline," to ans. 2, page 64, proposed by J. M. P. Dickerson and J. M. Steel, the Committee recommend that the addition be made.

Also, on page 66 the insertion, as ans. 3, the next answer being numbered 4th, the following: "To procure at the fourth Quarterly Meeting full statistics for every charge, to be reported at the Annual Conference in case the preacher in charge shall fail to make his report."

The Committee do not deem it expedient to insert in the Discipline the questions in examination of character in Annual Conferences proposed by S. H. Browne and W. H. Fleming.

The Committee have carefully considered the papers presented by the venerable Lovick Pierce, and recommend that that on the Duties of Preachers be referred to the Book Editor, for incorporation, in whole or in part, in the Preachers' Manual; and that the paper on the Relations of Preachers be transferred to the Committee on the Support of the Ministry. In regard to the paper on the Organization of Circuits, they recommend the Conference to adopt the following resolution:

Resolved, That the appointments on circuits should be so arranged as to secure Sunday services at as many places as possible.

In regard to sundry papers on Trials and Appeals, the Committee recommend the Conference to adopt the following emendations of the Discipline:

On page 52, after the first paragraph insert: "When any traveling preacher is located, he shall be amenable to the Quarterly Conference of the charge last filled by him, until he shall present his certificate of location to some other Quarterly Conference."

On page 124, substitute for the present the following:

CHAPTER IV.—CHURCH TRIALS.

SECTION 1.—*Of the Trial of Bishops.*

"When a Bishop shall be under report, or be accused of imprudence or immorality, three traveling Elders shall call upon him," etc., as at present.

Page 126, instead of question 2 and answer, insert:

When a Bishop shall cease to travel at large among the people, without the consent of the General Conference, he shall not thereafter exercise the Episcopal office in our church.

On the same page, instead of question 3, insert:

SEC. 2.—*Of the Trial of Traveling Preachers.*

When any traveling preacher is under report of being guilty of some crime expressly forbidden in the word of God, if it be in the interval of the Annual Conference, let the presiding elder, in the absence of the Bishop, call as many traveling ministers as he shall think fit, at least three, and, if possible, bring the accused and the accuser face to face; and cause an exact record of the investigation, signed by the president and secretary, to be transmitted to the Annual Conference, at which his case shall be fully considered and determined.

At the 10th line from the bottom of page 127 strike out the last paragraph, and insert:

If the accused be a presiding elder, any three traveling elders or deacons of his district shall bring him up before the proper presiding elder of any other district, who shall appoint a committee of five elders, four within the bounds of the Annual Conference of which the accuser is a member, and also preside at the investigation.

On page 128, after the word "matter," insert:

When the accusation is preferred during the session of the Annual Conference, it shall first be referred to a committee of three traveling elders, whose duty it shall be to bring forward all the charges preferred, in proper form, and also to report to the Conference such cases as they judge necessary to be tried. If the Conference differ in judgment from the committee, a new committee may be appointed to inquire into the facts and report. And all cases referred to a committee of not less than nine nor more than thirteen, who, in the presence of the Bishop or a chairman, whom the President of the Conference shall appoint, and one or more of the Secretaries of the Conference, shall have full power to try the case; and their decision shall be final, save only the right of appeal: *Provided, always*, that the accused shall, upon good grounds alleged, be allowed to challenge five in a committee of nine, or seven in a committee of thirteen, and in the same ratio. And the said committee shall make a faithful report to the Secretary of the Conference, in writing, and deliver up to him the whole record of the case, with the decision rendered.

Page 128, strike out question 4th, and insert:

When a traveling preacher is under report of indulging improper tempers, words or actions, "he shall be reprehended," etc.

Page 129, third line from the top, strike out all the paragraph after the word "connection."

Page 129, strike out question 5, and insert:

When any traveling preacher shall be under report of holding and disseminating, publicly or privately, doctrines which are contrary to our Articles of Religion, "let the same process be observed as in case of gross immorality," etc.

Page 129, strike out question 7, and on page 130 strike out the answer thereto, down to and including the word "case" in the 7th line, and insert:

When a traveling preacher is under report of being so unacceptable, in efficient or secular as to be no longer useful in his work, "the Conference to which he belongs shall investigate the case," etc.

Page 131, strike out all from the word "to" in the 10th line from the top, down to the word "presence" in 16th line; also strike out the word "minister" in the 17th line.

Page 132, first line on the top, after the word "Conference," insert:

"There shall be a committee appointed, consisting of one delegate from each Annual Conference, who, in the presence of a Bishop and one or more of the Secretaries of the General Conference, shall have full power to try the case; and their decision shall be final. And the said committee shall make a faithful report to the Secretary of the General Conference, in writing, and deliver up to him the whole record of the case, with the decision rendered. But any member of the committee may be excused from serving on any appeal when he has been a member of the committee that first tried the case.

Page 132, 8th line from the bottom, change the word "Conference" to "committee."

Page 135, strike out section 11, the heading following and question 2, and insert:

SEC. 3.—*Of the Trial of Local Preachers.*

When a local preacher is under report of being guilty of some crime expressly forbidden in the word of God, "the preacher having charge," etc., making this the first paragraph in the section.

Page 135, strike out question 1 and the first four words of the answer, and insert:

When a local preacher is under report of being guilty of improper tempers, words or actions, "he shall be reprehended by the preacher having charge," etc.

Page 138, strike out Section III and the heading following, question 1st and answers thereto, question 2d and answers thereto, and on page 142, 3d line from the bottom, strike out question 3d and all of answer 1st down to "him," 8th line from the bottom of page 143, and insert:

SEC. 4.—*Of the Trial of Members.*

When a member of the church is under report of being guilty of some crime expressly forbidden in the word of God, the preacher having charge shall appoint a committee of three discreet members, who shall investigate the report, and if they judge a trial to be necessary, they shall appoint one of their number to prepare a bill of charges and specifications, and also to prosecute the case. Upon the presentation of such bill of charges, the preacher shall appoint a committee of not less than five nor more than thirteen, who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, and the crime be such as is expressly forbidden in the word of God, let the preacher declare him expelled. Nevertheless, the preacher may, at his discretion, bring the case before the whole church for trial.

A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense; and in the case of trial before a committee, he shall be allowed, upon good reason alleged, to challenge two in a committee of five, and in like ratio for any other number.

The preacher in charge shall preside at the trial, and decide all questions of law appertaining to or growing out of the case.

Page 145, strike out answer 4th.

Page 147, 11th line from the top, after the word "Conference" insert "by a committee."

The Committee recommend the Conference to adopt the following resolutions:

Resolved, That a special committee of — be appointed by this General Conference to rearrange the Book of Discipline, and to report their rearrangement to the next General Conference.

Resolved, That the Book Editor be and is hereby instructed to incorporate the foregoing emendations into the next edition of the Discipline.

Respectfully submitted.

THOS. O. SUMMERS, Chairman.

COMMITTEE ON CHANGES OF ECONOMY—REPORT No. 5.

The Committee on Changes of Economy beg leave to off er their Report No. 5:

There have been many papers before the Committee respecting the Extension of the Pastoral Term. Some are in the form of resolutions, suggesting the action the Committee should take; some are from conferences—as the South Carolina Conference, Virginia, Kentucky, and Mobile Conferences, each of these conferences which referred Dr. Green's Memorial to this body. Some propose an indefinite extension by removing all restrictions as to time from the Discipline; others propose an extension of the time to three or four years, as the rule, and an extension in advances from year to year, in such cases as some peculiar conditions. The Committee have considered the various propositions before them, and report to the General Conference that it is their opinion that the Pastoral Term should be extended.

On all the changes in the rule proposed on this subject, we think that the simple removal of all that relates to an allowable term of service on any one appointment, is the simplest and best method of reaching the end in view. On this plan, [illegible] power to every one of his flock. If he should think the preacher, too, by the plan proposed would have full liberty of action. Whatever they may do, the Church can trust them; and with the great responsibility on them their freedom should be unrestrained by law.

In view of these facts, and others that are obvious without recital, the Committee offers the following resolution, proposing an amendment of the 11 restrictive:

Resolved, That, in paragraph 2 of answer to question 3, section 3, chapter ii, part 1, page 58, of the Discipline, after the words "Annual Conference," at the end of the section to stand out from "provided" to "in case," inclusive; and that in paragraph 3 of same section, page 61, all after the words "if necessary," be stricken out.

E. H. MYERS, Chairman.

COMMITTEE ON CHANGES OF ECONOMY—REPORT No. 6.

The Committee on Changes of Economy beg leave to make their report, No. 6:

As the subject referred to this Committee was "relative to ascertaining the expediency of so increasing the number of Bishops that there would be one for each Conference. That the Methodist Conference asks; provided, however, that every four years the General Conference may change them. Dr. Green's memorial proposes one for each Conference. The South Carolina Conference asks that the number be largely increased—the Virginia Conference that the General Conference so strengthen the Episcopacy as to enable the Bishops "to travel through the connection at large, to oversee the spiritual and temporal interests of the church—the duty which the Discipline prescribes to them." The Committee on Episcopacy, have recommended that the Bishop visit annually each Presiding Elder's District in the Conferences assigned him. If a Bishop does this work well, his district should not be too large, and he should have convenient travel. The first he cannot do without removing his residence every year. This indicates the propriety of assigning to him the same district for some years consecutively. The Bishops themselves suggest that the Pacific Conferences should be under the care of a Bishop residing there for the next four years. Here the District system is recommended for a part of our field; no principle is retracted if it be applied to all of it. To authorize it is to plan for the highest efficiency of our workmen; and it is our duty also to give us many workmen as may be necessary to render our plans efficient. In order to test the sense of the Conference on this important subject, the Committee would lay upon your table for future action the following resolutions:

1. That in the judgment of this General Conference our entire field of labor ought to be divided into Episcopal Districts, each District composing two or three Annual Conferences, the number being determined by the number of Presiding Elders' Districts within their bounds, the extent of the territory embraced, and the facilities of travel.

2. That the number of Bishops ought to be increased, until there is one effective Bishop for each Episcopal District.

3. That each Bishop ought to reside within the bounds of his District, or immediately adjacent thereto; that he should be assigned to the District for four years, at the end of which time, in order to keep up the "Itinerant General Superintendency," he should be shifted to or removed to another District by the General Conference. He should also report to each Conference annually the state of the church and his labors for the year in that Conference, which report should be entered in the journal.

The Committee further propose that the Conference now pass the following resolution, in order, that this Conference may have before it sufficient information to guide it to a wise decision in the premises:

Resolved, That the College of Bishops be respectfully requested to report to this body a plan to Episcopal Districts, each District comprising two or more Annual Conferences.

Respectfully submitted.

E. H. MYERS, Chairman.

COMMITTEE ON MISSIONS—REPORT No. 4.

Your Committee have examined the statements of the Secretary and Treasurer of the Missionary Society of the Methodist Episcopal Church South, taken from the Journal of the society, and find the debt of that society, as nearly as we can ascertain it, to be about sixty thousand dollars, and recommend that it be distributed among the several Annual Conferences as follows: To the

Kentucky Conference	$1000 00
Tennessee	2,200 00
Holston	1,000 00
South Carolina	2,200 00
Florida	1,500 00
Western Virginia	500 00
Louisville	3,000 00
Virginia	3,000 00
North Carolina	3,000 00
Memphis	3,000 00
Montgomery	4,500 00
Mobile	4,500 00
Mississippi	2,500 00
Louisiana	3,000 00
Missouri	1,000 00
Indian Mission	200 00
Arkansas	1,000 00
Oregon	1,500 00
St. Louis	2,500 00
Texas	1,000 00
Eastern Texas	1,500 00
Georgia	4,500 00
California	2,000 00
Baltimore	8000 00

Respectfully submitted.

LEO. ROSSER, *Chairman.*

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 16. WHOLE NUMBER 584.

NEW ORLEANS, SATURDAY, MAY 5, 1866.

$3 00 A YEAR IN ADVANCE. OFFICE—112 CAMP STREET.

PROCEEDINGS OF THE General Conference of the M. E. CHURCH SOUTH

Convened in New Orleans, April 4, 1866.

TWENTY-FIRST DAY.

FRIDAY, April 27, 1866.

The Conference met at 9 o'clock A. M., Bishop Early in the chair.

The opening devotional exercises were conducted by Rev. Robert Alexander, of the Texas Conference.

The minutes of the last session were read and approved.

Bishop Kavanaugh took the chair.

Rev. Dr. L. M. Lee, Chairman of the Committee on Itinerancy, presented Report No. 5, recommending the adoption, by the Conference, of the following resolution:

Resolved, That the act of the Holston Conference, in locating Rev. W. F. Parker by, and the same is hereby declared to be illegal, and the said Conference is hereby ordered to restore the name of W. F. Parker to the roll of its members.

Rev. Dr. E. E. Wiley, of the Holston Conference, moved to amend by striking out the word "illegal." Agreed to.

Rev. J. N. McTeer, of the Holston Conference, moved as a substitute for the report, that the petition of W. F. Parker be granted. Motion lost.

Rev. Dr. W. Smith, of the South Carolina Conference, moved to insert the word "inhuman" where the word "illegal" had been stricken out. Motion agreed to.

After some discussion, on further vote, the Conference refused to adopt the report.

The Secretary read the following communication:

The ladies of the several Methodist Churches in New Orleans, most respectfully request the pleasure of the company of the Bishops and of the Delegates in attendance upon the General Conference, together with the members of their families who may be in the city, to an entertainment in the open air on next Saturday, at one o'clock, in the City Park.

This invitation is prompted by the Christian desire to mingle freely in converse with the beloved pastors of the church from different parts of our extended territory before the close of the labours of the General Conference.

In behalf of the ladies,

MRS. E. J. ELLIS, Secretary.

New Orleans, April 26, 1866.

On motion the invitation was unanimously accepted by a rising vote.

Rev. Dr. L. M. Lee, chairman of the Committee on Itinerancy presented report No. 6, recommending the adoption of the following resolution:

Resolved, That in view of the disturbed state of the Church and the great difficulties in the way of the removal and comfortable maintenance of our ministers in many parts of the church during the late war, the act of the bishops in continuing ministers more than two years, and deacons more than four years in an appointment, is recognized as a necessity, and approved as a prudential arrangement for the time.

On vote the report was adopted.

Rev. Dr. Thos. O. Summers, Chairman of the committee on Revisals, presented the following report, which lies on the table under the rule.

COMMITTEE ON REVISALS—REPORT No. 7. In regard to the resolution of J. Sharp, and H. A. C. Walker, asking that the first restrictive Rule be made more definite in reference to standards of doctrine, the committee do not concur with the proposal. They do not think it advisable to adopt the resolution of R. K. Musgrave and H. J. McElroy, in regard to statistics—nor the suggestion of A. L. P. Green as to the roll of membership, nor the resolution of Levi Pearce in regard to training applicants to preach—nor the resolutions of T. W. Bennett in regard to ordination of local preachers—nor the resolution of J. E. Edwards on publishing General Conference resolutions in the Discipline—nor that of T. C. Johnson in regard to the examination of licentiates and deacons in their studies, by presiding elders—nor those of J. H. Montgomery in regard to making permanent preachers and trustees members of Quarterly Conferences, and in reference to Secretaries of Quarterly Conferences.

In regard to the resolution of J. S. Key, the Committee do not concur, but they think it important that the secretaries of Annual Conferences should be specially careful in reference to statistical records.

The Committee beg leave to transfer the resolution of T. L. Boswell to the Committee on the Support of the Ministry.

They report that what in the resolutions of J. E. Evans and E. H. Myers, has not been anticipated by previous action, is expedient.

They do not recommend the proposal in the resolution of C. F. Deems, and A. M. Shipp, to omit Sec. 1 and 2 of chap. i. part 1 of the Discipline, but they do recommend that the Book Editor be instructed, on the adoption of this Report, to substitute "Church" for "society," where it occurs in the Discipline as representing the idea of "Church."

In regard to the resolution of J. S. Kenady, asking for the insertion in the Discipline of a Form for Dedicating Churches, they recommend that the Committee on Re-arrangement of the Discipline, called for by previous action, be instructed, by the adoption of this Report, to prepare such Form.

The resolution of H. F. Johnson, in regard to ordinations, has been anticipated by previous action.

In regard to the resolution of B. Jones, they recommend that after the word "five" on page 254 of the Discipline, there be added the words, "who shall elect their own Chairman, Secretary, and Treasurer."

They ask leave to transfer the resolution of J. W. Glenn to the Committee on the Relation of Baptized Children to the Church.

They do not recommend the appending of proof texts to the Articles of Religion, as proposed in the resolution of A. Davidson.

Previous action precludes the necessity of reporting to the paper, on questions in Annual Conferences, submitted by E. H. Myers.

In regard to various papers on the business of Quarterly Conferences, the Committee recommend the Conference to adopt the following amendment of the Discipline.

On page 57 of the Discipline, after Acts 6 to Ques. 4, insert: Let the following order of business be observed in the Quarterly Conferences:

After the opening services let the roll be called, and the following inquiries be made:

1. Are there any complaints or appeals?

2. Is there a written report of the number and state of the Sunday Schools, and of the pastoral instruction of children?

3 Are there any recommendations: (1.) For license, to preach or exhort? (2.) For admission into the Traveling connection? (3.) Of Local preachers for Deacon's or Elder's Orders?

4. Are there any applications for the renewal of license?

5. What is doing for the cause of missions?

6. What is the general state of the Church?

Let the answer to this question embrace, in a written report, the number baptized, or in any other way added to the Church; died, withdrawn, and expelled during the present quarter.

7. What amount has been raised the present quarter for the support of the ministry, and how has it been applied?

8. What amounts have been raised for other benevolent enterprises of the Church?

9. Is there any miscellaneous business?

10. Where shall the next Quarterly Meeting be held?

At the fourth Quarterly Meeting let the report of Trustees be called for.

This report completes the action of the Committee on all the papers referred to them. They ask the Conference to adopt the following resolution:

Resolved, That the Book Editor be, and is hereby instructed to conform the new edition of the Discipline to the changes proposed in this report.

Respectfully submitted,

THOS. O. SUMMERS, Chairman.

New Orleans, April 16, 1866.

Rev. Dr. D. S. Doggett, Chairman of the Committee on Education, presented a report, which lies on the table under the rule.

On motion, a report from the Committee on Sunday Schools was taken up.

Rev. Wm. Rush, of the Missouri Conference, moved that the resolutions in the report be taken up seperately. Agreed to.

The first resolution, proposing the abolishment of the association known as the Sunday School Society of the M. E. Church South, was taken up.

Rev. Dr. L. D. Huston, of the Kentucky Conference, said the religious character and training of children should be the foremost interest of our church, and he wished it to go forth as the deliberate sense of this General Conference. If any brother can name any other interest which he thinks should take precedence of this one, let him name it, and let him discuss it. He held that the religious character and training of the children of the church and of the Sunday School, was the foremost interest in this or any other Christian Church. He contended that it was the duty of the Church to provide for the children of the church juvenile literature that should be more attractive than any other juvenile literature in the world. He contended that it was the duty of this church to provide for our children a religious literature so attractive that the child with money enough to buy one of your books, will pass a candy shop in order to buy it. He contended also that it is our duty to place this interest in the hands of the very best man you can, select from the whole connection, whose duty it shall be for the coming four years to devote his whole heart and labors to this one interest.

Rev. Dr. J. E. Edwards, of the Virginia Conference, said he accorded with Dr. Huston fully in the opinions he expressed, with a very slight modification. Twelve years ago this Sunday School Society was started, and we are unable to find anything that it has accomplished in that time. In Nashville, in 1858, the matter was under consideration, and we appointed a General Agent, and since that the Society has done nothing. The committee that has had this subject under consideration, thought, perhaps, that it was better to abolish the Society, and while they have not proposed any central point from which to operate, it was, in the minds of the committee, that that question should be settled by the General Conference. The committee thought that the best way to bring the whole subject before the Conference, was by proposing the abolition of the whole Society. He thought every member of the General Conference would concur with him that this is one of the most important interests of the church that we have under consideration. It is the pleasure of the General Conference to adopt this resolution, and the abolishment of this Society, he hoped they would make some suggestion by which we can have a central point around which to rally.

Bishop Pierce said that he was in harmony with Drs. Huston, Edwards, and others in regard to this subject, that it was one of primary and vital interest to the church. He did not think there was any other field afforded so promising and so profitable and one that will more certainly yield fruit to the glory of God, than this one. He thought the recommendation of the committee to abolish the Sunday School Society a wise one, for, according to representation, it has been only an incumbrance in the prosecution of the Sunday School work. All the legislation of the church ought to go on the idea that the training of the children is one of our great primary objects, and no church is properly organized upon gospel principles that does not incorporate in itself some mode by which at least this primary work of the church is to be done. He thought the abolishment of this society a wise measure in view of all the facts in regard to its organization and history.

Rev. H. F. Johnson, of the Mississippi Conference, said he was before offered the following resolution:

"*Resolved*, That the Report of the Committee on Sunday Schools be recommitted, with instructions to report a plan for the organization of a Board for the publication of Sunday School Books, and the collection of funds."

Rev. B. Jones, of the Mississippi Conference, said the purpose of this resolution is to harmonize the action of this body. We wish to get this society out of the way, in order that we provide better means for accomplishing the work of our Sunday School interest. We desire that the children shall contribute their own money in the Sunday School, by which these books are to be published and paid for, and we also wish to send those publications where children who are not able to contribute may have the privilege of reading them. If they will give us but the means, we will send out books that will send their healing waters all over the land. But we must have a fund to accomplish this result. This fund we cannot get by means of this society, and we, therefore, wish to have it discontinued, in order that we may provide some better means.

Rev. Dr. J. E. Edwards, of the Virginia Conference, said he was opposed to re-committing this report. The Committee has done the best it could, and if we bring in another report it would probably cause just such another discussion. There is one central idea in regard to this matter, and that is wrong. We do not intend to cast any imputation upon our book agents and editors in what we have said. But they have not had the money at their command to publish as they ought to have done. He moved to add to the resolution the following: "and that annual conferences, by such agents as they may severally adopt, shall collect and forward funds to the book editor or book agent, to be employed by him, as a special fund—and for no other purpose—for enriching, illustrating, and cheapening our Sunday School literature."

Rev. Dr. A. Rosser proposed that a committee of three be appointed, to consist of Dr. Summers, Dr. Huston, and any other person that may be elected, to take this subject into consideration, and devise some plan in regard to this matter, and bring it in to-morrow.

Rev. Dr. T. O. Summers said he had conferred with the Chairman of the Committee several times, with the Book Agent, and also with Dr. Huston, very often in regard to this matter. It was unnecessary for him to speak of the interest he had taken in the children all the time. It was unnecessary for him to say that he had been laboring, writing, and preaching, to aid that work. He however desired to say a few words in regard to the history of the Sunday School Society and its operations. Your appointed a Sunday School Society, and perhaps it was well for you to do so, but you did so without making the necessary arrangements for working the machinery of it. It was then argued that there would be large contributions to that society that would enable the Book Agent to publish and compete with other like institutions of our country. Those contributions never came into our treasury. It would be humiliating to enumerate the small amounts that came into our treasury. It amounted simply to nothing, and he did not suppose we gave two hundred dollars in all for manuscripts we published for Sunday School Books. He had read through many and many a book manuscript that was indigenous, and sent him, which he desired to publish because it grew up in our own country, but he did not have the means to even pay for the manuscript. You wanted books illustrated and printed in nice style when we had not the means for doing it. You called for books to be illustrated with wood-cuts, which illustrations alone would cost a large amount. The book agent had not the capital to invest in these publications. The American Sunday School Union has an income of one, two, or three hundred thousand dollars a year, gathered from all parts of the United States. This society, with this large revenue, is able to publish books in such a shape as will give them universal circulation. If you had given me a hundred thousand dollars, as you ought to have done, I would have been able to publish books of that sort. He sent to England, and got a list of little infant publications issued by the religious Tract Society of London. He got them at the mere cost of the books for there is no copyright attached to them. You ask why we do not publish this or that book. The answer is, because they are copy righted. There are hundreds of books in the catalogue of the American Sunday School Union that are copyrighted, and we cannot publish them at all. Then you require costly engravings, and we had no money for that purpose. The books we published were mostly reprints from English publications. He thought that the Methodist Episcopal Church South, has published the richest catechism in the world. The speaker here gave a detailed history of the compilation and publication of the catechisms that have been issued by the publishing house. He thought there was but one addition necessary in this direction to make the list complete, and that is a catechism on the Discipline that has been suggested. The speaker said that there were some things which could not well be ventilated on this Conference floor, in reference to this question. There are ways and means of securing Sunday School literature, which it would not be proper to express here. He thought we could secure the end in view, if you will give them a little money, and they would then be able to make both ends meet.

Rev. A. H. Johnson withdrew his resolution.

On vote, the amendment proposed by Rev. Dr. Edwards was agreed to, and the resolution, as amended, adopted.

The second resolution, proposing a ritual for Sunday Schools, was taken up, and after some discussion adopted by 60 ayes to 46 noes.

On motion, Rev. Dr. Wightman, Rev. Dr. Summers, and Bishop Andrew, were appointed a Committee to prepare a ritual for that purpose.

The third resolution, providing for the publication of a series of catechisms, was taken up and adopted.

On motion, Rev. Dr. T. O. Summers was appointed to superintend the publication of the series.

The fourth resolution, to resuscitate the Sunday School Visitor forthwith, was taken up, and adopted.

The fifth resolution, recommending that the children of Sunday Schools should be regularly instructed in sacred music, was taken up and adopted.

The sixth resolution, instructing the Book Editor in regard to the publication of Sunday School Books, was taken up and adopted.

The seventh, and last resolution, urging upon parents the importance of giving their children Sunday School instruction, was taken up and adopted.

The report as a whole was then adopted.

Rev. Dr. A. H. Mitchell moved that when the Conference adjourn, it adjourn to meet again at 7 o'clock, this evening. Motion agreed to.

Rev. Samuel Register, Chairman of the Committee on Infant Church Membership, asked leave to withdraw the report he had submitted from the Committee.

Rev. W. M. Rush, of the Missouri Conference, moved that the request be granted.

After quite an animated discussion, on motion of Rev. Dr. E. H. Myers, the motion was laid on the table.

Report No. 1, from the Committee on Changes of Economy, in regard to the name of the Church and the substitute offered for the same, were then taken up.

The call for the previous question on the adoption of the first resolution under consideration having been sustained, on yesterday, the question at once occurred on the resolution whether the title of the church should be changed. On vote the resolution was adopted.

On motion of Rev. W. M. Rush, the session was prolonged until the Conference should finish this matter under discussion.

Rev. Samuel Register then made quite a lengthy address, in favor of changing the name, the publication of which is unavoidably delayed until our next issue.

The question then occurring on the resolution providing that the same shall be submitted to the annual conferences, and approved by a three-fourths vote, before it shall be declared adopted. The resolution was passed.

The following names were then then proposed: Rev. Dr. E. H. Myers, Methodist Church; Rev. Dr. L. D. Huston, Methodist Episcopal Church in America; Rev. L. Rosser, Southern Methodist Episcopal Church; Rev. W. H. Anderson, Southern Methodist Church; Rev. S. S. Roszell, Wesleyan Episcopal Church; Rev. S. Hargiss, United Methodist Episcopal Church; Rev. P. P. Neely, Episcopal Methodist Church; Rev. Dr. J. A. Duncan, Methodist Episcopal Church; Rev. E. T. Jones, Methodist Church South.

The first vote stood as follows: Episcopal Methodist Church, 52; Methodist Church, 45; Methodist Episcopal Church in America, 11; Methodist Church South, 9; scattering, 4.

No one name having received a two-thirds vote, it was declared there was no election.

All the names were then withdrawn except the three highest, whereupon a second vote was had with the following result: Methodist Church, 59; Episcopal Methodist Church, 52; Methodist Episcopal Church in America, 15.

There still being no selection, a vote was had on the two highest names with the following result: Methodist Church, 71; Episcopal Methodist Church, 59.

There still being no selection, Rev. J. B. McFerrin moved that the Conference unite on the name Methodist Church.

On vote the name Methodist Church was then adopted by 111 ayes to 21 noes.

The Conference then adjourned with a benediction.

EVENING SESSION.

Conference met at 7 P. M., pursuant to adjournment, Bishop Kavanaugh in the chair.

The question as to the name of the Church was called up, pending the discussion of which the Conference adjourned.

TWENTY-SECOND DAY.

SATURDAY, April 28, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, Bishop Early in the chair.

The opening devotional exercises were conducted by Rev. W. R. Branham, of the Georgia Conference.

Dr. Smith, of Virginia, arose to explain. He was cut off, he said, by the decision of the chair—and properly so perhaps—when on the occasion of electing suitable persons for Episcopacy, he was proceeding to explain himself for having nominated Rev. J. A. Duncan for California. I will now, with the indulgence of the house, give the explanation in a few words. The nomination was made on my own individual responsibility. But it seems, Mr. President, that however sincerely done on my part, that my nomination was, and perhaps still is, considered to have had a damaging effect, both on the nominee and upon others. This I very deeply regret, that is I regret that it should be so considered by any one. It was certainly not my purpose to afflict any one. And allow me to say, sir, that I have far too much respect for the members of this House to allow myself to think that any man who had made up his mind, in the fear of God, as I trust all did who had made up their minds, to vote for the brother named by me, was induced by the simple fact of a public nomination to change his vote. If in this I am mistaken, I should only regret it the more. But I am quite sure that I am not mistaken. Yet be this as it may, I take it for granted that all concerned will accept this explanation and these assurances.

Rev. Dr. E. H. Myers, presented the following resolution:

Resolved, That after the bishops have presented to the several Annual Conferences, the ordicance changing the name of the Church, and taken the vote upon it, as it passed this Conference with the name "Episcopal Methodist Church," they shall then take the sense of the Conference as to which of the following names they would prefer, viz; "The Methodist Church," "the Methodist Episcopal Church," "The Methodist Episcopal Church South," and that when the Bishops have aggregated the vote on these names they shall declare that name adopted which has received three-fourths of all the votes cast in the Annual Conferences.

Rev. Nelson Head, of the Virginia Conference, moved to lay the resolution on the table. Agreed to.

The Following additional votes were then recorded in regard to the proposition adopting the name "Episcopal Methodist Church:" ayes, N. Wilson, N. Head, A. M. Shipp, L. Pierce, J. W. Glenn, J. Atkins, N. H. Lee, and W. M. Prattman; noes, O. R. Blue, G. Jones, W. H. Anderson, A. H. Redford, and J. M. Steele.

The Secretary announced the entire vote to be 94 ayes to 43 noes.

The part of the report from the Committee on Missions, in reference to the Foreign Missionary Board, was taken up.

On vote, the blank designating the location of the Foreign Board was filled with Baltimore.

Rev. S. Register, of the Baltimore Conference, moved that the vote for Secretary of the Board be taken by ballot. Agreed to.

The following was the result of the ballot: Rev. Dr. E. W. Sehon, 95; Rev. John Poisal, 37; Rev. Dr. C. K. Marshall, 1.

Rev. Dr. E. W. Sehon having received a majority of the votes cast, was declared duly elected Secretary of the Foreign Missionary Board. The report was then laid over for the present.

Report No. 1 from the committee on Boundaries was taken up. The report recommends that the Georgia Conference have permission to divide at such time as it may deem best, and that part of Georgia now embraced in the Florida Conference be receded to the Georgia Conference; that that part of the Kansas Conference south of the Missouri river be annexed to the St. Louis Conference, and the remaining portion be annexed to the Missouri Conference.

On motion of Rev. J. Anderson, the report was so amended that the part asked to be receded shall not be so receded until after the Georgia Conference shall have divided.

On vote the amendment was agreed to, and the report as amended adopted.

Report No. 2, from the Committee on Boundaries, was then taken up. The report recommends that the territory embraced in the Oregon, Jacksonville, and Idaho Districts, be set off from the Pacific Conference, and called the Columbia Conference; that the East Texas Conference have the privilege to divide at such time as it deems best; and that the Rio Grande Conference be re-annexed to the Texas Conference; and that the Texas Conference, so constituted, be permitted to divide by a line to be agreed upon by its members.

The first two items, in regard to the Pacific and East Texas Conferences, were taken up and adopted.

Quite a discussion sprang up in reference to the last item of the report, participated in by Rev. J. Hamilton, Rev. R. Alexander, Rev. A. Davidson, and Rev. J. W. Whipple, when, upon vote, a substitute for the report, presented by Rev. A. Davidson, was adopted, fixing the following as the boundary line between the Texas and Rio Grande Conferences: It shall begin on the Tresplassins Bay, and run with the east line of Jackson county, with the east line of Tavaen county, with the east line of Gonzales county, with the east line of Cauldwell county, and thence with the east line of Hays county, until it intersects the line dividing the Texas and the Texas Waco Conference at the mouth of the Sardanalis, leaving Mountain City in the West Texas Conference.

Rev. R. Alexander moved that the conference west of that dividing line be called West Texas Conference. Agreed to.

Report No. 3 from the Committee on Boundaries, recommending that the request that the part of the State of Mississippi now in the Mobile Conference be annexed to the Mississippi Conference be not granted, was taken up.

Rev. H. H. Montgomery moved to amend the report by striking out the word "not."

After considerable discussion, participated in by Rev. Dr. J. Hamilton, Rev. W. Harrington, Rev. T. W. Dorman, Rev. Dr. C. K. Marshall, Rev. W. E. M. Linfield and Rev. P. P. Neeley on vote the amendment was lost.

The report was then adopted.

Bishop Andrew said he desired to make a few remarks before the adjournment of the Conference. It has been thought by some that at an early day next week we shall have no quorum in this house. He did not know whether it was true or not. He knew that about this period, there is a great propensity to leave the Conference. Things do not go just to suit all, but he hoped they would set a better example than by leaving until the proper time comes. You have come here at a great expense, the most of you, and the country are looking to you with a great deal of interest for important results. You had better stay from home a few days longer, than to leave any important work unfinished. If you leave anything undone, it must remain undone for the next four years, and the church is so much injured. Stay until your work is done. Do not run off. The eyes of this community and the eyes of the church are upon us. Important interests depend upon your future action. You owe it to God, you owe it to the church, you owe it to your reputation and conscience, to stay and do your work, to stay until your work is accomplished. He loved home as much as any body, but had been very little at home since last October. He had just returned from a trip to Baltimore when he came here, and had been about three months away from home. But it was his intention to stay here until the voice of duty told him to go away, and he hoped all would do the same.

The Conference then adjourned with a benediction.

TWENTY-THIRD DAY.

The Conference met at 9 o'clock A. M., pursuant to adjournment, Bishop Andrew in the chair.

The opening devotional exercises were conducted by Rev. J. E. Evans, of the Georgia Conference.

The minutes of the last session were read and adopted.

Bishop Pierce took the chair.

On the question in reference to the change of the name of the church, the vote of Rev. J. M. P. Hickerson was recorded "no."

Rev. B. Jones and Rev. S. Anthony changed their votes, on the same question, from "no" to "aye."

Rev. C. C. Calaway, reserve of the Mobile Conference, was recognized as delegate in place of W. M. Wightman.

Rev. R. Alexander, of the Texas Conference, presented the following resolution, which was adopted:

Resolved, That the entire German work in Texas shall be connected with the Texas Conference, and that the Chairman of the Committee on Missions is requested to address them a communication in answer to their memorial.

The report of the Committee on Boundaries, under consideration when the Conference adjourned on Saturday, was taken up.

The item recommending that the petition be not granted, asking that the Arkansas river be made the boundary line between the Arkansas and Ouachita Conferences, was read, and after some discussion by Rev. J. M. Steel, Rev. Andrew Hunter, Rev. E. T. Jones and Rev. A. R. Winfield, the item of the report was adopted.

The item recommending that the geographical lines limiting the boundaries of the M. E. Church South be abrogated, was adopted.

The report was then adopted as a whole.

The report from the Committee on Boundaries was taken up, recommending, in reference to a communication from the German ministers and members in Texas, that we tender to them our sympathy, fostering care, and all the material aid in our power; and recommending, in reference to memorial asking that territory in Ohio, Indiana and Illinois, be annexed to our annual conferences, that such churches or societies as are now or may hereafter be organized in any section of country not under our ecclesiastical jurisdiction, and which wish to be united with us in church fellowship, may be connected with our annual conferences and formed into separate annual conferences when the Bishops may deem proper.

Report adopted.

Another report from the committee on Boundaries was then taken up.

The first item, recommending the division of the Texas Conference, and that the new conference thus formed be called the North West Texas Conference, was adopted.

The second item recommending that between the Western Virginia and Baltimore Conferences the original western boundary line of the Baltimore Conference be established, and also a minority report recommending that the Alleghany Mountains be established as a boundary line between the two Conferences, were taken up. A discussion of considerable length ensued, Rev. W. Keanedy, Rev. W. W. Bennett, and Rev. S. Hargiss, contending for the minority report, and Rev. E. R. Veitch, Rev. N. Wilson, Rev. Bishop Early, Rev. J. H. Linn, and Rev. S. Register, arguing in favor of the majority report. One of the principal arguments used by those in favor of the majority report, was that it is impossible to designate a definite boundary line by the Alleghany Mountains. These mountains are frequently scattered in spurs and ridges, over a width of sixty or seventy miles, interspersed with fertile and settled valleys. Those in favor of the minority report argued that although such is the geographical conformation of the country, these spurs and ridges are

N. O. Christian Advocate.

CONFERENCE PUBLISHING COMMITTEE.

FOR MOBILE CONFERENCE:
Rev. J. Hamilton, D.D.,
Rev. A. H. Mitchell, D.D.,
Rev. Thos. W. Dornan, D.D.

FOR MONTGOMERY CONFERENCE:
Rev. H. N. McTyeire, D.D.,
Rev. M. S. Andrews,
Rev. William A. Shapard.

FOR MISSISSIPPI CONFERENCE:
Rev. W. H. Watkins, D.D.,
Rev. H. H. Montgomery,
Rev. William P. Harton.

FOR LOUISIANA CONFERENCE:
Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Linus Parker.

NEW ORLEANS:
SATURDAY, - - - MAY 5th, 1866.

Total Misconception.

The Mississippi Index and other papers are making statements to the effect that steps are being taken to unite "the Northern and Southern branches of the Methodists."

We are glad to see that an intelligent and forcible correction of this great error has been furnished by Prof. B. F. Larrabee.

It all grew out of a telegraphic proposition to pray together, and a hearty and speedy repentance of the same by the New York East Conference.

THE ADJOURNMENT.

At two o'clock on Thursday, the 3d instant, the General Conference brought its session to a close. The venerable Bishop Early was in the chair. The Secretary read up the minutes. The President gave out—

"Draw near, O Son of God, draw near;
Us with thy flaming eyes behold!"

In full sweet chorus the strong voices of many ministers of Christ blended the grand prayer of the hymn, and sent it upward on the wings of love to the throne of the Heavenly Grace. Then followed the prayer; and such a prayer, of fullness, of earnestness, as included all that we needed and wished, by Dr. Lovick Pierce. His long and illustrious life, the thought that, possibly, we should not again hear his voice, made that breathing of prayer doubly precious. Then came the benediction; and the session of the General Conference of the Methodist Episcopal Church South, so marked by important themes and legislation, and equally characterized by harmony and good christian fellowship, ended, as it began, amid blessings and hopes which mingle with the thought of all that is good on earth, and all that is glad in Heaven.

Nineteenth Anniversary of the N. O. Methodist Sunday Schools.

On Sunday evening, at 4 o'clock, the Carondelet Street Church was filled—the body of the house chiefly with Sabbath-School children, the galleries with interested spectators. Nearly all the schools of the city and suburbs were present. The exercises were conducted by the General Superintendent, W. H. Foster, Esq., whose successful labors in building up our Sunday Schools, are well known and appreciated. Rev. Dr. Sehon opened with prayer, and the exercises were continued by addresses and singing by the children and pupils of the schools. The opening address was elaborate, and ably rendered. The valedictory was a composition of great merit, and gracefully delivered. Dialogues, speeches and singing kept up the interest of the audience for two hours, when the meeting was brought to a close with the benediction by Bishop Kavanaugh. This anniversary demonstrates to the friends of Methodism that our churches are rapidly recovering from the dispersion of the last two or three years. There is life and vigor left, and we are recovering the ground lost by forcible expulsion from our churches during years past. The part taken in the exercises by the German schools was particularly interesting. Their speeches and dialogues gave novelty and variety, and the melody of their unequaled singing will long linger in our memory. For nineteen years our schools have had this annual re-union. None can estimate the good done. The great work is going on encouragingly, and the field expands and is whitening to the harvest.

The Next General Conference.

The next session of the General Conference is to be held at Memphis, Tennessee, on the first Wednesday in May, 1870.

ACTS OF GENERAL CONFERENCE.

The action of the General Conference may be summed up in the following items:

1. The name of the Church it was resolved to change to EPISCOPAL METHODIST CHURCH, *provided* that three-fourths of all the members of the several Annual Conferences shall concur therein.

2. Lay Representation—four laymen, one of whom may be a local preacher, (to be elected by the District Stewards or in such way as the Annual Conferences may direct,) to each Presiding Elder's District in the Annual Conferences; an equal number of laymen and clergymen as representatives to the General Conference, excepting the number be odd, then the advantage of the odd number to be given to the clerical portion—the lay-members of the Annual Conference to elect the lay representatives to the General Conference, and the clerical members to elect the clerical representatives. Upon the request of one fifth of the General Conference, the laymen and the clergymen can form two distinct houses, when a concurrent majority will be necessary to pass any law. This action, however, is subject to the same confirmation and approval of three-fourths of all the preachers in the several Annual Conferences.

3. The limit of the Pastorate has been extended from two to four years.

4. A system of Church meetings was adopted, to be held once a month if practicable, otherwise once a quarter—to be presided over by the preacher in charge. The object of it is to put the membership more thoroughly in connection with the various enterprises of the Church.

5. The probationary system has been abrogated—members are to be received formally by the preacher in charge, according to the form of the baptismal service, or some other form in an appendix to the Discipline

6. Class-meeting is placed upon the same footing with prayer-meeting, and is no longer a test of membership.

7. The missionary society is divided into a Domestic and a Foreign Missionary Society, with distinct Boards, Secretaries and Treasuries—the former located at Nashville, and the latter at Baltimore.

8. Everything in the Discipline in regard to the men and women sitting apart in the church, has been taken out.

9. The whole matter of the quarterage has been merged into a real support.

10. Every thing advisory in regard to dress is taken out; and so too all that part which requires preachers to consult the presiding elder upon the delicate subject of matrimony.

11. No traveling preacher can be proposed to an Annual Conference for ordination, except he shall have passed an examination before the Conference Committees to their satisfaction in the prescribed course of study.

12. It is recommended that, for the present, a Biblical Chair be established in connection with each of our Colleges, for the theological education of young preachers.

13. Several important changes in the boundaries of Conferences were made, for which we refer to the report of the Committee on Boundaries; and Northwest Texas, the Columbia, the Mobile, and the Montgomery Conferences were formed. The name of the "Rio Grande" Conference was changed to West Texas, and that of the "Ouachita" Conference to Little Rock The Kansas Conference was divided between the Missouri and St. Louis Conferences. The St. Louis, the Missouri, the Baltimore, the Virginia, the Georgia, and the East Texas are permitted to divide during the next four years, if they shall deem it expedient and desirable so to do.

14. The vote on licensing preachers and recommending persons for ordination, is to be taken by ballot in the Quarterly Conferences.

15. The colored members of the Church are to be formed into their own Quarterly and Annual Conferences, the latter at the discretion of the Bishops, with a view to their ultimately forming their own General Conference. Meanwhile the Bishops of our Church are authorized to confer with the Bishops of the African M. E. Church, with a view to a union between our Colored Churches and that Church. It is also recommended that day-schools and Sabbath-schools be formed among the colored people whenever practicable.

(Continued from first page.)

designated by different names, that the Alleghany Mountains proper form a distinctive and continuous range, are the dividing line between the water courses, and there is no geographical difficulty in designating them as the boundary line.

On vote, the minority report was rejected and majority report adopted.

The remaining items of the report were adopted without discussion, and recommended that the original boundary line between the Baltimore and Virginia Conferences be re-established; except the neck of Virginia, which should belong to the Virginia Conference, and that the Virginia and Baltimore Conferences have permission to form three or more annual conferences out of their territory before the next General Conference, should they deem it necessary.

Rev. W. Harrington presented a resolution, that it is the sense of this General Conference, that it is expedient that the boundaries of the annual conferences should be conformed to State boundaries, and whenever a State is too large, it shall be divided into two or more conferences, and that the several annual conferences represented here, be, and are hereby instructed to take such steps as to accomplish this end, at the sitting of the next General Conference. The resolution lies on the table under the rule

Rev. Dr. E. H. Myers presented an article as a prelix to the chapter on Boundaries, providing that the boundaries of annual conferences shall be fixed by a committee of the General Conference, consisting of two delegates from each annual conference. Lies on the table under the rule.

On vote, the name of the Onachita Conference was changed to that of Little Rock Conference.

Report No. 2, from the Committee on Books and Periodicals, in reference to the publication of the Church Evangelist and the paying the expense of commissions to the Convention at Louisville, was taken up and adopted.

Report No. 3, from the Committee on Books and Periodicals, granting the request of the Christian Union Church that they have the privelege of printing a hymn book from the stereotype plate of the M. E. Church South hymn book, and in regard to the report of the book agent, was taken up and adopted.

On motion of Rev A. H. Redford, the Book Committee were empowered to settle with Rev. R. Abbey, Financial Secretary.

Bishop Paine took the chair.

On motion of Rev. Dr. W. A. Smith, report No. 1 from the Committee on the Support of the Ministry was taken up.

Rev. J. E. Evans moved that the report be taken up item by item.

Rev. J. B. Smith moved that the report be laid over until to-morrow, in order to give members an opportunity to more carefully examine it. On vote, the latter motion prevailed.

On motion of Rev. J. E. Evans, Report No. 2 from the Committee on Changes of Economy was taken up. The report has reference to the reception of members into the church, with a form therefor, and the regulations with regard to social meetings.

Rev. J. E. Evans moved that the report be taken up item by item. Agreed to.

The first item, providing that candidates for admission into the church shall be examined by the pastor and a committee, was taken up.

A minority report on the same subject, differing mainly from the majority report that an examining committee is optional, was also taken up.

Rev. Dr. Thomas O. Summers said he had studied this subject about as closely as he had been able to study any subject. He had had it on hand a number of years, and he had heard what members have said and proposed at various times in reference to the matter, and he was afraid that we are going to have something complex in the book of Discipline. He wanted everything brief, rather a directory than anything else, taking it for granted that the preacher will know how to do it with general directions. You cannot put down in the Discipline a law that will do for every time and every place. The precise form you must leave to the minister, and the simplest thing you can put in will be the best. The Rev. Dr. here read a form that had been adopted by the Mobile Conference in regard to this matter, which he presented as a substitute.

Substitutes were also presented by Rev. P. P. Neely, Rev. H. F. Johnson, Rev. Dr. J. B. Walker and Rev. J. C. Keener.

Rev. Dr. A. L. P. Green said he greatly preferred the report of the minority to the report of the majority, but he did not feel exactly satisfied with anything that has been presented on this subject. He believed that if we were not more careful, we would be driven in a direction we ought to avoid. The condition of admission into the church, as he understood it, was a sincere desire to flee from the wrath to come, and be saved from sin. He held that the experience of grace never has been a condition of membership into our church, and she hoped never would be. He thought that the glory of Methodism largely enlisted in this very condition, and that it was one of the most important principles adopted by Mr. Wesley, this same condition. He thought we ought to guard and protect it. He was opposed to a probationary state, either long or short; he was opposed to a committee to examine persons who wished to be members of the Church. It has worked badly in other Churches and he did not want any such element in ours. He wanted our system adapted to the whole human family. He did not think there was one case in a hundred thousand where a person offering himself to the Church would not be accepted. He joined the Church when he was nine years of age, and knew nothing about doctrine or discipline. He simply knew that he wanted to serve God and get to Heaven, and get into the Church. He did not want complex machinery which the people would not understand. He wanted it just as simple as we can work it, so that when a person comes for admission into the Church it may not prove a stumbling block to him. He wanted it impressive, so that they could feel that they have come among us, and that when they are inside the church they can never get out unless they are turned out. He thought there was no necessity for having much machinery in it; simply let the preacher take them in when they come for admission.

Rev. G. W. D. Harris, of the Memphis Conference, said he was pleased to hear brethren allude to simplicity in the church. He was also much in favor of brevity, when the great ends at which we are aiming can be compassed. The very shortest route, if it can be made an ascertained fact that it is a safe one, is, in his opinion, the better one—not in some, but in all cases. It seemed to him that with a slight amendment the Discipline could be adapted to the accomplishment of all brethren desire in reference to this matter. Instead of asking how they shall be admitted on trial, ask how they shall be admitted into the church; exchange all in your Discipline that relates to trial, and adapt your Discipline to this change by a little different wording, and he believed it would be as good and short a form as could be adopted.

Rev. J. Hamilton moved that the different plans proposed be all referred to a special committee of five, to be appointed by the chair.

Rev. Dr. W. A. Smith said that one of the restrictive rules says you shall not alter our general rules. One of our general rules says that the only condition for admission into this society is a desire to flee from the wrath to come, and to save your soul. When you make this a condition for children, servants and other persons that know nothing in the world about theology, requiring them to state that they believe in the doctrines of the Methodist Church South, you establish a condition of membership not recognized in our general rules.

Rev. Dr. E. H. Myers said that both Dr. Green and Dr. Smith are entirely mistaken. Their arguments are founded upon a misapprehension. The question asked is, "Do you approve of the doctrine and discipline of the Methodist Episcopal Church South, so far as you comprehend them?" This report received the close attention of the committee for three nights. It is the result of a compromise between different opinions. When it came up for final action, it was almost unanimously approved, and he thought that if these measures are defeated, they will be defeated by the friends of the measure, because they will not be satisfied with any other compromise that can be made. He was therefore opposed to any further reference of the matter.

Bishop Pierce concurred in the idea advanced by Rev. Mr. Harris, and thought a few amendments to the Discipline all that is necessary, so as to conform its reading for the reception of members directly into the church without previous trial. The Bishop here read the Discipline as he suggested it should be amended.

Rev. Dr. D. R. McAnally moved as a substitute for all the plans presented, the adoption of the Discipline in reference to this matter, as read in an amended form by Bishop Pierce.

On vote, the motion of Rev. J. Hamilton, to refer to a special committee, prevailed.

Rev. P. M. Pinckard moved that when the Conference adjourn it adjourn to meet again at 7 o'clock, this evening. Agreed to.

The second section of the report in reference to social meetings was taken up. That part of the report in reference to regular meetings and love feasts was taken up and adopted; with a few slight verbal amendments. The part of the report in reference to class-meetings was then taken up.

Rev. W. H. Parks, of the Georgia Conference, moved to lay the whole of that part of the report on the table.

Rev. Dr. Lovick Pierce, of the Georgia Conference: I have always been the devoted friend and advocate of class-meetings, just as long as I believed that they could be made valuable to spread Methodism in this country. I should give up my hope in class-meetings, comparatively speaking, as I gave the wife of my first and only love to her grave. I came here settled in my own opinion upon this point and this fact, that anything that was as elementary and necessary in the organism of Wesleyan Methodism as class-meetings has been, and the observance of it a condition of membership, that to change it, to say nothing of striking it out, would be to move both dangerous and radical. My opinion therefore was, after a careful examination of this matter, that I could not vote for anything as radical in its nature as the removal of class-meeting from Wesleyan Methodism as a term of membership. Now if you will remove this elementary law, that made the observance of class-meeting a term of membership, and leave it in that book as a privilege, the ground of action would be to release every Methodist in the Church South from any obligation to go to class-meeting at all. You cannot separate the two things to save your life. I therefore had rather see everything in the book on class-meeting stricken out, and church meetings, as a grand organization of the church adopted, and our people expected to attend them monthly or more seldom, as might be, and the attendance upon them made a term of membership, as was formerly the case with the class-meeting. You thus lose the name but not the end and correct the opinion many people have got into, that the church has no right to make the observance of anything of this sort a term of membership. God never made the church without giving to it the inherent right to take care of itself, and as soon as the people are at liberty to do what they desire in this respect, you destroy this internal element, this self-preservation of government. But painful as it is to me to do it, after all I have seen and heard, I will vote for brother Parks' motion, in this case, rather than return from this General Conference, to be told by the Methodists in Columbus—we won't go to class meeting; we have got the privilege, but we have ordained, that if a brother Methodist not only refuses to go to class meeting, but speaks against them, he is acknowledged by this act of the General Conference as much entitled to the benefit of the Church as the leader of the class meeting. Although I love the class meeting, I tell you, just as surely as you do this thing, just so surely will you tear the Methodist Church into a thousand fragments and fractions in twenty years, because you cannot do a thing of this sort to save your life, without creating in the Church a strong class-meeting party and a strong anti-class-meeting party, and the Church will be torn by these internal parties. Let your class-meetings go, and then you will have those Church-meetings that will be the vital affirmative power, such as the class-meeting formerly was; and when our people take it into their heads that they can go and take care of the Methodist Church, and stay at home when they please, and be as acceptable in one issue as the other, let them know that they have made a mistake. We have the right to fix this fastening on this point to hold together those things that pertain to the internal piety and policy of the Church.

Rev. Dr. A. H. Mitchell said he had heard it said, time and again, that great men often differ. It is no wonder then that a great man and a small man should differ. It was exceedingly embarrassing for him to say anything in opposition to what the venerable brother who has just spoken has said. But in some places we have held class meetings, and he thought profitably. He thought we should still continue class meetings as a privilege.

Rev. Dr. L. Rosser said that however the members of this solemn and responsible body of representatives may look upon this subject; whatever may be the indifference of some, whatever may be the vain hopes of others, he could not permit that institution to tremble in the balance, even lie suspended on the one hand by a permitted neglect, and on the other by a vague hope of better and brighter times. I could not permit, in regard to this institution, even a brother to question its undiminished value in its elementary nature, in its practicability and in its prospective importance. There is not a brother in this body who venerates with more sincere devotion the father of our Bishop, than I do. And if there was a man on the American Continent whom he would have expected, while the bright sun of mortal life is sinking in the west, to extend his hand to sustain the perpetuity of this institution, it is the hand of his venerable father in the gospel. When he looked over the broad field of innovation, when he saw coming into the arena the professional man, the man of humble disposition, the bold man, and men of all dispositions, to make a foray upon this institution, he felt in his inmost soul a shudder for the consequences. He felt conscious that the most important investigation for us, as one hundred and fifty representatives of nearly four thousand travelling preachers and five hundred thousand christians, is that of this institution. In his mind changes indicated decay. They are ominous of death, and this question is not for us to consider with puerile temerity and a cowardly spirit, because these blessed class-meetings are now closed by almost common consent. When we look upon this country, and see that the class-meeting is considered with so much indifference, so much superficiality, and so many bold and hazardous attacks made upon it, he was compelled to show that the whole opposition to the institution proceeds upon the hypothesis of arbitrary power.

The Conference then adopted a motion to adjourn, with the understanding that Rev. Dr. Rosser should have the floor at the next meeting.

Bishop Pierce announced the following as the special committee to take into consideration the various propositions in regard to the reception of members into the church: Rev. D. R. McAnally, Rev. A. Hunter, Rev. J. F. Key, Rev. W. M. Rush, and Rev. G. W. D. Harris.

The Conference then adjourned with a benediction.

EVENING SESSION.

The Conference met at 7 o'clock P. M., pursuant to adjournment, and was called to order by Rev. J. E. Evans.

The opening devotional exercises were conducted by Rev. Dr. H. Smith, of the South Carolina Conference.

Bishop Pierce took the chair.

Rev. Dr. J. B. McFerrin moved that the number of Vice Presidents be increased from two to four, and the number of Managers from nine to eleven, in the Board of Foreign Missions, and also Domestic Missions. Agreed to.

Rev. J. B. McFerrin presented for the Domestic Board the names of Rev. Dr. Thomas O. Summers and Rev. A. H. Redford, as additional Vice Presidents; and Rev. Mortimer Hamilton and Rev. G. W. Smith, as additional members of the Board of Managers.

On vote, the nominations were confirmed.

Rev. Dr. E. W. Sehon presented the following nominations for the Board of Foreign Missions:

President, Rev. Samuel Register; Vice Presidents, Dr. A. L. P. Green, Dr. C. F. Deems, Rev. Nelson Head and Rev. S. S. Roszell; Secretary, E. W. Sehon, (previously elected); Treasurer, Wm. B. Smithson; Managers; Rev. Norval Wilson, Rev. John Poisal, Rev. John S. Martin, Rev. Dr. Thos. B. Sargent, Rev. N. H. D. Wilson, Rev. W. G. E. Cunnyngham, Thomas E. Bond, M. D., John M. Buck, James P. Thomas, Sam'l G. Miles and John T. Creighton.

On vote, the nominations were confirmed.

Rev. Dr. C. F. Deems and Rev. Dr. C. K. Marshall presented the following resolutions, which were unanimously adopted, by a rising vote:

Resolved, That the Bishops and delegates, from the several Annual Conferences present at the General Conference, do hereby tender the respectful expression of their thanks to the ladies of New Orleans, who, with such pains-taking and success, contributed to their pleasure, by the entertainment enjoyed by the Conference at the City Park, on last Saturday afternoon, an occasion which shall be held in perpetual and pleasant memory.

Resolved, That the Secretary be directed to transmit a copy of these resolutions to to the ladies from whom the invitation was received.

The business before the Conference when they adjourned this afternoon was resumed.

Rev. Dr. L. Rosser having the floor, continued to speak for some time.

The discussion was then continued by Rev. J. T. Hughes, of the Tennessee Conference, Rev. Dr. Thos. O. Summers, and Rev. Wm. P. Radcliffe, after which, on vote, that part of the report in reference to class-meetings was adopted as a whole.

On vote, the adoption of the first item was reconsidered, amended by adding "that the members be earnestly advised to attend the class" and on further vote adopted.

The remainder of the report was then considered, and after the usual amount of discussion and a number of minor amendments, the report as a whole was adopted.

The Conference then adjourned, with a benediction.

TWENTY-FOURTH DAY.

TUESDAY, May 1, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, Bishop Pierce in the chair.

The opening devotional exercises were conducted by Rev. Geo. W. D. Harris, of the Memphis Conference.

The minutes of the last session were read and approved.

Rev. Dr. L. M. Lee, Chairman of the Committee on Itinerancy, presented his report No. 7, containing the result of the examination of the Annual Conference Journals, under the general heads: I. Defective Conference records; and II. Improper Conference Action. The report concludes as follows:

In view of all these facts, and to order if possible, to secure uniformity, accuracy, and completeness in these important Church records, your Committee recommend the adoption of the following resolutions:

1. *Resolved*, That the Secretaries of the several Annual Conferences be, and they hereby are instructed to record in their Journals, respectively, all the acts of the Conference, of every kind whatever, in the consecutive order of their occurrence, especially of all complaints, charges and specifications, with the decision in all such cases; and, also, of all resolutions, reports of committees, statistics, memoirs of deceased ministers, and the appointments of preachers and whatever else out is into and constitutes a complete historical record of each Annual Session.

2. *Resolved*, That the General Annual Conferences be, and they hereby are instructed to require their Secretaries to conform their Journals to the plan indicated in the preceding resolution.

3. *Resolved*, That the Bishops be and they hereby are instructed to supervise the Conference Journals, to direct the Secretaries to the requirements of the General Conference, as to the manner of keeping their Journals; to supply the Secretaries with copies of their decisions on all questions of law submitted to them in an Annual Conference; and to affix their signatures, in all cases, to the Minutes of the Conference over which they preside.

4. *Resolved*, That the General Book Editor be required to have this report printed, and copies of it sent to each of the Annual Conferences, at their next ensuing sessions.

LEROY M. LEE, *Chairman*.

Rev. E. E. Wiley moved that the report be adopted as a whole.

On motion of Rev. Dr. W. Smith the first resolution was amended by inserting after the word "occurrence" the words "or in an appendix."

On vote the report was then adopted.

Rev. Dr. D. R. McAnally, Chairman of Special Committee, presented the following report in regard to the admission of members into the Church:

Ques. How shall persons be received into the church?

Ans. 1. When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition and see that they are acquainted with the moral discipline of the church, and receive them into the church when they have given satisfactory assurance of their desire to flee from the wrath, to come and be saved from their sins, also of the genuineness of their faith and of their willingness to keep the rules of the church.

2. When satisfied on these points, let the preacher bring the said rules before the congregation, whenever practicable, and baptize them, if they have not been baptized, and, if they have been, propound to them the questions and receive the answers contained in the baptismal service, reserving for the third question and answer.

The remaining questions and answers of the report are the same as presented in the original report.

Rev. N. Wilson, of the Baltimore Conference, said that his decided preference, after our experience of forty-five years, was in favor of the mode of receiving members on probation. We cannot do away with this old Wesleyan mode without detriment to the interest of the Church, both as regards her membership and ministers. If we receive members into full membership at once, we shall be under the necessity of being very coy and cautious as to whom we receive. How can we ascertain who are to turn out valuable members, and who otherwise. The effect will be to keep many persons out of the Church that ought to be admitted, and we cannot tell perhaps, until after the expiration of six months, who are worthy of being trusted with the character of Church membership until they have been tested and tried. If we abolish the probationary system with regard to members, we should also do so for the ministers, and we would thus exclude some of our best men from the ministry.

Rev. Dr. D. R. McAnally, said that this plan does not propose to abolish the probationary system in fact. The onus rests upon the preacher, and he can receive them into the church when, in his judgment, they met the requirements laid down. The responsibility rests upon him, and he can admit them immediately, in one week, in six months, or in twelve months. The committee took the view that the Church is not a democracy, or an aristocracy, but is the kingdom of Christ of which His word is law and His ministers His embassadors to carry his word to those in darkness, and receive members upon the conditions that He has specified.

Rev. Dr. Thos. Madden, of the Tennessee Conference, said that after an experience of nearly sixty years in Methodism, and in the M. E. Church, he felt that he was authorized from that experience to say something upon what he believed to be a vital question. With his brethren he entered his demurrer to the whole of this from beginning to end. It would be well for all of us to consider that we had better let well enough alone. Have we done anything upon the former plan, have we achieved anything from Satan's kingdom, have we any Methodist Church in the United States at all? You all reply in the affirmative. Upon what ground were you received into the Church? Upon the old probationary ground. When he looked over this assembly of holy men, he was led more fully to be established in the opinion that we should not adopt this experiment. How did you and the Bishops get into the Church? Through the probationary plan, you have grown mighty and powerful in numbers, talent, influence, and wealth; as a church, and the world is deluged with Methodism. And upon what principle? Upon your old probationary principle. The simple question is asked, "Have you a desire to flee from the wrath to come, and to be saved from your sins?" and the timid response you have heard a thousand times, when, with all delicacy and tenderness, you had to nurse the glowing spark, which the least want of care would have extinguished. How have you acted when you have been asking in a public meeting for those to come forward who desire to enter the Church? Have you thrown

obstacles in the way of the timid? Certainly not, but you have appealed to all that is refined and noble in the spirit and nature of those before you, and then thrown the doors open to receive them into the Church with but the one condition, that they desire to flee from the wrath to come, and to be saved from sin. If the desire has been kindled to flee from the wrath to come, do you send them home to study their discipline? No; but you extend to them a helping hand, and gather them into the Church. We may be too lax, but at the same time we may be too rigid. Let us learn wisdom from the experience of the past, and not change without good reason the long cherished customs of the Church.

Rev. Dr. L. Pierce said that the best arguments he had made in sixty years of an itinerant ministry are arguments that have grown up from the facts. He had often heard members take the ground that it is our best policy to let well enough alone. These are beautiful words, but he had come, in the experience of years, to hate the use of the term on account of the unfortunate application of it. He believed that the church can be bettered by some changes, and his philosophy is, that there is nothing that is well enough if it can be made to work better. This idea of probationary membership was a perfect dream, so far as anything substantial is concerned. When he commenced his work, these persons alluded to were taken hold of as seekers, and the idea of their being members of the church, in any sense such as we now consider and refer to membership, was not thought of. But in those golden days these seekers were taken in and converted into sound, scriptural Christians. The Discipline worked well then, and would now, if we continued to do now as we did then. But when our membership increased from fifteen and twenty to a hundred, and when our preachers preached every day and every night, little by little they came not to hold class meeting at all. That would have ruined a preacher in the time of his early experience. The damage that has come upon the church from probationary membership has come from this consideration mainly, and you come to the conclusion, with great regret, that this state of things will never be superinduced again in and upon Methodism as it was originally, and that it will have to be met by other modifications; and he was not willing, in this matter, to say that it is best to let well enough alone. It has been aimed at, more or less, that we should get clear of calling these persons members of the Methodist Church. At the same time it has been the desire of all parties to get them into our bands, to have a sort of a watchman over and about them until they shall be ready for admission into the church; and if you can do this, and work it well, you will gain all that you have lost, and, in his opinion, more. We must have a church that will present to the world a commanding, moral, spiritual front. He had known, within the last twenty years, during these great revivals, of people being begged into the church not less than six times. He had known these people come up in streams and give their hands to the preacher. He was asking for members, and they so understood it. They did not examine into our peculiar movements, and within thirty days after these meetings subsided, half of them would be found in the theatres, gambling-houses, cockpits and dens of infamy. Persons knowing of their conversion see them in these places, and they remark that they have seen some of our Methodists here and there, and the result has been very damaging to us. He did not like everything in the plans presented, but, under all the circumstances, he was inclined to give his hearty assent to the last report. He did not want such persons to be known as members, but only as seekers of religion.

Rev. Dr. W. A. Smith said he very much liked the report of the Committee, and thought it a great advancement and great improvement. If he adopted the idea of letting well enough alone, he should lift up both hands for it, because it is so much better than the former plan. But he feared that that plan might superinduce many of the evils under which we have labored. When an experienced minister comes to take a member in under that plan, he will do it well and with solemnity. But when certain inexperienced young men come to take members into the Church on that plan, it would not work so well. He thought there was an evil to be guarded against in that direction. With the plan proposed by brother Neely, he was, however, of the opinion, that the most inexperienced young preacher would receive members into the Church in an impressive manner. If in order, he wished to have that plan submitted as a substitute for the report.

The Chair decided that it would be out of order to present the plan as a substitute in that manner.

The previous question being called for, on vote, the call was sustained. The report of the special committee was then adopted.

The remainder of the report of the Committee on Changes of Economy, of which the report of the special committee formed a part, was then taken up and adopted.

On motion of Rev. Dr. W. A. Smith, the plan for the reception of members into the Church, presented by Rev. P. P. Neely, was ordered to be appended to the Discipline with the privilege of using it if desired.

A report from the Committee on Itinerancy, recommending that the Discipline be so changed as to require that all votes in the Quarterly conferences to license preachers, to recommend preachers for admission into the travelling connection, or for deacons or elders' orders, shall be taken by ballot, was taken up and adopted.

Bishop Andrew took the chair.

The report from the Committee on Itineramcy, recommending that, on page 55 of the Discipline, the question in Quarterly conferences, "Are there any complaints?" be amended by adding, "against the official conduct of members of the Quarterly conferences," was taken up. After quite a prolonged discussion, participated in by Rev. J. B. Jones, Rev. J. Hamilton, Rev. L. M. Lee, Rev. O. R. Blue, Rev. Guilford Jones, and Rev. R. A. Young,

Bishop Andrew said that he was requested to ask leave of absence for the delegates from the East Texas Conference after to-morrow. Leave was not granted.

Bishop Andrew: I have a few words to say, and I commence with the usual apology of speakers, that I do not make many speeches and have not taken up much time of this Conference, therefore I may be allowed to make a few remarks whether you heed them or not. I have been a little surprised at the course of business in this Conference. The requests of leave of absence is a foreshadowing of what will come to pass soon. You can can say that brethren shall not go, but if they deem the occasion urgent they will go any way, and don't you see that there is a great probability of your being stopped in the transaction of business for want of a quorem. Yet, on every matter that comes up, brethren feel themselves called upon to illuminate every little point, and after discussing a matter three or four hours, instead of finishing it, you lay it on the table for further consideration at another time. It seems to me that brethren seem to think they must find fault with everything that comes up. I think that last night I heard some of the most captious questions I ever heard in any deliberative body in my life. Every brother seemed bound to bring to some objection, or ask some question, when the fact is that a great many of these matters you have discussed so much, are in the Discipline already. There is business before you that must be accomplished or the church is injured, and yet every little matter brought up is debated just as though you had seven months before you for discussion. I appeal to you whether this is right. There is a great deal of wisdom and ability to illuminate subjects among you, but had you better not let some of your illumination go until another time, and let us go to the consideration of business that seriously demands your attention. I do not want to interfere with your arrangements, but do stick to business that demands your attention. Let all these minor matters go for the present, and when you get through all your important business, you can then take them up afterwards if you see fit. But I do pray you now to do that business which is imperatively demanded of you.

The reports from the Committee on the Support of the Ministry were taken up.

Rev. Dr. W. A. Smith asked leave to withdraw that part of the report in reference to the support of the Bishops. Leave granted.

Bishop Paine took the chair.

Rev. Dr. J. B. McFerrin presented the following plan for the support of the Bishops:

1. The allowance of the Bishops for salary and traveling expenses shall be estimated by the Committee on Episcopacy of the General Conference, and they shall divide the amount between the Annual Conferences according to the adults of the several Annual Conferences.

2. The Annual Conferences shall be allowed to adopt their own plan for raising said fund, to be called "The Bishops' Fund."

3. The fund so called shall be paid over to the Board of Stewards of the Annual Conferences. The chairman of the said Board of Stewards shall pay the amount collected to the Bishop presiding at the Annual Conference, and take his receipt, and forward the same, or copy thereof, to the General Book Agent.

4. At the annual meeting the Bishops shall report to the Book Agent the amounts paid to them by the several Annual Conferences, to be divided between all the Bishops in proportion to the amount estimated for the support of each Bishop.

5. Those Bishops who are on the "retired list," or who are unable to do full work, shall share in the collections, in proportion to the amounts estimated, with those who are actively engaged in the work as effective superintendents.

6. The division of the funds collected by the Annual Conferences in the interval of the Bishops' annual meeting, shall be divided between effective Bishops and those on the "retired list," by such methods as the College of Bishops may decide among themselves.

Rev. Dr. W. A. Smith presented a plan for the support of the Bishops, as a substitute for the one submitted by Dr McFerrin.

Rev. Dr. A. L. P. Green and Rev. Dr. J. C. Keener also presented plans to the Conference for the support of the Bishops. A general discussion followed, after which the plan presented by Dr. McFerrin was adopted, without amendment.

The remainder of the report is reference to the support of the ministry, was then taken up, considered item by item, and after much discussion, adopted, with a few minor amendments.

On vote the adoption of the sixth item of the report was reconsidered, and amended, by adding the following: "Provided, that, as it is an ordinance of God, that the preacher of the Gospel shall live of the Gospel, Stewards should feel themselves solemnly bound to afford competent support to those who are appointed to labor among them."

On further vote, the item as amended was adopted. The report as a whole was then adopted.

According to a previously adopted resolution, the Conference then adjourned, to meet again at seven o'clock this evening.

EVENING SESSION.

The Conference met at 7 o'clock, pursuant to adjournment, and was called to order by Bishop Paine.

The opening devotional exercises were conducted by Rev. T. L. Boswell, of the Memphis Conference.

The minutes of the last session were read and approved.

Report No. 5, of the Committee on Changes of Economy, was taken up. The report recommends that the pastoral term be one year, with the power with the Bishops to return preachers as many terms as may be deemed desirable.

Rev. P. A. Peterson offered, as a substitute for the report, that "three years" be substituted for "two years," in the paragraph in reference to the pastoral term, as it now stands in the Discipline.

Rev. Dr. J. E. Edwards offered, as an amendment to the substitute, to insert after the words "three years successively," the following: "Unless upon the representation of the Quarterly Conference of the circuit or station, or from other satisfactory sources of information, it shall appear that for the good of the Church his services are demanded for a longer time than three years."

An animated discussion followed, participated in by Rev. A. H. Redford, Rev. P. M. Pinckard, Rev. Dr. J. E. Edwards, Rev. Dr. W. Smith, Rev. N. Head, Rev. A. R. Winfield, Rev. P. A. Peterson, Rev. J. B. Smith, Rev. Dr. E. H. Myers, Rev. J. B. Cottrell, Rev. Dr. J. A. Duncan, Rev. W. M. Rush, and Rev. J. Anderson, when Dr. E. E. Wiley moved the previous question, which on vote was agreed to.

Rev. John Poisal, reserve, was recognized as a delegate in the place of Rev. W. G. Eggleston.

Rev. Dr. J. E. Edwards withdrew his amendment.

On vote the substitute offered by Rev. Dr. P. A. Peterson was rejected.

Rev. Dr. A. L. P. Green spoke in reference to the report, after which Rev. H. A. C. Walker called for the previous question. On vote the call was sustained.

On motion, it was ordered that the vote be taken by ayes and noes. The following is the result of the vote: Ayes 72—Noes 59.

The report was declared adopted.

The Conference then adjourned with a benediction.

TWENTY-FIFTH DAY.

WEDNESDAY, May 2, 1866.

The Conference met at 9 o'clock A. M., pursuant to adjournment.

The opening devotional exercises were conducted by Rev. B. H. Spencer, of the Missouri Conference. None of the Bishops being present, Rev. J. E. Evans, of the Georgia Conference, presided.

Rev. Dr. E. W. Sehon, of the Louisville Conference: I wish to make a few personal remarks, and ask the indulgence of the General Conference that I may change a vote. In 1846 I originated a resolution in the General Conference asking an extension of the pastoral term to four years. In 1850, with others, I asked for the same extension. In the discussion here I have favored the longest term proposed for the extension of the pastorate, and when we could not get the extension desired, then I voted for the report as presented; I however voted with some doubt. I rise this morning honestly to state that doubt, feeling convinced that I voted wrong. I therefore wish to change my vote from "aye" to "no."

The leave to change was granted.

Rev. J. A. Cobb, of the Committee on Education, presented a minority report from that committee.

Rev. J. Hamilton moved that the report lie on the table for the present. Motion agreed to.

Bishop Paine took the chair.

The following additional votes were recorded on the question of extending the Pastoral Term: Ayes, S. Haggiss, S. H. Baldwin, and L. D. Huston; noes, W. Kennedy, Lovick Pierce, J. W. Glenn, James McLemban, N. H. Lee, Joseph Rand, and J. M. Steel. The total vote now stands—ayes 74, noes 67.

Bishop Paine: The Conference has propounded to the Bishops the question of what constitutes two-thirds of the General Conference, as referred to in the sixth restrictive rule, and give their decision as follows: Two-thirds of the Conference are two-thirds of a legal quorum or more present and voting on any question. This is the unanimous opinion of the Bishops, with, I believe, but one exception. The question has been asked, whether in getting the vote of two-thirds of the General Conference you are not required to get two-thirds of all that are legally elected. We answer, no. Such is not the rule in the Senate or House of Representatives of the United States, or any other deliberative or legislative body, so far as we are aware of, in the world. The law decides what shall constitute the bodies of parliament and of congress, and by parity of reasoning what constitutes your body. It is supposed that the language used in your constitution is used in its ordinary acceptation in such cases. Such has been the uniform practice of all deliberative and legislative bodies.

On the question of changing the name of the church to "Episcopal Methodist Church," Rev. Guilford Jones, Rev. M. S. Andrews, and Rev. J. N. McTyer changed their vote from "no" to "aye." On the same question, Rev. Dr. Thomas Madden recorded his vote "aye."

The Secretary announced the following as the total vote: ayes 112, noes 42.

Bishop Paine announced, that so far as this body is concerned, the question is decided in favor of the change, and that it now goes to the annual conferences for final decision.

Rev. P. A. Peterson offered the following preamble and resolution, which was seconded by Rev. S. Register:

WHEREAS, The vote of the General Conference on the extension of the pastoral term is so nearly divided, and

Whereas, The change proposed is one fraught with vital consequences; therefore

Resolved 1st. That the action of the General Conference repealing the law of limitation, and leaving the term of the pastorate to the discretion of the appointing power shall not take effect unless approved by a majority of the members of the Annual Conference present, and voting on the subject.

Resolved 2d. That the Bishops are hereby requested to submit it to the Annual Conferences at their next session, and in the event of their concurrence aforesaid, the Book Editor is hereby instructed to make the necessary alterations in the Book of Discipline.

Rev. S. Register called for the previous question on the adoption of the preamble and resolutions, which call, on vote, was sustained.

On motion it was ordered that the vote be taken by ayes and noes. The following is the result of the vote: Ayes 50, noes 48.

The Chair declared the resolution adopted.

Bishop Paine: There is a subject which has harrassed me a good deal, and as I see the brethren present who are more immediately interested, I take the responsibility, personally, of making a suggestion. From the representations made here during the discussions upon the subject of boundaries of Conferences, it has seemed evident to me that you have placed the Western Virginia Conference in such a condition that it can scarcely live. It seems to me that it would be a better arrangement for that Conference to agree to unite with the several adjacent Conferences. In that event it would be more likely to be supplied with ministers and in every respect it would be a good arrangement. I throw out this suggestion that the brethren may think of it. It seems to me, from representation, that the Conference ought not to be left in its present condition, that it ought to be absorbed, and I understand the brethren prefer that to being cut off at this end and that end, and left with the territory they have now.

Bishop Marvin took the chair.

On motion, the report of the Special Committee on Lay-representation was taken up.

The substitutes offered for the report by Rev. Dr. J. C. Keener and Rev. W. H. D. Wilson were read.

The original report provides for four lay representatives in each Annual Conference, one of whom may be a local preacher, from each Presiding Elder's district, to be chosen annually, and who are to take part in the business of the conference, except that referring to ministerial character and relations; and in the General Conference lay representatives equal in number to the clerical representatives.

The substitute offered by Rev. Dr. Keener refers the whole subject of lay representation to the annual conferences, to be decided by them under certain restrictions.

The substitute offered by Rev. W. H. D. Wilson provides for the introduction of lay representation into the Annual and General conferences without restriction upon their powers.

Rev. J. E. Evans, of the Georgia Conference: I think the Conference is prepared to act directly upon the original report. The subject has been committed, and recommitted, and I want to test the sense of the Conference at once, as to whether they prefer to act upon the substitutes or upon the original report. Therefore, I move to lay the substitutes on the table to get at the original report.

On vote, the motion was sustained.

Rev. J. E. Evans moved that the original report be taken up item by item. Agreed to.

The first item, in relation to the admission of lay representatives into the annual conferences, was taken up.

Rev. W. H. D. Wilson said he was in favor of laymen being present to help in our annual and general conferences, our pious and intelligent laymen, provided this can be done in such a way as will not be more harm than good. We have tried it in our Class-meetings, quarterly conferences, and other meetings and it had worked well. But he was opposed to it if it is introduced in such a way as, in his judgment, it will do more harm than good; and he made this explanation as he was about to say that he opposed with great deference that report on this ground. While it calls for the help of the laymen, it is in such a way as to do harm and not good to the Church. It proposes to do something more in the way of bringing lay help into the Annual Conferences than we now have. He submitted to the brethren of the General Conference that if they would examine the Discipline, that they are already entitled to all the powers which this report gives. You have not advanced a step except to increase the number of laymen that come into the Annual Conference, and you have invited them there under this restriction which says that although your intelligent laymen may be unanimous on any question, the ministers, who have the exclusive control of certain questions, can rise up in the Annual Conference and vote down every recommendation that the laymen bring in. You have said that the ministry should control all these spiritual questions; and while you slight the laymen, you will have a large majority of the ministers who can deliberate upon temporal questions, and can control in these matters even all that the laymen may do. He objected to it further, that it is legislation which invites a conflict between the laity and the ministry. It takes laymen into the Annual Conferences discriminately. The very man that comes into the Annual Conference as a member, is a *bona fide* member of that body, and stands side by side with every other member. But this plan makes a discrimination, which was an additional ground for his opposition to it.

Rev. W. W. Bennett, of the Virginia Conference, said the plan did not meet with his approval, because it does not give to the laity what he would give them himself if he could settle the whole question by his own vote. If he invited a gentlemen into his house, he ought to treat him politely. This report prohibits your laymen from doing, in regard to the ministers that compose Annual Conferences precisely what they are doing in the lower bodies of the Church, and he would like to have the restrictive part stricken out. The laymen participate in very important actions in regard to ministerial character and relation. The fact that he and others are traveling preachers, is no accidental thing; and is not an essential to our character according to the laws of our church. You have deacons and elders in the local ministry that have all the characteristics of a minister of Christ that we have, and the laymen examine them upon their call to preach; they license them to preach; and recommend them to the annual conferences for deacons' and elders' orders. His friend comes up to preach, as an illustration. Four intelligent laymen recommend him as a local preacher, and he is licensed to preach for four years. He then, perhaps, applies to go into the traveling ministry, and he is recommended by the same laymen, and is received. After an appropriate period he comes up for elders' orders, and the same four laymen that had recommended him before are representatives in that Conference, and when the proposition is made to elect him to elder's orders, the laymen are stopped there. For, forsooth, when he is to be carried up to elder's orders from the accidental fact that he is a traveling and not a local preacher, the laymen cannot say a word or raise a hand to vote. He, therefore, wished to amend by striking out all the exceptions.

Rev. E. H. Myers said that he was unwilling to send these laymen to conference to do nothing. He would suppose himself a layman and representative in an annual conference, and a secretary of the quarterly conference from which he came. The question comes up, who are admitted on trial? There is a secretary's certificate to hand up, and he is called upon to certify to it, but as a member of that conference he could not vote on the candidate's admission. Here is a question on which he could do everything that settles it excepting to vote on it. He could bring persons to the very door of the annual conference, yet he was debarred the privilege of voting with respect to their cases. In regard to the trial of ministers, he was willing to make a compromise; but if you are going to put laymen into the annual conferences at all, give them something to do. This plan has worked well and efficiently in other churches, and let us bring in a new order and system of things that will make a church that will stand forever.

[Report to be concluded next week.]

SOUTHERN AFRICA.—The American Board has ten churches, now containing not far from three hundred members, among the Zulus. The religious interest at several stations has been marked. The 'Native Home missionary Society' employs two Zulu missionaries.

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Christian Advocate

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Committee Reports.

COMMITTEE ON THE SUPPORT OF THE MINISTRY—REPORT No. 1.

The Committee appointed to review the section in the Discipline on the Support of the Ministry, having carefully considered the subject, reach the conclusion that everything fixing a definite salary to be paid to the preacher or other claimants on the funds of an Annual Conference should be stricken from the Discipline, and that an entirely different system be adopted—one which shall allow the people whom we serve, and who are to raise the money for our support, to participate more directly in fixing the amount they are to pay. It is not the least among the reasons for so great a change in our economical policy, that such an arrangement will more certainly insure the payment of the salary agreed on, whilst it is equally clear that no hazard will be incurred by any claimant as it relates to the amount to be paid. We therefore recommend that everything in the sixth section, Part 2 of our Discipline, be stricken out, and the following inserted, viz:

I. All persons who, by the rules and usages of our church, are claimants on the funds of the church, shall (as far as practicable) have their claims estimated by the persons who are to pay them, or by an agent authorized to act for them. Hence:

II. The salary and traveling expenses of preachers, or others appointed in their place on circuits, (always meaning by circuits either circuits, stations, missions, or other work assigned to a preacher or a Bishop,) shall be estimated by their respective Boards of Stewards.

III. The salary and traveling expenses of a Presiding Elder shall be estimated by the District Stewards' Meeting.

IV. Each Annual Conference shall have a Joint Board of Finance, appointed by the President of the Conference, (if not otherwise ordered by the Conference,) at the close of its annual session, (to hold their office until the close of the next ensuing Annual Conference session,) and shall consist of *one* clerical and *one* lay member of the Conference for each Presiding Elder's District. They shall elect their own chairman and secretary, and the Board shall fill all vacancies that may occur in the body: *Provided* they do so by keeping up an equal number of clerical and lay members. It shall be the duty of the Joint Board—

(1.) To receive all moneys collected as Conference collections or otherwise, and distribute the same to the superannuated preachers, and the widows and orphan children of deceased elders according to their best judgment of their several necessities.

They shall estimate the amount that will probably be necessary to meet the claims of the superannuated preachers and the widows and orphan children of deceased elders, and apportion the same to the different Presiding Elders Districts for collection the ensuing year.

(2.) All matters relating to the financial interests of the Conference shall be referred to this Board, and be carefully considered and reported upon.

(3.) They shall make a full report of all proceedings to the Conference, who shall either approve, recommit, or amend their report.

(4.) The members of this Board, and especially the Chairman thereof, shall carefully consider the financial interests during the year, and shall particularly endeavour to collect such authentic information in regard to the pecuniary circumstances of the usual claimants on the Conference funds as shall facilitate the business of the Board at its annual meeting.

V. All officers appointed by the General Conference, and not otherwise provided for by law, shall have their salaries fixed by the Joint Board of Finance of the Conferences of which they are members, or within the bounds of which the work as signed them by the General Conference lies; and be paid from the proceeds of their office, or by such other means as the Conference may devise.

VI. The District Stewards' meeting shall apportion the salary allowed a Presiding Elder, together with the amount published for collection by the Joint Board of Finance, among the different circuits of his district. The Circuit Stewards shall add the amount thus assigned to their circuits (keeping separate accounts however), to the amount agreed on by them to be raised for their preacher; and apportion the whole among the different congregations of the church composing the circuit, and report their action as soon as practicable to the Quarterly Conference, and if their assessment and apportionment are approved by the Conference, they shall then report to each church meeting the whole amount to be raised by the Circuit, and that part of it which they are expected to pay. The Church Meeting shall adopt its own method of raising this money.

VII. The Recording Steward of each Circuit shall report to the Joint Board of Finance of the Conference a full account of the acts of the Board of Stewards the preceding year. The Joint Board shall decide all issues that may exist between the Stewards and the Presiding Elder or any of his preachers, in relation to salaries, and their decision shall be final; but in no case shall they allow any preacher to have a claim on the Church he has served, after his pastoral connection with them has ceased.

VIII. Each Annual Conference shall adopt its own method of raising money to pay those who, by the rules and usage of the Church, have claims upon it; provided it does not interfere with the rights guaranteed to the Church Meetings, to adopt their own methods of raising money to pay their liabilities.

OF THE SUPPORT OF BISHOPS.

I Each Bishop assigned to an Episcopal District shall be supported by the District which he serves, and such as may not be assigned to any regular work, shall be supported by the Conferences composing the Episcopal Districts collectively, each Episcopal District bearing a pro rata proportion of the total amount of these expenses. The General Conference shall appoint two Laymen within the bounds of each Annual Conference, who shall be called General Conference Stewards.

II Such of these Stewards as reside within the limits of an Episcopal District, shall constitute a Board of Stewards for that District.

III When announcement is made of the Conferences composing a District, with the name of the Bishop assigned to such District for the year, it shall be the duty of the Stewards of each Episcopal District:

(1.) To hold a meeting as soon as practicable, and taking into consideration the circumstances of the Bishop, i.e., the size and condition of his family, and the general cost of living, they shall proceed to estimate a reasonable salary for the comfortable support of himself and family. They shall also make an appropriation for his traveling expenses the ensuing year, which amount shall be subject to be corrected by the bill of expenses actually incurred, presented at some future meeting.

(2.) The General Conference Stewards shall meet annually, and always at an early day after the appointments for the Episcopal districts are announced.

IV. If there be any of the Bishops who are not assigned to regular work, but for whose support provision is to be made, it shall be done in the following way, viz:

(1.) Each Episcopal District Stewards' meeting at the same time that they estimate the salary of the Bishop appointed to their district, shall estimate a reasonable salary and bill of traveling expenses for those who may have retired from the regular work. If they have nothing better to guide them in fixing his salary, they shall assume that the salary of the retired Bishop is the same as the salary they have fixed for the Bishop appointed to their District; and they shall assess for their District the payment of an equal part of his salary and bill of traveling expenses with the other Episcopal Districts.

(2.) They shall then add the several amounts together, as the total amount to be raised by their District to pay the salary and traveling expenses of the Bishops, and proceed to apportion this amount to the Annual Conferences composing their District, taking the number of traveling preachers in their District, and the supposed ability of the people, as the basis of their assessment of the sum to be paid by each Conference, and report the same to the ensuing session of the Conferences composing their District—each Conference being left to adopt its own method of raising this money.

All which is respectfully submitted.

WM. A. SMITH, Chairman.

COMMITTEE ON THE SUPPORT OF THE MINISTRY—REPORT No. 2.

WHEREAS, Many of the Conferences will not meet in time to adopt a plan of their own, for raising money to support the Bishops, as proposed in our former report, the following is submitted as a proper rule to govern, until such time as the Conferences shall meet and adopt their own plan, viz:

Resolved 1st. That until the Annual Conferences shall meet and adopt their own plans of raising money to pay the salaries and traveling expenses of the Bishops, assessed by the several meetings of General Conference Stewards, we recommend that each circuit and station throughout the Church, shall collect an amount equal to two per cent on the gross amount allowed their preacher or preachers as salary and traveling expenses, and send the same to their Annual Conferences; and if it be not sufficient to pay the bill assessed for the support of the Bishops, the deficiency shall be paid by the Joint Board of Finance, out of any funds in their hands, and if the amount collected be more than enough to pay those bills, the surplus shall be distributed by the Joint Board as a part of the common fund for distribution.

Resolved 2d. That this Resolution be forthwith published in all our papers, and that our preachers everywhere, are hereby requested to call the attention of circuit stewards to the subject, and to co-operate with them in raising the money.

All of which is respectfully submitted.

WM. A. SMITH, Chairman.

REPORT OF COMMITTEE ON EDUCATION.

The Committee on Education have had the subject, which was referred to them, under careful consideration, in the various aspects in which they felt themselves required to view it. Convinced of its unquestionable claims upon the attention of the Church, at all times, but especially in the present age, and at the present moment, they have addressed themselves to their inquiries with all the fidelity they could command, and to all the sources of information accessible to them; and the conclusions to which they have arrived, they herewith submit for the approval and adoption of the General Conference.

They deem it utterly needless to urge upon this enlightened body, either the importance or the responsibilities of an enterprise acknowledged to be so inseparably connected with the interests of Christianity, as the moral and intellectual cultivation of the rising generation within the range of our influence as a Christian denomination. You are fully alive, we doubt not, to the vital character of this great question. There is reason, however, to apprehend that the value of it, as an instrument of religion, and as an engine of ecclesiastical power and progress, is not adequately appreciated by the mass of our people. It behooves us, therefore, in the capacity in which we are now assembled, to give to them no indistinct utterance of our convictions, and to invoke them to fulfill the errand of the Church, in this department of her usefulness. For, whatever principles we adopt, or whatever schemes we project, are dependent for complete success upon the co-operation, not of a few, but upon the collective resources of our entire membership. If once they could be fully enlisted, our achievements in this respect would correspond with the wants of the times, and Methodism in our hands would be invested with a subsidiary force, which we all feel, it sadly needs. Those resources, if developed, will be equal to all the necessities of the occasion. Let us, therefore, solemnly avow, as the judgment of the General Conference, that an elevated and a well directed system of literary culture, under the blessing of God, is second only to the direct agencies of the Gospel, in the improvement of our race; that, associated with, and under the auspices of the Gospel, it is the most potent means for advancing the Kingdom of Christ; and that a Church which neglects, or feebly and litfully uses its mighty appliances, is suicidal of itself. The Church must keep pace with the intellectual movement of society; nay, she must lead the van, or, by an inexorable law, the momentum of accelerated current will, in coming years, sweep from her altar myriads of worshippers. It is impossible to exaggerate the magnitude of this subject, particularly in the relations in which, in the providence of God, we now stand to it. Emerging with conscious life and with quickened energies, from the wreck and the ruins of our fortunes; about to commence a new era in our history, and to shape our destinies for an indefinite future, all our plans should be dictated by a wide and comprehensive survey of every legitimate element of growth within our reach. Never before were we placed upon a platform upon which were collected so prophetically the materials with which to adjust the Church for posterity, and to produce a salutary impression upon it. If they be not as abundant as we might desire, the intensity of their influence compensates for their scarcity. To be recreant now, is to forfeit our hold upon the world of mind, and to imperil the gathered treasures of truth and experience committed to our trust.

But there is a peculiar obligation devolved upon us to furnish our quota of [illegible] to the age in which we live. A great struggle for the integrity of the faith is impending in this country. Acute and cultivated minds, endowed with the accomplishments and enthused by the pursuit of high literary attainments, are [illegible] the suspicions of doubt upon the very foundations of revealed religion, and the subtlety of the poison is diffusing itself by scientific lectures, and by the productions of the press, into the popular mind. Free as the Southern people have hitherto been from the infection, we cannot hope to avoid it much longer. These issues between truth and error are inevitable. And as error has taken the field in the guise of science and literature, the Church must fortify herself with weapons drawn from the same armory. She must supply herself with all the advantages of a thorough knowledge of the means of defence, and protect her youth from the contagion of indigenous and imported skepticism. This momentous reason for activity in the support of literary institutions, under the patronage of the Church, must be apparent to every intelligent observer of the signs of the times. And, not only the progress of learning and the credit of the Church, but the emergencies of this severe conflict, demand the highest professional ability in our faculties, and the best attainable scholarship in our pupils.

The investigations of the committee have disclosed, on a large scale, one of the most painful events of the recent war. The cause of education amongst us, has suffered a terrible calamity. The past four years have been almost an entire blank in the annals of our educational efforts. Previously to that period, as our statistics show, the Methodist Episcopal Church, South, had multiplied her schools and colleges, for both sexes, with commendable zeal, over the vast extent of her territory, from the Pacific to the Atlantic Oceans, and from her Northern boundary to the Gulf of Mexico; in whose halls our youth were regularly receiving the benefits of scholastic training, entering and returning in brilliant succession. The late social convulsions interrupted and arrested the march of letters amongst us, and threw back their advancement a whole generation. The loss of four years in the formative period of life, has created an irreparable chasm in the improvement of the youth of the Southern States. Professors, teachers, students, were withdrawn from the seats of learning; their halls were vacated; text-books and apparatus were abandoned, endowments lost, and patronage impoverished. Only here or there, a few maintained a precarious existence. Since the termination of the unnecessary struggle of the South, many of these institutions have resumed their operations, but with diminished facilities, and are endeavoring, as fast as possible, to indemnify their past misfortunes. It is gratifying to observe the vitality which they display, and the vigor with which they are laboring to regain their former prosperity; and the committee are firmly persuaded, that under the fostering care of the church, these blessed fountains of knowledge will again send forth their salutary streams, to refresh and to beautify the desert produced by the catastrophe of war. It will require, however, our united strength to restore them to their previous efficiency. But we must meet the emergency with an unfaltering purpose, and rise with determined might to the difficult, yet hopeful task which lies before us.

In view of this dismal dilapidation, and also of what now appears to have been an unfortunate error, the committee believe that it is the true policy of the General Conference to discourage the unnecessary multiplication of institutions of learning for the future, and to insist upon ample support—patronage of such as we already have; persuaded, that the cause of sound learning can be better secured by increasing the number of students at given centres, and by more thoroughly endowing schools of every grade. What we have lost by diffusion, and what we cannot hope to achieve, under present disabilities, by division, we should endeavor to gain by concentration. By this economical process we will gradually recover our ground, consolidate our scattered capabilities, and rebuild the superstructure of our greatness in the land.

The subject of education, in a specific form, was brought to the notice of the committee, by that portion of the Episcopal address which was referred to them, and which is expressed in the following words:

"We specially bring to your attention, the importance of an Institute for the proper training of young preachers. That we should make some proper arrangements for the more thorough training of our young men before they are received into the Conferences and sent forth to minister in the Church of Christ, appears to us to be so obvious as to need no argument to prove it. It behooves us to take this matter into serious and immediate consideration, and secure to the church the invaluable advantages which the provisions we suggest can only supply."

This recommendation, emanating from that honored body of men whose high position and jealous concern for the interests of the Church always entitle their opinions to respect and confidence, was hailed by the committee with delight. It is as creditable to them as it is the announcement of a great truth. It is the oracular exponent of the mind of the church. It expresses, in terms equally concise and perspicuous, the actual necessity and the almost universal sentiment of Southern Methodists, and the debate relieves the committee from the labor of extended argumentations on the subject. To this point, the convictions of preachers and people, with various alternations and conflicts of opinion, have been tending for years. The plausibilities and the prejudices that opposed it, have finally yielded to the stern logic of incontestible evidence, and the victory has been won by the historic development of coherent causes. The time has therefore fully come when decided action in this direction is not only possible and practicable but positively imperative. The course of events, in other words, the order of Divine Providence, has made the issue and we cannot evade it without recoil and retrogression. It is perfectly manifest, that some response to this demand, on the part of the General Conference, is required by an authority which it would be perilous to display. The spectacle constantly presenting itself to us, is the disparity between the average intellectual acquirements of our young ministers and the people who they are sent to serve; a class of things produced by the high qualifications of young men by the larger proportion of the youth of the country, and those who ready offer themselves, for admission in the ministry. The existence of this fact is conceded, and no dogmatic reasons can reconcile the contradictory to which we refer, or answer the questions which it raises. A concomitance of intellectual superiority in the people over the ministry will engender a feeling of dissatisfaction and disgust, which cannot fail to dissolve those invisible bonds which settle the relations of ministers and congregations in despite of all conventional regulation.

In all these views, there is no presumption of the fundamental doctrine of Divine call to the ministry and a spiritual preparation for it. We subordinate every conceivable plan of ministerial improvement to this principle. It is on this that we are to engraft all our methods. If we could not do it, it would be a thousand times better to dispense with them altogether, than to invert the constitution of the Christian ministry as established by Jesus Christ. But both are perfectly harmonious, and it is their due proportion which is demanded. Shall we fulfill this just requisition, or perpetuate the paradox of attempting to obey the will of God by violating the designs of his providence? The reply admits of no equivocation.

Again, it is not proposed to infract, by any such provisions, our rules of reception into our Conferences. It is not proposed to make a certain course of theological education in a Biblical Institute, indispensable to admission into the ministry. It is designed to furnish sufficient means of instruction to all candidates, who may voluntarily use them, while, at the same time, we erect some common standard of excellence to which all must come whom we invest with ministerial functions. The committee are of opinion that this disciplinary standard should be so elevated that none shall be admitted into the ministry who do not possess well defined ideas of the doctrines and polity of the church, a ready and accurate use of their vernacular language, and a thorough knowledge of all those ordinary branches of education which bear directly upon their pulpit performances. Those who may not enjoy the benefits conferred by a Biblical Institute should be peremptorily required to reach this common standard before their admission; while those who do enjoy them are at liberty to go beyond it, and thus leave the operation of the new arrangement the tide of enlightened influence flowing into the church.

In consistency with these modifications, the course of study prescribed for those who have been admitted into the ministry should be proportionately advanced and rigid each successive year. It should, in the judgment of the Committee, be revised and adjusted to the proposed plan, and none should be graduated to orders in the Church, who shall not have been recommended by the examining Committees.

The Committee unanimously concur with the Bishops in their address, that there should be no institute for the training of young preachers, possessing in itself all the facilities for a ministerial education. They would rejoice to see the day when this ideal could be realized. But they regard such an enterprise impracticable in the present condition of the country, and the attempt to execute it as involving a delay which they are not willing to risk. We should inaugurate some plan for immediate operation, which will substitute, as far as possible, a perfected system; an approximation to which, they believe to be attainable, without the erection of new buildings, and without exhausting drafts upon our people. Let there be, therefore, associated with our Colleges, not Biblical chairs, but Biblical schools, properly so called, fully organized, comprising instruction in the original languages of the Scriptures, in ecclesiastical history, in Bible criticism and hermeneutics, in dogmatic and practical theology, and in homiletics and pastoral duties. Young men passing through a part or the whole of a college curriculum, would thus have direct access to these schools, and the faculties and libraries of our college would, in a great degree, subserve the present wants of the Church. Let our people be exhorted to sustain these schools, so as to enable indigent young men to pursue their studies in them, and let the officers of these schools be required to adopt measures to prevent the intrusion of improper persons into them. By these means the Church will be able, forthwith, to commence the good work, lay the foundation of a maturer system, should it be desired, and carry the fruits of the experiment into complete institutions hereafter to be established.

On the whole subject of education, both literary and biblical, the Committee offer the following resolutions:

1. That we regard education, in general, as an indispensable part of our vocation as a Church.

2. That in order more effectually to promote it, in the present financial prostration of the country, within our bounds, it is the wisest policy to sustain existing institutions of learning amongst us, and not to establish new ones, unless in cases of the most obvious propriety.

3. That more than ever the highest grade of instruction should be secured, combined with the constant inculcation of evangelical religion.

4. That the period has fully arrived when it is the duty of the Church to provide specific means for the education of young preachers.

5. That in accordance with the suggestions of the Bishops, in their address to the General Conference, we recommend the establishment of an Institute for that purpose.

6. That it is at this time most expedient that Biblical Schools be established in connection with the Colleges which are under the control of the Annual Conferences.

7. That the following clause be added to Ans. 2nd., Ques. 1st, Sec. 8th., Chap. 2nd., Page 71, of the Discipline, commencing after the word "mission," Nor shall a vote be taken upon the admission of any candidate who shall not have passed an approved examination upon the course of study prescribed by the Bishops, before a Committee appointed by the Conference for that purpose.

8. That answer 24, question 24, chapter 2d, on page 74 of the Discipline, shall read as follows: "Before any preacher shall be admitted into full connection, or ordained deacon or elder, he shall have passed an approved examination upon the course of study prescribed by the Bishops for candidates for the ministry. The examining committees shall be appointed by the several Annual Conferences, and shall hold their office for four years; and in no case shall a vote be taken to elect any one to deacon's or elder's orders until he shall have been recommended by the examining committee."

9. That we recommend to the Bishops the following course of study, to be prescribed by them for admission on trial into the conferences, and for graduation for ordination in our church:

Preparatory.

English Grammar, Geography, Arithmetic, Rules of Composition by Quackenbos, Wesley's Sermons on Justification by Faith and on the Witness of the Spirit, Rules concerning the Duties of Preachers in the Discipline, Written Essay or Sermon.

First Year.

Bible as to Doctrine, Bible as to history and biography, Articles of Faith in the Discipline, Wesley's Sermons, Vol. I, Watson's Institutes, Written Sermon on Justification by Faith.

Second Year.

Bible as to Doctrine, Wesley's Sermons, Vol. II; Watson's Institutes, Part III; Euter's Church History, Vinet's Pastoral Theology, Cooper's Rhetoric, Written Sermon on the Witness of the Spirit.

Third Year.

Bible as to the Canon, Watson's Institutes, Part II; Wesley's Sermons, Vol. III; Angus' Hand-Book of the Bible, Cooper's Logic, Wayland's Moral Science, Written Sermon on Regeneration.

Fourth Year.

Bible as to Exegesis, Watson's Institutes, Part I; Wesley's Sermons, Vol. IV; Upham's Mental Philosophy, Butler's Analogy, Written Sermon on Sanctification.

10. That the course of study be published in the appendix to the Discipline.

Respectfully submitted.

D. S. DOGGETT, Chairman.

The African M. E. Church and the General Conference.

Baltimore, Md., March 21st, 1866

To the Right Rev. the Bishops and Rev. Clergy, of the Methodist Episcopal Church South, in Session at New Orleans, La.

CHRISTIAN BRETHREN—In the glorious name of the Lord Jesus, we send you these presents, greeting:

The business which we have now with you is to say:

First, That during the civil war, and since that event, thousands of persons, formerly members of the Methodist Episcopal Church South, have become members of the African Methodist Episcopal Church in the United States of America, and still desire to remain in our connection.

Second, That in many of the towns and cities of the South are houses of worship which were built—as we are informed—in some cases, wholly, by the means of the colored people, and for their special use; in others, partly, by the aid of the white members of the M. E. Church South, partly by the aid of white friends of said Church, and partly by the means of the colored members of said Church, but still, for the special use of said colored persons. But, be this true or not,

Third, We earnestly desire to know *if arrangements can be made* by which the said properties can be peaceably and permanently transferred to the authorities of the African M. E. Church, of the U. S. A., for the use of the persons named. We desire such arrangements for the following reasons:

a. We believe that Divine Providence has cast our lots with yours in the Southern portion of the United States—that we are to be neighbors, living side by side with you *under the same State laws and under the same National laws.*

b. That, therefore, it is meet and right that we seek peace, and cultivate it by all honorable means, viz., such as are dictated by Christian charity and Christian wisdom.

c. Because we believe that we are providentially called to labor in the same region of country for the salvation of *all men*, but especially for the enlightenment and Christianization of the needy freedmen, in order that they may become good citizens of this Republic, and be prepared for the citizenship of Heaven.

d. Because we believe an arrangement of this kind would prevent all contentions in the community, and litigations in the Civil Courts.

To bring about, and secure this oneness of spirit, this bond of peace, we are willing to accede to any proposition on your part, which will not fetter or jeopardize our ecclesiastical freedom, nor conflict with the principles of right, equality and truth.

To represent us in your Reverend Assembly, we have appointed three of our ministers, viz: Rev. John Turner, Rev. Charles Burch, and Rev. Henry M. Turner.

That wisdom from on high may direct your deliberations; that love and unity may characterize all of your doings, is the fervent prayer of your fellow-laborers in the great vineyard of our common Lord and Master.

DANIEL A. PAYNE,
ALEXANDER W. WAYMAN,
JAMES P. CAMPBELL,
Bishops of A. M. E. Church.

A BRIEF COMMUNICATION OF THE DELEGATES OF THE AFRICAN M. E. CHURCH IN THE UNITED STATES TO THE M. E. CHURCH SOUTH.

Rt. Rev. Bishops, Fathers in God, Rev. Brethren, Clergymen of said Church: We, a delegation of three ministers of the African Methodist Church, in the United States of America, were appointed by the Bishops of our Church, assembled for that purpose in the city of Baltimore, Md., on the 21st day of March, 1866, to communicate with your sacred body in reference to our race residing in the South, who hold their religious connections with your Church.

In presenting our propositions to you, we can but acknowledge before doing so, our very sincere and grateful thanks for the privilege of appearing before the Bishops and Ministers of the Lord Jesus, to confer with them on matters pertaining to His Church and Kingdom.

We ask His blessing, most devoutly, upon us all, while engaged in this interview, for we feel that God has a purpose in it. We shall endeavor to present our communications in the spirit of humility and Christian meekness.

I. *The History and Progress of our Church*—In 1787, 79 years ago, the first move was made by the colored people of Philadelphia, Penn., to establish an independent church, separate from the M. E. Church. In 1816 the African Methodist Episcopal Church, in the United States of America, was fully and permanently organized, with Richard Allen as its first Bishop, who had been a slave of Benjamin Chew, by whom he, with his parents and three other children, was sold to Mr Stokely, in the State of Delaware, near Dover, the Capital town of that State. The number of Bishops of our Church has been eight—three dead, five living. They were all slaves except one.

The traveling preachers, at this time, number about 500; local preachers, about 1500; membership about 80,000. Our Churches are located in every State of the United States of America. The value of our Church property, real and material, is $1,000,000.

II. *Educational Facilities*—Day schools and Sabbath Schools are organized in every Episcopal District throughout the Union.

The number of scholars in both classes of schools, under our jurisdiction, is about fifty or sixty thousand. The teachers are the best educated persons of our people; some thirty of them being regular graduates of some college institution, in this and other countries.

We have one regularly constituted college—the Wilberforce University—located sixty-two miles north of the city of Cincinnati, in the State of Ohio. We also have in contemplation the establishment of a theological seminary at no distant period, as provided for by the Annual Conference, holden in this city last September. Our church organ is the Christian Recorder, published weekly in the city of Philadelphia, Penn., a paper which has been published for thirty five years.

Our book concern is located in the city of Philadelphia, Penn., and publishes our Disciplines and other religious books and periodicals. All of this work—the teachers of our schools and college—the printing of the paper and the publication of our books, is done by our own people.

III. *The Education of our Ministers and Bishops*—One of the Bishops is a collegiate and a doctor of divinity, made by the faculty of the Wilberforce University. Two are good and respectable English scholars, and the Senior Bishop, Rt. Rev. William Paul Quinn, who labored more than they all, in laying out the circuits, from Long Island to Missouri, establishing Conferences, forming churches, etc., is or has been the strongest man physically and mentally in our church, and is as fully educated. Among the ministers, there are six regular graduates, and one doctor of divinity, made by the Ackleburg University in Germany. One is a linguist, being familiarly acquainted with eight languages, ancient and modern.

The younger ministers are men of close reading habits—and many of them are collegiates.

The contemplated seminary is designed especially for training young men for the ministry.

IV. *Where the most of our Church Members are Located*—From the beginning of our existence as a church, about seven eighths of the membership have lived south of Mason and Dixon's line, and the same proportion of the ministers. Four of the bishops now living, and the three who are dead, were born south of that line. So that, we are at home in the South, on our own native soil, where our fathers and mothers have lived and died.

It is therefore natural that our church should desire to gather her children in the South, "as a hen gathers her chickens under her wings." And they being Methodists, Episcopal, we are proud to say that in the event of their coming into our church—they remain Methodist Episcopal—for the African Methodist Episcopal Church is the only colored Methodist Episcopal Church in this country; all the other colored denominations have the congregational form of government. We are known and acknowledged as regular Episcopalians by all the evangelical denominations in America.

V. *Annual Conferences and Districts*—Our Annual Conferences which embrace the territory South, are the following:

1. The Baltimore Annual Conference, embraces Maryland, District of Columbia, and East Virginia.

2. The Missouri Conference—West Kentucky, Missouri, West Tennessee and Kansas.

3. Louisiana Conference—includes Mississippi, Louisiana, Arkansas, Alabama, Texas and Florida.

4. The South Carolina Conference, includes North and South Carolina, and Georgia.

This last Conference, has been organized since the sitting of our last General Conference, which accounts for its not appearing in our new discipline.

THE OBJECT OF OUR MISSION.

The object of our Mission to this General Conference is, to respectfully and fraternally solicit your sacred body, if it may please you to make provision, by law or resolution for the transfer of any and all those colored congregations, and their church property who may, at any time, in the future, voluntarily desire to connect themselves with the African Methodist Episcopal Church, in the United States of America; and who, at present hold their connection with the M. E. Church South.

And also, for the transfer to colored trustees, of the *deeds* of those congregations which have already united with the A. M. E. Church—but have not yet obtained titled *deeds* for their property. A number of congregations in various localities in the South have united with said A. M. E. Church, and in every instance have left their church property behind them. The white trustees who hold their *deeds*, as it is very prudent in them, not to transfer the deeds to colored trustees, till this General Conference shall authorize them to do so.

Two things are natural to the colored Christians belonging to the Church, South:

1. It is very natural that they, having been converted to the faith of the gospel and brought into the Christian Church, by the ministry and agency of the preachers and people south, nurtured up in the knowledge of Christ and his word; their property bought, and secured to them by the same agency referred to, should have, many of them, a strange desire to remain in connection with the Church, South.

2. It is also equally natural that they, having a knowledge of the existence of a colored denomination, with its colored Bishops, Preachers, Conferences, annual and general, schools, colleges, a *book concern*, and religious papers, edited and published by colored men, books made and printed, and possessing intelligence enough to conduct a great church government fifty years and more, should desire to connect themselves with such a body of their own race.

3. But negatively.—It is not natural that, the colored christians south, in view of the circumstances referred to above, should desire to unite themselves with the church, south, the main body of which is in the northern states, while they themselves were born and raised in the south, and especially so, when the north church seeks them only, to increase their own numbers and to add to their financial interests. This seems unnatural.

We would say in conclusion that, as our own laborers are, in the south, will also on the same territory, in the same towns and cities, we pray that we may not "fall out by the way," but cultivate at all times and in all places, that fraternal feeling which will bring glory to God and good to His church and His people. Then the church in this section of the country shall bloom as the rose, and the hill tops and the valleys shall resound with the praises of our common Lord and Master.

All of which is most humbly submitted

JOHN TURNER,
CHARLES BURCH,
M. M. CLARK, M. D. } *Delegates.*

WHEREAS, We the delegates, in attendance at the General Conference of the M. E. Church, South, deem it of vital importance to express to the said the Conference, in behalf of our Bishops, ministers and people, our sincere thanks and gratitude to the Bishops and Clergymen of the Gen. Conference, for the very warm and Christian reception we have met with to said Conference therefore,

1. *Resolved*, That we do most cordially reciprocate the feelings expressed to us by the Bishops and Brethren of the M. E. Church, South.

2. *Resolved*, that it shall ever be our most earnest endeavours to perpetuate that reciprocally of christian and fraternal feeling here begun.

3. *Resolved*, That we believe it is the manifest design of the agents of the M. E. Church, North, to absorb the A. M. E. Church in the United States of America, the colored churches under the jurisdiction of the M. E. Church, South, and ultimately to annihilate the M. E. Church, South, as to its distinctive organization.

4. *Resolved*, That it is vitally important that we unite in an unbroken phalanx to oppose, by all christian and pendent means, the aggressions now being made upon us both by the avowed agents of the M. E. Church, North.

JOHN TURNER.
CHARLES BURCH,
M. M. CLARK, M. D. } *Delegates.*

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I pray to be communicated with by letter at Greenville, Mississippi, until 15th March next—after which, may be seen personally in Jackson, Miss., from 20th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and F. S. Hunt, Esq., Jackson, Miss. 12t

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ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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NEW ORLEANS, SATURDAY, MAY 12, 1866.

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PROCEEDINGS OF THE

General Conference OF THE M. E. CHURCH SOUTH

Convened in New Orleans, April 4, 1866.

TWENTY-FOURTH DAY.

TUESDAY, May 1, 1866.

[Concluded from last week.]

Rev. Dr. J. C. Keener said, we have come to consider the most important subject that we can possibly be entertained by the church, and yet we come to consider it under a rule that limits a speaker to five minutes. When this subject was first introduced, unlike any other policy that he had ever seen pursued before in reference to so important a matter, the previous question was at once called for, and from that time until now, there has been no opportunity to give even an opinion in regard to it. And yet this is a question that has agitated the Church to its foundation. This question alone has divided the Methodist Church in Great Britain four times, and in this country once, and yet we propose to settle it here by a short discussion of five minutes each, without, as he conceived, adequate deliberation. The Committee worked on it after a sort. They have brought in a report which does not touch the main difficulties of the question. Every body has admitted that it is desirable to get the laity into the church councils, but the questions have been how to get them in, how to guard the matter properly, and how to get the right sort of men in? We are not disposed to throw the whole matter open, and have anybody elected by the accidents of the hour. The most conservative men in this body will say they are in favor of it, if you will tell them how it can be done, yet in this report that question is not touched at all. It is not in the report how they are to come in, and that is the great question to be argued here, and, he conceived, embraced nearly the whole subject. This report provides that a certain number of laymen should come into the annual conferences, and when they are in there, no matter how many of them are present, when it comes to elect delegates to the General Conference, these laymen that are present shall elect an equal number with the ministers present. There may be but ten laymen present, and a hundred ministers in the Annual Conference, and yet these ten laymen have as much voice in this matter as the whole body of ministers. There has been a characteristic effort to conform the government of the church to the government of the country. There are men who have been working for years to accomplish this object, men who formerly wielded a power in the church by this sort of legislation, are endeavoring to entirely revolutionize the church. This method of trying to conform our legislation to the legislation of the country proceeds upon an unphilosophical principle. The people of the country existed before those that they put to rule over them; the existence of the church has proceeded always from the minister. The Apostle Paul says you have ten thousand instructors in Christ, but not many fathers. The Holy Spirit has declared the order of precedence, and how many ministers have started out without a congregation, and by their labors formed a church. There is a radical difference between the two, and it is by losing sight of that difference that the whole church has been agitated for the last twenty years. He had a proposition to submit, which he was not entirely in favor of, but in the spirit of compromise he was willing to advocate. It proposes, in reference to the annual conferences, that there should be two lay representatives from each presiding elder's district, who shall be elected by the district stewards out of their body, and shall be allowed to participate in the business of the conference, except on ministerial questions.

Bishop McTyeire, Chairman of the Special Committee which had brought in the report, being called on, gave a history of the report. It was a compromise. The committee, at its first meeting, was found to represent very different views. Some, perhaps a majority, wanted lay men sent up to the Annual Conference by each Quarterly Conference, and with full powers and privileges on the floor of the Annual Conference with clerical members. They conceded, for the sake of harmony, to those who felt they could not go this far. The deliberations of the committee were patient and kind in the highest degree, and, with singular unanimity, the conclusion of the report now before the General Conference was arrived at. It was necessary to so shape the measure that not only a majority but a two-thirds vote might be combined upon it; and if brethren could not get all they wanted, they should, in deference to the views of others equally conscientious, accept less—which amounted to an available measure.

Rev. Dr. L. Basser, of the Virginia Conference: This is a solemn moment to me. I am about to take a position that will startle this General Conference. Had I but one moment of time allowed me on this question, I would devote it to the declaration of that position. I deeply regret, sir, that I am confined to the brief space of five minutes. There is a question antecedent and essential, and to that question, as a grave and dignified body of legislators, we should give a calm, impartial, and profound investigation, before we proceed to the measures offered for adoption. I desire that reporter to put down every word I utter within the brief space allotted to me on this occasion. The ground-work of my opposition to that first item is this. If the laity had had the inalienable and original right to create the ministerial offices, to commission the officers to fill those offices, and to prescribe the duties to be discharged by those officers, and appriate to those offices, I would then concede that the laity have a right to legislate for me as a minister of God. Not because I fear the laity, do I take this position, but because I fear my God, who, I believe in my inmost heart, called me to preach the Word, to administer the sacrament, and to sustain the moral discipline of my office, and neither man nor angel shall interfere with that holy and comprehensive commission. None except those who are allied with me and equally called, equally ordained, and equally responsible to God for all the legitimate duties assigned to my high and solemn office. I never will consent that any layman, though he be as pure as an angel, shall decide upon my ministerial character.

Rev. Guilford Jones said he was opposed to the report before us for our action. It was alleged by Bishop McTyeire that the report is a compromise. He (the speaker) was opposed to the whole thing because it is a compromise. That God who, he trusted, called him to the ministry, and in whose work he was spending the energies of his mind and his life, forbids that he should make some compromises. It has been stated here that we wish to get into our councils intelligent, pious laymen to aid us in the work that the God of Heaven has committed to our hands. He was not at liberty to turn aside from the ordinance of God and ask the laymen, or throw upon the shoulders of the laymen, a part of the responsibility that God had placed upon him. Hence, he was unwilling that lay men should take part in the government of that church in which he was a minister. He entered his solemn protest against action in the premises. Our annual conferences, as well as annual conferences of other denominations, have called laymen in for assistance in matters of finance, matters pertaining to educational interests, and things of that sort. These things are well enough; but when we take it into our hands to introduce lay delegation into the general conference, he thought it would be a failure. He objected to it because he thought it would be a failure. You cannot get intelligent laymen to come to our general conference. Those laymen whose minds, energies, and intellects would fit them to participate in our general councils, are engaged in secular business that would not let them leave their homes and mingle in the sort of exercises we have here, and especially such as we have had this morning.

Rev. Dr. L. M. Lee, of the Virginia Conference, said he would begin by saying "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." He believed that that inspiration of God is the heritage of God's church to-day, as it has been in ages past, and if we can only find out the inductions of God, and follow those inductions, we shall walk wisely and well. He believed that when the impression comes down upon the church of God here and there, without concert, without previous action, and the ministers of the church and others find their minds drawn together in a certain direction, that it may be taken for granted that God is moving the mind of the church in a certain direction, to a certain point. We can all see that, for many years past, the mind of the church has been drawn in this direction. There is no clamor among the laity. They are quiescent and awaiting the action of those who have always had the power, in the exercise of it, to invite them into the councils of the church. Everywhere in our church, in every Conference, this thought has come upon the mind of our ministry that we need the presence of the laity, that they ought to be in our councils, did not clamor for it, but it is a thought that has sprung up in the minds of the ministry, that is governing the heart of the ministry, and that has largely entered into the church and the public feeling producing this result. He believed as honestly as any member here could, that this is an inspiration from Heaven guiding the Church, governing it and leading it in the way in which it ought to go. He was as honestly attached to everything that is divine in the Methodist economy as any other man, but what is merely human he regarded only as such and was willing to submit to change in that respect. For this reason he repeated the settled conviction in his mind, that this movement in our church for the introduction of the laity into councils and goverment of the church, is an inspiration of Heaven. If the laity clamored for it, if they were agitating the church to secure it, he might question that conviction, but they were quiescent and the ministry is active.

On vote the substitute presented by Rev. Dr. Keener was lost.

Rev. H. B. Montgomery offered an amendment providing that the number of lay delegates be half the number of clerical delegates in the General Conference. Amendment rejected.

Rev. W. M. Rush offered an amendment providing that the lay representatives in each annual conference shall be entitled to two representatives in the General, Conference, one of whom shall be a local preacher and the other a laymen.

On vote the amendment was lost.

The previous question then being called for, the call was sustained.

The several items of the report were then adopted separately.

that we ought to advance them to a higher stage in the councils and government of the church. They

The vote then occurring on the adoption of the report, the ayes and noes were demanded, and the vote was ordered to be taken in that manner.

Rev. B. H. Spencer, in explanation of his vote, said that he was opposed to the whole report for this reason: "Take heed unto thyself and to all the flock over which the Holy Ghost hath made you overseer." There is nothing more clearly revealed in the Bible than that the government of the Church is committed to the ministers alone, and he was therefore opposed to the report.

Rev. Dr. W. M. Rush, in explanation of his vote, said that when the question of lay-representation was voted upon by ayes and noes before, he voted no because he did not know what kind of a report the committee would bring in. He now voted aye as the report is before us.

The following is the result of the ballot: ayes 87, noes 47.

Bishop Doggett took the chair.

On vote, leave of absence was granted to Rev. J. W. McKenzie, Rev. W. H. Hughes, and Rev. J. B. Tullis.

Rev. Dr. C. F. Deems presented the following paper, with the request that it be spread upon the minutes:

The General Conference, of the Methodist Episcopal Church South, did, on the 1st day of May, 1866, by regular and formal vote, pass a measure which changed a law of the Church not covered by any restrictive rule of our organic Constitution, which change itself did become, and is now a law of the Church. On the 2nd day of May, without any reconsideration of its action, the General Conference did pass a resolution referring this case to the Annual Conferences.

The subscribed protestor, being one of the duly elected delegates from the North Carolina Conference, doth enter this protest against the said action of the General Conference, on the 2d day of May, on the following grounds, to wit:

1. That the action of the 1st of May being a law, it cannot be reviewed by the Annual Conferences.

2. That the action of the 2d of May clothes the Annual Conferences with legislative powers and veto authority upon the action of the supreme legislature of the Church.

3. Because the action of the 2nd of May is irregular, anomalous, and very mischievous.

For these and other reasons, the subscriber respectfully requests permission to enter this protest on the minutes of the General Conference. CHAS. F. DEEMS

After considerable discussion,

Rev. Dr. Deems withdrew his protest for the present.

Rev. E. H. Myers moved a reconsideration of the vote by which the paper presented this morning by Rev. P. A. Peterson, in reference to the action of the Conference extending the pastoral term, was adopted. Motion agreed to.

On further vote, the paper was laid on the table by 68 ayes to 47 noes.

Rev. P. M. Pinckard moved to reconsider the vote by which the report extending the pastoral term was adopted. Motion carried by 68 ayes to 44 noes.

Rev. W. W. Bennett offered a substitute for the report, requiring that the Bishops shall not allow any preacher to remain in the same circuit or station more than four years successively.

Rev. P. M. Pinckard offered an amendment to the substitute by inserting "three years," in place of four years.

Rev. T. W. Dorman moved to lay the amendment on the table. Agreed to.

The Conference then adjourned, according to a motion previously adopted, to meet again at 7 o'clock this evening.

EVENING SESSION.

The Conference met at 7 o'clock, Bishop McTyeire presiding.

Religious services by Rev. Dr. Watkins, of Mississippi.

The Secretary announced the result of the vote on lay representation—yeas 97, nays 41.

Conference resumed the consideration of the question of the pastoral term.

Rev. J. E. Evans, of Georgia, moved the Discipline be changed so as to read that the Bishops shall not allow any preacher to remain longer than one year, unless the Bishop was satisfied that the cause of God would be promoted by his being retained, and it met the approval of the Annual Conference.

Rev. W. W. Bennett, of Virginia, moved that the Discipline be so changed as to make the term four years.

Rev. Dr. Smith, of Virginia, advocated the proposition.

Rev. Mr. Linfield, of Louisiana, supported it.

Rev. Mr. Granberry, of Virginia, proposed an amendment to the amendment of Mr. Bennett: "With the concurrence of two-thirds of the presiding elders, the Bishop can send back the preacher indefinitely."

Rev. Dr. Rosser, of Virginia, proposed, "as a compromise," the term of three years.

Rev. Dr. Edwards, of Virginia, seconded by Rev. Dr. Dorman, moved the previous question upon the substitute offered by Rev. J. E. Evans, which was ordered, and the substitute was lost.

The question was then taken on Mr. Granberry's amendment, which was lost.

The amendment of Rev. Mr. Bennett, of Virginia, extending the pastorate to four years, was, on motion, adopted by a vote of 72 to 49.

Bishop Pierce stated that the Bishops wished the Conference to understand that no preacher has thereby a claim to continue four years.

Rev. Dr. Smith, of Virginia, presented a report from the Committee Episcopacy, fixing the allowance of the Bishops and apportioning the amounts among the several Annual Conferences, as follows:

Bishop Soule	$1,500
Bishop Pierce	3,000
Bishop Early	2,500
Bishop Kavanaugh	2,500
Bishop Andrew	2,500
Bishop Paine	3,000
Bishop Wightman	3,000
Bishop Marvin	3,000
Bishop McTyeire	3,000
Bishop Doggett	3,000
	$27,000

Resolved, That each Conference pay the bill of traveling expenses that may be submitted by the Bishops as having been incurred in the discharge of his duties in its behalf. Extra labors in the bounds of a Conference should in all cases be paid by those who invite them.

Resolved, That the above amount of $27,000 be distributed among the Conferences as follows:

Baltimore Conference	$1,395
West Va. "	185
Virginia "	1,860
N. Carolina "	1,395
S. Carolina "	1,000
Georgia "	1,860
Florida "	465
Montgomery "	1,500
Mobile "	1,500
Louisiana "	1,140
Mississippi "	1,395
Memphis "	1,395
Tennessee "	1,650
Holston "	560
Louisville "	1,395
Kentucky "	1,395
Missouri "	930
St. Louis "	1,395
Arkansas "	465
Little Rock "	930
Texas "	945
E. Texas "	940
N. W. Texas "	280
W. Texas "	280
Pacific "	465
Columbia "	280
Indian Mission "	000

Rev. Mr. Pinckard moved that the amounts apportioned to the several Annual Conferences be divided out among the presiding elders' districts, and that the presiding elders forward the amounts collected to the Book Agent at Nashville, to be paid out by him to the Bishops.

Dr. Myers moved, as a substitute, that the resolution be referred to Dr. Smith, of Virginia, Dr. McFerrin and Rev. Mr. Key, to report a plan to the Conference for paying over the money collected to the Bishops. Carried.

Dr. Hamilton presented the 6th report from the Committee on Boundaries, with a resolution that the St. Louis and Missouri Conferences have leave to divide, should it be found necessary between this and the next General Conference; which, on motion, was adopted.

The Committee on the Support of the Bishops presented the following resolution, which was, on motion, adopted:

Resolved, That the delegation present notify immediately the Chairman of the Board of Stewards of their respective Conferences, or the Presiding Elders, the amount assessed to such Conference—requesting that collections be made at once and forwarded to the Chairman of the Board of Stewards, or any one else who may be designated by the delegates, who shall forward the same to the Bishop most convenient, taking his receipt, to be sent to the Book Agent.

W. SMITH, Chairman,
JOS. S. KEY,
J. B. MCFERRIN.

Reports of the Committee on Revisals were then taken up. No. 1 was adopted. No. 2 was adopted. No. 3 was adopted, with the exception of the item proposing the insertion of the words "Holy Catholic Church," in the place of the words "Church of God," in the baptismal service, which was not adopted.

The Conference then adjourned.

TWENTY-SIXTH DAY.

THURSDAY, May 3, 1866.

The Conference met at 9 o'clock, A. M., pursuant to adjournment, Bishop Pierce in the chair.

The opening devotional exercises were conducted by Rev. Wm. P. Radcliffe, of the Ouachita Conference.

The minutes of the last session were read and approved.

Rev. O. P. Fitzgerald, of the Pacific Conference, called attention to the "Christian Spectator," the M. E. Church South organ, published at San Francisco. He would be pleased to receive subscriptions for the same, and by taking the paper the brethren would become much better acquainted, and more interested in the work in that distant and, to them, almost unknown part of the world. Brother Robert A. Young, of the Tennessee Conference, will receive subscriptions from any who wished to subscribe, and are not able to see him personally.

Reports from the Committee on Rivisals were taken up and acted upon.

Report No. 4 was read and adopted with the exception of a few minor items.

Report No. 5 was read and adopted with an amendment investing the Annual Conference with the power to prescribe the time and qualifications of colored preachers, with the rejection of the provision that the presiding elder will administer discipline when present, and some other unimportant modifications.

Report No. 6 was taken up. The first item in regard to the resolution of S. H. Browne, preparing an amendment to the note in the 23rd Art., and the instruction of the Conference in regard to the history of said note, was read.

On vote the item of the report was then adopted.

The remaining items were then adopted to the section on church trials.

The section on church trials was taken up.

Rev. Dr. C. F. Deems, of the North Carolina Conference, said that this is a very important matter and one to which he had given a very considerable amount of attention. So far as he could see he thought we could not do better than to adopt all of this report for the trial of the clergy of the different orders and ranks. Instead of the first item of the report in reference to the trial of Bishops, he proposed to substitute the paper presented to the Conference by Rev. R. S. Moran, determining and regulating the mode of procedure in bringing accused parties to trial. That paper is one of the most remarkable productions ever laid before this General Conference. It has been closely considered by about twenty of the oldest and most experienced of our ministers. It is a paper conforming to the whole usage of Methodism, and is so constructed as to prevent immense difficulties which are not at all provided for in this report. He therefore moved to substitute this paper for all in the report touching the matter of bringing ministers to trial.

On motion of Rev. J. F. Hughes, the paper submitted by Rev. R. S. Moran was laid on the table.

The remaining items of the report were then adopted, and, on further vote, the report adopted as a whole.

Report No. 7, the final report of the committee, was taken up, and adopted without amendment.

Bishop Pierce: The Bishops have had under consideration the meaning of the question asked in the quarterly conference: "Are there any complaints?" They concur entirely in this view: Under the term "complaints," is included the official conduct of all the members of the quarterly conference who are properly responsible to it, stewards, exhorters, and local preachers; and those personal grievances which may arise out of such matters as non-payment of debt are cases of arbitration.

Rev. Dr. L. M. Lee called attention to a resolution he offered last night which was adopted.

The resolution as he had perfected it, read as follows:

Resolved, That the Book Agent be, and is hereby instructed to publish in a separate volume, in large, plain type, the ritual of the church; including Mr. Wesley's Sunday service, the form of dedicating churches, and also the form of admission to the church heretofore published as an appendix to the Discipline.

There being no objection to the resolution in its present form, it was declared adopted.

Bishop Early: I have a communication in my hand which I desire to make to the General Conference, with a few introductory remarks. I am the oldest man in the house but one, and I have traveled more than any other man in your church. I have received more souls into Methodism than any other one man in it, and under the impression that my brethren very honestly differed with me in relation to my physical and mental qualifications to discharge my duty for the present, I intended and said to two of my colleagues to say to the bishops, "If you can find no place where you think it will be suitable and agreeable for me to work, I will ask to be retired." I said to some of the brothers of the Episcopal Committee the same thing, but I said, and now repeat it, that I will return to Virginia with the same self-respect with which I left it. I did not believe, and I do not now believe, that I am not capable of performing my duties for the present as well as I ever did, and yet, perhaps, I do not always know my own weakness as well as you do. I am appealed to by Bishop Paine, and many, will you permit me to say, devoted friends, to suspend my judgment and my course in the premises. And fearful that it might be apprehended that fearful consequences had deterred me, I advised these very kind friends that it was impossible for me to resist their appeals, for I am an old man, eighty years old, and I cannot perform many duties of a manual character which I once performed. Mentally I can perform any duties I ever did. My brethren told me that in the next four years, or in one year, some accident, or some disease, or the wear and tare of time, might find John Early different from the old John of other days. I therefore ask the Secretary to read this communication.

The following is the communication, which was then read by the Secretary:

Beloved Brethren of the General Conference: I am about to submit a request, which I am sure you will understand does not proceed from any diminution of zeal and devotion to the holy work in which I have been, by the blessing of God, so long allowed humbly to engage. I am still willing to perform any duties which may demand my attention by your request. I am not ignorant of the fact that the responsibilities and toils of the regular work of the Episcopacy must, in the next four years, seriously test the strength of much younger men than myself; and when I am urged by my best friends to take into consideration the propriety of asking for a relation similar to that you have so kindly granted to Bishop Andrew, I must appreciate their kind feelings and calmly weigh their kind consideration for myself which they so generously illustrate. In deference to the judgment of my friends, I therefore very respectfully ask that I be allowed to travel at will throughout the work, and visit the churches, and perform such Episcopal work as may be needed at my hands. Brethren, if I regarded this step as in any wise sundering, even in the least, the hallowed ties that bind me to you and to that glorious field of labor on which I expect to die, but from which nothing could induce me to retire for any selfish end, even my best friends could not persuade me to take it. But at the same time that I make this request, I wish to be understood as unabated in zeal for Christ and his church, ready to live or to die for his name's sake. God bless you, brethren, and make you in love perfect, in labors abundant, and in his services crown your work with success.

JNO. EARLY.

New Orleans, May 3, 1866.

Rev. Dr. W. A. Smith, of the Virginia Conference, submitted the following resolution:

Resolved, That the College of Bishops be, and are hereby requested, so to arrange their work, that Bishop Early may be at liberty to travel through the connection at his option, and as in the case of Bishop Soule and Andrew, be released from the responsibility of supervising any particular episcopal district. Resolution adopted.

Rev. Dr. C. K. Marshall, of the Mississippi Conference: I hold in my hand several resolutions which I offer in no merely formal compliance with custom, but in the spirit of sincere homage and affection for the honored Bishop, who was a great and useful minister of the Gospel long before I was born, and I believe my brethren will heartily join with me in their adoption:

Resolved, That we deeply appreciate the feelings of our beloved and venerable Bishop Early, in asking for the relation he has solicited at our hands, and beg to assure him of the high esteem in which we hold his long and valuable services, and to express the hope that he will continue to bless the church of his choice and love with his godly counsels and faithful ministrations.

Resolved, That we cordially invite Bishop Early to visit us at the sessions of our Conferences and other parts of our great field of toil, whenever it may be convenient for him so to do.

Resolved, That we will follow our venerable Bishop with our fervent prayers, earnestly invoking the blessing of Divine grace upon himself and his family, that the evening of his life may be filled with sustaining comforts and with holy peace.

The resolutions were unanimously adopted by a rising vote.

Bishop Andrew: As the Conference has been quieted in view of the very impressive circumstances through which we have just passed, it is, perhaps, a favorable opportunity for me to make a few remarks that I desire. I hope you will excuse me if I seem to break in upon your arrangements. It is perhaps the last time I shall have the privilege of addressing you, for it is quite improbable that I shall be able to attend a General Conference again. I have sat and witnessed the proceedings of this General Conference with a great deal of interest. I have been gratified at many things you have done, and I hope and pray God that your legislation may be everywhere to the good of the church. There are some suggestions however that I wish to make. I am not going to endorse or find fault with your new arrangements, if I may so call them. The most of the changes you have made in the Discipline are good, but some are perhaps of doubtful utility. But time must prove all things. Some extension of the pastorate was necessary, and I approved it. Lay delegation under proper restriction and management, I think will work good for the church. At any rate in the course of the next four years you will be able to ascertain that. You can then dispense with it, if you find it does not work well. I have been several times in my life when I should have been very glad to have had an intelligent body of laymen in the councils of the church. Preachers are like other men, and when a body is composed entirely of preachers, they are not always the most practical and judicious in their actions. When I was strung up in New York before that Conference, I was very sorry that there was not an able and discreet body of laymen in that Conference. I am sure that had their been, I would have fared better than I did. My recent visit to Baltimore has confirmed my opinion in favor of lay representation. If they had had laymen in the Baltimore Conference, the state of things would not have existed in Baltimore that has there taken place. I think it is well to have a balance of that sort. Many of our laymen are more intelligent than the most of us. Many are deeply read theologians. They are acquainted with the history and machinery of the church; and they know what plans will work best. They are accustomed to government, and are acquainted with those laws by which men are governed. I think the regulation will work well. There is another thing concerning which I have been a little grieved. I have nothing unkind towards a single brother of the Conference, but there have been a good many flings at the Bishops. I have been accustomed to such things and am used to it, and so have let them pass as idle wind. Men must talk, and 150 men together, accustomed to talking, must ventilate a little, and they have found no fairer marks than the Bishops. Here is a capital fellow that has never been on a large circuit or station since the day he was born. He knows nothing, practically, about an extended work, but he knows just exactly how the Bishops ought to work, and he can discuss most eloquently on that subject. I have not done as well as I ought to have done, and so I would tell you at any time. Nor do I know that I have done as well as a great many of you would have done. But I have tried to do about the best I could under the circumstances, and I think I may have done some good. In the Bishops' Address to the Conference we intimated to you the importance of a Bishop for California. I am grieved to see that none has been elected for that coast. I give it to you as my judgment that if you intend Methodism to prosper on that coast,

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - MAY 12th, 1866.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronising Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

IMPRISONED MISSIONARIES IN ABYSSINIA.—The King of Abyssinia has for a long time imprisoned two agents of the English Church Missionary Society, Rev. H. A. Stern and H. Rosental, for a purely constructive and unintentional offence. They are confined in a loathsome place, and loaded with fetters of a peculiar and cruel construction. The last royal message sent to them, in response to their protestations of innocence and appeals for relief, was: "I know you are not afraid to die, but I shall not kill you; on the contrary, I shall at regular intervals torture you till the flesh falls in rotten pieces from your body." Dr. Beke, as the representative of their relatives, and Mr. Rassam, as a representative of the British government, have probably by this time reached the Abyssinian court.

CHINA.—In this huge empire, so wonderful for age and size, with a history reaching further back than any other nation of the world, and with an existing population of between three hundred and four hundred millions, all are moulded by the same type, influenced by the same mode of education, read the same books, learn the same lessons, and understand the same written language. The language of China presents one of the greatest difficulties in the prosecution of Christian missions. A lad has to learn 700 characters before he can read the easiest book, 6,000 or 7,000 to carry on diplomatic correspondence with any of the higher authorities. There are 70,000 words in the language, and the large dictionary consists of 70 volumes folio. With such an astounding vocabulary, it will not be surprising to learn that with every educational help which modern science can render, three years of hard study are necessary before the European missionary can learn to preach in the language.

A STATUE WEEPING BY STEAM.—A singular discovery has been made in a church in one of the faubourgs of Milan. A statue of St. Magdalen, which has long been famous for weeping in the presence of unbelievers was recently moved, in order to facilitate repairs for the church. It was found that the statue contained an arrangement for boiling water. The steam passed up into the head and was there condensed. The water thus made its way, by a couple of pipes, to the eyes, and trickled down upon the cheeks of the image. So the wonderful miracle was performed.

A SLOW AND COSTLY BUILDING.—A letter from Europe, in the Morning *Star*, states that the Cathedral at Milan, which is built of white marble from pavement to spire, and begun in the fourteenth century, is yet a long way from completion, though a large number of workmen are constantly employed, and has cost, to the present time, not far from $173,000,000.

You will never repent of being patient and sober.

THE SECRET OF MOLOCH.

The reader will be very much enlightened, if not edified by the perusal of the article which we quote from the Christian Advocate and Journal of New York, headed "*Progress of "Fraternity."*" These Northern Methodists understand each other religiously. And it is no slight aid to an honest inquirer, to note the estimate which they make of their own solemn spirit of telegraphic prayer, and unity, which was started at the one end by a "quartette of telegraphists," and which alternated at the other, between the New York East, and the New York Conferences. In our editorial of April 21st headed "NET RESULT" we very correctly deciphered that mysterious call to prayer, which so suddenly arrested the ordinary business of the General Conference. The "insincerity of design" of the members of the New York East Conference, in "violating their own agreement to pray," is more than hinted at by the Editor of the Advocate and Journal—"Dr. Leroy M. Lee was not quite ready to go so far. 'It may be,' he said, 'the soundest *policy* that we could adopt, to unite with that body in praying. *It may be the keenest that they could have adopted to make* SUCH A PROPOSITION TO US. There may be *policy* in it. I do not know how to receive it as a simple, pure, unsophisticated honesty.'" The italicising and small capitals are by Dr. Curry, who adds:—"When Dr. Lee comes to read the second paper offered in the Conference, coming from the same source with that on which he was commenting, he will hardly conclude that his suspicions were absolutely groundless." Dr. Curry is there on the spot. He has studied these people, and knows them, in all their moods: we do not. He knows the real value of the "Quartette;" "we happen to know," he says, "all but the last" *** "and it will not be the whole truth to say that Dr. Newman's name alone would have been stronger than the whole four united." No! not the "whole truth!"—wonder what the "*whole truth*" would be, if told. Rather a weak "quartette" we suspect—somewhat frizly and decidedly frail. "The whole four" weaker than "Dr. Newman's alone!" well, that *is* weak. We have had the occasion more than once, while "suffering the word of exhortation," to examine into the "net value" of this principal actor who telegraphs a "full programme for the Conference to adopt, for opening diplomatic relations with the South;" and we agree with Dr. Curry that, taking into account its source, the affair is decidedly "cool."

We had never, until now supposed it a matter of any importance to know whom you pray with. The law of hospitality in the East—not "down East"—makes it important to know whom you break bread with: but prayer we had supposed equalized all who came within its atmosphere, covers all with that spirit of charity and forgiveness without which the Saviour has declared prayer to be but solemn mockery—"*When ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive neither will your Father which is in Heaven forgive your trespasses.*" The hour of prayer is no time it would seem to be looking about suspiciously. We must give a man the full credit of sincerity who not only prays, but considerately summons others to prayer. How beautiful in it to see not merely friends, but those who have been estranged from each other, by the fierce passions of fraternal strife, bout in lowly devotion at the same altar, and struggling in the recollection of their own individual sins, to overcome, by God's grace, and to forget a bitter, mutual animosity!

The reception of the telegram by the General Conference, the Rev. Dr. Newman declares, "evinced the lingering of precious memories of a happier past, and of a sincere desire that brethren beloved, long separated by misunderstanding, and prejudice, might again dwell together in Unity"—"Blessed be the Lord God of our Fathers," he exclaims, "who hath brought us to see this day!" One would hardly suppose that this same sweet spirited brother is the very one who lamented that "the war ended a year too soon," and who about the time he was dispatching "a full programme" of telegraphic love and unity, proposed to consign the Rev. Dr. Neely to "the Dry Tortugas" for words uttered in his speech before the General Conference Bible Meeting!

Dr. Curry says that "the New York Conference seems to have not only emulated, but really have gone beyond their brethren on the Eastern side." And we certainly think that in so far as the spirit of all-forgiving, earnest prayer, such as seeks concert with kindred sincerily, and charity is implied, it has quite outstripped "brethren on the Eastern side;" or any other side, in this two-sided world. This Conference seeks unity, concord—"hopes, desires and expects" it—"that at no distant day the bodies unhappily severed will be reunited." Here again seems to be the spirit of love, of forgiveness, of peace—of that wisdom which is from above which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrasy. And the fruit of righteousness is sown in peace of them that make peace."

But now, O reader, be you who you may, ponder the fact which we are about to bring to your notice; as evidence additional, powerful, of the blinding, hardening, transforming effect of fanaticism; which affecting to be religion, prostrates before its idol the noblest and best parts of the human soul. This same New York Conference while with one breath it invokes the "Spirit of Unity," with another it "*Resolves*, That inasmuch as treason is declared to be the greatest crime known to civil governments—and as upon the leaders of this rebellion rests the blood of a million of human beings—it is our calm and settled conviction uninfluenced by passion, strife or sectional prejudice, that expediency, constitutional law, justice, and the Bible all unite in demanding that at least some of the principal leaders of this rebellion be puuished with death."

It calls for blood. "A million of human beings" are not sufficient to glut this Christian Moloch, it demands more. A concert of prayer and—blood! "Reunion of the Churches," "constitutional law," "the Bible" and blood! What say you, man of peace, thou follower of the Prince of Peace, wilt thou take part with this crew? wilt thou drink of their chalice? God forbid! "*O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united! Cursed be their anger, for it (is) fierce; and their wrath, for it (is) cruel: I will divide them in Jacob, and scatter them in Israel.*"

A Conference of Methodist preachers, "having the form and seeking the power of Godliness," telegraphically calls for peace, but openly for vengeance! This complex state of mind finds a counterpart in the "Son of Beor." He was anxious to pray but ready to curse. "The rewards of divination" which the elders of Moab and Midian brought; the formal application of "princes more and more honorable than they; the promise of the king," "I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me," confused, staggered, and completely seduced the prophet. During the last month Chief Justice Chase has both in New York and Baltimore been presiding over called meetings of the pastors and members of the Northern Methodist Church. And that Church has gone over full and complete to the support of the radical republican disunion party of the North. This is the "SECRET" of MOLOCH—who can doubt it.

THE KEY-NOTE OF THE GOSPEL.—I verily think there is not a sweeter word in the Bible than the word "come." I am sure that when it fell from the lips of Jesus, when the Spirit and the bride uttered it, when it was echoed by the tongues of apostles and saints, and, in all these cases, was addressed to the weary and heavy laden—to those who were thirsting for the waters of life—it was so full of grace and truth that it could not be exceeded in preciousness by any word from human speech. And this word "come" is the key-note of the gospel "Come," with whatever thirst you faint; "come and drink; come and take the water of life freely."

He who is not willing to fill a place he is fitted for will find no place fitted for him to fill.

No man can ever become eminent in anything, unless he work at it with an earnestness bordering on *enthusiasm*.

For the N. O. Christian Advocate.

Godliness is Highest Manliness.

Our nature is moral as well as physical and intellectual, and the true theory of manhood is the symmetrical development of all the components of our nature. It is in his moral nature, that man most rises superior to the birds of the air and the beasts of the field, and asserts the distinguishing glory of his nature. The beasts of the field possess a lower grade of intelligence, which we call instinct, but, they have no moral faculty, and are incapable of moral ideas.—A link in the chain of progressive being is wanting here, and a gulf deep and wide yawns between inferior natures and man. Man of all terrestrial beings is capable of religion and of God. This constitutes our sublime and distinguishing characteristic. In no other way can we so clearly and truly exemplify our manhood, as by obeying, revering, and loving the God and Father of us all. He who leaves uncultivated his religious affections warps and mars the fair handiwork of God, and leaves uncultivated the fairest portion of his heritage, and leaves it to become a howling waste, where every evil principle may den, and every impure passion roam abroad.

Religion, then, we repeat, with its sublime revelations, its solemn obligations, and its immortal hopes, constitutes the ennobling and glorious prerogative of man; it makes him more than a civilized animal, and but a little lower than the angels. He that contemplates earth as the only theatre of action and being, and death as closing his career forever, comes short of the largest and loftiest aim and end of manhood; he stultifies, pigmyizes his glorious nature. If we could imagine the sun and centre of our solar system, just after his earliest glories had flamed upon the new created universe, and giving promise of a long and illustrious career, suddenly paling and sinking back into the darkness of original night, we might have some conception of the catastrophe of a soul shorn of its splendours, and defeated in its grandest hopes.

Experience and observation, observation devoted to this particular subject, has long since convinced most deeply thinking men, that as a rule, no man is safe in fortune, health, or character, without the restraints, supports, and consolations of religion. Whatever men may think of the cause, the moral principle in man is weak, and temptation is strong. If we attempt the battle of life without the shield of faith, the breast plate of righteousness, the helmet of salvation, and the sword of the spirit, which is the word of God—we fight against fearful odds, and are ever in imminent peril of defeat and ruin. If we would be strong, we must be so in the Lord and in the power of his might. If we would be men in the truest, the most ennobling, and happiest development of manhood, let us be Christians.

W.

For the N. O. Christian Advocate.

TRUTH.

BY HANANIAH.

Truth, like the frail reed,
May quiver and bend,
While the wing of the storm
Is sweeping the skies;
But when the fierce elements
Cease to contend,
Again in its vigor
And beauty will rise.

Time may grow old
And dwindle and die,
The Sun may refuse
To send us his light,
Earth's vital machinery
In ruins may lie;
But Truth will still live,
Unsullied and bright.

Truth's divine impress,
Coeval with God,
The blood-washed in Heaven
Forever shall wear;
The spotless, the just,
The pure and the good,
The bright palm of Truth
Forever shall bear.

Truth, like the light,
Forever is new;
Truth; like tried gold,
Is precious and pure;
Truth, like its author,
Eternal and true;
Truth, like its self,
Must forever endure.

Truth is the pass-word
At the entrance of Heaven,
Thrice happy is he
Who has it to give;
To all who can speak it
Admission is given,
And they in the lodge
Of angels shall live.

Truth is a treasure
That never will rust;
Truth is the essence
Of all that is good,
All that is holy, and
All that is just—
The bright golden link
That unites us to God.

But he who has broken
This heaven-wrought chain,
And shamefully cast
The rich jewel away,
Should rest not, until
It is mended again,
And this he should do
Without any delay.

For he who goes hence
With a lie to his name,
The joys of Heaven
He never can share;
But sink into sorrow,
And sadness and shame,
And anguish, and wailing,
And woe, and despair.

NEW ORLEANS, April, 1866.

The English language has been officially adopted by the Government of the Japanese Empire, and permission has been given to have it taught publicly. Prince Satsuma is now turning his attention to commerce, and is largely engaged in the silk trade, finding it more profitable to sell silk to the English than to have his palaces battered down by them.

From the New York Christian Advocate.

Progress of "Fraternity."

Since we wrote a few sentences on this subject last week, new developments of the case have confirmed and intensified the views we then expressed, and deepened in us the feeling that that action was a most unfortunate one. We have now before us the action of the Southern General Conference after the receipt of the telegram from Brooklyn. It appears that the reception of that message both surprised and gratified the great body of the southern delegates, and there was a movement to rush through by a rousing vote the carefully guarded answer—omitting to notice the invitation to include national unity among the objects to be prayed for—which was at length adopted and forwarded by telegraph. But debate was first had, and that discloses the *animus* of the whole affair. Dr. Leroy M. Lee was not quite ready to go so far. "It may be," he said, "the soundest *policy* that we could adopt? to unite with that body in praying. *It may be the keenest that they could have adopted, to make* SUCH A PROPOSITION TO US. There may be *policy* in it. I do not know how to receive it as a simple, pure, unsophisticated honesty." When Dr. Lee comes to read the second paper offered in the conference, coming from the same source with that on which he was commenting, he will hardly conclude that his suspicions were absolutely groundless.

Rev. Mr. Jones, a son-in-law of Rev. Heman Bangs, had great confidence in the "fraternity" of the missive, because he fully believed that his father-in-law—who has never been notoriously antislavery—had offered it. In that, however, he was slightly in error, though not unreasonably so. Dr. C. K. Marshall, who visited this city last winter, (when, among other hard things uttered by him, he put forth a declaration in one of our daily papers of his decided preference for a union of the Church with the Roman Catholics before one with the Methodist Episcopal Church,) supported the proposed action with characteristic earnestness. His speech tells how we have repelled their delegate from our doors "with a rudeness not becoming a Christian people," and speaks of the M. E. Church as "those who have so deeply wronged the South and Southern Church," adding, "I never will and never can consent under any circumstances to combine Churches so widely dissimilar in their interests," and concluded his rabbling harangue by saying, "Let us pray."

Dr. William A. Smith supported the resolution; but how? He took note of the fact that the New York East Conference was not the Methodist Episcopal Church. "If," said he, "this proposition came to us from the body of the Northern Church, which occupies such a hostile position to us, I would pause. I would do more than pause; I would say 'nay.' I would say, Purge yourselves of the iniquity of occupying our territory, and infringing upon law, justice, sympathy, and everything else. Purge yourselves first of the iniquity of sinning against right in taking our property and holding it, and seeking to subordinate the military authority of the United States to carry out your plans. Purge yourselves of that iniquity, wash yourselves of that sin, and when you have done that, come and ask us to pray and we will unite with you in prayer. We are praying all the time; but do that, and we will unite in praying with you."

It seems, according to Dr. Smith's version of the case, that in communicating with them the New York East Conference put itself in an attitude of opposition to "the body of the Northern Church," and it is, therefore into their favor. We think both of the Virginia doctors were more logical than some others who have treated of the subject; and that Dr. Smith jalseed rightly that the "great body of the Northern Church" would not approve the action of the New York East Conference, especially after reading the peculiar style of *brotherly treatment* given above. But some of our people will go a great way to conciliate "our dear southern brethren," and nowhere else have we seen the meekness of submitting to insults so conspicuously manifested.

The New York Conference seems to have not only emulated, but really to have gone beyond their brethren on the eastern side. On the second day of the session a telegram was received at the conference, from Dr. J. P. Newman and three others, laying down a full programme for the conference to adopt for opening diplomatic relation with the South. Of this quartette of telegraphists we happen to know all but the last, who is, we believe, a young Baltimorean, and son-in-law of one of our bishops, "and it will not be the whole truth to say that Dr. Newman's name alone would have been stronger than the whole four united. Dr. Newman & Co. asks the New York Conference to "request the Southern General Conference to appoint commissioners, one from each of their annual conferences, to confer with like commissioners appointed by the bench, of bishop, one from each of your annual conferences in May, at Washington, to agree on a reunion of the Churches, the Centenary of American Methodism subject to the approval of your General Conference." And to this cool request the conference, on motion of Dr. R. S. Foster chairman of the committee to whom the paper was referred, would "suggest the propriety of your (the southern) body providing a conference with a commission that may be appointed by our bishops with reference to reunion, subject to the action of our General Conference May 1868, thus crowning our glorious Centenary."

Now, had such a proposition come to us without an indorsement, we should have thought it a most preposterous affair. That an annual conference should assume to lead off in a subject of outside negotiation, and call on the "bench of bishops" to appoint delegates, is something new in Methodism. Dr. Smith will now have occasion to distinguish between the courtesies of a conference and the unpardonable sins of the "body of the Northern Church." It is not ours to decry the wisdom of such movements, but rather to note and chronicle the passage of events. *Nous verrons*, which, being interpreted, means, "We shall see what we shall see."

MONEY.—Men will work for it, fight for it, beg for it, steal for it, starve for it, and die for it. And all the while from the cradle to the grave, nature and God are thundering in our ears the solemn question: "What shall it profit a man if he gain the whole world and lose his own soul?" This madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandize of all that is sacred in human affections, and even trafficks in the awful solemnities of the eternal.

The credit that is got by a lie, only lasts till the truth comes out.

From the Watchman.

The Great Southern Relief Fair at Baltimore.

Your readers know, of course, that the ladies of Baltimore held a great fair last week, for the relief of the South. Few of them, however, I suppose, have any idea of the splendor of the affair, or of its vast extent. It far surpassed, in richness of display, in taste, and in extent, any fair that has ever been held in Baltimore within my recollection. When this fair was first projected, it was expected that a considerable sum might be realized from it, whereby some comforts and a few of the necessaries of life, might be sent to a few of the many families in the South who had been rendered homeless, or whose happy homes had been cruelly despoiled in the late war. But the ladies who managed the fair have done more than this. Their exertions have been crowned with success in a measure far exceeding their most sanguine expectations. They have, indeed, achieved wonders. The sum of money which has been realized far exceeds that which they expected and hoped to raise. It will be hereafter their proud consciousness and their happiness to know, that through their untiring exertions alone, thousands of homes in the South will be made to experience welcome relief, and that the smiles of gladness will again come to thousands of faces that have for many months been bedewed with tears. Many a mother, as she clothes her fatherless child in the comfortable garments thus provided, will lift her heart in prayer to God for blessings on the dear ladies of Baltimore, who have been so thoughtful and so kind.

Your correspondent broke away from his pressing duties here one day last week, and ran over to Baltimore to see the great fair in operation. And truly it was a sight worth taking a much longer journey to see. The immense hall of the Maryland Institute was filled with prettily arranged tables, covered with the most rich and tempting goods, all arranged with exquisite taste; and these tables were attended by many of the loveliest young ladies of the Monumental City. The merchants of Baltimore, and many in New York and Philadelphia, had been very generous in their contributions to the fair. Mr. Knabe and Mr. Steif, the celebrated piano manufacturers of Baltimore, each presented one of their most valuable instruments. Several gentlemen presented valuable horses, cows, etc., and one noble hearted fellow actually gave a farm. Ross Winans, Esq., one of Baltimore's most honored citizens, now in Europe, wrote to the ladies to draw on him to any amount they pleased. At the same time he wrote to his lawyer in Baltimore, that if the ladies drew for less than ten thousand dollars, to hand over to them fifty thousand. The ladies took the ten thousand. The fact is, however, when it became known what a noble enterprise was on foot, and what ladies were managing it, the hearts of the whole people of Baltimore and Maryland seemed to respond to the appeal, and donations of all kinds came flowing in from all sorts of people. Butchers in the market sent loads of their choicest meats; florists sent a profusion of the rarest flowers; the hotels sent a vast quantity of the most delicious viands: a poor huckman even, sent ten dollars, and so it went on.

I will not attempt to describe the gay and brilliant scene which the fair presented. It was truly a beautiful sight. All the pretty saleswomen seemed to be as busy as bees, their merchandise going off as fast as they could attend to their eager customers. I observed, too, that none of the low arts usually met with at fairs, were resorted to here. There was no importunity to buy, and your change was scrupulously returned to you. I paused before an excellent picture of Stonewall Jackson. "Will you take a chance in our 'Stonewall,' sir?" said the young lady at this table. "Oh yes! I must take a chance in Stonewall." A little further on was a magnificent picture of that truly great soldier, General Lee. Another pause, to take a good look at that honored face. Young lady at table: "To be raffled for to-night, sir. Will you take a chance?" "Who could refuse to take a chance in LEE?" Here is a table filled high with elegant books, jewelry, and articles of *vertu*. "Will you take a chance here, sir?" They are all to be raffled for to-night." "Pray, excuse me, Miss, not to-day, I believe." "As you please, sir," with a pleasant smile, "but the loss is yours." And so it was, was it not? The only consolation was, that one *must* lose something in this world.

This brought us to the dining hall. Here were tables spread with snowy cloths and glittering plates, with more pretty girls for waiters. Here we became conscious of being very hungry, although it was much before our usual dinner hour. Perhaps it was the tempting viands, perhaps the general look of things; at all events, down we sat, and did ample justice to the good things that were set before us, asking no questions for conscience sake. While the banquet was in progress, we thought that it would be jolly to come over to dinner every day. When we thought we had consumed about two dollars and a half worth of nectar, ambrosia, etc., we rose to depart, and asked for the bill. "A dollar, sir," was the reply of the pretty Hebe, who had not only filled our cup, but also brought us our meat, and changed our plates with such charming grace.

A few more trifling purchases made, and a five dollar chance taken in the eight hundred dollar Stief piano, and we reluctantly left the gay scene. This evening, Mr. John I. Ford, the princely manager of both the theatres in Baltimore, throws open the Front Street Theatre, for a grand concert, and *soiree dansante*, which promises to be a grand affair, and the proceeds of which will greatly swell the already large receipts of the fair.

The ladies, of course, are delighted with the success of the fair. They have lost no time in applying its proceeds to the noble objects to which it was designed. Large sums of money have already been sent off to Georgia, to be expended there by proper and judicious persons, and other sums will be sent to-day and to-morrow to other States.

And now a word about the way in which "the Union people" of Baltimore, as they call themselves, acted towards this fair. It was gotten up and managed by those ladies of Baltimore who have relatives and friends in the South, and who, *for that reason*, were stigmatized during the whole war as "disloyal." The American, in speaking of the fair, said: "We do not see among them the name of one loyal lady." Good. "I thank thee, Jew, for teaching me that word." The American and the "loyal" people for whom it speaks, who are for the most part interlopers and not Baltimoreans, would, if they dared, have gone to the hall of the fair, taken down the pictures of Lee and Stonewall Jackson, and flung them into the street; and they gnashed their teeth in impotent rage, because they did not dare to do it now. They had their day in Baltimore long enough. Thank God, it is over now.

MALVOLM.

WAX AND SEALS.—Paul prayed for an opportunity. He thanked God for an open door. In doing any work, we need material as well as tools. No impression can be made with a seal unless there is some wax ready to receive the stamp. Do not neglect to have the wax warm because you have a well cut seal. Think of what you are to work *on*, as well as what you are to work *with*.—Be not exhausted with labor for the hearers. Let those who hear have their *hearts* in waiting. The truth will be powerful, according to the susceptibility of that on which it falls. Paper is as valuable, in the art of printing, as type and ink. We need the surface on which to make the impression, as much as the means by which to impress. A heart warm with desire for God's truth, is the surface on which to receive the revelation of His Will. Love will give that line to our souls, which makes the impression come out clear and true upon the texture of the spirit. Would you be sealed, then be warm with true desire, and every touch of God's Word will leave its mark upon your heart.

AUTHORITY OF THE BIBLE.—"The mother of a family," says Rev. Adolph Monod, "was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord.

"I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: 'Because to the authority of a *father* I do not oppose the authority of a *mother*, but that of *God*. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you.'"

A SOLEMN TESTIMONY.—Dr. Spring, in viewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning: "I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, of taste and literature, lovers of the opera and the theatre rather than the house of God, and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity!"

BE HEARTY IN ALL YOUR LABORS.—Let not your head, and hands, and tongue be busy, and your heart idle. Results, by their greatness, will surprise the truly engaged, while the double-minded will wonder that so little good is done. When the walls of Jerusalem went up rapidly, it was because "the people had a mind to build." "The sluggard desireth, and hath nothing."

A HEATHEN TESTIMONY.—A poor East Indian cabob, going along the street one day, was attracted by the sounds proceeding from a mission school, and he drew near to listen. The boys were reading the fifth Chapter of Matthew. The eyes of the prince flashed with unwonted fire, and when they finished their lesson he exclaimed: "Well, if you only live that chapter as well as you read it, I will never say another word against Christianity."

The fretful Christian wrongs his Master sadly, for he seems to tell everybody (what he knows is not true) that Christ's yoke is hard and his burden heavy.

Happiness is nothing but that inward sweet delight that will arise from the harmonious agreement between our will and God's will.

Dr. Livingstone recently stated in a lecture that no less than forty missionaries succumbed to the deadly effects of the climate of Africa before a single conversion took place.

Many of the gay sons and daughters of *pleasure* never have a moment of true *happiness*.

Think little of yourself, and you will not be injured when others think little of you.

Not a few seek to accommodate truth to their views and feelings; it is wiser to accommodate our views and feelings to truth.

Youth is not like a new garment which we can keep fresh and fair by wearing sparingly. Youth, while we have it, we must wear daily, and it *will* fast wear away.

Love is the *law* of Christ's kingdom, the *lesson* of his school, and the *livery* of his household.

O Lord! let me have anything but thy frown, and anything with thy smile.

A Christian that lives here among his enemies should never stir out without his guard.

Multitudes *express* opinions; few *form* them.

Departed this life, in Greenwood, Caddo Par., La., on the 30th day of April, 1866, Mrs. TENNESSEE M., wife of G. W. RIGGINS, M. D.

The deceased was a native of Tennessee. Her maiden name was Dean; she was born July the 9th, 1832, married May the 30th, 1848—joined the M. E. Church South, 1859.

The limits of an obituary notice are too narrow to enumerate her virtues. To testify the affectionate esteem with which she was regarded by those who knew her,—or to moralize on this dispensation of Providence, by which her bereaved husband has been deprived, like Ezekiel of "The desire of his eyes with a stroke." And her four children, the youngest an infant, have lost that best earthly friend, a *mother*, who will no more wake to their cries, but is resting from her labors.

"Asleep in Jesus! peaceful rest
Whose waking is supremely blest."

S. J. HAWKINS.

Nashville, Tenn., Jefferson city and Fulton, Mo., papers please copy.

[Continued from first page.]

there must be a Bishop resident there. We are the only Church that I know of that has sent a mission out for a long time without a Bishop resident. What are you going to do now? You have sent Bishops there to visit that work several times at a great cost to the Missionary Society, and it was able to bear it then, but is not now. If you send a Bishop to California, the Pacific will have to pay his expenses. That is a feeble Conference, and can hardly support itself. It is not able to bear such expenses. Would it not be much better if you would send a Bishop to the Pacific coast to remain there? You have got to do that thing one day or another, or you will lose that Conference. There are brethren who have come fifteen hundred miles, at a great expense and inconvenience to themselves, and the main thing they wanted they go home without. There is another thing I have noticed that I will comment upon in a kindly way. In the discussions upon the important matters brought before this body it is expected that there should be considerable diversity of opinion. These opinions and differences have been expressed frankly. I like everything to be argued openly and honestly. To be sure I do not think that all the thunder we have had here was necessary, but that is not for us to determine. What I mean is this: Some things have been passed greatly against the wishes of intelligent and able brethren, and I have heard some such remarks as this: "That thing shall not pass at my Annual Conference; I will defeat it there." You are going to agitate before the thing comes around, and going to speak against these changes before they are experimented upon at all. Are you not aware that you are then doing harm to the church? Is it not better that when a thing has been settled by the proper authority, you should align in for it, and try the experiment with a good honest heart, at least for the next four years? It is done, and men as honest and as intelligent as you are have decided it. Everything has not been done according to my own wishes, but I am bound to carry out your decisions so far as I can. I have been a good while accustomed to hearing the death of Methodism announced. I am getting really tired of it. Our great men have said it, our papers have said it, and if the people come now to say so, can we blame them? We have authorized them to say it. Gravely I am told that Methodism is dead, and unless such and such plans are carried into effect, it cannot be resurrected. I do not believe a word of it, because I have seen no proof of it. To be sure, we may not be as vigorous and active as we have been, but in traveling throughout the connection, I have seen how people have stood to their trust in adversity, how the preachers have stood to their work, often half-starved and half-clothed, and I have said, are these the preachers of a dead church? We may not have as many revivals as we have had, but I am looking for better days, and I believe that these preachers will go home to work zealously in the spirit of their Master, and that there will be such a revival as we have not known for twenty years. But if you go home croaking, and say to the people the church dead is, crushed and ruined, all you have got to do then is to dig its grave and call the people to its funeral. As an old man, I take the liberty of making these remarks, from a conviction that they may be of importance to you. I want you to unite, and if Methodism is sick, don't call too many doctors to it, but turn in and cure it yourselves. Get your preachers baptized with the Holy Ghost, and work faithfully and vigorously. In the midst of all our sparring I have seen but little evidence of irritation. You have often spoken warmly but not in ill-temper. I thank God for it, for it is a sign God has been with us. I hope that when you go from this place, there is not a brother you will not be able to shake hands with as when you came. In a little while you will go to your homes, brethren, and if I have grieved one of you in the discharge of my official duties, I ask your pardon. If I have ever wronged any man in giving him a station, I ask God to forgive me. I never intended it. I have never given a man a station with the desire to punish him, but I have always endeavored to act in view of the glory of God. If I have ever at any time injured any of you, take it for granted that it was not intended, and pray for the old man. I expect to see a good many of you again. By the help of God I expect to do something more. May God Almighty bless you all.

Bishop Early took the chair.

Rev. G. F. Fitzgerald, of the Pacific Conference: I cannot leave this Conference with a clear conscience until I have discharged a duty I owe the people I represent. I have hardly the strength of body or spirit to say what I ought to say at the present time. I am about to go back to the people I represent; in part, with a sad heart—go back, feeling almost crushed under the weight of the disappointment that bears upon my heart with a force I cannot express. That disappointment arises from the fact that the special mission that brought me here, a distance of fifteen hundred miles, has failed, and I go back with a sad report to our Church. I go back to disappoint their hearts with a report that will paralyze their energies, and which will cause them to despond and falter in the work that, with proper agencies, would be a prosperous field on the Pacific coast, but which cannot be performed, and will not be performed, unless those agencies are employed. When I arrived here, and mingled with the members of this General Conference—when I talked with the venerable Bishops who preside, and found every one with whom I conversed to concur in the view I took of the necessities of a Bishop for the Pacific work, I believed that our request would be granted. I believe a majority of the members of this General Conference have assured me, in private conversation, that we ought to have a Bishop for that coast, and they have said to me, "Select your man in the proper way, and we will give him to you." Every Bishop has also said the same thing; and, acting under their advice, we confidently expected that what we desired would be granted to us. We made a selection, and in doing so we acted under the concurrent advice of the Bishops and a large portion of this body, and I thought when the election took place there would be nothing to do but to ratify the judgment of the Conference already expressed. But what was the result? From a combination of unfortunate circumstances, or, allow me to say, from a want of a due appreciation of the peculiar wants of that work, in which some of us have toiled and prayed and wept, amid difficulties, for long years, our expectations have failed, and we are about to go back with this report: The old system—an occasional visit from a Bishop; cut off from the heart of the church, bound to the restrictions of an episcopal form of government, and no episcopacy to meet the wants and carry out the purposes for which that branch of our government was organized. I rise this morning to make my last appeal to this body in the name of all the interests that are imperiled there. It is a question of life or death to the Pacific work. I do not wish to intrude my remarks or the interests I represent upon you, but I announce that if you do not meet our wants in this case, you imperil all we have on the Pacific coast. Now is an opportunity which you may improve, and if you meet our wants and give us the man we want, there is a field of expansion and usefulness before us, which no language could hardly exaggerate. I felt that I could not go away from this General Conference with a clear conscience without unburdening my heart on this subject. I want to go back with a clear conscience and tell my brethren I did all I could, and if I failed I did it after doing my utmost to secure the action we needed.

Rev. J. B. McFerrin: I regret exceedingly the course of remarks this morning. I do not think there has been any purpose upon the part of this General Conference to defeat the measures of our brethren from California. We did not believe in the Committee on Episcopacy that we had a right to recommend this General Conference to elect a Bishop for a particular work. Our General Superintendency is an Itinerant Superintendency, and brother Fitzgerald has stated that he was authorized to believe that they were authorized to select a man for the work, and all that was necessary was to have this selection ratified by the General Conference. The Committee, however, thought that we could not recommend a particular man for a particular work, for we had no constitutional authority to do so. In the Committee on Episcopacy, we took a survey of the whole work, and we recommended the General Conference to elect six additional bishops, believing that if the Conference adopted that report, and elected the additional number recommended, that in the arrangement of their work they could send one man to California to remain there four years in perfect consistency with our General Itinerant Superintendency. When that report was brought in, the General Conference refused to adopt it, and determined upon the election of four more bishops, instead of six as recommended by the Committee on Episcopacy. No objection was made then, no protest was entered, and I have understood, until this blessed morning, that in the arrangement of the Episcopal work it was understood that one of the superintendents is to go to California. I never knew of any other arrangement until this morning, and now if the Episcopacy have not men enough to do their work, that we have not elected men enough to do their work, we can elect another. But this is all news to me, and I am sorry that question has been sprung upon us in this way. If the bishops had told us that we had not elected enough men, then we could have elected another, I suppose. We recommended the number of six, but the General Conference thought otherwise. A great many men were for a Bishop for every Conference, and because they could not get that number, they only wanted to elect one or two, or the least number they could get along with. If it is the judgment of the General Conference and the Bishops that it is necessary to have another Bishop, I will vote for him and you may ordain him, but I will not vote for him with the view that he is to go to California, to remain four years.

Rev. J. O. Jones, of the Mississippi Conference, offered the following resolution:

Resolved, That the General Conference proceed to the election of an additional General Superintendent, and that our Bishops be requested to consecrate him before leaving New Orleans.

Rev. Dr. D. R. McAnally, of the St. Louis Conference: It is obvious from all that has been said that the purpose and intention is, if this resolution pass, to select a bishop for a particular place. Disguise it as you may, that feeling underlies the whole. Adopt it and act upon it, and how long before we will want a bishop for Montana, and another for New Mexico, and another for Texas; and to my mind, and other brethren of this Conference, this is a singular hour in which to introduce such a measure. A singular hour, when the brethren are in momentary expectation of a final adjournment, when their thoughts are already turned homeward. Now to bring upon us at this hour, under the circumstances surrounding us, and with the feelings pervading us, this question, is, to say the very least of it, an extraordinary procedure. I do not know that I ever moved to but lay one paper on the table, and that was some thirty-nine years ago. I am not in favor of such motions as a general thing. I interrupt no person speaking. I ask no questions of a man speaking, except through the chair, and I am unwilling, as a general and almost as a universal thing, to move to lay any paper on the table. I never have yet seen the day, or hour in the day, when I could not vote squarely upon any subject that came before me, and I hope never to see it. Now, will this Conference adopt this resolution? They are not prepared to adopt it, and if we act upon it they may prepare to sit here one or two days more, for in that case, we are going to discuss the length and breadth of this question.

Rev. J. Hamilton: I move the previous question on the adoption of the resolution.

Bishop Andrew: It is due to my colleagues to say that they did not ask you to elect anybody else, but it was a movement of my own, and my colleagues were not responsible for it. We appointed a member to go to California and stay at least a year, but he has sent us word this morning that circumstances would prevent his doing so.

On vote, the call for the previous question was sustained.

On further vote, the Conference refused to adopt the resolution.

Reports from the Committee on Education were taken up and acted upon as follows: Report No. 2 was read and adopted. Report No. 4 was read and adopted, with the exception of that part prescribing the course of study for the University, which was withdrawn.

Rev. E. H. Myers moved that the Conference proceed to the selection of a place for the meeting of the next General Conference. Agreed to.

The following nominations were made: Memphis, St. Louis, Louisville, Covington, and Newport. On vote, Memphis was selected as the place for the meeting of the next General Conference.

On motion, the first Wednesday in May, 1870, was selected as the time for the meeting of the next General Conference.

On motion of Rev. Dr. W. A. Smith, the resolution in reference to the question of the veto power of the Bishops being sent around to the Annual Conferences for their action, was then taken up.

Rev. Dr. W. A. Smith: Some of the brethren desire to have this subject amended. They would have the present law as it stands on page 47 of the Discipline, so amended as to read after the word "bishops," in the fourth line from the top, "either unconstitutional or of doubtful tendency;" and after the words "so objected to," in the twelfth line from the top, insert "and so soon as three-fourths of the members of all the Annual Conferences who shall be present and voting, shall have concurred in favor of said rule or regulation, it shall have the force of law, otherwise it shall be null and void." The effort of the amendment is, first, that the bishops can veto an unconstitutional or an unwise measure, and, secondly, when they have vetoed it, their veto cannot be set aside without a two-thirds vote of the General Conference, and a three-fourths vote of the Annual Conferences. That is the way it is proposed to amend the present law before it is sent around to the Annual Conferences.

Rev. Dr. J. C. Keener, of the Louisiana Conference: I am opposed to this resolution for the following reasons: The whole government of Methodism is based upon the doctrine of mutual surrender. For instance, we, as ministers, surrender to the Bishops the right of selecting our places, that is where we shall preach. The membership, upon their part, surrender to the Bishops the right of selecting their ministers. The Bishops, upon their part, surrender the right to vote, and they have no appeal. Carrying this out a little further, we, as a body of ministers, surrender into the hands of the laity the support of our wives and our children, and the dearest interests in the world to us, and they, upon their part, surrender to us the exclusive legislation of the church with regard to managing our own ecclesiastical matters. I maintain that here is a very important invasion of this principle of mutual surrender, and for my part I am opposed to it. Not only as a body the ministers have been called upon to turn over a good deal of power into the hands of the laity, but now we are called upon to turn over into the hands of the Episcopacy the immense power that is contained in a veto—not a veto upon constitutional questions alone, but a veto upon things of the "doubtful tendency," which is tantamount to giving them the veto power as we understand that power in the legislation of the country. The consequence will be, that the men who have to-day the government of the church in their hands, in four years will have no power—between the veto on the one side and the laity on the other. Having transferred half their power to the laity, they now propose to transfer another large portion of power to the Episcopacy. I think that it invades the very philosophy, the very constitution, the very nature, and the very spirit of our system of government; and therefore this thing we are attempting to do is of immense importance. Let us ask ourselves in regard to the laity, what do we represent? Do we represent any of their property? Have we any right to tax them? Certainly not. We have surrendered everything to them, and yet we have ventured to transfer, so to speak, all of our power in that direction. If we have any power left, we cannot afford to give away this much on the other side. I am therefore opposed to it.

Rev. W. P. Radcliffe moved that the whole question be indefinitely postponed. Motion agreed to.

Rev. Dr. C. F. Deems presented the following resolution, which was unanimously adopted by a rising vote:

Resolved, That the Bishops and Delegates of the several Annual Conferences of the Methodist Episcopal Church South, assembled in General Conference, unite in expressing their profound sense of the great kindness and hospitality of the citizens of New Orleans, exhibited by their unwearied kindness to us during the month of our session in this city, and that we devoutly and solemnly invoke the blessings of Almighty God upon all the members of the several families with whom we have had our delightful sojourn, and that we fervently pray for the growth of this great city in population, prosperity and especially in the culture of our most Holy Faith.

Rev. H. A. C. Walker, of the South Carolina Conference, offered the following resolutions, which were severally and unanimously adopted by a rising vote:

Resolved, That, severally and as a Conference, we entertain the most grateful sense of obligation to those citizens of New Orleans, in whose free and elegant hospitalities we have so largely shared during the session of our Conference among them, and that in our future labors the season of social and Christian intercourse thus enjoyed, shall be held in kindliest remembrance; meanwhile praying the blessing of the Father of Mercies on our benefactors.

Resolved, That, with adoring gratitude to Almighty God, we recognize the fraternal sympathies and Christian love prompting the tender of the several Presbyterian and Baptist churches in this city, in whose pulpits ministers of this Conference have gladly served, and that we cordially reciprocate these sympathies and this love. May the God of our Fathers multiply the members of these churches, and increase in them and in their pastors the knowledge and love of Christ!

Resolved, That our thanks are hereby most respectfully tendered to the proprietors of the railroad and steamboat lines, to whose kind considerations we are indebted for material favors in reaching this place and in returning to our homes.

Resolved, That we tender our grateful acknowledgments to the Methodist pastors in this city, to the presiding elder of the New Orleans District, and to the trustees of the Carondelet Street Church (in which our sessions have been held) for their combined kindness and care, in arranging for our comfort and convenience.

Resolved, That in the "entertainment in the open air," furnished at the City Park, by the ladies of our churches in the city, we recognized the culmination of the delicate attention and assiduous care directed to our ease and comfort, and enjoyment, by those in whose hospitalities we have been sharing—a green, green spot in our memory forever. May God's gracious blessing, in full measure, be the portion of these gentle spirits—our benefactresses, and of all whom they love!

Resolved, That the thanks of this Conference are due, and hereby cordially tendered to Dr. Summers, for the ability and courtesy with which he has discharged his difficult duties as our Secretary; and that we gratefully recognize the efficient assistance rendered him by Dr. Myers and Bro. Martin.

Rev. J. S. Martin asked and received permission to withdraw a report on infant church-membership, which was presented by Rev. S. Register.

Rev. Dr. C. F. Deems announced that the first quarterly meeting of the Board of Foreign Missions will be held in Baltimore on the last Friday in June.

Rev. W. W. Bennett moved that the Conference tender to brother Kennon their cordial thanks for his kindness and courtesy in attending to the mail matter belonging to the members of the Conference.

The following preamble and resolution was presented, and adopted:

WHEREAS, The Hon. Russell Huston, and the Hon. T. S. Brian, of Tennessee, have, by their faithful, legal services in behalf of our publishing house, brought us under special obligations to them; Therefore

Resolved, That the Book Agent is hereby instructed to prepare, with a suitable inscription, a handsome Family Bible and Hymn Book to be presented to each of them by the members of this General Conference.

Bishop McTyeire: The report of the Committee on the subject of Lay Representation has been adopted by more than a two-thirds vote of this General Conference. It will now go to the Annual Conferences for their concurrence. Should the Annual Conferences concur with this body in that action, it is the opinion of some well informed that a union of the Methodist Protestant Church with our own might thereupon take place. There will then be no serious obstacle in the way of that union. I was requested by some of the leading members of that church, in case our Conference adopted this measure, to request a commission to be appointed to confer with a like commission from the General Conference of the Methodist Protestant Church to see if this union cannot be effected. I hope, therefore, before the Conference adjourns, it will authorize certain persons to act on this subject, and to close up such an agreement if it can be entered into.

Rev. Nelson Head moved that such a commission, to consist of five, be appointed by the Bishops.

Rev. H. A. C. Walker moved, as an amendment, that two Bishops be added to the commission.

On vote, the amendment was agreed to and the motion adopted.

Bishop Paine announced the following as the commission: Bishop Pierce, Bishop McTyeire, Rev. Dr. C. F. Deems, Rev. J. E. Evans, Rev. S. Register, Rev. N. Head, and Rev. Dr. L. M. Lee.

The chair announced the following committee to arrange the Discipline to conform with the action of the the General Conference: Bishop McTyeire, Rev. Dr. T. O. Summers and Rev. Dr. A. L. P. Green.

Bishop Paine announced the arrangement of work for the next year, as follows:

FIRST DISTRICT—BISHOP PIERCE.

Arkansas Conference—Searcy, Sept. 26.
Little Rock Conf.—Arkadelphia, Oct. 10.
North Carolina " —Fayetteville, Nov. 7.
Virginia Conference—Norfolk, Nov. 21.
Baltimore Conf.—Baltimore, March —.

SECOND DISTRICT—BISHOP DOGGETT.

W. Virginia Conf.—Parkersburg, Sept. 5
Kentucky Confer.—Winchester, Sept. 19.
Louisville Conf.—Elizabethtown, Oct. 3.
Missouri Conference—Richmond, Oct. 17
St. Louis Conference—Lexington, Oct. 31.

THIRD DISTRICT—BISHOP WIGHTMAN.

South Carolina Conf.—Marion, Nov. 7.
Mobile Conference—Enterprise, Nov. 21.
Montgomery Conf.—Jacksonville, Dec. 5.

FOURTH DISTRICT—BISHOP PAINE.

Memphis Conference—Jackson, Nov. 14.
Mississippi Conference—Natchez, Nov. 28.
Louisiana Conf.—Baton Rouge, Dec. 12.

FIFTH DISTRICT—BISHOP M'TYEIRE.

Holston Conference—Asheville, Oct. 10.
Tennessee Conference—Huntsville, Oct. 24.
Georgia Conference—Americus, Nov. 28.
Florida Conference—Quincy, Dec. 13.

SIXTH DISTRICT—BISHOP MARVIN.

Indian Mission Con.—Bloomfield, Sept. 12.
N. W. Texas Con.—Waxahatchie, " 26.
East Texas Conference—Marshall, Oct. 10.
Texas Conference—Galveston, Oct. 24.
West Texas Conference—Seguin, Nov. 7.

SEVENTH DISTRICT—BISHOP KAVANAUGH.

Pacific Conference—Petaluma, Sept. 19
Columbia Conference—Corvallis, Oct. 10.

Rev. Dr. J. C. Keener presented the following resolution, which was unanimously adopted by a rising vote:

Resolved, That the thanks of this General Conference are eminently due to our beloved Fathers the Bishops, for the impartial, able, and patient manner in which they have presided over its deliberations, and it invokes upon them the blessings of Almighty God, to sustain them in the discharge of their arduous and responsible duties.

Rev. Dr. W. A. Smith, of the Virginia Conference moved, that after the reading of the Journal and appropriate religious exercises, the General Conference now adjourn *sine die*. Motion agreed to.

The minutes of the session were then read and approved.

The Conference then united in singing a hymn, after which prayer was offered by Rev. Dr. Lovick Pierce, of the Georgia Conference. The Conference then adjourned *sine die*, with a benediction by the Bishop.

PROVIDENCE OF GOD IN MINUTE EVENTS.—It is an erroneous view to think of God as governing the grand phenomena of nature, and leaving those which are minute to the operation of a set of laws which He does not uphold at every moment in the fullness of their application. "We cannot," says Chalmers, "disjoin God from one particle of the universe of God." We may despise what is small as beneath the notice of our pride, but nothing is too microscopic for Him who, while he measures the water in the hollow of His hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance," yet numbers the very hairs of our head, and knows of every sparrow that falls to the ground. The minuteness with which God provides for all wants is well brought out in the sixty-fifth Psalm, where David speaks of him as attending to the very setting of the furrows of the field and the watering of the ridges: "Thou makest the outgoings of the morning and evening to rejoice; Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided food; Thou waterest the ridges thereof abundantly; Thou settest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof; Thou crownest the year with thy goodness, and thy paths drop fatness."—*Professor Balfour.*

The corruption of human nature is a poison so *subtle*, that it pierces into all the powers of the soul; so *contagious*, that it infects all the actions; so *obstinate*, that only Omnipotent grace can heal it.

Christ's satisfaction, not our sanctification, is the ground of our justification; and yet, whenever He is justification, He is sanctification also, or else there could be no salvation; for without holiness no man shall see the Lord.

LATEST DISPATCHES.

A TALE OF THE RIVER—LEVEES BROKEN.

We learn from a reliable gentleman, who just arrived on the steamboat Sonora, that during a storm on Tuesday night, the wind veered to the north, and the rain fell in torrents from midnight till daylight on Wednesday morning. During the night there was a temporary rise of the river of several inches, and the waves, dashing against the soft and recently erected embankments, washed over and carried it away. Previous to the storm the water was within five inches of the top of the levee.

One movement was at the lower part of Grand Levee, at the line of the crevasse, and he states that the alarm and excitement of the inhabitants was tremendous. They were endeavoring to escape in skiffs, rafts, canoes, carts, and by every other available means.

While the excitement was at its height the news arrived that the great Morganza Levee had also given way, thereby greatly extending the area of destruction. As the levees were new, the breaches extended in both places very rapidly, and in the course of a few hours the water spread over a wide extent of country, and still swept onward toward the Gulf of Mexico.

The whole of that fertile territory extending from the river to Berwick's Bay will undoubtedly be deluged, and the destruction of property will be beyond computation. Planters who have been endeavoring by almost every superhuman exertion to build up their broken fortunes, are again sent forth from their homes by the pursuing waters—exiles from the Eden they so love. Incalculable distress must follow this terrible visitation of the angry flood, and for a season at least the most beautiful portion of our fair States will be a trackless waste.

The Gate Engineer has given up the broken levees in despair, and until the river falls in summer, the alligator will course over fields which a few days since were pulling on their spring suits of promise. Other levees below those which have broken, are in a doubtful condition.

At the last great overflow eleven parishes were submerged, but as the break on that occasion was much earlier in the season than on this, it is to be hoped that the deluge of this year will not spread over such a wide extent of country, and that it will not cover more than nine parishes. Be this as it may, the calamity will be sufficiently widespread to ruin thousands of our people. We trust that a general hospitality will be extended to the wanderers who so suddenly had to turn their backs upon their homes.

OTHER DISPATCHES.

WASHINGTON, May 10.—The Senate Committee on Finance have about agreed to report Sherman's Loan bill.

WASHINGTON, May 10.—In the Senate the bill authorizing the coinage of 5 cent pieces passed.

The resolution to prevent the introduction of cholera was discussed during the morning hour. Pending its discussion, the Postoffice Appropriation bill was taken up.

The House resumed the consideration of the Constitutional amendment reported by the Reconstruction Committee.

NEW YORK, May 10.—The *Herald's* Valparaiso correspondent says the report of the Spanish Admiral is published, wherein he says Commodore Rogers, after his effort for a settlement of the Chilean difficulties were thwarted by the Chileans, commenced the action as right, and said moderation and dignity were on the side of Spain. The English Admiral said the insult offered by the Chileans in proposing a naval combat, was sufficient justification of the bombardment. The Spanish Admiral says the Chilean Government opposed the removal of foreigners' property.

LOUISVILLE, May 10.—Sales 154 hhds. of leaf Tobacco at slightly lower rates. Superfine Flour $7 75. Corn 58 to 68c. Mess Pork active; sales 3000 bbls. at $30. Bacon Shoulders 13½c. Clear Sides 18½c. Plain sugar-cured Hams 21½c. Lard in tierces 22c. Oats 48c. Whisky, raw, $2 20.

ST. LOUIS, May 10.—Cotton dull at 31c. Flour firmer at $9 50 to $11. Wheat stiff at $2 10 to $2 30. Corn 64 to 72c. Oats firm at 42 to 45c. Mess Pork $31. Bacon 18½c. Clear Sides 19c Whisky $2 19 to $2 21.

SAN FRANCISCO, May 10.—A special messenger arrived yesterday at Los Angelos, bringing a dispatch from the commander at Fort Grant, announcing that Fort Godwin, Arizona, has been taken by 2000 Indians; that the garrison, numbering 124 men, with one exception, were massacred, and that the fort was burned.

From the Watchman.

BABY IS KING.

A rose-cushioned cradle, where nestled within
Soft cambric and flannel lie—pounds seventeen;
'Tis the throne of a tyrant; that pink little thing
Is an autocrat august—for Baby is king.

Good, solemn grandfather dares hardly to speak,
Or walk, lest the sleeper should hear his boots creak;
Grandma is a martyr in habits and cap,
While the monarch unsettles as well as her nap.

Papa—wise and mighty—just home from the house,
Grows meek on the threshold and moves like a mouse,
To share at the bundle, then outward he goes,
Like an elephant trying to walk on its toes.

The queen of the ball-room throws loyally down
Before him the roses she wore in her crown,
And sings little love-songs of whom she loves best;
He cries when she stops, like a merciless elf.

He flings right and left his saucy fat fist,
And then the next moment expects to be kissed;
He demands people's watches to batter about,
And meets a refusal with struggle and shout.

Then failing to conquer with passionate cry,
He quivers his lip, keeps a tear in his eye,
And so wins the battle—this wise little thing!
He knows, the world over, that Baby is king.

MEMORY AND CONSCIENCE.—Connected with conscience is the office of memory. The retrospections of the mind are as rapid as the flashing of lightning, more rapid are they than the transmission of ideas by the telegraph between Washington and Baltimore, or than that transmission will be when, as such may happen, thoughts are carried in a few moments round the earth. I knew a man who said that, in falling twenty feet, when he expected to die, the thoughts of a lifetime seemed to pass through his mind. He thought of his business, of his wife, of his children, and of that eternity to which he was going. A life seemed to pass through his mind and nothing was lost. So it will be when memory summons the acts of a life at the last tribunal. Nothing is lost. Thoughts once impressed, but apparently lost, will come out again. A life is written on our memory as with invisible ink. It is apparently lost to our frail sight while here. But, in the judgment light, it will be seen enveloped around us, and will be unrolled till every line and letter is made visible. I knew a sailor once, who said, that when once in a storm, on the giddy mast, while trying to furl a sail, and could not, he cursed God. It passed out of his mind for twenty years; but then, in a season of excitement he said, "Now I remember it; I am lost!"

CURIOUS ORIENTAL CUSTOMS.—There are many traits of character and custom in which the Arabs and Turks are our antipodes. They shave the head but not the chin, and we the reverse. With us the uncovering of the head in the presence of another is a mark of respect; with them a mark of disrespect. When they go into a place of worship they keep on the hat and take off the shoes and slippers; we do the opposite. They mount on the right side of a horse, and we on the left. They write from right to left, and we from left to right. We show our good breeding by taking the outside when we pass persons on the street; they by passing nearest to the wall. They do the honors of the table by serving themselves first; we by serving ourselves last. If a friend inquires after your wife, you regard it as a compliment; to inquire after theirs is an insult. Their morning dress is white; ours black. They finish their wooden houses from the top downwards; and we from the foundation up. The men wear frocks and the women pantaloons. we wash the hands by dipping them into water; they by having water poured over them.—*Bausman's Sinai and Zion.*

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Committee Reports.

COMMITTEE ON BOUNDARIES — REPORT No. 6.

The *Kentucky Conference* shall be bounded as heretofore.

The *Louisville Conference*, the same.

The *Missouri Conference* shall include all that part of the State of Missouri lying north of the Missouri River, and all that part of the State of Kansas lying north of the Kansas River; also the Montana and Idaho Territories.

The *St. Louis Conference* shall include all that part of the State of Missouri lying south of the Missouri River, and that part of the State of Kansas and New Mexico south of the Kansas River.

The boundaries of the *Tennessee, Holston, Memphis, Mississippi*, and *Louisiana* Conferences remain unchanged.

Western Virginia Conference shall include all that part of West Virginia not embraced in the Baltimore and Holston Conferences, beginning at the western extremity of the State of Maryland, and running along the south-western range of the Alleghany Mountains to the Holston Conference line on the Flat-top Mountain, and also that part of the State of Kentucky included in the Guyandotte District.

Virginia Conference shall be bounded on the east by the Atlantic Ocean, embracing all the work on the eastern shore of Virginia and the State of Maryland not included in the bounds of the Baltimore Conference; on the north by Potomac River, from its mouth to the line of King George and Stafford counties, thence to the Rappahannock River, and by that river to the Blue Ridge; on the west by the Blue Ridge to the State line; on the south by Albemarle Sound and Roanoke River to its intersection with the State line, and thence by said line to the top of the Blue Ridge.

The names of the *Alabama and Kansas Missouri Conferences* to be dropped from the Discipline.

The *Baltimore Conference* shall embrace all the territory lying North and West of the Great Conptank River, on the Eastern shore of Maryland; the line shall then run with the Chesapeake Bay to the mouth of the Potomac River, thence up said River to the County line between Stafford and King George Counties; then taking Fredricksburg and running up the Rappahannock River to the Blue Ridge Mountains, thence by that chain of mountains to New River, in Floyd County, including Jacksonville Circuit, and by that river westwardly to the line of Greenbrier County, so as to include all the pastoral charges in that locality embraced in the Louisburgh District; then taking the County line between Pocahontas and Randolph Counties, and running to the Alleghany Mountains; thence by said mountains northward, so as to include all the territory which may be now or hereafter under our jurisdiction, and not embraced in other Conference boundaries.

The boundaries of the North Carolina and South Carolina Conferences remain as heretofore.

The Georgia Conference remains unchanged.

The *Montgomery Conference* shall include West Florida, except Apalachicola, and all that part of the State of Alabama lying east of the line herein described, viz: beginning at the north of the Mobile River, thence up that stream and the Alabama and Tennessee River R. R. to Montevallo, the same to be considered east of the line—thence along the Elyton Road to the Cahaba, thence up said river to the eastern line of Blount county, and along said line to the southern boundary of the Tennessee Conference.

The *Mobile Conference* shall include all that part of the State of Alabama lying west of the line dividing it from the Montgomery Conference, and south of the Tennessee Conference—and the counties of Jackson, Green, Waybe, Clarke, Lauderdale, Kemper, Lowndes, Noxubee, that part of Monroe east of the Tombigbee River, and that part of Itawamba east of Bull Mountain Creek, in the State of Mississippi.

Texas Conference shall be bounded on the east by the Trinity, from the south-east corner of Leon county to the coast South by the Gulf of Trespalavos Bay. West by the Trespalavos and south-east line of Jackson, Lavacca, Gonzales, Caldwell, and Hays' counties. North by the Pasdanalas and direct line from its mouth to the north-west corner of Travis county, and from the south line of Williamson, Milam, Robertson and Leon counties to the Trinity.

North-West Texas Conference shall be bounded north by the State line; east by the East Texas Conference, south by the Texas Conference, west by the road from San Antonio to Fort Mason, thence due north to the Colorado river, thence up said river to the Big Spring, thence due north, to the State line.

West Texas Conference shall include all that part of the State of Texas, west of the Texas and north-west Texas Conferences.

East Texas Conference boundaries remain unchanged.

The *Columbia Conference* shall include the State of Oregon, that part of the State of California lying north of Scott's Mountain, with the Washington and Idaho Territories.

The *Pacific Conference* shall include all the State of California not included in the Columbia Conference, and that part of the Territory of New Mexico west of the Rocky Mountains.

The name of the *Ouachita Conference* is changed to *Little Rock*.

All of which is respectfully submitted.

J. HAMILTON, Chairman.

New Orleans, April 24, 1866.

SUBSTITUTE FOR REPORT No 1 OF THE COMMITTEE ON CHANGES OF ECONOMY, adopted by ayes 103, noes 42—on the change of the style and title of the "Methodist Episcopal Church South."

The subject of changing the style and title of the Methodist Episcopal Church South has been brought before the General Conference by memorials from various Conferences, asking for the change. Therefore,

Be it declared and ordained, and by a vote of two-thirds of the Delegates from the Annual Conferences of the Methodist Episcopal Church South, present and voting in General Conference assembled in the city of New Orleans, on this 27th day April, A.D., 1866, it is declared and ordained that the style and title of our church shall be the "EPISCOPAL METHODIST CHURCH."

Resolved, That the Bishops or other Presidents, shall lay this ordinance before each of the Annual Conferences, and when three-fourths of the members of the said Annual Conferences present an voting, shall have concurred in the intent of said ordinance, then the Bishops shall declare and proclaim that the legal style and title of our church shall then and thereafter be "EPISCOPAL METHODIST CHURCH."

The following paper was then presented by the Bishops.

The Bishops having been asked what constitutes "two thirds of the General Conference," as demanded in the provision to the restrictive rules, Sec. II, Chap. 2d, Part 1st, of the Discipline, give the following as their opinion:

Two thirds of the General Conference are two-thirds of a legal quorum or more of the members who may be legally present and voting on any question.

J. O. ANDREW.
R. PAINE.
G. F. PIERCE.

COMMITTEE ON ITINERANCY—REPORT No. 2.

The Committee on Itineracy, to whom was referred the memorial from the Louisiana Conference, requesting the General Conference to so amend the Discipline as to require that all votes in a Quarterly Conference to license preachers, and to recommend preachers for admission into the traveling connection, or to deacon's and elder's orders, shall be taken by ballot, having had the same under consideration, do recommend that the petition be granted; and that the Committee on Revisals be instructed to amend the Discipline accordingly.

LEROY M. LEE, Chairman.

COMMITTEE ON ITINERANCY—REPORT No. 7.

The Committee on Itineracy having had the Journals of the several Annual Conferences under their consideration, and having, with much pains and no small amount of time and labor, as the records extend over a period of eight years, carefully examined the same, both as to the modes of keeping the journals and as to the acts and doings of the Conferences respectively, beg leave to state that they find many defects and errors in the manner of keeping these records, which, in their judgment, ought to be corrected, for the sake of historical accuracy and correctness in these important records of the executive administration of the Church, as well as for order and regularity in journalizing. In a general report of the Committee on Itineracy, at the General Conference of 1858, which was approved and ordered to be printed, and copies furnished to the several Annual Conferences for the guidance of their Secretaries, an attempt was made to secure the desirable ends of fullness, accuracy and uniformity in these records; but, as if in utter disregard of the advice of the General Conference, some of the records brought here are shamefully inaccurate and censurably defective. The Committee present hints on this subject that need to be corrected, if the requirement to keep a record of the Conferences is to be continued in the church:

I.—*Defective Records.*

Mississippi Conference—The reports of statistics exceedingly imperfect; and, in several instances, Reports are said to have been marked A, B and C, and filed, when they should have been entered on the journal.

Louisville Conference—In two instances the presiding officer is not named. Resolutions offered and reports of special committees referred to, but no record of their character, or as to what was done with them.

Ouachita Conference—Pages of the journal not numbered, and no margin left. Character passed and person elected without saying to what. Resolutions are passed and filed but not entered on the journal. No reports made to the body are recorded.

Memphis Conference—Notices of resolutions passed, but the resolutions not entered on the journals.

Rio Grande Conference—Frequent omissions to request the reading of the journal. Reports of committees read and not disposed of in any way. At one session, two of the questions of the General Minutes called, and not answer d in any way. At another session four of these questions recorded and no answers given. Journals generally defective.

Missouri Conference—Character examined without any statement of the suspension of the rule requiring the doors to be closed. No record of reports on any subject, only the fact stated that reports were made.

Arkansas Conference—Omission to state the suspension of the rule to sit with closed doors in the examination of character. Frequent omissions to read and approve the record; imperfect record as to the election of local deacons and elders; failure to enter the name of the presiding officer.

Western Virginia Conference—Conference statistics and appointments entered after the session closed and the journals were signed. Minutes sadly marred by numerous erasures, interlineations and expunging lines, and without the signature of the presiding Bishop.

Pacific Conference—Two members are reported as tried and expelled; but there is no record of charges or specifications, or of the proceedings in either case.

Kentucky Conference—Motions to insert words in resolutions, and neither words nor resolutions. Records frequently defective and unsatisfactory.

Tennessee Conference—Complaints against members, involving maladministration and moral character, disposed of, in one case, by preamble and resolution; others referred to committees. Reports presented, but no record of complaints, resolutions or reports.

Virginia Conference—Repeated failures to record that the minutes were read and approved. Journal of 1859 does not state that the Conference fixed the place of its next session.

Holston Conference—Records considerably defective and erroneous.

II.—*Improper Conference Action.*

Louisville Conference—It is stated in the records that a member (Rev. C. H. P——) was suffered to withdraw, with a letter from his presiding elder; yet, by subsequent action, it appears that the moral character of the party was implicated at the time he received said letter of withdrawal; also, that the Conference claimed the right to refuse to pass his character, and ordered his name to be stricken from the roll.

Ouachita Conference—W. H. H—— was expelled, and the record contains no specifications, and no account of the trial.

Memphis Conference—An appeal of J. D. M. from a Quarterly Conference is recorded, and the decision reversed; but there is no statement of the case, as to the charges and specifications, or the grounds of action in the case, in the journals.

Rio Grande Conference—Session of 1860, in the absence of a Bishop an Elder was called to the chair, and not elected to occupy it as President.

Arkansas Conference—Session of 1863, two persons were transferred to a distant Conference by the vote of the Conference; and at the session of 1865 a member was tried for imprudence, and there is no record of charge, specifications or evidence on which the Conference acted.

Pacific Conference—A member, J. G., was convicted of drunkenness and blasphemous language; yet he was acquitted and his character passed.

Mississippi Conference—A person (H. C. Burk) continued on trial, his case subsequently reconsidered and admitted into full connection, without examination in the prescribed course of study, as required by the Discipline.

Louisiana Conference—A minister (local) G. S. W., allowed to withdraw from the Church after the confession of crime. At the session of 1861 it appears that the Bishop (Early) being sick, appointed Rev. W. A. Smith as President of the Conference, and that he presided during the session, and signed the minutes at its close; but the Committee cannot reconcile with his Presidency the fact that, on page 198, Bishop Early decided an action of the Conference to be a violation of law; and the fact that Bishop Early reported, through the President, Smith, that he, the Bishop, could not fill an appointment for J. P. Brack, and that the Conference, by resolution, requested the Bishop to give Mr. Brack a nominal appointment. It does not seem clear from the record which of the two parties was President; whether either was, or whether each by turn, or whether both together made one.

In view of all these facts, and in order, if possible, to secure uniformity, accuracy and correctness in these important church records, your Committee recommend the adoption of the following resolutions:

1. *Resolved*, That the Secretaries of the several Annual Conferences be, and they hereby are instructed, to record in their Conference Journals all the acts of the Conference, of every kind whatever, in the consecutive order of their occurrence, or in an appendix; especially of all complaints, charges and specifications, with the decisions in all such cases; and also, of all resolutions, reports of committees, statistics, memoirs of deceased ministers, and the appointments of preachers, and whatever else enters into and constitutes a complete historical record of each annual session.

2. *Resolved*, That the several Annual Conferences be, and they hereby are instructed, to require their Secretaries to conform their journals to the plan indicated in the preceding resolution.

3. *Resolved*, That the Bishops be, and they are hereby instructed to supervise the Conference Journals; to direct the Secretaries to the requirements of the General Conference as to the manner of keeping their Journals; to supply the Secretaries with copies of their decisions on all questions of law submitted to them in an Annual Conference; and to affix their signatures, in all cases, to the minutes of the Conferences over which they preside.

4. *Resolved*, That the General Book Editor be required to have this report printed, and copies of it sent to each of the Annual Conferences at their next ensuing sessions.

LEROY M. LEE, Chairman.

May 1, 1866.

REPORT No. 2 OF COMMITTEE ON CHANGES OF ECONOMY.

The Committee on Changes of Economy beg leave to offer their Report No. 2, embracing the subject of Reception of Members into the Church, with a Form therefor, and giving directions respecting the social church meetings, viz: Prayer Meetings, Love Feasts, Class Meetings, and a regular meeting proposed to be held monthly, when possible, and at least quarterly, in every congregation of church members.

All these subjects have been referred to the committee, in sundry papers from Conferences and individuals, some asking generally for changes, others offering suggestions to shape the action of the Conference; and two papers deprecating any change.

After giving respectful attention to all these papers, the Committee present a digest of their labors in a plan, which, beginning with the reception of members into the Church, sets before them their duties and privileges in that relation, and which, therefore, is so adjusted as to its details, as to form, on the whole, a harmonious system.

We may state, briefly, that it guards carefully against admitting improper members into the Church, while it does not exclude from the fold of Christ sincere and steadfast seekers of salvation; it provides, also for extending the care of the church to those who are not ready to take on them the vows of church membership, but yet are penitents; it retains class meetings, without making attendance on them a condition of church membership; it gives more prominence to the prayer meeting than our system has given it heretofore; and it provides for regular meetings of the members of the church quarterly or monthly, when possible, in every congregation, to which meetings a specific work is assigned. It is believed that by these means discipline will be better maintained, and the membership of the church awakened to a new life; and a new energy imparted to them, adding greatly to the aggressive force of the Church.

The Committee recommend the striking out of the Discipline of Question 1, Answer 1 and 2, Section iii., Chapter 4; (pp. 138, 139) and Section ii, Chap. 2, (pp. 108, 114) Part II, and the insertion of the following:

SEC. I—*On the reception of Members into the Church.*

Ques. How shall persons be received into the Church?

Ans. 1. When persons offer themselves for church membership—let the preacher in charge inquire into their spiritual condition, and see that they are acquainted with the moral discipline of the church, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and be saved from their sins; also of the genuineness of their faith, and of their willingness to keep the rules of the church.

2. When satisfied on these points, let the preacher bring the candidates before the congregation, whenever practicable, and baptize them; if they have not been baptized, and if they have been, propound to them the questions, and receive the answers contained in the baptismal vow—excepting, of course, the third question and answer.

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God, the Father Almighty, Maker of heaven and earth? and in Jesus Christ, his only begotten Son, our Lord? and that he was conceived of the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate; was crucified, dead and buried? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shalt come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life and death?

Ans. All this I steadfastly believe.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

3. Persons may be received by certificate from other orthodox churches without these formalities.

SECTION II—*Of the Social Church Meetings.*

Quest. 1. What means shall be adopted to promote personal religion, Christian fellowship, salutary discipline, an interest in all the institutions of the church and in their support?

Ans. Let every preacher in charge diligently and faithfully observe the following regulations respecting prayer meetings, love-feasts, class meetings, and regular church meetings.

Ques. 2. What directions are given respecting PRAYER MEETINGS?

Ans. 1. Let the preacher hold prayer-meetings, weekly, in every church when it is practicable; and when he cannot himself attend, let him engage local preachers, exhorters, class leaders, and others to hold them.

2. Let such meetings be held also at all other places in such charge, where there may seem to be a probability of their doing good.

3. It shall be the duty of the members to attend the regular prayer-meetings as frequently as possible.

Ques. 3. What directions are given respecting LOVE FEASTS?

Ans. 1. Quarterly, or at such other times as the preacher in charge may consider expedient, love-feasts shall be held with closed doors, to which, besides church members, serious persons may be admitted by him.

2. In conducting the love feast, after singing and prayer, the preacher may make a short address, setting forth the nature and design of this institution; every one present may then partake of a little bread and water in token of brotherly love; the members may then give brief details of their religious experience; and the meeting shall close with singing and prayer.

Ques. 4. What directions are given respecting CLASS MEETINGS?

Ans. 1. Let the membership of every church, wherever it is practicable, be divided into classes; and let the members be earnestly advised to attend the class.

2. Let the preacher in charge appoint one person in each class to be the leader thereof.

3. Let the leaders take personal cognizance of all the members of their respective classes, and, if possible, meet them weekly, to inquire of them how their souls prosper, giving them opportunity to speak, and advising, reproving, comforting and exhorting, as occasion may require. Let the exercises begin and end with singing and prayer.

4. Let the leaders meet the preacher and stewards once a week, whenever practicable, to report the names of any who may be sick or needy, or of any who neglect their duty, or who walk disorderly and will not be reproved.

5. Two or more classes may meet at the same time and place, at their own option, and their leaders may alternate in conducting the exercises.

6. Let the preacher visit every class once a quarter, if practicable, and report its condition to the Quarterly Conference; and let him hold General Class Meetings as often as he shall find it expedient.

Ques. 5. What directions shall be given respecting the holding of REGULAR CHURCH MEETINGS?

Ans. 1. All the members of the Church, and resident members of an Annual Conference, shall come together every month, or on Circuits at least every three months, at every appointment, to hold a Church Meeting, over which one of the preachers in the charge shall preside. It may be held at any time most convenient for assembling the greatest number of members; but if on the Sabbath, it should not interfere with the morning public worship.

2. A permanent Secretary shall be elected annually, at the first meeting after the session of the Annual Conference. He shall keep a record of the proceedings, and shall keep in a book and return to the Quarterly Conference of which he may be *ex officio* a member, all the statistics which the Discipline requires to be reported to an Annual Conference.

3. The roll of members shall be called at every meeting, unless otherwise ordered, and the meeting may strike off the names of any who, on account of removal or other cause, have been lost sight of for twelve months: *Provided, however*, that if such member appears and claims membership, he may be restored by a vote of the meeting.

4. The following is suggested as the general

Order of Business for Church Meetings:

1. Receive Reports—

1st. From the preachers, of their labors since the last meeting.

2d. From the class leaders.

3d. From the Sunday Schools.

4th. From the steward or stewards of that church.

II. The preacher shall inquire—

1st. What is doing for the relief of the poor of the church?

2d. Is the church here doing its duty for the cause of missions and other church enterprises, and for the collections ordered by the Annual Conference?

3d. Is the literature of the church circulated and read?

4th. Can the church extend its work by establishing additional prayer meetings, Sunday Schools, or in any other way?

5th. Can anything more be done to strengthen and build up the church in the community, and to advance the cause of Christ?

5. If the observance of this order of business is likely to protract the Church Meeting beyond a reasonable limit, the preacher may, from time to time, select the most important matters and bring them forward.

6. Let the Church Meeting be opened and closed with religious services, and conducted in a devout and prayerful spirit.

OBITUARIES.

Sister LEURENA OWEN was born in the year 1784, and died at the residence of her daughter, Mrs. Walker, in Mobile, Ala., on the 20th of April, 1866, aged about 79 years.

The subject of this notice professed religion and joined the M. E. Church when a little girl. Sister Owen was a faithful and consistent Christian for more than sixty years. Through a long and useful life she exemplified the character of a true Christian, by active and benevolent sympathy with the sick and suffering; by a firm adherence to the doctrines and usages of her church—a prompt, zealous, and habitual conformity to its discipline; and by a tender, loving and untiring devotion of heart and life to the domestic obligations of wife and mother. She loved to visit the hospitals and administer to the wants of the sick, wounded and dying soldiers; and as this aged mother in Israel would move through the different wards, the hearts of the poor sufferers would be cheered to know that they were not forgotten by a precious "mother." None knew her but to love her, for she was loved by all and regarded as one of earth's purest Christians. She was faithful in attending to the ministry of God's Word, and would take comfort from the truths of the Gospel of Christ while being dispensed by his servants. She loved the class-meetings, and was always present unless providentially hindered, and would speak freely of the dealings of God with her soul. It was a pleasure for sister Owen to meet in the class or love-feast and relate her Christian experience; she would speak of the "precious promises" of God to his people, and how she could trust God amidst life, with all its sufferings and disappointments, and feel assured that "All works together for good to them that love God." We remember the last time we met her in class and how encouragingly she spoke of her future prospects for glory and rest, and seemed only to be waiting for the summons as she desired to depart and be with Christ. For her "to live was Christ, and to die was gain." A life spent thus never fails to make the hour of death a period of happy trust in God and joyful hope of Heaven. Sister Owen was ready to die. In her last moments she found her Saviour present to comfort and cheer her spirits. She proved the sustaining power of the grace of God in the church below, and by that guide has been safely guided, we doubt not, to the rest that remaineth for the people of God, where "the wicked cease from troubling and the weary are at rest." Our loss is her eternal gain. May her children follow her as she followed Christ, and be assured that "she is not dead but sleepeth; and they that sleep in Jesus will God bring with him."

J. J. GRACE.

Eastern Shore, Ala. Conf., April 25, 1866.

REV. GEO. W. POWELL, a worthy local preacher of the M. E. Church South, fell asleep in Jesus, at his residence, near Vicksburg, aged 66 years. Southampton, Va., was his birth place, and he lived in the place of his death for the last twenty five years.

He was for thirty five years a preacher of the Gospel. Alas, that we have not words at hand, the many recollections of others, of days and years, marked by usefulness, zeal and success, but his last days—though days, and weary months of affliction, were distinguished for the peace, hope, faith, and religious power, known only to the good man. Undismayed he met in heaven many souls, he had been instrumental in helping home to that glorious abode.

He raised a large family of excellent children, who will bear through life the precious remembrance of the parental love, prayerful toil, and zealous care bestowed on them—alike by himself, and their beloved mother—and will fulfill the wishes of those loving hearts, and win their way to heaven. Peace to thy memory, man of God.

CYPRESS.

April 19th, 1866.

NEW ORLEANS MARKETS.

"The business of the current week," says the Price-Current of Wednesday last, "has opened with but few changes in the general market. Sugar and Molasses have continued nearly at a stand still; about the usual movement has taken place in Western Produce, but Pork, Lard and Flour have been in good request at advanced rates; and operations in our leading staple show but little increase, although the demand was stimulated and prices improved under the favorable tenor of the late foreign news."

COTTON—We stated in our last report that the market closed dull and drooping at 27 to 28 cents for Ordinary, 30@31 for Good Ordinary, 32 to 34 for Low Middling and 35 to 36c. for Middling. There was no material change on Saturday. The demand continued moderate and the supply limited, but no one buyer took 500 bales. The business embraced 1000 bales at about previous rates. On Monday, under the influence of the favorable foreign news, buyers came forward with more spirit, and, although factors advanced their pretensions 1 to 2c per lb., the sales summed up 1700 bales, partly at previous rates but mostly at an advance of 1 cent. Yesterday the market opened under the depressing influence of the Liverpool accounts of Saturday, the 28th ult., and although there was more disposition on the part of some factors to realize, yet, with a limited demand, the sales were confined to 400 bales at figures indicating prices had receded to current rates at the close of last week.

TOBACCO—Buyers have again been looking around, but holders are very stringent in their views, and the stock, which is small, is very firmly held at our quotations. There have been several sales to the city trade at those prices. A lot of 53 hogsheads, old, classing from Common to Choice Leaf, sold for export at 18½c per lb., and 7 hhds., classing Low Leaf to Fine, sold to the city trade at 15½ to 25. Quotations: Low Yellowed, Light, 5½ to 6; Good do., 6 to 6½; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 17; Fine, 18 to 20; Choice Selections, 21 to 24. Heavy—6½ to 7; Good do., 7 to 7½; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 18 to 20; Fine, 20 to 23; Choice Selections, 24 to 26.

SUGAR—Market dull and no demand except in a small retail way at previous prices. We quote 7 to 9c for Inferior Louisiana, 10 to 12c for Common to Good Common, 13½ to 14½c for Fair to Fully Fair, 15 to 15½c for Prime, 15¾ to 16c for Choice, the inside figures ruling mostly. A lot of 77 hhds. Fully Fair sold on Saturday at 14½c per lb. Cuba Sugar is retailing at 12½ to 12½c. for No. 12.

MOLASSES—The supplies of both foreign and domestic production are fair, but there is very little or no demand. There have been only a few retail sales of Cuba Molasses at 48 to 50c per gallon. Cuba is quoted by the cargo at 42 to 45c, and Louisiana is quoted at 45 to 50c per gallon. Negotiations are pending for a cargo of Cuba Molasses.

FLOUR—Superfine and the better grades are scarce and in much request, but operations are still restricted by light supplies, and prices are very firm and are ruling with an upward tendency. There were sales on Saturday and Monday of 3000 bbls., in lots, at $7 12½ to $7 25 and $7 50 for Fine, $8 25 for Low Superfine, $8 50 to $8 75 for Good do., $9 25 for some of its merits, $10 37½ for Low Extra, $12 to $12 75 for Good Extra, and $14 per bbl. for Choice Extra. Yesterday there was a very fair demand, and what with favorable advices received from the West, for holders, and a very light stock of Superfine and Extra on hand, prices advanced fully 50c per bbl. and were still looking up, with sales of 2500 barrels, mostly for the trade but partly for shipment.

PORK—Pork has continued in request, and the stock, which was small, is very firmly held at $32 per bbl. for Mess. A lot of 50 bbls. Mess sold on Saturday at $32 per bbl., and 35 bbls. Prime at $26 50. Yesterday there was considerable inquiry, but very little offering. A lot of 1050 bbls. Mess sold at $31 50 and 50 at $32 per bbl. Mess retails freely at $32 per bbl.

BACON—Has continued in good demand, at retail, at full prices. There have been sales from first hands to dealers of about 220 casks, in various lots. There is a good retail demand, and Shoulders command 14½ cents, Hibbed Sides 17½c, Clear Sides 18c, and Sugar Cured Hams 25c per lb.

GREEN MEAT—But a small supply of Sides and Hams on hand. Sides and Shoulders retail 11½ to 14½c per lb.

LARD—Continues in good request, with an advancing tendency. Yesterday 100 tierces sold at 21½c per lb.

BUTTER AND CHEESE—The market is entirely bare of Choice Northern Butter, which is very much in request, but Common and Western commands 35 to 50c. Western 38 to 40c per lb. Cheese is in good supply but very dull at 22c for Western and Northern, and English 14@ at 27c per lb.

WHISKEY—The market is well supplied but is very dull.

CORN—Is in liberal supply and the demand having fallen off, prices have declined 15c per bushel. The sales on Saturday and Monday were confined to 12,040 sacks, at 97½ to $1 per bushel for Mixed and Yellow, and $1 to $1 02½ for White. Yesterday the supplies on the landing were large and greatly exceeded the demand, which was very limited, and prices were declining rapidly in anticipation of further early and liberal receipts. The sales comprise 10,000 sacks mostly at 93c for White, Yellow and Mixed, some small lots White commanding a little more.

OATS—Are in good supply but not much in demand and prices are ruling in favor of buyers. There were sales on Saturday and Monday of 5,000 sacks at 53, 54 and 55c per bushel for Good and Prime. Yesterday 2,500 sacks sold at previous prices, mostly 54 to 55c per bushel.

BRAN—The supply is not large, but the demand is limited and prices are about the same as previously. There were sales on Saturday and Monday 1,000 bags at $1 25 per 100 lbs. and yesterday 500 bags sold at the same price.

HAY—The supply is fair and ample, but is mostly poor in quality. There is not much demand, however and prices are lower. Prime Western has been retailing at $26 and Ordinary at $24 per ton. A lot of about 3,000 and one of 1,200 bales sold on private terms. We quote round lots at $22 50 to $24 per ton.

INDIA BAGGING—There has been only a retail demand, at 26c per yard in rolls.

BALE ROPE—The market continues dull. Dealers are retailing at 16½c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—The market is very firm, and prices are fuller, although there is not much demand. Dealers have been supplying the demand for the country at 25 to 28 per lb. currency, for Ordinary to Prime Rio.

GUNNY BAGS—Are quoted at 24 cents a piece.

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HAMMOND STATION, ON JACKSON RAILROAD

Established, August, 1861.

Destroyed, May, 1863.

Re-established, January, 1866.

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LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring good Shoes.

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SPRING AND SUMMER OF 1866.

SPRING AND SUMMER CLOTHING.

Just received and now opening, for inspection, the most magnificent assortment of

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GENTLEMEN'S FURNISHING GOODS,

That he has ever had the pleasure of offering to his friends and the public generally.

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Gentlemen visiting the city would do well to give us a call. mar17-3m

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WHOLESALE AND RETAIL DEALERS IN CLOTHING AND GENTLEMEN'S FURNISHING GOODS,

No. 27 MAGAZINE STREET,

Corner of Gravier street, New Orleans, La.

RUFUS H. MALLARD, late of McGrath, Tweed & Co.

feb3-3m.

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The undersigned respectfully announces to the Captains and owners of Steamboats, now plying on the Mississippi river and its tributaries, that he is still in the

AGENCY BUSINESS

in New Orleans, and prepared at all times to attend to all business, connected with their Boats—such as procuring freight, collecting of freight bills, settling averages, and attending to all custom-house business, that may require attention from time to time.

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Captains of Steamboats from Pittsburg, Wheeling, Cincinnati, Louisville, Cairo, Saint Louis, Memphis, and all other points, will find me at my office,

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in full view of the landing, and ready to attend to their calls.

Thankful for past favors, I will not be found wanting in future duties to any which may be entrusted to my care.

A. HUTTON,
ap17-tf No 5 Front Street, N. O.

J. H. JENNINGS. J. W. WICKS. M. J. WICKS.

JENNINGS, WICKS & BRO.

Cotton Factors and Commission Merchants, corner Camp and Common streets, New Orleans. ap14-1y

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JNO. C. BULL. JNO. P. BULL. WM. BULL.

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N. B.—Crippled soldiers will have a liberal deduction made. Clergymen's sons pay half price only. Citizens and strangers are invited to call. College office, Room No. 7.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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For the N. O. Christian Advocate.

ONWARD.

BY HANANIAH.

Onward moves the wheels of time,
Through all space, o'er every clime;
Onward! restless nature cries,
Rest not, or our glory dies.

Onward! lift the future veil,
Rig the vessel, spread the sail,
Cut each cord that e'er confined
Science, art, or struggling mind.

Onward! let the lightning fly,
Onward! let the steam reply,
Onward! water, wind and fire,
Onward! onward! never tire.

Onward? Yes, begin anew,
Think of what you have to do.
Onward? Surely, go you must,
Until dust returns to dust.

Onward! leave that lazy track
Where you've wandered forth and back;
Raise your eyes, throw down that load
Of sloth, and find a nearer road.

Mind and body, head and heart,
Cast old moorings, take a start.
Onward! onward! unconfined,
Onward!—or be left behind.

Onward! Higher set the stakes,
Labriolate, take up the brakes;
Press in service every wire,
Talk with elemental fire.

Onward! progress, men of God,
Action is the magic word;
Guide the ship, and let her sail,
Anchor only in the vale.

Let the banner be unfurled,
Circumnavigate the world;
Onward, through benighted lands,
Where the heathen temple stands.

Onward, like the golden sun,
Rest not, till your work is done.
Onward! till your God shall say,
Cease from labor—come away.

Onward! then, through regions bright,
Where the cross still sheds its light.
Onward! to the heavenly clime,
Onward! through ETERNAL TIME!

For the N. O. Christian Advocate.

A Sketch of a Sermon,

PREACHED BY BISHOP CAPERS, AT THE CONFERENCE IN NATCHEZ IN 1849.

Text—Romans 1, 14 and 15: "I am debtor both to the Greeks and the barbarians; both to the wise and to the unwise; so as much as in me is, I am ready to preach the Gospel."

Preaching is discoursing upon some religious subject. It is the great means devised for spreading the news of salvation to mankind. Paul's definition is, "The work of the spirit of faith."

The Spirit giveth to the preacher impressions, etc.

The object of preaching is to make men better, not to polish them; therefore, "preach as the oracles of God" direct, and not in view of your own fame. Our exemplar, Christ, was unflinching in his duty; follow his course. He gave his blood for the cause. If it costs our blood, we ought to be ready to offer it. It shall be given back to us. "I send you forth," says Christ, "as lambs amongst wolves." He sends you not to entertain people, but to call them to God.

It should not matter to you where you go if souls are there; it is duty to go, no matter under what disadvantages. The greater the cross the brighter the crown. The preacher is debtor to all mankind. Why? Because God has saved him from sin—has called him—has sent him forth—has chosen him an ambassador—has honored him in all these things, and in this has made him a debtor to all. He owed God a great debt, but Jesus Christ has paid that debt, and has transferred to him the obligation of calling men to him. The preacher stands in his place. Then are you "debtors to the Greek," the Jew, the barbarian, the bond and the free.

He told you to go preach. Perhaps you did not wish to understand Him; but did you not continually hear, "Go preach my Gospel?" Do not prefer to pay the debt to the rich, for you are debtor to all. "As much as in me is."

Nor can you limit it. Is it to a thousand, or to one hundred, or to only ten? Is it in the city full or in the country sparse? You must preach, "as much as in you is," to all you can. The time you cannot limit; whilst life shall last, whilst anything is left of you, you must use it all for God. There is no dispensation given when near the crown. No, no, no! Go on, and when not able to preach, *pray!*

But, young man, have you strength? Have you ardor? Don't do it all to-day; don't over do it; leave something for to-morrow, but continue with steady perseverance. Toil on—a glorious reward awaits you. Despise not small efforts—refuse not chances—although things may seem to be unfavorable, some opening may be made for you if you desire to advance the glory of God.

To illustrate this: When a young preacher I started in South Carolina. I called one evening late at the plantation of a rich rice planter, who was not, nor were any of his family, religious; but I was well received and made welcome, and on the morrow was requested to preach to his servants. The planter had seats made of planks and other material, in his house, and gathering all his slaves from the field, had them put on their clean clothes and assemble in this room; himself, wife and family also being present. And I tried to preach the Gospel of salvation. The wife of the planter was deeply awakened, and much feeling was manifested. I went my way, and when next I came round learned that this lady was dead, but that she was fully prepared and went rejoicing to her reward. What great good may be done when you least expect it! Sow your seed in all grounds. "He that goeth forth bearing precious seed weeping, may return bearing his sheaves with him."

NOTE.—The Bishops' sermon did not end here, but the paper upon which we were taking the notes did.

W. C. C.

For the N. O. Christian Advocate.

Efficiency of the Divine Government.

The law of the Lord is perfect in its justice, and perfect in its adaptation, and only needs to be universally obeyed to secure universal happiness. Such a law ought to be enforced by the highest and most effective sanctions. The maintenance of this law ought not be left, and is not left to the caprice of individuals, to sanction universal irregularity and disorder. The ignorant and corrupt are not left to choose their own code of laws, and regulate their notions of right and wrong as interest or passion may dictate.

Neither is the enforcement of the laws left to public opinion. Public opinion itself has to be purified and keyed up to the law of God. Public opinion is incompetent to the support and execution of the law which is holy, just and good, because public opinion is like the source from whence it emanates—corrupt, capricious and imperfect. We all know that public opinion tolerates many errors in theory, and many vices in practice. For instance, it tolerates dueling, and makes murder honorable. Public opinion tolerates profanity, though as plainly forbidden in the Book as theft or perjury. Public opinion tolerates, in a multitude of ways, the desecration of the Sabbath, though the Divine law says thou shalt remember to keep it holy. Public opinion, to a lax extent, tolerates incontinency in one sex, while it utterly condemns it in the other. Public opinion winks at gambling, especially betting on elections, a practice that directly stabs at the purity of the elective franchise, the palladium of public liberty.

The maintenance and execution of the law of God is not left altogether to human governments, though they be ordained of God and are commanded to be a terror to evil-doers and a praise to them that do well. Human governments cannot always convict the criminal of guilt; neither can they always secure wise and honest agents to exercise their authority. There are, too, many crimes that human governments scarce attempt to prevent or punish—as, for example, common lying, uncharitableness, uncleanness and ingratitude. Many such crimes cannot be proved; the amount of guilt cannot be ascertained, nor the proper penalty inflicted. To give the Divine law the greatest efficiency, God executes it himself. God sees every act when it is committed, why it was committed, and all the attendant circumstances, so that none deceive or escape him. God's infinite holiness leads to the condemnation of every violation of his law, no matter by whom—master, servant, subject or king—and no matter how honorable, fashionable, pleasant or profitable. God's omnipotence is pledged to bring every work into judgment, and every secret thing, whether it be good or bad. "The soul that sinneth shall die, and the sinner shall be turned into hell with all the nations that forget God." To restrain the sinner the most awful judgments are announced and the most appalling doom foretold. To encourage the penitent, to animate all in well doing, a heaven of fullness and joy, and pleasures at God's right hand forevermore, are held forth as their sure and everlasting reward. We can conceive of nothing more efficient.

W.

The Methodist Church North.

ITS UNCHRISTIAN CHARACTER.

The Baltimore Gazette, in alluding to a recent meeting of the Methodist Church North in this city, and the speech of one of the distinguished personages present, gives the following history of this religious organization and the sectional and partisan spirit it has exhibited in the last few years:

There is no political or religious organization upon this continent which did so much to provoke the revolution on the part of the South, or which manifested so relentless and brutal a spirit during the war, as the Methodist Church North. For years the ministers and its conferences waged a vindictive war against the institutions of the South, until they forced the Methodists of that section to separate from those who were so vilely persecuting them. Not satisfied with agitating and determining the question of the sinfulness of slavery within the pale of their own church, they were determined to make it a political dogma as well as an article of faith. The church became, in very truth, a church militant, and went forth, like Mahomet, offering to all who resisted it either the new discipline or the sword. It called a political problem a case of conscience, and spoke of the slaughter of human beings as God's work. Were this great politico-religious organization content now to busy itself about the things which it professes to regard as alone worth attending to in this world, the peace of the country would be considerably promoted.

But it is very evident to us that the Methodist Church North is going to discover that Providence has prepared another mission for it, and desires it to regulate the qualification of voters for the people of the Southern States. This is very clearly fore-shadowed in the speech delivered in New York, on Monday, by Chief Justice Chase at a meeting held to celebrate the centennial anniversary of the foundation of Methodism in America. Judge Chase spoke at considerable length and in glowing terms of the labors which the Methodist Church had accomplished, and especially of the very active part it took in sustaining the war. He then referred to its future, and assumed that it was still to continue to exert itself as a political organization. He enunciated for the hundredth time that new and remarkable truth, that it is impossible to "look upon the face of any human being and not feel that he is our brother man." He might also have said the same of the human foot. After commending Congress for passing the Civil Rights bill, Mr. Chase added: "A step further remains upon the steps; for it is a long work this raising a whole people; but one of these steps, as I count it, is that they to whom you have given freedom must be permitted to defend it by the ballot."

The applause which greeted this and similar announcements was too hearty and general to leave us in doubt as to the opinion and feelings of those who attended this so-called religious festival. The Chief Justice then earnestly expressed his belief that the Methodist Church is divinely commissioned to inculcate his political views. "Who can tell what this nation is to become if it is only faithful to itself? who can measure the work that this church has to perform in making this nation true to itself and true to its God? I verily believe that but for this church nothing of that which we have thus far realized could have been accomplished. I verily believe that God in his providence raised up this church. I do not say that He did not give appropriate spheres of action to other churches; but I do verily believe that God raised up this (Methodist) church for the purposes of aiding in leading this nation to these grand results."

Here we have the Chief Justice of the Supreme Court urging men to agitate for the purpose of breaking down State laws with which they have no right to meddle, and calling on a religious denomination to preach up a new political doctrine. And, with a mock solemnity, he deliberately assured the fools who applauded him that he verily believed God had raised up the Methodist Church as an instrument through which to make voters out of black men, and that the nation could only be "true to itself and true to its God," by extending the elective franchise. No intelligent man will suppose that we mean to condemn all the Methodists and Methodist congregations in the North. We know that there were many individuals and clergymen who refused to foment discord or to meddle, as churchmen, with political affairs. But it is an indisputable fact that the great body of the Methodist Church North, in the name of Christianity, and as a religious organization, energetically promoted and prosecuted our civil war. When the destinies of the country are so greatly influenced by such men and such churches, and when we remember what they have done in the past, how is it possible to regard the future without apprehension?

A New Explosive Compound.

Elsewhere we give some account of the new explosive compound called nitro-glycerine. Several most frightful accidents have occurred from it recently. Monday April 16th, two boxes of the compound exploded at San Francisco, near Wells, Fargo & Co.'s building, which did $200,000 worth of damage, and, worst of all, was fatal to some eighteen persons, among them some of the first men of the city. The day after a premature explosion of a blast, in which nitro-glycerine was used, occurred near Colfax, Cal., instantly killing six men. A San Francisco dispatch says, in regard to the first-named casualty, the explosion was caused by concussion in opening a leaking box of the compound, the owner refusing to receive it in consequence of its damaged condition.

At Aspinwall, April 3d, an explosion occurred, destroying life and property to an extent far beyond that in San Francisco. The British steamer Europeau arrived at Aspinwall on the morning of April 2d, and on the afternoon of the same day came along side the railroad company's wharf, generally used by this line, and commenced discharging her cargo. Nearly, if not all the local freight had been delivered, when about 7 o'clock on the morning of the 3d a terrific explosion occurred on board, which tore away the upper parts of the ship and blew away large plates off the side. The wharf at which the vessel was unloading, and which was some four hundred feet long, was literally torn to pieces; the superstructure was completely demolished to within a hundred feet of the freight-house, and hardly a plank remained in the entire length of the structure which was not wrenched from its fastenings. Immediately in front of where the vessel lay a gap was cut through the wharf, piles, planking, etc., all disappearing. The ship and wharf both caught fire, and the latter was saved from entire destruction only by the exertions of several citizens, who got the fire-engines to work, and after a few hours extinguished the flames, regardless of the risk they incurred from another explosion of the burning ship.

Scarcely a building in the place escaped without more or less damage, those of a substantial nature suffering most; nearly all the brick and stone buildings were badly injured.

The most awful part of the catastrophe was the loss of life and suffering attending it. Of the number of killed and missing it is impossible to give a correct estimate, but the number may safely be put down at fifty, and is, says the Panama Star, more likely to prove over this number than under it. Of the forty-one men comprising the crew of the European, nine were killed and twelve missing.

Fears being entertained that a second explosion would occur, it was thought best to have the burning ship towed into the stream. The royal mail steamship Tamar, which had arrived the evening previous, immediately got up steam and prepared to tow out the burning ship; but before this could be accomplished, another explosion took place, though not of sufficient force to cause any injury. The Tamar then made fast to the burning hulk and towed her out. The two vessels had barely reached the opposite side of the bay when another explosion, more terrific than the first, occurred, but fortunately, the ship being far from the city and in deep water, no harm resulted. The last explosion is supposed to have broken up the hull, as in less than half an hour after it occurred, the unfortunate ship went down. The top of her smoke stack is the only part now visible.

At first the cause of the explosion was wrapped in mystery, but at last it was discovered that some twenty cases of glonoine or nitro-glycerine was on board under an ordinary bill of lading.

The number of lives lost was 67, and of property destroyed $1,200,000.

Nitro-glycerine oil is the invention of Albert Nobel or Nabel, a Swiss engineer, now in New York city, "ready to prove by experiment, in any hall, that it is not explosive, unless subjected to a heart of 3295 Fahrenheit!" Not many people, it is likely, will buy tickets to hear him demonstrate its innocuousness. No compound is more destructive. A man had as soon carry matches and powder in his pockets together, as to have a vial of the nitro with him. One pound of it has blasting powers equal to nine pounds of the best powder. If it could be used with safety, its value for blasting rocks and other similar purposes could scarcely be over-estimated. In the small city of Cochurn, in one of the coal districts of Westphalia, Germany, a miner went to a store to get some of it in a tin pail, which happened to have a little turpentine on the bottom. An explosion followed, as soon as it was poured in, tearing both clerk and miner to pieces, and plowing the store into fragments. In another case, where a miner in the Prussian province of Silesia attempted to cut some of the frozen oil with a hatchet, he was instantly killed, portions of his body being actually blown half a mile.

The results of the explosion of a quantity of it on a steamer at sea would be terrible in the extreme. Regulations as much more stringent than those with regard to the transportation of gunpowder and other explosives, as the nitro-glycerine is more dangerous than all other explosives, should be promptly made and rigidly enforced with regard to this compound. Otherwise there is no safety for life or limb.

A Modern Carvosso.

We clip the following from a biographical notice of Stewart Hamilton, of Chicago, who died in that city in November last:

He was born in the North of Ireland, on the 17th of March, 1794. He was converted in 1818. So thoroughly did grace revolutionize and regenerate his heart and life that he soon straitened up into a strong christian character. Ten days after his conversion he led his first class, and for forty-six years he adorned the office to which he was so early called. His religous nature was deep and strong, and the years of faithful watching, and working, and praying in his Master's vineyard, only developed and matured it. When the preacher was absent he often took charge of the meetings. His piety and knowledge of the deep things of God, gave him great power in teaching and leading the children of faith.

He came to America in 1848, and to Chicago in 1850. He soon took the position due to his gifts and devotion. For two or three years he acted as city bible agent. He next entered upon the discouraging and arduous duties of the city missionary. Many a poor backslider was brought forth from his concealment, and made active and efficient in the church, by the labors of this man. Stately in his bearing, venerable in his appearance, with the light of eternity resting upon his head, and the joy of heaven beaming from his face, his honest, straightforward exhortations carried conviction to the wandering. He left behind him a blessing, as if some chosen spirit from Heaven had entered the humble home.

During the years of his connection with the Old Clark-street M. E. Church, he led from one to three classes regularly. They were full, and the members invariably grew in grace. His life was a prolonged exemplification of the doctrine of Christ. His sickness and death demonstrated the power of grace. Confined to his bed for twelve months, suffering all the pain of the breaking up of a strong constitution, with all the odds of poverty against him, he never wavered in his faith nor murmured at his lot. His conversation was a feast. One could almost hear the rustle of the angel's pinions around his couch. He often said, "I am on the shore." "I am waiting." "I have no doubts." "I know in whom I have believed." His ready and apt quotation of the Scriptures and of our hymns, that so strongly marked his life, did not fail to the last. A short time before his death he said, "Do you not see Him? Don't you see him? I will praise Him." The last word that fell from his lips was "Jesus."

SENTENTIOUS SAYING OF DR. WITHERSPOON.—Not to hit a mark is to miss it; almost persuaded to be a Christian, is to remain an impenitent sinner; almost to enter the gate of heaven, is to sink down to hell.

Mohammedanism.

Next to Christianity, Mohammedanism is more widely diffused than any religion in the world. It extends in an unbroken line from the shores of the Atlantic to the wall of China. It occupies all northern Africa, Syria, Asia Minor, Arabia, Persia, Bokhara, and the vast steppes of Tartary. Two hundred millions of the human race, or about one-sixth of the population of the globe, are Mohammedans; and more than twenty millions of these are subjects of Queen Victoria. The followers of the False Prophet in the British Possessions in India alone outnumber the inhabitants of England and Wales.

Mohammedanism is a strange faith. It might be called a religion of paradoxes. Gibbon has defined it in a sentence: "The faith which, under the name of *Islam*, Muhomet preached to his family and nation, is compounded of an eternal truth and a necessary fiction—that there is only one God, and that Mahomet is the apostle of God." Truth and falsehood are combined in Islam as they are in no other system. The loftiest conceptions of the Divine unity and essence are linked to a moral code not only degrading, but absolutely repulsive. The system, viewed as a whole, is an outrage upon reason and upon common sense. The prayer of Islam is cold, heartless mummery; its deepest piety is the grossest and most abandoned profligacy; its saints are idle, lazy vagabonds, whose filthy persons and abominable vices are an outrage upon decency; its paradise is a scene of licentious revelry, from which the pure mind recoils with disgust and horror. In its nature, Islam exhibits the characteristics of its wild desert home. It is fierce, intolerant, vindictive. Love finds no place in it. Mercy is unknown in the fiery code of the Arabian Prophet. To renounce Islam is death; to speak, write or act against it is death; to question the divine mission of its prophet is death. In its haughty exclusiveness it will listen to no argument; it will bear no remonstrance; it will tolerate no liberty of thought; it will brook no comparison with any other faith. The Koran, slavery, or the sword, are the only alternatives which a dominant Mohammedanism offers to mankind.

The Radical Plan.

The Committee on Reconstruction, or, as the President very aptly stigmatized it, "the Central Directory," have finally agreed upon their report.

The Committee recommend the adoption of a Constitutional Amendment, and the enactment, under authority thereof, of two laws. This proposed amendment and these laws are printed elsewhere, and will, of course, be carefully examined by every one who feels any interest whatever in the future welfare of the South, and indeed in the prosperity of our common country. In this article we propose to explain very briefly this "plan" of the Radicals. In another we discuss it more fully.

By the adoption of the Constitutional Amendment the Committee propose:

First: To nullify every law, Federal and State, which makes any distinction between negroes and white people; and to confer upon negroes every privilege and immunity which any white *citizen* of the United States enjoys.

Whether it is the purpose of this clause to confer the right of suffrage upon negroes or not, it is not clear, but we do not question that such will be the interpretation put upon it, if the amendment shall ever be adopted. It certainly places the negro above every non-naturalized foreigner in the country, and confers upon these late slaves privileges and immunities which are denied to every free born Irishman, yeoman, or other foreigner that resides in our midst.

Second: To take away from the Southern States the right to which they are entitled under the Constitution as it now stands, to count the negroes as a part of their representative population, unless they shall confer upon these the elective franchise, and herein the Committee again discriminate against foreigners.

Third: To exclude all persons who participated in the rebellion from voting for members of Congress, President or Vice President, till after the Fourth of July, 1870.

Fourth: To prevent the payment of debt contracted in aid of the rebellion, or claims for compensation for loss of slaves.

The bills which the Committee report are to be enacted after the ratification of the amendment, and for the purpose of giving practical effect to its provisions. The first proposes to admit the Senators and Representatives from such Southern States as shall ratify the amendment.

The second declares that the President, Vice President and heads of departments of the Confederate States; members of the thirty-sixth Congress of the United States; those officers of the army and navy of the United States who took part with the Confederacy; all officers of the Confederate army above the rank of colonel; and all officers of the navy above the grade of master; the governors of each of the Confederate States, and many others, shall be hereafter ineligible to office under the United States.

Such is the Committee's plan: the disfranchisement of the Southern whites and the enfranchisement of the negro; the complete subordination of the white man to his late slave; the establishment throughout all those States of the superiority of the negro to his former master. Could anything be more unjust, more infamous, more horrible?

To this plan stands opposed that of the President. Between them the people of the North are to choose. What their choice will be remains to be seen. But we have too much confidence in the justice, good sense and goodness of heart of the people of the North to believe that they are willing, by such vindictive legislation, to utterly destroy the people with whom they lived so many years in peace, and who, in a four years' war, demonstrated their posession of heroism, constancy and every virtue which adorns a people.—*New York News.*

Failing Eyesight.

When the eyesight is beginning to fade, the eye should be favored as much as possible; this can be done:

1. By sitting in such a position as will allow the light to fall upon the page or sewing obliquely, over the shoulder.

2. By not using the eyes for such purposes by any artificial light, or before sunrise or after sunset.

3. By avoiding the special use of the eyes, in the morning before breakfast.

4. By resting them for half a minute or so while reading or sewing, or looking at small objects, by looking at things at a distance or up in the sky; relief is immediately felt by so doing.

5. Frequently pass the balls of the fingers over the closed eyelids, towards the nose; this carries off any excess of water into the nose itself, by means of the little canal which leads into the nostril from each inner corner of the eye, which canal tends to close up, in consequence of the slightest inflammation, which attends weakness of the eyes.

6. Keep the feet dry and warm, so as to draw any excess of blood from the other end of the body.

7. Use eye-glasses at first, carried in the pocket, attached to a guard, for they are instantly adjusted to the eye with very little trouble; whereas if common spectacles are used, such a process is required to get them ready, that to save trouble, the eyes are often strained to answer a purpose.

8. Wash the eyes abundantly every morning. If cold water be used, let it be flapped against the closed eye with the fingers of the right hand, not striking hard against the ball of the eyes. But it would seem a better plan to open the eyes in pure blood-warm water, because warm water is more penetrating than cold; it dissolves more readily and rapidly any hardened matter that may be about the lids, and is more soothing and more natural.

9. The moment the eyes feel tired, the very moment you are conscious of an effort to read or sew, lay aside the book or needle, and take a walk for an hour, or employ yourself in some active exercises not requiring the close use of the eyes.—*Hall's Journal of Health.*

THE SCHOOLMASTER WANTED.—The following, says the Mobile Advertiser, is a copy of a bill sent in to a gentleman some time since:

aosafada	1 50
atachrinonimomagin	50
	$2

Pade, Josef ———

Can any of our readers interpret it? At first we took it for Apothecaries' Latin; judge our surprise, then, when the key was given to us, to find the above inscrutable items were simply these:

"A horse half a day, and a taking on him home again."

HOW TO OBTAIN FRIENDS.—Get not your friends by mere compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of a man the right way. Force is of no use to make or preserve friends, who are animals that are never caught nor tamed but by kindness and pleasure. Excite them by civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - MAY 19th, 1866.

Centenary College.

There will be a meeting of the Joint Board of Trustees and Visitors of Centenary College on THURSDAY, the 24th of May.—

J. C. KEENER,
President of the Joint Board.

my18

Quarterly Conference.

Quarterly Conference at Baton Rouge on the 27th and 28th of May.

J. C. KEENER, P. E.

my18

Personal.

Bishop Kavanaugh has been quite sick since the adjournment of the General Conference, at the residence of W. H. Foster, Esq., but we are happy to say is now gradually recovering.

"The Creole."

We notice in the Memphis Advocate that the Rev. Mr. Watson, of Memphis, speaks in very grateful terms of the courtesy of the officers of this Lake steamer, extended to himself and Dr. Green on their recent trip to Ocean Springs. We take pleasure in acknowledging our indebtedness to Capt. Walker and to Mr. Green, clerk of the "Creolo," for equal favors.

THE CRESCENT MONTHLY, devoted to Literature, Art, Science and Society—April, 1866.

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XI. On Top of a London Omnibus.
XII. Eclecticism.
XIII. Editorial Notes.
XIV. Literature.

Published by WM. EVELYN, No. 90 Camp street, New Orleans.

Terms: $5 per annum; $3 for 6 months, or 50c. per single copy—all payable in advance.

This new monthly is gotten up much in appearance like Blackwood's. It exhibits a great deal of industry in the Editor, and no ordinary measure of ability. It deserves to succeed, and doubtless will.

To the Presiding Elders of the Mississippi Conference.

Dear Brethren: The following sums, under the new financial system of our Church, are assessed to your several Districts, to-wit:

Natchez District	$275
Jackson District	175
Greenville District	65
Brandon District	80
Brookhaven District	220
Vicksburg District	250
Yazoo District	200
Starkville District	50
Paulding District	50
Arcola District	30
Total	$1395

Which you will collect in your charges and make returns to your Financial Committee at our next Conference.

Respectfully yours,
W. P. BARTON,
Ch'm'n Fin. Com. Miss. Conf.
Lexington, Miss., May 10, 1866.

The largest Sunday school in the world is in Stockport, England. In one building there are now over 4000 under the same roof, divided among eighty-six rooms. There are over 300 teachers, and all except five of these have been scholars. What is remarkable is that over 2000 of these scholars are past 16 years of age, and more of them are boys than girls, and more of the teachers are males than females. Besides instruction in Scripture, they teach writing and elementary book-keeping, with no books used except the Bible. A great portion of the scholars are operatives in factories, and have no other means of education.

NORTHERN METHODIST FANCY STOCKS.

We have more than once been well entertained in perusing those quiet, elegant pamphlets which most stock companies have prepared as a fair exhibit of the true value of their stock. Besides the figures, which are rather wearisome, there is often in these little books a good deal of right pleasant reading, and in some few instances we have found poetry.

It occurs to us that after this style the M. E. Church North should have prepared a statement of its interest in and labors for the colored people. Not that the reader is to suppose there are many colored Methodists in the North belonging to the Northern Methodist Episcopal Church. It is very doubtful if a single congregation of colored people can be mustered in all the New England States belonging to that Church. We believe that there are colored people attached to it in the Baltimore and Philadelphia Conferences, but, with that exception, in all the vast sweep of Northern Methodism, we suppose there are not three thousand colored members.

It is a little strange that this zeal, latent for many long years, should so suddenly flame out and threaten to consume everything colored belonging to Southern Methodism, or any other Methodism. With all the singing, and haranguing, and agitating of intense New England Methodism upon its favorite theme, the Ethiop either did not stretch out his hands that way, or the Northern Methodists were not quite ready to receive him. It is very certain these twain did not choose to live together in one church. It is as rare to find a colored member of the M. E. Church in New England as it is to find a colored Quaker. What late years have effected we know not, but it used to be within our knowledge that the Society of Friends were content to get to Heaven all white. People who are religiously the most zealous for the negro, had the least to do with him. Mark, we say that *religiously* they had nothing to do with him. Preach and pray for him they did, lustily enough, too; but there the thing ended. Yes, one thing more—they wrote; absolutely flooded the land with colored religious literature. But all this did not bring them in contact with the object of their inflamed zeal. One single missionary to the colored people on an Alabama plantation preached *to* more colored people than all New England Methodism, and practically did more to bring the sons of Africa to Jesus Christ than all the New England Conferences.

It must not be supposed that all this writing and preaching involved of necessity an interest in the race about which it revolved. The theme was worked after the manner of getting up and working an East Tennessee copper mine. The mine is valuable not because of the amount of copper to be had, or that is actually obtained from it, but in proportion to its availability for forming a good copper stock. And no Wall street jobber ever made a better thing out of a half extinct Georgia gold mine than the Northern Methodists have made out of the "neglected" negro. He constituted the main item of church politics. Partly moral, partly religious, and partly political, everything relating to this many-sided subject, the origin of the race, its past, its future, the actual and the possible of the negro, became the all-engrossing theme of ambitious churchmen. The pulpit, the class-room, the Sunday school, every pious and every official place, rang with solemn changes upon the sable sons of sorrow.

The story is a long one. It is enough to say things came presently to this pass: One had to think with these Ethiopic church politicians, to howl with them, or else quit them. A large body of the Methodist Church preferring the latter alternative, asked, for peace sake, to be permitted to retire to themselves. And in a lucid moment the General Conference of the M. E. Church set off that Southern, unheroic, unphilanthropic, sublunary, unspeculative, peace-loving portion to itself, and entitled it the M. E. Church South. The matter of the loss of several hundred thousand members did not check the headway of this high-pressure, higher-law humanitarianism—no, not in the least. It intensified the idea, by attaching to it a new significance. Believing themselves persecuted by somebody for something, its advocates henceforth incorporated it into the very life and action of Northern Methodism—made it a test of zeal, of talent, of official fitness, of righteousness, of sanctification, and finally, of membership. To be "*sound on the goose*" was the only soundness; all other soundness was unsoundness. Every position in the entire church was held upon the Ethiopic tenure. Men became Bishops, Editors, Book Agents, Secretaries, Presiding Elders, Stationed Preachers, Stewards, everything officially great and officially small, according as they accepted the one idea which penetrated and pervaded the whole body ecclesiastic. He that could most speedily and thoroughly prostrate his whole mental and moral being before the majestic conception of the inevitable and universal "COMING MAN," as Dr. Curry is pleased to announce him, shot up by this single merit into the very best places, while individuals who at one time were thought to be far in advance of their age were soon outstripped, "shelved" and displaced, by the more sagacious or more philanthropic. As available stocks, the Mariposa Mining Company or the New York Central Railroad are not to be mentioned with the Congo M. E. CENTRAL, office 200 Mulberry street.

But what was done by Northern Methodism, meanwhile, for the colored man himself? We see what the African has done for it, but what has it done for the African? So great soundness upon the principles involved must work out some great practical benefit. Churches which rally around and magnify the colored man, the colored man should in turn rally to. Why is it, then, that whenever the colored man has had occasion to know well these vaunting friends, he has avoided them?

The African M. E. Church gives Northern Methodism a wide berth—looks upon it as a persecuting foe. Forty years acquaintance, side by side, with this great self-styled advocate of the colored man, has not awakened in these religious-minded colored people either admiration or affection. In the recent communication from the Delegates of this Church to the General Conference of the M. E. Church South they say:

3. *Resolved*, That we believe it is the manifest design of the agents of the M. E. Church North to absorb the African M. E. Church in the United States of America, and the colored churches under the jurisdiction of the M. E. Church South.

4. *Resolved*, That it is vitally important that we unite in an unbroken phalanx to oppose, by all Christian and prudent means, the aggressions now being made upon us both, by the accredited agents of the M. E. Church North.

JOHN TURNER,
CHARLES BURCH,
M. M. CLARK, M. D.,
} Delegates.

This Colored Church numbers 550 traveling and 1500 local preachers, with 80,000 members and $4,000,000 church property. Its strength, aye, and effectiveness, as set forth in the letter of its Bishops to the General Conference, must have surprised many of our readers.

Now that the Northern Methodists should seek to either possess, crush out or annihilate everything that is of the M. E. Church South, we have come to believe quite possible. But what have the African Methodists done that these friends of the "poor African" should seek to devour them? Not long since the Provost Marshal at Natchez had to interfere and bring before him the agents of Northern Methodism, preachers at that, for disturbing and attempting to possess themselves of a congregation of African Methodists. This love that swallows you is a little too strong, even for the African. A "zeal for the Lord's house," which eats up other people, is, to say the least of it, unscriptural.

By main force the Government placed Northern Methodists in possession of our colored churches in this city; and as yet they have not restored them to the Church South. That the President will not abet this forcible seizure we are confident, as we are that he will not override the courts of the land. Up to this time, by this Gospel of Power Northern Methodism holds our colored membership, and vaunts itself of the *voluntary* adhesion of our colored people. Missionary money paid to a few of the preachers, and the force of the military, may for a while blind, control and overawe the mass; but there is a day of enlightening and relieving justice not far off, that will lift this weight of Northern ecclesiastical love and enable our colored people to see things as their brethren of the African M. E. Church throughout the United States see them.

Southern Methodism has had nothing to say on the subject of slavery or the negro since it became a Church. We never heard the abstract doctrines and discussion of these themes in the pulpit, either on great or on ordinary occasions. She has never made it a speciality. Individuals—one or two, no more—may have written on the subject; but we challenge proof to the contrary of what we affirm, that neither in its periodicals, its councils or its ministrations, has it for twenty years scarcely adverted to the subject, excepting only as it urged the support of colored missions. It has bent to the noble and lowly toil of teaching the Gospel to the slave, until it could number in its fold a greater harvest of souls than all the fields of missionary toil in all the pagan world could present, as the result of the labors of all other churches beside.

It is no small recognition of this high attitude of the M. E. Church South as the friend of the colored man that the African M. E. Church, by its delegation, seeks to affiliate with us, and resolves "That it shall ever be our most earnest endeavor to perpetuate that reciprocity of Christian and fraternal feeling here begun." Our Church heartily responds to this sentiment, and will aid, to its utmost, the labors of these colored friends of the colored man.

"LET ANOTHER PRAISE THEE," ETC. Recollecting this advice of the wise man, we refrained from noticing the complimentary dinner to the Baltimore Delegation of the General Conference by Mr. W. R. Stuart, a Marylander, but for many years past a merchant of this city. We copy from the Memphis Christian Advocate of the 2d inst. a spirited account of this dining.

In the same wise modesty we are expecting an account from somewhere of the banquet which the ladies gave the Conference, and of the speeches which enlivened the more substantial cheer so generously spread by them under the oaks of the City Park.

NEW ORLEANS HOSPITALITY.

We should do injustice to the Crescent City and ourselves did we not acknowledge the unbounded hospitality of the city of New Orleans. No General Conference, we believe, has been more generously entertained than the one just closed. It reminded us of "the better days of the republic" when the South had a world-wide fame for hospitality, surpassing, perhaps, any portion of the civilized world. When we take into consideration that many of them had but recently returned to their homes after years of absence, with but little time to make preparations for the Conference, we were surprised to find them so well prepared to receive the members of the Conference. The change in the labor system made it difficult to procure servants. In some instances these boarded their preachers, at the best of houses, and footed the bills themselves. We were scarcely permitted to dine at home in consequence of the numerous invitations to dine with our friends.

There was one dinner given to the Baltimore delegation that deserves a notice at our hands:

Mr. William R. Stewart, of the firm of R. W. Powell & Co., No. 17, Carondelet street, invited about thirty of us to partake of his hospitality, at the St. James Hotel. It was a most magnificent affair. It is not of the creature comforts provided for the outer man that we wish to speak. These came and passed before us in succession, so that the most fastidious appetite could be perfectly satisfied. It is of the flow of soul that succeeded in the speeches made upon that most interesting occasion, that we wish to speak. I wish a reporter had been there that you might now enjoy some of the *intellectual, historical, moral, spiritual* feast we had along that table. It was not like some sermons that I mentioned in one of my letters, great lengthwise, but *short, terse, appropriate*, full of genial outbursts of generous, sympathizing hearts knit together by the strongest ties; united in a common, glorious cause in the strongest bonds of Christian affection. Dr. E. W. Sehon, our Missionary Secretary, who sat at the foot of the table, addressed our host, Brother Stewart, who sat at the head. He thanked him, in behalf of all present, for the sumptuous repast we had enjoyed, and presented the Baltimore delegation, on whose behalf this dinner was provided. He welcomed them most heartily among us as members of our family, from whom we had been for years separated. Dr. S. S. Roszell, of that Conference, responded, expressing the most profound gratitude for the distinguished honor conferred upon their Conference through their delegation.

Dr. Palmer, the Pastor of First Presbyterian Church of the city, was among the invited guests. He was called for, and in a very appropriate address, congratulated the company upon the joyous occasion which had brought us together. He spoke feelingly of the unity of the Church, illustrating it by the grape. There is a oneness among the grapes, but when pressed into wine that union becomes more perfect. So with the Churches of the South. We have been "pressed" by the terrible strife through which we have passed, but it has shown to the world that the union of the Church, in this desolated land, is one and indissoluble. There is a glorious future for the united hosts of Israel in this fair land of ours.

Dr. C. K. Marshall was really the marshall of the occasion, and faithfully did he perform the duties assigned to him in his own peculiar manner.

He thanked Brother Stewart, most sincerely, for giving them so delightful an opportunity of mingling the best feelings of our hearts together. He belonged to one of the best houses in the city, who were engaged in conveying the snowy staple of the sunny South, through its natural channel to the commercial world. He aided in giving to our section of the country the influence which it has in the civilized world, and contributed the material aid necessary to carry on the glorious work of evangelizing the nations of the earth.

Dr. L. M. Lee had partaken of the bountiful dinner, so that he was too full to speak.

Bishop Pierce said that his manner of life had been such as to unfit him for an impromptu speech, and that an official engagement prevented his remaining longer with us.

The Bishops elect were present, and they would not make a set speech upon the occasion, yet, by their conversation and genial flow of soul, showed they heartily participated and appreciated the interesting occasion.

Dr. A. S. Green said: Brother Stewart—"We have heard many things said round this table with regard to where we are from. As for myself I am from every place but this, and if I were to eat much more I would not be able to get away from here. This, Brethren, is no ordinary dinner party. There are ministers around this table who have been engaged in the work of the ministry for sixty years or more. The experience and observation of those now present, written, would form a perfect history of the church in the South, and would be a compilation of facts and incidents, such as the world does not now contain, and it is with unfeigned pleasure that we are feasting with the Rev. Dr.——, and it is a fact worthy of remark that all the other churches except those represented at this table, are exclusive, while we grant toleration and salvation to all churches. It may be truly said in regard to the church in this country, what hath God made it? When I first visited this city, in 1829, I stopped at the house of Mr. Patrick Thompson, in company with Bishop McKendree. The principal, and I may say the only church belonging to the Methodist church, was a small frame building, out in the direction of the swamp, located in the midst of cotton presses—and I shall never forget it. One member of that little church, at the close of my first sermon, I was met by an old French lady at the foot of the pulpit, who gave me her hand, and said people of the same religion did not need an introduction; go home with me, which I did, and found her the nursing mother of the little church, and an angel of mercy to all traveling preachers, and at this day reaping the reward of a long life of devoted piety. The other point at which I preached was a Mariner's church, then located on the levy. And now the church has spread itself all over these lands, and while I look around me, upon those that are now feasting together around this board, it is refreshing to think of that bond of love and brotherly affection by which we are bound together, and while it is sad to think that we will feast together around the same board on earth no more, yet the bond of friendship that now binds us together shall never be broken, and I hope and trust in God that we will ultimately go into a feast to go out no more, and sit down to a table that shall never be drawn.

Dr. J. B. Walker said: Mr. Stewart—I am not much addicted to post prandial speeches. Let me, gentlemen, say, that that Brother Stewart is a steward in the largest and best sense, and this is a most appreciative audience, surrounded as I am by beautiful and fragrant flowers, and eyes that flash with genius. I see around me representative men who have won fame on many fields—men from the Chesapeake, the Ohio, and the Mississippi. Sir, as Brother Deems is half a Presbyterian, and our friend, Dr. Palmer, altogether one, as we are here as brethren, I give as my sentiment, "union in essentials, liberty in non-essentials, and charity in all."

Rev. J. Poisal said: Mr. Stewart and Reverend Brethren—At this late hour of the feast, there is nothing left for me to do but simply to "gather up the fragments that nothing be lost." And yet, sir, the board is replete with the richest supplies, and the task is to me an ungreeable one. I have somewhere met with the remark of an old quaint writer, "That there are some good people with whom it will be time enough to form an acquaintance when we meet them in heaven!" But, sir, there are good men with whom it has been our good fortune to form an acquaintance in this world, and the occasion which the liberality of our kind host has afforded will long be remembered as one of most unalloyed satisfaction. The speech of our honored guest, Dr. Palmer, of the Presbyterian church, will not soon be forgotten. It was eminently worthy of the man and the occasion. That from my excellent friend, Dr. Green, of Nashville, deeply affected me. Who could have anticipated a meeting and a scene so thrilling as the one now presented, after the sad desolation of the past four years? Yet, God be praised, we are here this evening under the most pleasant auspices, and a bright future before us. I am reminded by the presence of our generous friend, Mr. Stewart, of a period in my history, nearly thirty years ago, when a young preacher stationed in the city of Annapolis, when your noble father represented a portion of your own Maryland, and presided over the Senate of our State. May the mantle of that honoured Christian sire fall upon his son! And may the future historian record for him the same epitaph: "I have enjoyed the pleasures of Spring; I have endured the heats of summer; I have culled the fruits of Autumn; I am now passing through the rigours of winter; and I am neither forsaken of God nor abandoned of man; I see, at no distant period, the dawning of a brighter day, the first of a spring that shall be eternal; it's advancing to meet me; I haste to embrace it. Welcome! welcome, eternal spring! Hallelujah!"

It is good discretion not to take too much of any man at the first; because one can not hold out that proportion.—*Bacon.*

Deliberate with caution, but act with decision; and yield with graciousness or oppose with firmness.—*Colton.*

He alone is wise who can accommodate himself to all the contingencies of life; but the fool contends, and is struggling like a swimmer against the stream.—*From the Latin.*

He who can *take* advice is sometimes superior to him who can give it.—*Von Knebel.*

For the N. O. Christian Advocate.

Class Meetings.

It is a mistake to suppose that the late General Conference intended, by their action in relation to Class Meetings, to abolish this valuable and time-honored institution of Methodism. Their action looked rather to its increased popularity and efficiency. No practical change has been made. The Discipline, for a hundred years past, has made attendance upon Class Meetings a test of Church membership; but practically and in actual usage this test has long since been abolished. In a ministry of near thirty years I have never known a member of our church, otherwise acceptable, expelled for non-attendance upon Class Meeting. The letter of the Discipline has been made to conform to what had been almost universal usage. The institution is to be retained. Pastors are to organize classes, appoint leaders, and visit classes and lead classes, as in times past. The rule in the Discipline (though not executed) making attendance on Class a test of membership, appeared as a bar to keep some out of the church, and to make the institution itself unpopular. It bore an arbitrary, constrained aspect, that was offensive—especially as there was no express Scriptural warrant for the institution. This harsh feature has been softened, and the Class Meeting will henceforth be looked upon as an advisory, and not a mandatory means of grace—a privilege, rather than a "legal necessity."

The Class Meeting has long been a nursery of spirituality, and an efficient promoter of Christian fellowship. The desire of the people of God, actuated by the same motives and inspired by common sentiments and hopes, to associate together, so far from being peculiar, would be singular if it were otherwise. Men of like tastes, pursuits and interest, whenever possible, seek each other's society, as illustrated in clubs, in political and business associations. The social aspect of the church is founded upon this common element and common need in human nature. Christians, as such, have common enemies, duties, trials, joys and hopes. How natural, not to say how necessary, it is that they should wish to associate together, especially as they expect to live together through the blessed immortal years of heaven! A man, then, professing to be a Christian, or trying to be one and yet having no desire for Christian association, either contradicts what he affirms or else proves that he is a moral and social anomaly, and thus proves the general law of association by the rarity of the exception. I know this law and love of Christian association does not involve as a consequence attachment to, or attendance upon Class Meetings, because there are other forms and opportunities of Christian association; but we think the Class Meeting admirably adapted to promote Christian fellowship, and to provoke unto love of good works. We think that as a rule (we do not say there may not be exceptions) they need but to be tested to be found valuable and "worthy of acceptation."

The prime purpose of all moral associations is sympathy and instruction, to comfort, encourage and help each other. Such associations can but be useful, especially to the young and these so circumstanced as to have but little or no religious sympathy and support in the domestic and social circle. A mere connection with the church, and attendance upon the public Sabbath exercises, does not secure (as we think) the sympathy and comfort which is needed, especially by the young and inexperienced. The pastoral and personal influence of the minister can only supply their need of spiritual sympathy to a partial extent—young people, at least, are too apt to regard the minister as a man out of the ordinary course of religious experience, and above their level. True, Christians can, and sometimes do converse with each other, about their spiritual state; but such conversations, whatever be the cause, are infrequent. Such conversations, from the nature of the case, must be rare and irregular—too much so to make them reliable as a means of religious sympathy and instruction. Besides, there are many persons so socially and domestically circumstanced as to be cut off almost entirely from such personal interchange of religious thought and sympathy. To secure such religious intercourse and conversation, a time and a place should be designated, where such social religious intercourse could be enjoyed without the restraint which the presence of non-sympathizing persons always imposes. If God's Word is read, if the occasion is cheered by holy song, and prayer is offered suited to the needs of all, such a meeting will be all the more interesting and profitable. I need not say to those who know, that such is the Class Meeting, as practically enjoyed in our Church. Such a meeting is not Scriptural in name, or form, it may be, but it surely is in spirit, as much so as a Bible, a Missionary, or a Sunday School meeting.

But may they not be abused? Certainly, but not more likely than preaching the Gospel, church-going, or the Holy Communion. If we are to do nothing but what is beyond the possibility of abuse, I am utterly at a loss to know what may be done at all. This meeting has nothing, in any form or shape, akin to the Confessional—nothing that proximately or remotely resembles it. It is a social meeting of brothers and sisters beloved in the Lord, and in all things equal—breathing prayers, singing praises, and talking together of the things pained or pleasant that may have been experienced in the kingdom and patience of Jesus. Long may they be held in honored observance among us, and long may they bless and edify the Church, as in the century past!

W.

New Orleans, May, 1866.

The Confederate Dead.

The twenty-sixth of April was a day set apart by the ladies of Georgia and Alabama, upon which to do honor to the Confederate dead in their respective localities. The touching tribute, so characteristic of the tender remembrances and sympathy of the female heart, was all they could offer to the memory of the fallen soldiers of the South. The ladies of Lexington, Kentucky, also, were prominent in the labor of love and sympathy. Strangers to most of the Southern soldiers who had fallen there, they were yet friends, and their gentle hands decked the graves of the dead heroes, who died far away from their homes, and who now lie in the grassy groves of Kentucky which they have made glorious by their martyrdom. It will be a great consolation to the relatives—to the absent mothers and wives and sisters of the Confederate dead at Lexington—to know that the consecrated day did not elapse without a token of remembrance being offered them in the shape of flowers strewn upon their honored graves.

Oconee Cemetery, at Athens, Ga., was the scene of very marked manifestations in commemoration of the Southern dead. A broken monument, bearing the names of the dead, was erected and half obscured with flowers. At the head of each grave was placed a small flag with "Confederate Soldier" upon it. A Confederate flag, formed of leaves and flowers, marked the grave of Gen. Cobb.

In this city also steps are now being taken to do honor to the Confederate dead of Louisiana.

The following copy of the Apostles' Creed, published in 1151, by order of Henry II, illustrates the progress of our language:

I believe in God, Fadiar Almichty, Eppipper of Haiven and Earth, and Jhesmus Christ, his oncithi sun our Lorred, that his ivange Church and Holy Ghost, born of Mary Maidenholde pine Ponce Pila, pitcht on rode Tree, dead and is buried, lich into Hell, the tridda day from dead arose, theich into Heaven, and on his Fadiar richt hond God Almichty, then is commande to deme the quicke and the dede. I believe in the Holy Ghost, all holy chirche none of alle Haiven, forgivenis Sinne Fleiss uprising, Lifi withaten end. Amen.

OLD AGE WITHOUT RELIGION.—Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded from the present. The Lord deals graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side it sounds the call, "Set thine house in order, for the term of thy pilgrimage is at hand." The playmates of youth, the fellow-laborers of manhood die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.

WEEKLY SUMMARY OF NEWS.

FROM WASHINGTON.

The number of applications for pardons, received at the office of the attorney general, is still very large, although the great pressure occasioned by the crowds of pardon seekers, which ensued after the publication of the amnesty proclamation, has ceased within these last three months. Pardons are granted only under two exceptions as yet. A few are issued under the 1st exception and the remainder under the 13th.

The official reports of the assistant commissioners of the freedmen's bureau are being received for the month of April, and show a continued improvement in the relations between the white and black races in the States recently in the rebellion. The freedmen seem to be gaining a more correct notion of their responsibility as well as privileges in their new character of freedmen; and when they conduct themselves inoffensively the whites are becoming more disposed to treat them civily, and deal justly with them.

The Senate Finance Committee have reported an amendment to the legislative appropriation bill recommending the appointment of forty-two additional clerks in the different bureaus of the navy department.

The President ordered warrants of pardon to be issued to nine persons last Friday, two from Louisiana, four from Mississippi, one from Georgia, one from Alabama, and one from Tennessee—all property owners to the amount of $20,000.

The division lately established in the freedmen's bureau by Major General Howard for the settlement of all claims upon the United States for back pay and pensions due to the widows and heirs of deceased colored soldiers, is now in successful operation.

There is no longer room to doubt the President's action on the Colorado bill. His intentions to veto is unmistakable. The principal objection urged against it is reported to be the floating and unstable character of its population, although there are others sufficiently valid.

The excitement connected with the suspension of the Merchants' National Bank has comparatively subsided. An examination has been going on for two days, under the auspices of the government, and is not yet concluded.

It is rumored in military circles that an order discharging all volunteer general officers will be made in a few days. Most of these officers held commissions in the regular army, and, in consequence of the expected order, they will only be reduced to subordinate positions, and will not be entirely mustered out.

The United States Treasurer authorized the shipment of $45,000 in fractional currency to different banks.

WASHINGTON, May 9.—The commissioner of Indian affairs is making arrangements to hold a council with the Indians on the plains at Fort Laramie, for a treaty with them. A telegram received from E. B. Taylor, superintendent at Omaha, states that 20,000 Indians will attend, and desires to know if subsistence can be furnished them.

The President has pardoned Stewart J. Moffat, convicted of having counterfeit money with the intention of passing it.

It should be known that the redemption division of the treasury will receive packages of mutilated national currency in sums amounting to over $3. So many packages of that sum are received that it is thought people are of opinion that is the limit.

WASHINGTON, May 9.—The House spent another day on the Reconstruction Committee report. Nine speeches were made, and the debate developed a general approval of the pending constitutional amendment. Mr. Raymond, of New York, while not willing to accept it as a conditional precedent to Southern representation, was willing that all of the amendment but the third section, depriving those who voluntarily aided the rebellion from voting for Federal officers till 1870, should be passed by Congress and sent to the States for ratification.

A vote will be taken to-morrow on the question. It looks now as though the disfranchising clause will fail to get the requisite two thirds vote.

The senate spent another day on the proposition to prevent officers appointed by the President, during the recess of the Senate, from receiving any salary. Mr. Henderson introduced it as a separate bill, so as to effectually detach it from an appropriation bill. The debate took a wide range, and covered the entire ground of reconstruction. The tenor of the debate may be judged from the remarks of Senator Wilson, that all of the supporters of Andrew Johnson could be placed in a street car; and one from Senator Doolittle, that the President would go to the cross or the scaffold before he would surrender his principles.

Senator Morrill introduced in the Senate to-day a bill to repeal the city charters of Washington and Georgetown. This is intended to take the place of the negro suffrage scheme, it is said, at the solicitation of the members of the House, who are afraid to go before the people next fall upon such an issue.

PASSAGE OF THE CONSTITUTIONAL AMENDMENT.

WASHINGTON, May 10.—Immediately after the reading of the journal, the House resumed the consideration of the constitutional amendment reported by the Reconstruction Committee.

Mr. Randall, of Pennsylvania, addressed the House in opposition to the measure. As a whole, it was a scheme of procrastination and delay, looking to the exclusion of the Southern States till after the next presidential election. The President's plan, on the contrary, was plain and simple, just and effectual, and, as he believed, acceptable to the vast majority of the people, North and South. This issue between the President and Congress was made up, and the appeal must be made to the people. He believed that nothing could avert the speedy possession of the legislative branch of the government by the conservative men of the country, under the head of Andrew Johnson.

Mr. Stroude, of Pennsylvania, followed on the same side. He declared that the Constitution was never intended to be plastered and patched, and that Congress should be exceedingly cautious about tampering with it.

Mr. Banks, of Massachusetts, was the next speaker. He regarded this as the most important question that could be presented to Congress or the country.

Mr. Beaman, while supporting the joint resolution, expressed the hope that it would be amended by striking out the third section to which he had serious objection.

Mr. Rogers congratulated himself that he was fortified in the position he took by one who held the reins of power in the Presidential chair, and declared, if he were a citizen of a Southern State, he would vote to give colored people every right except the right of intermarriage with whites, and the right to vote at the ballot-box.

Mr. Farnsworth was the next speaker. He expressed his intention to vote for the joint resolution, as reported, with the exception of the third section. Instead of the third section, he was in favor of having an article in the Constitution forever disqualifying all the leading rebels from holding any office under the United States, making treason odious, and traitors infamous.

Dr. Dawes, of Massachusetts, declared that, with the exception of the third section of the joint resolution, he gave the measure his hearty approval, but even if he could not get that section excluded, he should still vote for it; but he desired particularly to call the attention of the House to the fact that there was no provision made by law, or the Constitution, by which a question as to votes for President and Vice President could be decided. The Constitution provided that the President of the Senate shall, in the presence of the Senate and House of the Representatives, open all the certificates and the votes, which shall then be counted. But who should decide the votes if there was a dispute? Who should decide whether votes had been cast by men who were not entitled to vote? There was no tribunal as yet erected to determine that fact. Chancellor Kent had declared that to be cause of omission, and had seen in it the possibility of great danger to the country. The danger had shown itself on the occasion of counting the votes for President when Mr. Buchanan was elected; the State of Wisconsin not having cast its electoral vote on the day prescribed, and there being no tribunal to decide whether that electoral vote should be counted or rejected. This was an additional reason operating on his mind against the adoption of the third section.

Mr. Stevens suggested that they would have the bill vetoed.

Mr. Bingham, of Ohio, replied that he was not fearful of any veto from any other end of the avenue that could defeat the final triumph of the constitutional amendment. What was to be gained by returning this third section? It had been said that it was incapable of execution, and that was his own opinion. An amendment to the Constitution which was not to be executed ought not to be put into the Constitution.

Mr. Stevens said he was very glad to see the great unanimity existing among all the true friends of the Union, in the House, upon all the provisions of the proposed amendment except the third section, but he was grieved to see any division among them on what he considered the vital proposition of the whole amendment. Without it, it amounted to nothing; without it he would not give the snap of his finger whether the joint resolution was passed or not. If it failed there would be no power left among the friends of the Union in the next Congress to carry out the measures of the government.

Here ensued a scene of confusion in the hall, arising from members crowding round and drawing near to Mr. Stevens. The Speaker directed the members to take their seats.

Mr. Garfield inquired of the Speaker whether, in case the previous question was not seconded, it would be in order for him to move to amend by striking out the third section, and offering the amendment suggested by Mr. McKee, preventing those who had voluntarily taken part in the rebellion from holding office under the United States government.

The Speaker replied that motions and amendments would be in order if the previous question should not be seconded.

The House divided—ayes 90, noes 59; the Democrats almost all voting aye, in order to prevent an amendment of the joint resolution. Tellers were demanded and ordered, the result being the same; so the previous question was seconded.

On the question—"Shall the main question be put," the House voted by yeas and nays, the result being yeas 84, nays 79.

At this time the galleries were crowded, and as the vote progressed the greatest interest and excitement was manifested by the members, some of whom stood together, in groups, discussing the chances, while some were more actively employed in arguing the consequences, and trying to enforce their views upon others.

The Democratic members generally carried out their policy, which was to prevent any amendment of the joint resolution.

The House then voted on the passage. The name of Mr. Raymond was called, and he voted "yea." The Republican members clapped their hands and laughed triumphantly. The Speaker directed the clerk to call his name as a member of the House, and, the name of Schuyler Colfax being called, he responded.

The Speaker, in announcing the vote, said "Two-thirds voting in the affirmative, I declare the joint resolution passed."

The announcement was greeted with considerable jubilation in the hall.

Death of Governor Allen.

We have received files of Vera Cruz papers, says the New Orleans Crescent of Tuesday, to the 5th inst., inclusive. In La Revista of the 3d inst., we find an article copied from the Estafette, of the City of Mexico, giving the following notice of the death of Gen. Allen:

Mr. H. W. Allen, late Governor of Louisiana under the Confederates, and formerly brigadier general in the armies of the South, has just died in Mexico, after a short and painful illness.

Consecrated to the cause of his country, Mr. Allen sacrificed his fortune, which was considerable, and which he lost entirely. He devoted his life to her on the field of battle, and did not leave them until wounds, which never entirely healed, compelled him to civil life. His compatriots then elected him Governor of Louisiana. As such, all the products of the country, principally cotton, passed through his hands for exportation, and many others would have been able, in such a position, to speculate and acquire an enormous fortune, and that without failing into any malversation. Mr. Allen left the governorship as poor as he took it. Such admirable disinterestedness, known to everybody, was adorned with a simplicity of manner no less admirable.

On the event of the catastrophe to the South, Mr. Allen came to Mexico. Firm and spirited, without making any parade of it, this man, who had possessed an income of $80,000, sat himself to editing a paper—the Mexican Times—and to live by his labor.

He was about to leave for Europe in order to get cured of his wounds, when sickness and death came suddenly to tear him from the affection and esteem with which he inspired all who knew him.

We had the honor to count him among our friends, and we have wished to sketch, in these lines the honorable and sympathetic being, the loyal heart and the just and sensitive spirit of H. W. Allen; we have sought to pay the last tribute of affectionate respect to the man who was an honor to his country; to the man of whose friendship we were proud, and who carries with him the unanimous regrets of all who knew him.

The Cotton Crop in Mississippi.

A Vicksburg correspondent of the New York News furnishes that paper with the following interesting particulars in relation to the cotton prospects in Mississippi this year:

As much interest is felt in the coming cotton crop, I have thought a word or two in regard to the prospects in Mississippi bottom would not be out of place. I observe that the estimates vary very widely, and that those most remote from the cotton region put their figures highest. De Bow, usually good authority in Southern statistics, places his estimate at 1,500,000 bales, while New York speculators go as high as 2,500,000. Under the influence of these computations, together with the receipts of old cotton, which are heavier, and hold out longer than expected, prices have declined until many who have invested in cotton culture, under the impression that it would command fifty cents, are beginning to fear that their margin of profits will be very small.

If you will reflect upon the large number of laborers taken from the cultivation during the war by death, and other incidents of emancipation, together with the destruction of the permanent capital used in that business, you will agree with me that even a smaller figure than De Bow's estimate must be nearer the truth. From a very large acquaintance with the planting region in the Mississippi bottom and extended observation, I am satisfied that not one-fourth the land once devoted to cotton is being reclaimed and cultivated. In other sections of the South I am told the proportion is less, the reason being that, owing to the higher wages offered in the rich alluvial soils of this valley, together with a controlling desire with the negro to be near or on the Mississippi, there has been a great drain from the States east of this which has diminished the laboring forces in the hill lands of Mississippi, Alabama, the Carolinas and Georgia. Taking 4,000,000 as more than an average crop before the war, it would require one-fourth the lands throughout the South should be cultivated in order to bring 1,000,000 bales, and that every combination favorable to a large crop, such as freedom from overflows, a good season for the planting, growth and gathering of the crop, should occur. To make 1,000,000 more, bringing the figures to 2,000,000, would require conditions which no one who has been through the South will admit. If the negro continues to work as well as he has done lately, a fair average crop to the hand may be looked for; but the land is not in cultivation, nor are there laborers enough to produce a half crop.

The condition of levees along the Mississippi renders the crop here precarious. The river is now nearly at flood height, and from Memphis to this point, 400 miles, more than one-third of the country is under water. Planters are, however, not without hope that the water will go down and enable them yet to plant. The season is now fairly opened, and wherever there is dry ground, planting is going on. To-day, corn is up, though I am sorry to say little is being planted, everybody being bent on cotton. The negro is doing well since the Freedman's Bureau stopped tinkering with him, and have let him go to work. If let alone, the subject will right itself, and settle down upon the natural laws of labor.

The Baltimore Fair.

The following are the names of the ladies appointed as the committee to distribute the fund allotted to the several States by the lady managers of the Southern relief fair:

Virginia—Mrs. J. H. Brown, chairman; Mrs. J. S. Gittins, Mrs. A. D. Egerton.

North Carolina—Mrs. J. J. Bankard, chairman; Mrs. J. Vansant, Mrs. C. J. Baker.

South Carolina—Mrs. Cannon, chairman; Mrs. R. H. Carr, Miss Louisa Hollaman, Mrs. J. M. Anderson.

Georgia and Florida—Mrs. B. C. Howard, chairman; Mrs. Richard Norris, Mrs. Read, Miss Harper.

Alabama—Mrs. Samuel C. Hoffman, chairman; Mrs. Charles Howard, Miss Frick.

Louisiana—Mrs. Charles Howard, chairman; Mrs. F. W. Elder, Mrs. W. Prescott Smith.

Arkansas—Miss Harper, chairman; Mrs. Peyton Harrison.

Tennessee—Mrs. Thomas Murdoch, chairman; Mrs. Allan Dorsay, Mrs. Von Kappf.

Mississippi—Mrs. J. H. B. Latrobe, chairman; Mrs. P. Harrison, Miss Dora Hollman.

Maryland—Fund for refugees and special cases in the State—Mrs. T. Parkin Scott, chairman; Mrs. Lurman, Mrs. J. W. Smith, Miss Gill.

What the South has Lost.

Matthew F. Maury, ex-director of the National Observatory at Washington, and present colonizer in Mexico, has written a letter to the London *Morning Herald*, in which he gives the following estimate of the losses of the South, caused by the war:

I estimate the amount of the pecuniary losses incurred by the people of the Southern Confederacy, in their late attempt at independence, to be not less than $7,000,000,000, (seven thousand million of dollars,) namely:

By emancipation	$3,000,000,000
Expenses of the war	2,000,000,000
Destruction of private property	1,000,000,000
Additional taxation imposed by the victor for payment of Federal war debt, say $10,000,000 per annum, equal to six per cent. interest on	1,000,000,000
Total	$7000,000,000

This loss falls upon less than eight millions of whites, who have, moreover, in addition, to contribute largely toward the support of the four millions of blacks who have been suddenly turned loose among them, and who, for the present at least, are incapable for caring for themselves.

This $7,000,000,000 of money was the accumulated wealth of centuries; it constitutes nearly the whole industrial plant and capital of the South.

Bombardment of Valparaiso.

The letter of the Spanish Admiral Nunez, off Valparaiso, to the Spanish minister in Washington, gives a different version of the negotiation preceding the bombardment. It recites that Minister Kilpatrick and Commodore Rodgers proposed a cessation of hostilities and a peaceful settlement; to be signalized by a reciprocal salute and Spanish flags at the same moment. He says: "I rejected this arrangement, only acknowledging the good intentions that had suggested it, and stated that the instructions of my government were so positive that, notwithstanding any difficulties I might have to overcome and should I go to the bottom of the Pacific in the attempt, I must have from Chili the satisfaction which was due to us.

Moved, nevertheless, by a sincere desire for reconciliation, I would take upon myself the immense responsibility of not requiring any other satisfaction than that contained in the arrangement proposed by England and France, and accepted by Spain, to which I would only add the restitution of the Covadonga, with its flags, arms and crew in return for the prizes and prisoners I had in my power."

Subsequently he was informed by American and English admirals, that they could not remain passive spectators, and they might be compelled to oppose him with force. "My answer was that, as to the question of right, the decision belonged to my government, but that as an officer I should obey my orders, and that whatever might be the attitude assumed by the naval forces there in the bay, however reluctant I might be to come to such an extremity, however formidable those forces might be, no earthly consideration should detain me from the discharge of my duty."

He represents also that both Rodgers and Denman approved his determination, and subsequently both approved his first answer to the Chilian proposals. He adds, however, "It was confidently expected that the forces of England and the United States would oppose the bombardment."

Accident on the Jackson Railroad.—Two Men Killed.

About half past 3 o'clock on Thursday an accident occurred on the track of the New Orleans, Jackson and Great Northern Railroad Company, at the Carrollton crossing, which terminated in the death of two men. The freight train approaching the city at quite a rapid rate was within fifty yards of the crossing when a large cow made its appearance on the track. The animal was struck and instantly killed, but instead of being thrown to one side, was dragged a distance of perhaps ten feet.

The sudden decrease in the momentum of the train, threw from the track the tender, which was speedily followed by six other cars. The train continued its course about fifty yards, the cars running on the ground, until the wheels of the foremost one struck a hole, bringing it to a stand-still, throwing the car in rear of it a distance of fifteen feet into the swamp, and piling up the others on the grading. The lumber with which most of them were loaded, was scattered in every direction. Two passengers who got on the train at Kennerville were buried in the ruins. One was a German, with a gun and game bag, apparently a hunter, and the other an old gentleman, with gray hairs, close shaven face, and dressed in black merino.

The names of the two persons killed are Tory Trosper and Father Eugene Paret, a Catholic priest.

The Crops.

TERREBONNE.—The Civic Guard of the 12th says: Much uneasiness is being felt in the overflowed portion of our parish on the subject of high water. Should we have another overflow, the condition of our people living in that section would be distressing. The water in the bayous, Black, Tiger, Chacahoula and swamps is certainly rising at the rate of about an inch a day, but we are of opinion, this rise is mainly caused by the late immense rise of Red River which poured its waters down the Atchafalaya. As the Red River is now falling we have good reason to believe that the waters here will not rise much higher.

CADDO.—This spring has been most unfavorable for the planting interests. The rains have been frequent and very heavy, causing an almost entire suspension of operations. The uplands have been too wet to work, and the creek and bayou and river bottoms have been overflowed. The freedmen as well as the planters have been discouraged and disheartened, and on many of the plantations it is impossible to retain a full force. At least one half of the cultivated land on Red River has been under water for the last month, either from rains or from the main channel. Thousands of acres of cotton and corn have been destroyed, and cotton seed is becoming very scarce. It will soon be too late to plant, and many who rented lands, purchased provisions and hired laborers will be ruined by the failure to make a cotton crop. The prospects were never so gloomy for the South.

The corn crop in Wilcox county, Alabama, has been materially injured by the bud worm. The cotton and other crops are doing very well.

The Monroe *Telegraph* of the 3d denies the report sent to a New Orleans paper of an overflow and rotten cotton seed in that region.

Nearly all the Texas papers speak in glowing terms of the crop prospects. It is said there will be 500,000 bushels of wheat for sale in Collin county. At the mills near Dallas, flour has been selling for $2 per cwt.

Cotton is not promising in South Carolina on account of bad seed and damage by rains. The same is the case in Florida. The wheat crop near Winchester, Va., is quite promising. There are apprehensions of Rust in Georgia.

The wheat crop in Northern Georgia is promising. The rains have endangered other crops, and cotton is very unpromising.

The Herald's Fortress Monroe letter asserts that Secretary McCulloch reports that the prison treatment extended to Jeff Davis is unnecessarily severe.

It is said that there are 7000 Confederate dead now buried in the vicinity of Lynchburg.

It is reported that Chief Justice Chase believes the Reconstruction bill to be unconstitutional.

Lightning struck the Mobile City Warehouse Wednesday, burning 500 bales of cotton.

The ice manufactory in Shreveport turns out 175 pounds of ice in an hour.

The failure of Bayne & Co., at Baltimore, is more disastrous than has been reported. One of the Baltimore Banks lose $390,000, and another $100,000. The losses of private depositors are heavy.

The reported massacre of the garrison at Fort Goodwyn, Arizona, is discredited at Washington.

The Internal Revenue Bureau, acting under the general law, requires all citizens of the South to render income returns for the year 1864, as well as for 1865. Some of the late rebel officers residing in Alexandria, Va., are startled by the calls of the assessors upon them to furnish the required statements, and are surprised that the returns received by them in the Confederate army are estimated at forty cents per day. One of them expressed his readiness to pay his taxes in Confederate money, but this was declined.

Anton Probst, the Deering murderer, is to be hung on the 8th of June next.

The indications are that the House will oust another Democrat—Dawson, of Pennsylvania—from a contested seat.

Messrs. Washburne of Illinois, Boutwell of Massachusetts, and Delmal of Ohio are the special committee appointed to investigate the circumstances attending the Memphis riots.

The Senate has confirmed Richard H. Rousseau as minister to Honduras, John Blevin as Marshal for the Northern District of the Mississippi, and Sam Harper as Postmaster at Houston, Texas.

The Consulate at Halifax says, on the 7th, that the cholera had entirely disappeared from the quarantine station.

The *Herald's* St. Thomas (West India) correspondent says the idea of annexation to the United States is well received, and was extending to all the West India islands.

The Secretary of the Treasury has decided to redeem all outstanding certificates of indebtedness and to issue no more in future.

The *Herald's* Washington special says that Secretary McCulloch has sent to the Senate Finance Committee, the draft of a new bill providing for the funding of the National debt into a five per cent. consolidated loan.

The *Times'* special says Jefferson Davis will be tried in Richmond, in June, if Chief Justice Chase will consent to preside. Mr. Chase has signified his willingness to preside over a court in Virginia if the President will issue a proclamation abrogating martial law in the State. Mr. Chase had an interview with the President last week on the subject, and the probabilities were that President Johnson would listen to the suggestions.

The body of Preston King has been found in New York harbor.

Wolves have become so plenty in Rock Island county, Illinois, that the supervisors have raised the premium on scalps from $3 to $10.

Forty thousand panes of glass were broken in Baltimore by the recent hailstorm in that city.

Lieut. Gen. Grant has instructed the Military Department commanders to abolish the districts under their command as rapidly as circumstances will permit.

A Chicago special reports winter wheat as very nearly a failure in the Northwest, while white spring wheat will be abundant, unless injured hereafter.

The Nova Scotia Legislature has voted two thousand dollars to the widow of Doctor Slayter, who died of cholera while employed in attending on the England's passengers.

J. Ross Browne has just returned from Arizona, and asserts that there are not two thousand Indians in the territory, and that the story of the late surprise of Fort Goodwyn must be a gross exaggeration. Besides, he declares that the commander of the fort is not the man to allow it to be surprised and its garrison butchered.

Some indications of the length of the present session of Congress may be gathered from the fact that Speaker Colfax, who was to deliver the Fourth of July oration at Valparaiso, Ind., has recalled his acceptance, which was conditioned on an adjournment sufficiently early to enable him to prepare his address.

A circular calling upon the native sons of Cuba to take up arms against the power of Spain was seized by the police.

The recent report of outrages on Gentiles in Utah are peremptorily denied by Brigham Young, who, in answer to a communication from Gen. Sherman in relation to them, sends the certificate of Gentile citizens and officers of the army corroborating his statement.

A Catholic priest created a sensation in a street railroad car a few nights ago, in St. Louis, by knocking down and beating a fellow passenger, whose blasphemous and obscene language shocked his morality.

A negro woman in Pontotoc county, Miss., recently locked her aged mother and five small children up in a garret room and deserted them, to go away with a negro man. All the deserted died but two, and they cannot live.

The stockholders of the Alabama and Tennessee Railroad Company met at Selma on the 10th, to consider the various propositions that have been made for the lease of the road. On the 11th a resolution, offered by Col. Curry, to rescind an offer made some months ago, of $2 250,000 on satisfactory terms, was discussed with earnestness and ability, the debate taking a very wide range, by Gen. Pettus, Col. Curry, Mr. Lapsley, Gen. Morgan, Gen. Lawler, and others. It was laid on the table.

Dr. J. G. Egan, of Mount Lebanon, La., was thrown from his sulky, and in the fall one of his collar bones was broken.

Gen. Lee is reported to contemplate a visit to Texas in the interests of his college.

Hon. Wm. Sprague, Radical Senator from Rhode Island, and son-in-law of Chief Justice Chase, gave $500 in money to the Ladies' Southern Relief Fair in Baltimore. Jay Cook, the banker in Washington, also a Radical, contributed the same amount.

The pilot who brought the post ship England into Halifax has since died, as also two members of his family. He said before his death that he did not board the vessel, but merely towed in her wake, whence he gave the necessary directions. The effluvia, nevertheless, sufficed to communicate the cholera.

A serious accident occurred on the Alabama and Florida Railroad on Thursday night, in which the engine and tender were thrown from the track, completely upsetting and smashing both generally.

FOREIGN.

The news from Germany is still warlike, but the accounts are so conflicting that it is impossible to judge which of the belligerents is best prepared for an actual outbreak. In the event of a war, nearly a million of soldiers could be put in the field by Austria and Prussia, and a quarter of a million more by Italy, should she be dragged into the fight.

According to the official statistics, the Austrian army, upon a full war footing, amounts to 579,000 men, consisting of 431,000 infantry, 57,000 artillery, 106,000 extra corps, drivers, sanitary aids, ambulance and field hospital men, etc., and 12,000 cavalry. Deducting from the infantry and the jagers the fourth battalion and depot strength—109,800 men—who remain in the country and the recruiting districts, the number of the available foot soldiers amounts to 321,000.

Making a similar deduction from the artillery, the extra corps and the cavalry, the two former could take the field with 77,000, and the latter with 35,700 men, amounting altogether to 433,700.

The available force of the Prussian army is about 367,000 men; but she can put into the field, in case of extreme need, about 500,000. She has, however, some thirty fortresses to defend; among them Stettin, Cologne, Danzig, Magdeburg, Posen, Coblentz, Ehrenbreitstein and Konigsberg.

The Italian minister of war has addressed a report to the King on the state of the army, from which it appears that there are at present under arms 14,004 officers and 190,325 privates, or 204,329 in all. The reserve comprises 1,754 officers and 148,660 privates, forming in all 150,414 men. Grand total, 354,743 men. Of these it is stated that 240,000 are available on the shortest notice. Moreover, 30,000 men have been called out for drill; these would be fit for service about the end of May.

There may be some truth in a report, given in a Berlin letter recently received in Florence, to the effect that Bismarck has said, in reply to a friend, who asked him if the convention with Italy was an accomplished fact: "We have no necessity for a written treaty with Italy; the alliance exists by the force of circumstances. The first cannon shots exchanged between Austria and Prussia would bring King Victor Emmanuel and his troops before the Quadrilateral, were it only to forestall Garibaldi and his volunteers."

A year or two ago, some enterprising person succeeding in rolling iron in thinner sheets than had ever before been. He sent some specimens to England, and the British workmen have since tried their best to out-roll their rivals, and have succeeded. We believe they have produced two thinner specimens. The last of these weighs only 36-100 of a grain to the square inch. It would require 200 sheets of this thickness to make up the thickness of a sheet of note paper.

If a letter writer may be credited, several Roman Catholic priests in Naples have declared their intentions of marriage under the new law, which makes marriage a civil rite, and one has already been united to a lady of Naples.

The Reform Bill debate was brought to a close in the English House of Commons by the delivery of a remarkable speech by Mr. Disraeli, leader of the opposition, and an eloquent and logical reply by Mr. Gladstone on the part of the cabinet. Mr. Disraeli charged the cabinet with seeking to "reconstruct" the government on the "American principle," and made a telling hit by asserting that Mr. Gladstone played fast and loose with the subject of recognition of the late American confederacy for party purposes, "creating confusion in the world" by the idea. Mr. Gladstone warned the tories and aristocrats that the ultimate triumph of the people was certain, and cautioned them to beware of the vast silent social force marshaled against them.

Madrid correspondence states that Spain is fully prepared for another revolution, which will have for its object a complete change of the royal dynasty. General Prim is spoken of as being engaged in the movement, and a son of Victor Emanuel is named as likely to succeed Queen Isabella.

The first contingent of Austrian volunteers for Maximilian's army in Mexico, was to sail from Trieste for Vera Cruz in the last days of April.

The Herald's Valparaiso correspondence says that certain highly important documents sent to the Chilian President by the Dictator of Peru have been forwarded to Washington, showing that some time ago a French stranger died suddenly in Lima, and among his effects were found papers proving him to have been a French agent, coming with proposals to the Dictator of Peru to make him king or emperor, and promising him aid in men or money from France, under the Mexican flag—in other words through Maximilian. This exposes a scheme between Franco and Spain to make a jump at the small South American republics. England approves, but does not help by men or by money.

Our Havana advices are to the 4d inst. The United States steamer Swatara had arrived from Jamaica and reports that the cholera in Guadalupe had decreased to sixty cases per day, and was mostly confined to negroes. Upwards of 100 Coolies had revolted near Cardenas, Cuba. The arrival of ships laden with them was very frequent, and no obstruction was offered to the trade at all. The amphitheatre for bull fights at Puerto Principe, fell in on the 30th ult., wounding and mutilating many of the spectators.

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THE CHILDREN'S CORNER.

WILLIE'S MISTAKE.

Little Willie G——— received only a very partial religious education at the hands of his worthy grandmama, who had cared for him since his mother, while he was yet an infant, grew weary of her earth-life. One day, or one night, he lingered among his companions at play, till he was surprised to find, on looking up, that things a little way off had a very dim and indistinct appearance. Remembering a bit of woods lying between him and his home, he started, like a brave boy as he was, without shrinking or crying, to accomplish the distance before it grew any darker.

"Grandma," he exclaimed, when he had done puffing and panting so that he could speak, "I wasn't 'fraid a bit coming through the woods. Do you want to know how I worked it so as not to be 'fraid a bit?"

"Yes, I should like to know how you worked it."

"Well, I just whispered—I didn't say it out loud, you know—'Now, good Lord, if you'll please take care of me, and not let any one touch me while I'm going through the woods, I'll thank you;' and then I ran all the way just as fast as ever I could, and I wasn't 'fraid a bit."

"Well," said his grandmama, "did you remember to thank Him?"

"Yes," he answered triumphantly, as one so conscious of having done the whole thing as per agreement; "when I got in sight of Aunt Ann's, I said, 'Thank you, good Lord—thank you; but you needn't mind me any more; I've got most to Aunt Ann's now.'"

Ah, Willie, Willie, how many of us "children of a larger growth" say in our actions precisely what you said in your simple words!

In sickness, in sorrow, in the darkness of adversity, we creep close to the foot of the cross, whispering, "Lord, help me, pity me, Thou alone art my reliance;" but in the dawn of prosperity we start off on our own hook again, saying, in effect, "Never mind me now, Lord, I've got most to Aunt Ann's."

THE SECRET.

There were two little sisters at the house, whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, helping mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," I said to them one day; "how is it you are always so happy together?"

They looked up, and the eldest answered: "I suppose its because Addie *lets me*, and *I let* Addie."

I thought for a moment. "Ah, that is it," I said; "She lets you, and you let her; that is it."

Did you ever think what an apple of discord "not letting" is amongst children? Even now, while I have been writing, a great cry was heard under the window. I looked out.

"Gerty, what is the matter?"

"Mary won't let me have her ball," bellows Gerty.

"Well, Gerty wouldn't let me have her pencil in school," cried Mary, "and I don't want she should have my ball."

"Fie, fie, is that the way sisters should treat each other?"

"She shan't have my pencil," muttered Gerty, "she'll only lose it."

The "not letting" principle is downright disobligingness, and a disobliging spirit begets a great deal of quarreling.

THAT'S ENOUGH FOR ME.

"What do you do without a mother to tell all your troubles to?" asked a child, who had a mother, of one who had none.

"Mother told me whom to go to before she died," answered the little orphan, "I go to the Lord Jesus; he was mother's friend and he's mine."

"Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan; "all I know, *he says he will, and that's enough for me.*"

What a beautiful answer that was! And what was enough for this child, is enough for us all.

WANTING FRIENDS.

"I wish that I had some good friends to help me on life!" cried lazy Dennis, with a yawn.

"Good friends! why you have ten!" replied his master.

"I'm sure I haven't half so many, and those that I have are too poor to help me."

"Count your fingers, my boy," said his master.

Dennis looked on his big, strong hands.

"Count thumbs and all," added the master.

"I have—there are ten," said he.

"Then, never say you have not ten good friends, able to help you on in life. Try what those true friends can do before you go grumbling and fretting because you do not get help from others."

"NONE BUT CHRIST."

Lend me a harp, celestial choir!
It is not meet that earthly lyre
Should strike a theme divine;
Kindle my soul with sacred fire,
Eternal Spirit, me inspire;
With vital breath impel desire
Through every burnt ag line.

Christ—none but Christ! to Him I sing;
To Christ the centrite spirit bring,
In humble, grateful lays:
To Him most near, least understood,
Who waits, when fails all other good,
To take that love which, bought with blood,
The soul reluctant pays.

O sick disappointment's pain!
Of friendship false, ambition slain,
Of pleasures vain control:
Weary and worn, to him apply;
Learn from the neck and lowly why
There's none but Christ can satisfy
The restless, longing soul!

In none but Christ all fulness dwells
The love that ever more upwells
From its pure source unspent.
Though mortal feels immortal might,
Opposing natures they unite,
The finite claims the infinite,
With none but Christ content.

Oh! none but Christ remains the same,
While saints and flickers every flame
By human passion fed.
He living food alone supplies;
The heart, a-hungered, eager tries
Earth's nourishment—grows sick and dies;
Christ only is true bread.

Grow strong, my soul, on Christ alone!
Shine in the likeness of his own;
Filled with his fullness be.
Cherish no hope, no love, no aim,
That is not blended with His name;
His glory be thy only fame:
None, but Christ for me!

—*New York Observer.*

The Bible at Family Prayers in the Social Circle.

"Lamp of our feet! whereby we trace
Our path, when wont to stray;
Stream from the fount of heavenly grace;
Book by this traveler's way!"

The Bible—why not read it, brother, before you pray in your family, night and morning? Let God speak first, and you will pray the better for it, a great deal—more energetically, life-giving, soul-saving. The word of God is quick and powerful, sharper than any two-edged sword; it gives life, animation, kindles a spirit of true devotion. The Psalms and other portions of the sacred volume are full of petitions, intercessions, and giving of thanks. Besides the devotional, soul-kindling influence the reading of God's word in your family has upon your own mind and heart, consider the happy effect produced also on the members of your family present. This bowing the knee and offering up a few hasty, formal petitions without opening this Book of books, tuning your heart in praise, is not the profitable way of conducting family worship, or any social meeting for prayer and praise.

A prayer-meeting without the Bible is *not* a prayer-meeting as God would have it. Family prayer is *not* family prayer—as God would have it—without the Bible. This excluding the Bible from our regular seasons of social or family worship is unwise—the policy of the Evil One. You suffer immense loss by so doing. The Bible is the watchword, the motto, the text-book, the guide, the safeguard, the soul, the life, the power, the foundation for prayer, the prayer of faith.

Friends, read the Bible, read it in your meetings for prayer and praise; read it in your families while gathered around the family altar. Read it attentively, reverentially, prayerfully, with self-examination Read it, meditate upon it digest it, bring it home to every heart. The influence of this sacred volume on the minds and hearts of the hearers is salutary—on the hearts of your little ones, convicting and converting. "The law of the Lord is perfect, converting the soul."

The Bible opens the way, prepares the way for acceptable, heartfelt devotion; enlightens, invigorates, stimulates, kindles the soul joyfully, brightens hope, confirms faith. Reading the Bible adds interest to your social gatherings, holy unction. It fills the mouth with arguments divine, supplies appropriate spiritual language for supplication. Let God speak, utter His voice in your families and prayer-meetings. Take the Bible, beloved—*be sure* to take it, the Book of books. Make the Scriptures your sun, your shield, a lamp to your feet, a light to your path. The Bible is the bright and morning star, the hope of glory.

In social worship, in family prayer, around the sick-bed, *be sure* and let God speak previously to bowing the knee at the mercy-seat. The influence of God's word in families is most salutary and happifying on the juveniles and all present.

"The Bible! the Bible! more precious than gold,
The hopes and the glories its pages unfold.
It speaks of a Saviour, and tells of His love—
It shows us the way to the mansions above!"

—*Author of Home Trusts.*

Little Sins.

What a trifling portion of a great tree it takes to make a single match! Not enough to be of any appreciable use in making even the smallest structure. Yet one of these might easily burn down the largest dwelling.

A gentleman visiting one of these factories ascertained that they used up every day one large tree in the manufacture of these trifling articles, and something more, making full four hundred every year. What a forest to convert into any thing so apparently insignificant! yet match by match the mighty timbers were all consumed.

Is it not like the little sins which eat away into the stronghold of faith, undermining all our good resolutions? They seem so trifling, as we view them one by one, our suspicions of danger is lulled to sleep.

In certain harbors, if you plant deep and firm the mightiest timbers as foundation for your wharves, you will find, after a time, that a little insect has been at work piercing, like a tiny thread of fire, the oaken pile; so that if a hand touches it, it will crumble like wood burned in the flame. Perhaps you have seen sections of piles or ship's timbers which were thus riddled through and through by these madrepores. Did the sight not awaken a thought in your mind with regard to your own danger in cherishing these "little foxes," which eat up all the rich fruit which you should bear to the glory of God? Beware of little sins. As an old writer expresses it: "A ship may be sunk by a cargo of sand as well as by a cargo of mill-stones."

"Heroine" is, perhaps, as peculiar a word as any in the English language. The two first letters of it are a male, the three first a female, the four first a brave man, and the whole word a brave woman.

Opportunity is the flower of time, and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone.

THE MISSIONARY REPORT

We would respectfully submit the following Report of the Mission Society of the M. E. Church South. We would that it were in our power to make it more full and satisfactory, but circumstances beyond our control render this impossible at present.

In 1861 our last published Annual Report was presented to the Church. Since that time our whole plan of missionary operations has been, to a great extent, broken up by the long, cruel and bloody war through which the country has passed. Its sad ravages are everywhere seen, in both Church and State.

At the commencement of the war our missions were all in a state of great prosperity. Throughout the Church evidences were abundant of an increase among our people of interest in and zeal for the missionary cause. Other and opening doors claimed our labors, and were about to be occupied. Our liabilities were being rapidly reduced, with a fair promise that the future would witness greater promptness and willingness to meet whatever demands should be made, in order more fully to sustain this great enterprize.

We then published the following number of missions and missionaries:

1. In the destitute portions of our regular work—257 missions; 210 missionaries; 13,676 white and 1647 colored members; with 133 Sabbath Schools and 6312 scholars.

2. Among the people of color—248 missions, 207 missionaries, 76,264 members, and 16,588 children under religious instruction.

3. Among the Indian Tribes—25 missions, 30 missionaries, 3108 members, 8 manual labor schools and 465 pupils.

4. Among the Germans—23 missions, 24 missionaries, 1078 members, 12 churches, 11 Sabbath Schools and 461 scholars.

5. China—1 mission, 5 missionaries and 27 members.

The last five years have wrought sad and mournful changes in the history of our missionary operations, as presented in the statistics just read.

First on the border, then in the interior, silent presses, forsaken altars, a scattered ministry and a suffering people, declared the horrors of an invading army and cruel war. Unable at home or abroad to assist the missions already existing, your Bishops and Missionary Board looked upon the picture presented in deepest sorrow. True, however, to the best interests of the church, they still continued to hold their annual meetings. The Bishops, as the faithful guides and leaders of our Israel, continued to devise the best plans for the spiritual and temporal prosperity of the church.

The missionary enterprize has ever been properly styled the child of Providence.—All its agencies and instrumentalities bear the impress of Divine origin, and its glorious achievements the marks of Divine approval. Never was this fact more fully developed than in the establishment and success of the *army mission*, which was founded by the Bishops and Board during the war. It was a necessity; the answer to an urgent appeal to the church and the friends of humanity for the Gospel and its consolations. To preach that Gospel and offer its rich promises to the soldier in his wearied march—to the sick, wounded, and dying—whether in the camp or on the battle-field. Never was appeal more generously responded to. To this important field of labor, many of the best and ablest ministers of the church were appointed—they willingly offered their services, and cheerfully entered upon and faithfully performed their duty. The amount of good accomplished by this mission, eternity above will fully reveal.

Many thrilling narratives and striking illustrations, rich in detail, might be given in this report of the great value and triumphant success, under the blessing of God, of these labors of love; but we forbear. Hundreds of hearts now rejoicing above, and hundreds of bereaved ones below will forever bless this mission, and its faithful devoted ministers. The war has passed and peace smiles again over the land. Every where the church is assuming her former position. Disaster, suffering and danger had only obscured, not destroyed her power. As if by magic, all her instrumentalities and agencies again awake to a new life. Regenerating energy clothes her, and with a more cherished faith and purified hope, she takes her place among sister churches to labor for the conversion and salvation of the world. She recognizes now more fully than ever, that this was the object and design of the Great Founder in establishing the Christian Church.

That a law was promulgated for the whole church by Him who was at its head—that his Gospel should be preached in all churches until all people should be taught his doctrines, and his ordinances. Trusting alone in God, and wholly ignoring all political alliances and entanglements, she is preparing for her part in the great conflict of truth. Impoverished she may be as to earthly treasure; yet even thus she has been made rich in faith and in the power of the Holy Spirit. A bright and glorious future opens before her ministry and membership; we can but predict—in the renewed baptism of the church and her entire consecration to the service of God,—the most glorious result of her missionary labors.

We would now, as briefly as we can, notice the present condition of our missions.

1. *Those in the Destitute Portions of the Regular Work.*—From these we have no returns since our last published report. They have been left wholly to the supervision and support of the several Annual Conferences within whose bounds they respectively belonged. This field is one that will now have increasing claims upon the benevolence of the church. In whole circuits and large districts of country, if not in whole Conferences, the people have suffered greatly, and have been much reduced in their circumstances. The loud call for help from these missions will we doubt not, meet with a hearty and liberal response upon the part of the church.

II. *The Missions to the People of Color* — Impartial history will record no more important field of missionary labor than that afforded in these missions. To these the hearts of the ministry and membership of the Southern Methodist Church will ever revert with fondest pleasure. Founded by Southern ministers and sustained by Southern men, under the blessings of God, they have accomplished an amount of good unparalleled in any other missionary field in the world. Our faithful missionaries for long years labored night and day for the salvation of the negro, sharing his day of toil and night of care, by their presence and kind labors of love. Through their instrumentality hundreds—yea, crowding thousands—have been converted to God. The faithful lives and triumphant deaths of these converts have fully attested this fact.

Our missions among the people of color have to a great extent been suddenly interrupted. But we can but hope, from present indications, the renewal of these missions, with the most gracious results. At no period in the history of the Methodist Church South has her position assumed a more commanding aspect in the world than at this moment, from her action in regard to the colored population of our country.

It is matter of just Christian pride that we witness the noble conduct of our several Annual Conferences on this subject. By resolutions adopted in every Conference, they have determined to labor in the future, as in the past, for the moral and religious instruction of the colored people. This action is a noble defence of the Church, robbing our opponents of an argument which they were ready to wield against us, by asserting that our efforts in the past were directed wholly by motives of self-interest. We confidently believe that the course now being pursued will ultimately win back to our churches and altars many who, for a while, may leave our communion. It will remain for this Conference, with the best information before them, to devise the best and most effective means by which missionary labors may be secured to this people, either under the control of the Parent Missionary Society, or those of the several Annual Conferences in whose bounds they may be found.

III. *Indian Missions and Schools.*—When that was familiar with the work of our Indian Mission Conference, her missions and her schools, has not been pained to witness their present sad condition? Then we had some thirty native born Indian preachers, a large and devoted membership, eight manual labor schools, with 465 pupils. Her territory unexpectedly became the seat of fearful war; her schools suspended, her people scattered. "Lo! the poor Indian," as so often sadly apostrophized, might now be truly uttered. But with the return of peace, our hopes are revived in regard to this field of labor. Your Secretary has ever felt the deepest interest in the success of Indian Missions. Indelibly engraven upon his memory are scenes of surpassing grandeur and moral sublimity, the results of missionary labor, as seen among Indian tribes, once the proud owners of the soil we now occupy. What more sublime spectacle, what greater proof of the power of the Gospel does any age of the Christian Church afford, than that which was witnessed in the ordination to the ministry of the M. E. Church South by one of our own venerable Bishops, at the same altar and time, of twelve native born sons of the forest? These, with other clustering evidences around you, are the proofs of the value of your missionary efforts, while they afford the strongest argument for the continuance of our most earnest labors in support of the cause of missions. Your Secretary has been favored with several interviews with the present Commissioner of Indian Affairs, the Hon. Mr. Cooley, who received him very kindly and gave every assurance that, after the adjustment of all matters of difference between the General Government and the different Indian tribes, he would, in the arrangement of their educational plans, as far as may be practicable, faithfully regard all existing contracts between our Church and the Government in regard to the different schools heretofore under our care. He also had the pleasure to meet in Washington the several delegations from the Indian Nation. They were anxious for the return of former days and the happy union which for so long a time existed between the Church and their nation.

IV. *German Missions.*—These missions were located principally in the Louisiana and the Texas Conferences. They had been greatly prospered previous to the war, and were steadily improving. We are happy to report, that, so far as we have the means of information, these missions are now far more prosperous than could have been expected after the long period of trial and suffering through which we have passed.

V. *China Mission.*—Through years of difficulty and change this mission has labored and lived. In the past year our beloved brother, Rev. L. M. Wood, lost his wife. Her death was indeed to the mission a great loss, and to her afflicted family one that is irreparable. Hers was no ordinary character. She was herself a most noble missionary—the faithful companion and sharer of her husband's toils and labors. May her death be greatly sanctified to the good of the church, to the cause of missions, and the richest blessing rest upon the bereaved husband and his motherless children! The mission has also greatly suffered, within the last year, by the death of our first convert in China, our native preacher Liew, or, as he is justly entitled to be styled, Rev. Mr. Liew. He was a noble specimen of a convert from heathenism to Christianity. He became an able preacher, far superior to any other among the native helpers or preachers. His faithful life—his consistent, godly example, and earnest pulpit labors, did much to sustain our mission and aid in the salvation of his countrymen.

The great impatience at results which follow missionary labor is the bane of the church. This, together with a want of faith upon the part of many, have caused much of doubt and fearfulness about this mission. It should be remembered that *now* is the time of labor. The seed is now being sown—the fruit, the harvest shall be seen hereafter. This mission now consists of brothers Wood, Allen and Lambuth, with their families, two native helpers, and about thirty members. God has graciously preserved the mission during the four years of war, in which your Board have been wholly unable to reach our missionaries by letter or supply their wants. This has been done by the prudent disposition and management of the property in China. Your Secretary has been enabled, within a few months past, to forward to our missionaries the sum of thirty-three hundred dollars, which will go far towards relieving their wants for the present.

The Rev. G. W. E. Cunningham, the faithful and laborious Superintendent of the mission, has been compelled, on account of the health of himself and his wife, to return home. For ten years they have labored patiently and earnestly in this distant field of labor. To preserve their lives and usefulness to the church, their physician desired them to leave China and return to this country. By a kind Providence, the way was opened for them to do so through a long overland route. The additional expense incurred in bringing his family was paid by a kind friend in China. He is now with us and a member of this body, and will be able to give to the Conference all necessary and desired information in regard to his field of labor. The future disposition of this mission is with this Conference.—May divine wisdom guide in our councils and direct our decisions in regard to this mission, and in all our missionary efforts, to the best and happiest issues!

E. W. SEHON,
Missionary Secretary.

From the London Quarterly Review.

The Dew-Drop and the Stream.

The breakers with golden flowers were crowned,
And melody was heard around,
When near the stream, a dew-drop shed
Its lustre on a violet's head.
While trembling to the breeze it hung,
The streamlet as it rolled along,
The beauty of the more confessed,
And thus the sparkling pearl addressed:

"Sure, little drop, rejoice we may,
For all is beautiful and gay;
Creation wears her emerald dress,
And smiles in all her loveliness;
And with delight and pride I see
That little flower bedewed by thee;
Thy lustre with a gem might vie,
While trembling in its purple eye."

"You may rejoice, indeed 'tis true,"
Replied the radiant drop of dew.
"You will, no doubt, as on you move,
To flocks and herds a blessing prove;
But when the sun ascends on high,
Its beams will draw me to the sky;
And I must own my humble power,
I've but refreshed an humble flower."

"Hold," cries the stream, "nor thus replue,
For well 'tis known a power divine,
Subservient to his will supreme,
Has made the dew-drop and the stream.
Though small thou art, (I that allow,)
No mark of Heaven's contempt art thou;
Thou hast refreshed an humble flower,
And done according to thy power."

All things, that are, both great and small,
One glorious Author formed them all;
This thought may all repinings quell,
What serves His purpose, serves Him well.

The above beautiful lines are the production of Mary Collings, a servant girl from Devonshire, England.

NEW ORLEANS MARKETS.

The business of the current week opened on Saturday (says the Price Current of Wednesday) with a brisk demand for several articles of Western Produce at advancing prices, and a fair business in our leading staple, also at higher rates, since which the former have continued buoyant, while the latter has been dull and depressed by the unfavorable tenor of the foreign news.

COTTON—We noticed in our last report quite an animated demand, and that the market closed at a recovery of ⅛c. of the previous decline. Ordinary being quoted at 26 to 28c., Good Ordinary at 29 to 31, Low Middling at 32 to 33 and Middling at — to 35c. On Saturday this upward tendency was still more decided, and while the business was confined by light supplies to 1500 bales, prices exhibited a further improvement of ⅛c. Good Ordinary closing at 30 to 32c., Low Middling at 33 to 34 and Middling at 36 to —. On Monday, however, the unfavorable foreign news noticed above partially suspended the movement, and the sales were confined to 900 bales, mostly taken by one buyer, at figures indicating a falling off of 1 to 1¼c. per lb., Strict Good Ordinary to Low Middling having sold at 31c. The supply, however, to be had at this reduction was extremely limited, factors being unwilling to give way, and regarding the gloomy accounts from the interior, and the advance in foreign exchange, as an ample set off for the ¼d. decline reported at Liverpool. Yesterday the market opened with some inquiry but mostly at lower rates than factors were willing to accept; in fact, the latter were quite stringent in their pretensions, and buyers found it impracticable to go on at the reduced currency of the day before. There was, however, some demand, even at higher figures, and 1500 bales changed hands at the foregoing quotations, which show but little variation from last Friday's prices. This makes an aggregate for the past three days of 3900 bales, taken partly for France and the Continent, and partly for Great Britain and the North.

In our last report we noticed a decrease in the week's receipts proper of 5088 bales, and with this reduction could hardly look for much further falling off since, but the receipts since Friday evening embrace 3316 bales, against 3198 during the corresponding period last week, showing a further falling off of 171 bales.

We now quote as follows: Ordinary, 26 to 28c; Good Ordinary, 30 to 31; Low Middling, 32 to 33; and Middling, — to 36c.

TOBACCO—Buyers for export have again been looking around, and a lot of 65 hhds. was taken on terms which did not transpire. Holders are very stringent in their views, however, and the stock, which is small, is firmly held at the quotations below. There have been several sales to the city trade at these prices. We quote Low Refused, Light, 5¼ to 6; Good do., 6¼ to 6¾; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 17; Fine, 18 to 20; Choice Selections, 21 to 24. Heavy—6¼ to 7; Good do., 7 to 7¾; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 18 to 20; Fine, 20 to 23; Choice Selections, 24 to 26.

SUGAR—The market continues extremely dull and remains about a stand-still, there being no demand except in a small retail way. We quote 12 to 13c for Common to Fair, 14¼ to 14¾c for Fully Fair, 15 to 15¾c for Prime, 15¾c for Yellow Clarified and 16¼c for White. There were sales on Saturday of 52 hhds. at 13¾c for good Porto Rico, and 15 to 15½c for strictly Prime Louisiana.

MOLASSES—The supplies of the domestic production are fair, and those of foreign production are large, but there is very little or no demand. There have been only a few retail sales of good Porto Rico Molasses at 50c per gallon. Cuba is quoted, nominally, by the cargo at 40c, and Louisiana is quoted also nominally, at 45c per gallon. The imports comprise 492 hhds., 21 tierces and 99 bbls. Arrived since the 11th inst. 28 bbls. Cleared since the 11th inst. for Galveston 2 bbls.

FLOUR—The supplies are very small, but there has been less demand with more disposition to sell than to buy, and prices were barely sustained on Saturday and Monday, when there were sales of 3300 bbls. In small lots to the city trade at $8 25 for Fine, $10 for Superfine, $11 for Low Extra, $11 50 for Good do., and $14 25 to $15 per bbl. for Choice Extra. Yesterday there was very little demand, and the sales were confined to 900 bbls. in lots of 50 and 100 bbls. at $10 for Superfine, $10 50 to $11 for Low Extra, and $15 to $15 50 per bbl. for very Choice Extra.

PORK—has continued in active demand and about 2000 barrels were sold, in lots, on Saturday and Monday, at $33 per barrel. Mess is retailing freely at $33 50 to 34 per bbl., a further advance of $1 to 1 50 per bbl. The stock on hand is small. Yesterday there were only retail sales at the above figures.

BACON—Has continued in good demand, but there being very little on hand the sales have been mostly at retail at 14½c per lb for Shoulders, 18c for Ribbed Sides, 19½c for Clear Sides, 22 for plain Hams and 25 to 26 for Sugar Cured. Some 40 casks clear Sides sold in small lots at 19c and 15 tcs Sugar Cured Hams at 26 per lb., and yesterday 30 casks sold in lots at 18c for Ribbed Sides and 19½ for Clear Sides.

GREEN MEAT—There are very few Sides and Hams on hand. They are retailing at 13 to 14c for the latter, 14½c for Sides and 12½ to 13c for Shoulders. Round lots may be quoted at 11½c per lb for Shoulders.

LARD—Has continued in request, but very little has been done owing to light supplies. A lot of 235 kegs Prime sold on Monday at 23c per lb. Round lots in tierces may be quoted at 22 to 22½ per lb. Prime in tierces has been retailing at 23c and in kegs at 24c per lb.

BUTTER AND CHEESE—The market is bare of Choice Northern Butter and Choice Western is scarce in commanding the high prices of 65 to 70c per lb. Common Butter is plenty and dull, and is selling at 30 to 40c per lb. Cheese is in very good supply but very dull at 15 to 22c for Western and Northern, and English Dairy at 27c per lb.

CORN—Has been in active demand for the local trade and for the interior, and an advance of 5c per bushel was realized on Monday. There were sales of 31,000 sacks on Saturday and Monday at 85 for Mixed, 87½ for Yellow, and 90 to 92 for White on Saturday, and 90 for Mixed and Yellow, and 95c per bushel for White on Monday. Yesterday holders were still more stringent in their views, and asked an still further advance of 5c per bushel, which was realized—but very little was done however as most buyers held off. There were sales, however, of about 4,000 sacks at 95c for Mixed and Yellow and $1 per bushel for White.

OATS—Are in moderate supply but not much in demand and prices have been about the same as previously. There were sales on Saturday and Monday of 4,500 sacks at 51 and 55c per bushel for Good and Prime. Yesterday there was very little demand and a downward tendency in prices, and 700 sacks sold at 53 to 54c per bushel.

HAY—The supply is small, but the demand is limited and prices are the same as previously. There were sales on Saturday and Monday 1,200 bags at $1 25 per 100 lbs. and yesterday a few small lots sold at the same price.

HAY—The supply is fair and ample, but is mostly poor in quality. There is not much demand, however, and prices lean in favor of buyers. Prime Western has been retailing at $25 and Ordinary at $23 per ton. We quote round lots at $21 50 per ton. A boat load of 1,600 bales Prime Western sold at $23 per ton, one of 1,100 bales on private terms, and yesterday about 1,800 bales, two boat loads, Prime Western, sold at $21 50 per ton.

INDIA BAGGING—Has again been in demand and on speculation, and 400 bales sold on Saturday at 30c per yard. Dealers are supplying the demand for the country at 29c in rolls and 31c in bales. The stock on hand is very small.

BALE ROPE—Is more in demand and prices are higher. Dealers are now obtaining 17½c per lb. A lot of 200 bales sold on the landing at 17c per lb. Yesterday 50 coils sold at 17½c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—There has been a fair retail demand which dealers have supplied at 24 to 28c per lb. currency, for Ordinary to Prime Rio.

COAL OIL.—A lot of 25 bbls sold at 66c per gallon.

GUNNY BAGS—Are quoted at 21 cents a piece.

STAR CANDLES.—There is a fair retail business doing at 19c per lb for 12 oz., 21c for 14 oz. and 25c per lb for 16 oz.

WOOL—The market continues very dull and depressed. There have been some small sales, however, at 15 to 25c for unwashed and 21c per lb for washed. There is a good stock on hand

SALT.—A cargo of 5,000 sacks Liverpool sold on private terms. Coarse is quoted by the cargo at $1 55 and Fine at $1 60 per sack. There is a good demand for the interior which dealers are supplying at $1 85 to $1 90 per sack for Liverpool coarse and $1 90 to $2 for fine, in store.

HIDES.—The Stock on hand is small, but there is very little demand, and there have been only a few small sales at 6 to 6½c for Green Hides, 6½c for Kip Skins, and 10 to 11c per lb for Dry Hides.

LIME.—A lot of 200 bbls Western sold at $2 25 per bbl.

ESCULENTS.—Potatoes are selling at $2 00 to $2 75. Onions $2 50 to $3 per bbl.

POULTRY AND EGGS.—Chickens sell on the landing at $8 50 to $9. Geese at $11 and Turkeys at $36 per dozen. Western eggs are selling at $30 to $32 per bbl.

BEANS—Are dull at $6 to $8 per bbl.

CATE'S SHOE FACTORY,

HAMMOND, STATION, ON JACKSON RAILROAD.

Established, August, 1861.

Destroyed, May, 1863.

Re-established, January, 1866.

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Under the City Hotel.

We respectfully call the attention of all partie desirous of encouraging HOME MANUFACTURES to the various styles of

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Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring good *Shoes*.

C. E. CATE & CO.
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CLOTHING EMPORIUM.

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SPRING AND SUMMER OF 1866.

SPRING AND SUMMER CLOTHING.

Just received and now opening, for inspection, the most magnificent assortment of

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GENTLEMEN'S FURNISHING GOODS,

That he has ever had the pleasure of offering to his friends and the public generally.

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Gentlemen visiting the city would do well to give us a call. mar17-3m

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feb3-3m.

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Captains of Steamboats from Pittsburg, Wheeling, Cincinnati, Louisville, Cairo, Saint Louis, Memphis, and all other points, will find me at my office,

No. 5 Front Street,

In full view of the landing, and ready to attend to their calls.

Thankful for past favors, I will not be found wanting in future duties to any which may be entrusted to my care.

A. BRITTON,
ap7-tf No 5 Front Street, N. O.

J. B. JENNINGS. J. W. WICKS. H. J. WICKS.

JENNINGS, WICKS & BRO.

Cotton Factors and Commission Merchants, corner Camp and Common streets, New Orleans. apl4-1y

D. A. HARRIS, DEALER IN HAY, Corn, Oats, Bran and Salt, No. 95 Magazine street, New Orleans, La. mar31

R. K. WALKER. THOS. M'KNIGHT. J. F JOHNSON

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DOLBEAR COMMERCIAL COLLEGE,

Of the City of New Orleans, La.,

Cor. Camp and Common, opposite the City Hotel

(Entrance on both streets,)

In the spacious and elegant Story Building,

IS CONSTANTLY IN SESSION

UNDER EIGHT ABLE PROFESSORS.

N. B.—This is the Oldest Commercial College in America.

It was founded in 1852—has a charter from the State as a permanent institution, under the direction of a Board of Trustees, appointed by the Legislature, and is authorized to confer degrees, diplomas, etc.

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A Diploma from this College is a passport in all commercial communities. Students can begin at any time.

Usual time for Penmanship, two to four weeks; do. do. Bookkeeping, three to five weeks; do. do. Commercial Course, six to twelve weeks; do. do. French or Spanish, twelve to twenty weeks—but lessons are not limited in any branch. All former students are invited to review their studies free of charge.

N. B.—We will qualify twenty-five young gentlemen as SCIENTIFIC TEACHERS OF PENMANSHIP and BOOKKEEPING during the Spring and summer, so as to supply the great want of the country for such teachers.

The South must now educate her sons practically if she would develop her vast resources of wealth, which are much more numerous than those of Brazil. We have ample arrangements for 500 students during the current year. Parents can make liberal conditions for their sons if they apply soon. Those from the country can board with good families, speaking English, French, Spanish or German, at $25 to $35 per month.

A business education that enables one to earn $2000 to $3000 annually is the best to time parents can give their sons. As the College has been in successful operation for more than a quarter of a century, and the practical plan here pursued received the unanimous commendations of the press and business community, and as several thousand of its former students are now in business in this city and over the country, it is useless to go into an extended explanation of the plan or merits of the institution. So far as known, not one of the many thousands of former students is now out of employment; and so far as is known, not one in a thousand of those who have been sent for years to Europe or the North is qualified on returning home to enter a business house, although thousands of dollars have been expended on his education. A word to the wise is sufficient.

The city is now healthy. Persons from 12 to 60 years of age attend such branches as they may wish. By having a Special Professor for each branch, three fourths of the student's time is saved. Those who have entirely neglected their education for the past years can here be prepared for any situation in business, whether as bookkeeper, merchant or clerk in from 3 to 6 months.

Students intended for this College should bring this circular or special directions, as every winter there are temporary establishments opened. Young students should put their minds in the hands of their merchants, or the President of the College.

N. B.—Crippled soldiers will have a liberal deduction made. Clergymen's sons pay half price only. Citizens and strangers are invited to call. College office, Room No. 7.

my2 1td3tw RUFUS DOLBEAR, Pres't.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 26 St. Charles st., corner Common, founded in 1856, chartered in 1861. A Southern institution. Open day and evening. We have no class system and no copying from books.

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M

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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$5 00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate.

At Ease in Zion.

What is implied by being at ease in Zion? We suppose the words *security* and *idleness* may express the idea—indifference to our duties, whether they relate to our personal relations to God or our relations to Him through the Church, or our relations to Him through the world, considered as a sphere of religious duty.

Christianity is not a mere theoretical abstraction, not involving our sympathies or activities; it is a system of sublime doctrines, to be accepted and relied upon—of inward comforts to be experienced, of glorious hopes to be cherished, and active and important duties to be discharged. Indifference, then, is just the last state of mind and life compatible with Christian character. The Holy Scriptures furnish us with various illustrations of the lively and active character of the Church, some of which we shall now consider.

In many passages of Holy Writ the scene of our pious activities is called a "vineyard." God is represented, when the sacred writers speak of his planting the Church, as planting a "vineyard" with choice vines, as building a hedge about it, and doing all that could be done for its plentifulness and preservation. The kingdom of heaven is like the circumstances of an householder who went out early to hire laborers into his vineyard; or, again, it is like a vineyard which the owner let out to tenants, and after a long time returned to reckon with them. This illustration of the visible kingdom of God suggests carefulness and diligence. The inclosures must be kept up, all noxious growth must be weeded out, the vines must be pruned and trained. If the soil is wet, it must be drained; if stony, the rocks must be gathered into piles, or built into fences. The idea of being a laborer in name and an idler in fact, is a contradiction and an outrage. If the Church as a vineyard is a scene of labor, in what light does the man appear who professes to be a laborer and yet is idle and at ease in Zion? He appears in the light of him who said "I go, sir," and yet went not at all. Such an one says, perhaps, "I abstain from overt sin." Yes, and so do many men who make no pretensions to religion. But, he adds, "I attend church services occasionally on the Sabbath day." Yes, and so do many who are not pious, and who do not intend to be pious for many a day to come. There must be more activity than this if we expect to escape the charge of being "at ease in Zion." Do we teach in Sabbath school? Do we attend and assist at prayer-meetings? Do we pray with our families? Do we search the Scriptures? Do we practice self-denial, and economise to send the Gospel to those who are perishing for lack of knowledge? Or are we at ease? Reader, are you at ease? Remember, you must give ALL diligence if you would make your calling and election sure.

Another class of illustrations, intended to suggest and teach the holy activity of Christian life, are those in which Christians are styled "pilgrims," "travelers," and "sojourners." The traveler, to sustain his character, must progress; must go forward. If he refuses to travel because he alleges it is too hot or too cold, too wet or too dry—if he suffers every pleasing scene to delay him, he must forfeit his claim to the title of traveler. Spiritually we are pilgrims and strangers, as our fathers were. We seek a country, a better land, a home in heaven. We are exhorted, as we have received Christ, so to walk in him—to press for the mark, that we may obtain the prize—to so run that we may obtain it: "To lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us." Is such our active, diligent character? or are we at ease? Is it too great a cross to be zealous? or to labor for souls for whom the Lord came down and bled? Do we say it is too hot, too cold, too muddy or too dusty to attend the ordinances of God's house? Then, alas! we are "at ease."

Another class of illustrations, intended to teach the holy activity of Christian life, are those which designate Christians as "soldiers." The soldier's life is not only the most perilous, but the hardest. He is roughly clad and coarsely fed, exposed to all weathers, at all seasons and all hours. He must be diligent, patient, watchful and brave. The man that shrinks from danger, from camp and field duty, that seeks some aside and easy place, is properly no soldier at all. As professed Christians we are called upon to be good soldiers, to endure hardness, to be armed with all the panoply of God—to be sober and vigilant. How, in verity, are we doing? Do we stand up to our posts, or do we shrink from duty? Do we go to the front, or do we lag in the rear and straggle out of line? If so, we are at ease. How inconsistent with our profession! How unworthy of our cause! We fight "the world" with its false maxims, with its allurements and moral laxity. We fight "the flesh" with its appetites and its sloth. We fight "the Devil" with his deep-skilled, unseen, malevolent hate—a numerous and powerful array. Can we be at ease in the midst of such perils, on the battle-field itself, where so many of the mighty have fallen and where such grand issues are involved? Arise, Soldiers of the Cross, gird your armour on, and fight the good fight of faith! W.

For the N. O. Christian Advocate.

Destruction Railroad.

The Directors take pleasure in reassuring their numerous friends and patrons that the road to Ruin is now in good order.

Within the last three months it has carried more than three hundred thousand passengers clear through from the town of Temperance to the City of Destruction, while the number of way-passengers is encouraging. An enormous amount of freight, such as mechanics' tools, household furniture, and even whole farms, have gone forward; and the receipts of the year have been so large that the Directors have resolved to declare a dividend of five hundred per cent. The track has been much improved, and relaid with Messrs. Diabolus & Co.'s patent rail. The grades are reduced to a dead level, and the switches brought to such perfection, all along the route, as to jerk the cars in a moment from the main track, to avoid collision with the Total Abstinence engine and Temperance trains, which sometimes occasion so much trouble. In short, we have spared no expense to make it superior to any other road to Ruin ever established.

It gives us great pleasure to call the attention of the public to the improvements in our engines and cars. The old favorite locomotive Alcohol has a fire-chamber of double capacity, and patent driving-wheels after the fashion of old Juggernaut. Our wine cars are models of luxurious conveyance, after the pattern of the far-famed London Gin Palaces, where ladies, children, and gentlemen of the first water can have all attention. To keep up the spirit of the times, our whisky, rum and brandy cars have been enlarged, and reduced to half price. Our cider and beer cars are exciting attention among the children.

Our experienced engineer, Mr. Belial, and our polite and gentlemanly conductor, Mr. Mix, have been too long known to the traveling public to need any recommendation. Indeed, so swift and sparkling are our trains through towns and villages that some have called it "The flying artillery of hell let loose on earth."

Tickets must always be procured of Mr. Mix, at Drinker's Hotel, where you may see the following extract from our Charter from Government:

Licensed to make a strong man weak;
Licensed to lay a wise man low;
Licensed a fond wife's heart to break,
And cause her children's tears to flow.

Licensed to do thy neighbor harm;
Licensed to cause hate and strife;
Licensed to nerve the robber's arm;
Licensed to whet the murderer's knife.

Licensed where peace and quiet dwell
To bring disease, and want and woe;
Licensed to make this world a hell,
And fit more for a hell below.

REGULATIONS.

The train leaves Cidarville at 6 A. M., Porterlown at 7 A. M., Beerville at 8 A. M., Wineville at 9 A. M., Brandyboro at 10 A. M., and Whisky City at 12 M.

The speed of the train will be greatly increased as it proceeds, stopping, however, to take passengers at Poorhouseville, Hospitaltown, Prisonburg, Gallowstown, etc.

Our Sunday cars will be ready as usual, especially for way-passengers, until further notice.

N. B.—All baggage at the risk of the owners; and widows and orphans are particularly requested not to inquire after persons or property at Ruin Depot, as, in no case, will the Directors hold themselves liable for accidents to passengers.

WM. WHOLESALE, President.
ROBERT RETAIL, Vice Pres't.
FLAGG, Agitator.

From the Atlantic for May.

AMONG THE LAURELS.

BY HENRY W. LONGFELLOW.

The sunset's gorgeous dyes
Paled slowly from the skies,
And the clear heaven was waiting for the stars,
As side by side we strayed
Adown the sylvan glade,
And found our pathway crossed by rustic bars.

Beyond the barrier lay
A green and tempting way,
Arched with fair laurel trees, abloom, and tall—
Their cups of tender snow
Touched with a rosy glow,
And warm sweet shadows trembling over all.

The chestnuts sung and sighed,
The solemn oaks replied,
And distant pine trees crooned in slumberous [tones;
While music low and clear
Gushed from the darkness near,
Where a shy brook went tinkling over stones.

Small mosses, damp and sweet,
Allured our waiting feet,
And brambles veiled their thorns with treacher-
While tiny flecks of flowers, [ous bloom;
Which own no name of ours,
Added their mite of beauty and perfume.

And hark! a hidden bird—
Tu sudden utterance stirred,
As if by gushing love too great to bear
With voiceless silence long—
Burst into passionate song,
Filling with sweet trouble all the air.

Then one, whose eager soul
Could brook no slight control,
Said, "Let us thread this pleasant path, dear
If thus the way can be [friend—
So beautiful to see,
How much more beautiful must be the end!

"Follow! this solitude
May shrine the haunted wood,
Storied so sweetly in romance and rhyme—
Secure from human ill,
And rarely peopled still
By Fauns and Dryads of the olden time.

"A spot of hallowed ground
By mortal yet unfound,
Sacred to nymph and sylvan deity—
Where foiled Apollo glides,
And bashful Daphne hides
Safe in the shelter of her laurel-tree!"

"Forbear!" the other cried—
"O, leave the way untried!
Those joys are sweetest which we only guess,
And the impatient soul,
That seeks to grasp the whole,
Defeats itself by its own eagerness.

"Let us not rudely shake
The dew-drops from the brake
Fringing the borders of this haunted dell;
And the delights which are—
The present and the far—
Lose half their charm by being known too well!

"And he mistakes who tries
To search all mysteries—
Who leave no cup undrained, no path untracked;
Who seeks to know too much
Brushes with eager touch
The bloom of Fancy from the briar of Fact.

"Keep one fair myth aloof
From hard and actual proof;
Preserve some dear delusions as they seem,
Since the reality,
How bright soe'er it be,
Shows dull and cold beside our marvelous dream.

"Leave this white page unscored,
This rare realm unexplored,
And let dear Fancy roam there as she will;
Whatever page we turn,
However much we learn,
Let there be something to dream of still!"

Wherefore, for ought we know,
The golden apples grow
In the green vale to which that pathway leads;
The spirits of the wood
Still haunt its solitude,
And Pan sits piping there among the reeds!

A singular incident has just taken place at Neufchatel, Switzerland. After the death of a merchant in that city, the name of "God" was found to be inscribed for a considerable sum on the credit side of the books. On investigation, evidence was obtained that the deceased, who was a man of great piety, had opened a regular account to the Father of All, and had entered in it each year a share of his profits. Unfortunately he left no direction as to the disposition of the property; and while it is claimed by the clergy, on the ground that they represent God on earth, their demand is opposed by the civil authorities, who wish to apply the strange legacy to the relief of the poor. The affair will probably be brought before the tribunals, and the pious merchant's good intentions are in danger of being frustrated by his failure to give them definite direction.

With many readers, brilliancy of style passes for fluency of thought; they mistake buttercups in the grass for immeasurable gold mines in the ground.—*Longfellow.*

Mark Antony, at the ebb-tide of his fortune, remarked with mournful pleasure: "I have lost all, except what I have given away."

Methodism in England.

The English correspondent of the Western Christian Advocate thus writes to that paper concerning the new President, health of Mr. Punshon, Wesleyan authors, etc.:—

As the Spring advances the Methodists of England begin to look forward to their Conference in July. There seems little or no doubt that Rev. William Arthur will be elected President of the next Conference. He was second on the list last year, and no one appears likely to be a successful rival. Mr. Arthur is at present in Italy, where, from his perfect knowledge of the Italian language, he is as much at home and as much at his ease in preaching and talking to all sorts of people as if he were in England. He is equally at home in the French language. The other day, when in Paris, he preached a very effective sermon to a singular congregation—a congregation of French jockeys, grooms, ostlers, and coachmen. He also keeps up his acquaintance with the Canarese, a language which he acquired when in India, and could get up at any moment and preach a sermon in that Oriental tongue.

Mr. Arthur has become a thoroughly public man, and a power in this country. If elected to the Presidency he will be younger than most of his predecessors in that office, he being only in the twenty-eighth year of his ministry. In person he is small and slightly made, of fair complexion, sharp features, and an unusually-broad and lofty forehead.

Mr. Punshon is in but feeble health, and it is rumored that at the next Conference he is likely to become a supernumerary, at least for one year. For months passed he has abstained from all public duty beyond that of his own district. The peculiarity of his style, wrought up as it is with intense labor to the highest possible finish, depending to a great extent for its effect on minute verbal accuracy, and entailing by consequence a prodigious strain upon the memory in the act of delivery, has told with mischievous effect upon a constitution not naturally strong, and a temperament sensitive and excitable in a very high degree.

In this respect Mr. Punshon presents a perfect contrast to Mr. Spurgeon. The great Baptist preacher places no dependence whatever upon his memory, so far as regards the structure of sentences and the collocation of words. When he opens his mouth to begin a sentence he does not know in what way he is going to finish it. This preparation for the pulpit consists only in the barest outline of his subject—just the leading heads and subdivisions, with a leading illustration or two—all the rest is left to the inspiration of the moment.

He preaches exactly as he himself would talk in a room in animated conversation. His clear, ringing voice and marvelously-distinct pronunciation, enable him to be heard without any strain upon his vocal organs, by an audience of six or eight thousand people. But the great secret of all is, that he is full of faith and power.

Reverting to Wesleyan matters there has been quite a development of Wesleyan authorship lately. A "Wesleyan Minister" has just issued a volume entitled, "Free Thoughts on Some Aspects of Modern Methodism." The title need excite no alarm; the book is harmless enough; it gives voice to a feeling somewhat widely prevalent, that we are getting, as a body, to be too rich, too respectable, and too much like the Church of England. He has an objection to Gothic buildings, and, in particular, a mortal antipathy to spires. Some of his criticisms on our financial system appear worthy of attention. Mr. Moister, a missionary of thirty years' standing, has just reissued his volume of six hundred pages on Western Africa, the West Indies, and the Cape of Good Hope. Dr. Rigg's celebrated work, "Modern Anglican Theology," is no doubt known to your readers. It is admitted on all hands to be the most searching, thorough, and complete exposure of the heretical schools of modern theologians, represented by Coleridge, Maurice, Hanley, and others, which has yet appeared. Mr. J. A. McDonald has also issued a Memoir of the late Mrs. Trelfry. This work is less remarkable than Mr. M'Donald's previous literary effort, a volume entitled "The Principia and the Bible," in which he boldly disputes Sir Isaac Newton's theory of the universe, denies the law of universal gravitation, and unfolds a singular and complex theory of his own on the motions of the heavenly bodies. It must be inferred from his being immersed in such studies, that Mr. M'Donald is inefficient in his proper work. Singular in some of his habits, he is a genial, warm-hearted man, and a highly-popular preacher.

It is supposed that at the next Conference the venerable Dr. Hannah will retire from the post of theological tutor, which he has held ever since the establishment of the theological institution in 1834. In the event of his retirement, opinions are divided as to his probable successor. But in all probability the election will fall either on the Rev. John T. Perks or on the Rev. William B Pope.

The political atmosphere is now very much disturbed. Party strife is running high. To an American it may seem passing strange, that, when not above a million persons already possess the franchise, there should be any difficulty in securing a moderate extension of it. The Reform bill, now introduced by the Government, will have the effect of increasing the electoral body from one million voters to two millions. There are other glaring anomalies in the representative system of England, acknowledged by all parties, which this bill does not propose to touch, but which the Government propose to deal with in a bill to be brought in afterward. The Troy party, not wishing to incur odium among the working-classes, by showing unwillingness to admit them to the franchise, are basing their opposition to the Government bill on another ground. They find fault with it as being incomplete. They say that an extension of the number of voters would only increase the anomalies of the present system, unless further changes were made at the same time. Strange to say, the obstructive party refuse their sanction to a liberal measure, on the ground that it is not liberal and sweeping enough. Such is the perversity of Toryism. If this bill should be thrown out, Earl Russel's Government will resign. They will have a hard fight to retain their places, for some of the doubtful liberals are going with the opposition. Still it is generally believed that the measure will be carried.

Causes of the Success of Methodism.

PART I.

BY REV. DR. A. STEVENS.

This is an interesting inquiry, not only for curious speculation, but as suggesting important lessons. It is still considered a problem, and writers within and without the Church have eagerly discussed it. There has been a capital error, I think, in most of these discussions—the attempt to find some one reason as a solution of the problem. The problem is complex, and no single fact can suffice for its solution.

It has been affirmed that the theology of Methodism explains its success; its Arminianism, its doctrines of the Witness of the Spirit, Sanctification, etc. Doubtless these have had a potent influence on its history. But Calvinistic Methodism was, during most of the last century, as energetic as Arminian Methodism. It is as much so to-day in Wales, where it presents the best example of Sabbath observance and Church attendance in the Christian world. Whitefield was an ardent Calvinist, but was he less a Methodist, less a flaming evangelist, than Wesley? Moravianism shared the theology of Methodism, especially its most vital, most experimental doctrines; but Moravianism has not shared the success of Methodism. Indisputably much of our success is attributable to our theology; indisputably one of our greatest responsibilities for the future is the maintenance and diffusion of our theology; but it cannot be assigned as the single or the special cause of our success.

The legislative genius of Wesley is sometimes pronounced the explanation of the problem. Buckle has called him one of the greatest of ecclesiastical legislators; Macaulay, the greatest, with a genius for government "equal to that of Richelieu." Southey declared him to have been "the most influential mind of the last century, the man who will have produced the greatest effects centuries, or perhaps millenniums hence, if the present race of men shall continue so long;" and this is affirmed of a century in which lived Newton, Locke, and Leibnitz, Pitt, Fox, and Burke, Marlborough, Napoleon, and Washington. I have elsewhere given an estimate of Wesley's legislative wisdom and its influence on the success of Methodism. Wesley was the agent, but not the cause, of this great evangelical triumph; and he had enough greatness to need no exaggeration of his fame. He was the greatest moral hero of his century. He was not only the greatest executive man in the ecclesiastical history of his own century, but perhaps of any century. He was, as I have admitted, a great organizer, but not a philosophic legislator. His intellect was practical, logical, intuitive, but not philosophic. In some respects he was essentially a weak man. There is a vein of intellectual weakness running through all his history. His journals are full of whimsicalities, if not of superstitions. He was beyond his age in many respects, but he was behind it in others. The last execution for witchcraft in the British empire had occurred in his early youth, but he believed in that folly to his last day; and if it can be said that, while he insisted on the existence of witches, and recorded, with a sort of eagerness, ghost stories, his great contemporaries, Blackstone, the oracle of English law; and Johnson, the oracle of English literature, were contending for the same follies, this is only to admit that there were other great men of his age as weak as himself. The age itself had essentially outgrown these follies. Isaac Taylor, in giving the rationale of Methodism, supposes that the credulity of Wesley was a requisite qualification for his mission, that the prevalent skepticism rendered necessary this offsetting proclivity for faith, and that even the mysterious noises of Epworth Rectory had a providential effect on his work. Be this as it may, Wesley did not legislate the system of Methodism; God legislated it. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of man." Wesley but accepted the suggestions of Providence as they were evolved in the development of the system. His chief credit as a legislator is in the fact that with the simplicity of a child and the faith of a saint, he accepted these dictates of a Providence and executively wrought them into an organization. To that greatest fact of the Methodist system—the fact that is now speeding it round the world, the lay ministry—he was at first opposed by all his churchly prejudices. We owe that great fact to two women, the Countess of Huntingdon and Susanna Wesley. "Beware," said Susanna Wosley, when he arrived to suppress it, "beware how you treat Thomas Maxfield. That man is as much called to preach as you are." Wesley heard him preach. "It is the Lord," he exclaimed, "let him do what seemeth to him good." This was the summary maxim of all his legislative policy. He had originally no thought of out-door preaching; it was only when the churches were closed against him that he resorted to it, and then Whitefield had to force him into it among the blackened crowds of the Kingswood collieries. He never thought to separate Methodist chapels till his followers, excluded from the churches at Bristol, had to build "rooms" for their meetings. He conceived not the class-meeting, but the people themselves meeting weekly, in little bands of twelve persons, to contribute their pennies for the debt of the Bristol "Rooms," found time, while together, to sing, pray, and tell their "experience." To these humble laymen we owe the class—the germ of almost every Methodist Church since formed throughout the world. The Moravians gave him the love-feast; the reclaimed Kingswood colliers, who used to spend New Year's eve in drunken revels, but after their conversion spent it in religious vigils, gave him the watch-night. The success of Methodism, outgrowing its ministerial strength, required its preachers to travel from one society to another, and created the "itinerancy." The necessity of periodical consultation, respecting their work and their redistribution, created the "annual conference." And thus every important fact in its practical system arose, not by accident, but by providence. Wesley's executive genius was found adequate to all these providential expedients; and in this respect, and the moral heroism with which he prosecuted them, he was one of the greatest of men; but not as a philosophic legislator. Nay, we claim something higher than any genius of man for our practical system—"the foolishness of God, which is wiser than men."

But, whatever may have been the origin of the system, has not the system been the chief cause of the success of the denomination? No more, I think, than its theology has been. Neither of them singly explains the problem, for neither of them, nor both together, could have succeeded without something else. The problem, I repeat, is a complex one; its solution depends upon a variety of conditions. The whole Methodistic system, introduced into some of our comparatively inert modern denominations, could only result in a prodigious failure. Could they tear up their ministerial families by the roots every two or three years, and scatter them hither and thither? Could they drive out their comfortably domiciled pastors to travel over circuits from one hundred to five hundred miles, preaching night and day year in and year out? Could they throw their masses of people into class meetings for weekly inspection respecting their religious progress or declension? No. The system, momentous as it has been, presupposes prior and infinitely more potential conditions.

Wonders of the Universe.

What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth? and that, although so remote from us that a cannon-ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, yet it affects the earth by its attraction in an appreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exists animated and regularly organized beings, many thousands of whose bodies laid close together would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at intervals, no less than five hundred million of millions of times in a single second! That is by such movements communicated to the nerves of our eyes that we see; nay more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of color! That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of millions of times; of yellowness, five hundred and forty-two millions of millions of times; and of violet, seven hundred and seven millions of millions of times per second! Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one will most certainly arrive who will take the trouble of examining the chain of reasoning by which they have been obtained.—*Herschel.*

The True Standard of Dress.

We are always excessive when we sacrifice the higher beauty to attain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, honor, to love of dress, we all agree, loves dress too much. She loses the true and higher beauty of womanhood for the lower beauty of gems and flowers and colors. A girl who sacrifices to dress, all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty. Her fault is not the love of beauty, but loving the wrong and inferior kind.

In fine, girls, you may try yourselves by this standard. You love dress too much when you care more for your outward adornings than for your inward disposition, when it afflicts you more to have torn your dress than to have lost your temper,—when you are more troubled by an ill-fitting gown than by a neglected duty,—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet,—when you are less troubled at the thought of being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to give such attention to her dress as to allow it to take up *all* of three very important things, viz: *all* her time, *all* her strength, *all* her money. Whoever does this, lives not the Christian, but the Pagan life,—worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower venus of Corinth and Rome.

The Chicago Academy of Science has made an elaborate report showing that one in every fifteen swine examined are infected, (in Germany there is only one in 10,000,) and that our pork has 18,000 parasites to the cubic inch, a degree of worminess the German hog can never hope to attain.

—San Francisco statistics exhibit a very remarkable growth in population during the war. In 1860 there were 50,000 citizens; in 1865, 119,000. The Bulletin thinks there will be no less rapid increase in the future. Its estimate for 1870, is 190,000.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - MAY 26th, 1866.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is Five Dollars per Annum, in advance: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five, subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* Christian Advocate," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. Keener, D. D., or Rev. J. B. Walker, D. D.

To the Presiding Elders of the Louisiana Conference.

BISHOPS' APPORTIONMENT.

Dear Brethren: By direction of the General Conference, the Delegates of each Annual Conference are instructed to apportion to the several Districts of their Conferences the amount required for the support of the Bishops. The total amonnt assigned to our Conference is $1140, which we have apportioned as follows:

New Orleans District	$300 00
Opelousas District	100 00
Alexandria District	100 00
Homer District	150 00
Minden District	150 00
Shreveport District	200 00
Bastrop District	100 00
Texas District	50 00
	$1150 00

It is very important that this collection be taken up immediately by the Presiding Elders, or by the preachers in charge, and the amounts forwarded to the Book Agent at Nashville. We have made the apportionment with reference to the *condition* of the Districts, and we hope in a satisfactory manner.

John C. Keener,
Linus Parker,
J. B. Walker,
Robert J. Harp,
W. E. M. Linfield.

Dolbear College.—The following is a list of the students of Dolbear Commercial College who received the honorary degree of Master of Accounts, on Saturday, May 19th, 1866: H. B. Ferguson, of Lonisiana; Nathaniel W. Godbold, of Texas; G. B. Ford, of Mississippi; E. F. Brian, of Lonisiana; I. D. Puckett, of Mississippi; M. J. Hall, Jr., of Texas; A. H. May, of Lonisiana; Lawrence Cavanagh, of Texas; E. M. Byrne, of Alabama; I. M. DuBose, of Alabama; I. N. Fuller, of Louisiana; R. D. Lanier, of Mississippi; G. B. Burns, of Alabama; Geo. F. Cooke, of Georgia; W. C. Dykons, of Alabama; J. W. Stearnes, of Louisiana; D. M. Dannis, of Lonisiana; I. C. Dyer, of Texas; Ira E. Fort, of Georgia; Wm. Selkirk, of Texas.

Liberality in Texas in Regard to Sunday-Schools.—The friends of the Sunday-school in connection with the Presbyterian congregation at Galveston have recently raised nine hundred dollars to replenish their Sunday-school library. The Episcopalians have raised a larger sum for the same purpose, in connection with their school. The Baptists and Methodists of the same place are contemplating a move in behalf of their respective Sunday-school libraries. Seven Sunday-schools are now in existence in the place, and other mission Sunday-schools are in contemplation. All this in a town of not more than ten thousand inhabitants, who were forced to abandon the place during the most of the late war.

Married—In Harrisonburg, La., May 23d, 1866, by Rev. T. B. White, Col. G. Spencer Mayo to Mrs. Emma G. Farrar—both of that place.

THE HIGHER STAND-POINT.

In the discussion which took place in the General Conference on the extension of the Pastoral term, we were impressed with the remark of one of the speakers, that Methodism had always occupied a higher stand-point than that of mere denominational aggrandisement; that a prominent part of her work had always been to quicken and build up other churches, and that we ought still to look to this extended and wider efficiency.

The bearings of the remark, as an argument on the question under discussion, may be passed by, but it is in itself highly suggestive. Methodism, as a great religious movement, has been a spring of life to other denominations; her overflowings have replenished their numbers and helped to fill their pews, besides imparting vitality to their organizations. To contemplate this fact as something to be deprecated, as taking from our own strength and resources, or to regard it as the result of an exuberance which throws off what enriches others without impoverishing ourselves, marks perhaps the only real difference. To meet the fact either way, and to recognize this catholic and unsectarian purpose as a part of our aim and work, is certainly a noble and magnanimous position.

Were we bigoted and exclusive in our views of ecclesiastical polity, we should find more to regret in the numbers we are contributing to other communions; but recognizing, as we do, the inability of other church organizations, we may rejoice that Methodism is doing so much outside of her own pale.

All that is possible should be done to secure the fruits of our labor, and to press forward to maturity seeds of our own planting; but the more general and universal good should not be forgotten. Such a system as shall best subserve both these ends is desirable; looking, on the one hand, to the building up of the denomination, and on the other hand to the wider field of our common Christianity. This higher stand-point is the principle of unity and charity. By losing sight of it, the churches foster unduly sectarian prejudice, and become the nurseries of bigotry. They make their members often more sectarians than Christians. There is no joy beyond their own increase, whilst they look with envious jealousy upon the prosperity of others.

This higher plane of effort has distinguished Methodism heretofore. To save souls, and to spread Scriptural holiness over these and all lands, has been her aim. And with this object, it is expected that her converts will be found everywhere and amongst all evangelical denominations. The credit will be awarded by the great Head of the Church, and she looks not grudgingly upon the fruits which others have gathered.

Christianity, not Methodism, has been the aim, and in holding to this exalted standard the life and efficiency of the Church has been maintained. It has been the source of our prosperity. In aiming chiefly at something better than sectarian ends, we have chosen the best course to extend and build up our own system of church economy. This principle is conservative. We must consider the field in its widest aspects, if we would preserve our own domain. Narrowness of sympathy and view will effectually destroy spirituality; and a grasping sectarianism, that would confine the religion of the church within its own metes and bounds, will soon have little religion to boast of.

Whilst we should do all that is possible to build up Methodism, by modifying and perfecting her economy, we should at the same time remember that denominational success, as tested by numbers, is not the whole of a church's actual results. Who can estimate those fruits of Methodism which have been gathered outside of her communion for the last hundred years? Are they not something to think about and be glad of, these streams of life which we have been sending out to others?

The numerical strength of Methodism is almost incredible. American Methodism, according to Dr. Stevens, nearly equals all the other Protestantism of the nation, while general Methodism embodies more than one-seventh of the world's population. These figures, however, are not a criterion of all the good that has been done, only as we consider the incidental and overflowing benefits to other communions.

For the next hundred years may this higher stand-point be maintained! This alone will preserve Methodism in her perpetual purity and power. There may be here a sin in numbering the people, because it exhibits the narrow, rather than the broad spirit of Christian zeal. Still it should be our aim to make Methodism a blessing to all, and to rise to the highest view of a work that is peculiarly Christian and universal in its object. Actuated by this spirit, what we give we shall more than receive, and what we lose will more than be found in the end.

The Methodist Protestant General Conference.

This body met on the 1st inst., in Georgetown, D. C. The Rev. W. H. Wills, of North Carolina, was elected President, and the Rev. J. K. Nichols, of Maryland, Secretary. The attendance was not large, only the Southern Conferences being represented. In fact, the Northern Conferences, except Indiana and Illinois, seceded in 1858, and these two were not represented, except very partially—one layman being present from Illinois.

We find in the Methodist Protestant of the 12th inst. a full report of the first four days' proceedings. Committees had prepared some important business, which was discussed at length, but not sufficiently determined for present notice. A committee was appointed to wait upon the President of the United States, and ascertain if it would be his pleasure to receive the Conference, and if so, at what time. A resolution was under discussion, inviting the Annual Conferences to unite in a call for a special session of the General Conference, the representatives to be clothed with conventional powers, to meet the first Tuesday in May, 1867, in Montgomery, Ala. Mr. T. W. Ewing was elected Book Agent, and Rev. J. T. Murray editor of the Methodist Protestant. Conference adjourned till Monday morning, 7th inst.

From the *Watchman*, New York, we obtain further particulars:

Rev. Dr. Deems, one of the fraternal messengers from our late General Conference to this body, presented himself on the eighth day, and after a very warm reception, made the following remarks:

Mr. President, and Reverend and Dear Brethren: The General Conference of the Methodist Episcopal Church South, at its session which closed last week, appointed the Rev. Bishop Doggett as fraternal messenger to this body. The honor of being his associate was conferred on me. By reason of misapprehension as to the time of your session, the Bishop is not present. We had agreed to meet and come together with our salutations. Learning on my route home that you were in session, I concluded to remain a day to discharge my humble part of this pleasant duty, hoping that you may have hereafter a visit from my beloved and eloquent associate, Bishop Doggett. Certain correspondence, Mr. President, between one of your Annual Conferences and one of ours, was laid before our General Conference, and referred to a committee, who reported resolutions of fraternity and the appointment of messengers to this body. As I entered the church your secretary was engaged in reading what I judge is a communication from our beloved Bishop McTyeire, giving you information in regard to the action of our General Conference in the matter of Lay Representation. It was so full as to preclude the necessity of further statement from me. Years ago, brethren, you and your fathers set up your separate ecclesiastical organization from convictions of right. There were acrimonious discussions and some bad blood. But all that has passed away. We have reached a point from which all these things can be considered calmly; the interchange of Christian courtesies has generated better feelings. By God's blessing you have had prosperity, and the purity of your doctrines and the energy of your industry contributed to the great work of spreading scriptural holiness over these lands. And now, brethren, we approach you with no overtures for reconstruction and consolidation, and invite none from you. We are identical in doctrine, and very similar in discipline. The dissimilarities in the latter are gradually disappearing. So far as I understand them, they mainly touch the Episcopacy and Lay Representation. In regard to the former we are not "High-Church;" and our Church has become a convert to your views on the latter subject. I frankly announce our conversion. By a large majority the principle of lay representation was endorsed by our late General Conference. The majority was very large, when you consider that many of the brethren voted against the bill because of their opposition to some of its details, while they were willing to accede to the principle. Perhaps you, on the other hand, may in the course of time see that a fixed superintendency has some great advantages over a temporary presidency. When that shall occur, we shall see eye to eye. There were but two steps between us, and we have taken much the longer of the two. It may not be best for all the branches of Methodism in America to become in formal organization. But if it be best, the Southern Methodist Church is doing all she can to enable her to appeal to the Great Head of the Church, that no obstruction to this union is created or continued by her. As long as you can do more for Christ in your separate organization, by all means preserve it. All I have any right to say, is, that whenever you shall see that we have come so near to you, that you can for Christ's sake come so near as to be one with us, you shall have such a welcome as shall be to your honor in Christ Jesus. And we have no doubt that upon your side you will take us into the arms of Christian love. Not intending to strive *unduly* to hasten any such communication, we simply salute you in the name of our Lord Jesus, present you our fervent expressions of Christian love and fellowship, and request the appointment upon your part of fraternal messengers to our church. We pray for your growth in grace and spiritual power. We invoke in your behalf the aid of the Holy Ghost to give spiritual energy to your ministry, and pray that whether we ever become one in organization or not, we may ever be one in true spiritual unity in Christ Jesus.

In response the Rev. Mr. Wills, the President, made a brief speech full of true catholicity and charity, and cordially reciprocated all the sentiments of fraternity. Good and hearty speeches were made by Rev. Messrs. Whitefield, Paris, Batcheler, and Dr. Shaver. The whole subject was then referred to a committee.

Union of Methodists in Canada.—The various branches of Methodism in Canada are discussing the question of union among each other. Rev. Dr. Shepherd, of the M. E. Church, in a letter to the Canada Christian Advocate, proposes a general union on the following plan:

1st. Dropping all the present names, and taking that of Methodist Church of Canada.

2d. Admitting lay delegations to the Conferences.

3d. The non-ordination of local preachers.

4th. Electing general superintendents by a General Conference, and regarding such appointments as sufficient, without ordination.

And the proposition is, also, to make the new organization free from all home or foreign control.

Washing Feet.—Feet-washing, which was quite common among several denominations years ago, is now seldom practiced. For this reason the following description of the rite, as practiced by the colored people in Southeastern Virginia, by a correspondent of the National Baptist, will be interesting: "The ceremony began on the midnight preceding Christmas, by the leader reading from John's Gospel the account of our Lord washing his disciples' feet, upon which he argued that the rite was obligatory upon all Christians. A procession of men and white turbaned women marched up the aisle, carrying bowls of water and towels, the men going to their side of the house and the women to theirs. A man then girded himself with a towel, and pulling off the boot and stocking of a brother, placed the bowl of water under the naked foot, washed and wiped it with the towel wherewith he was girded.' Then replacing the stocking and boot, he took the seat of him whose foot he had washed, and had his own foot washed by that brother. The women washed the feet of their own sex, and the men of theirs."

For the N. O. Christian Advocate.

How Much has the Church Lost?

A DREAM THAT WAS NOT ALL A DREAM.

Mr. Editor: Some years ago I took passage, with a friend, on a floating palace, going up the Mississippi river. The levee, as we left New Orleans, was covered with cotton bales, and over the various lots and parcels floated little flags, showing to which commission merchant the owners had consigned them. Each commission merchant had his own flag, with white, red, blue, stars, checks, etc., on it, by which it was known in that busy mart.

Passing along the forest of shipping that hugged the left bank of the river, I and my friend were entertained with the various national flags that floated from the tall masts. All civilized nations seemed to be represented there.

What wealth spread out, on that day, to the eye of the traveler, as he floated along that stream! For extent and massiveness of display, the world has no equal to the agriculture of this delta. No blank spots, no untillable acres—alluvion all. The corn and sugar cane and cotton fields join each other, one unbroken scene of productiveness, for hundreds of miles. The negro quarters, like villages—the sugar-house, like a royal factory, and the family mansion, under the shade of pecan trees and embossed in evergreens and orange groves, not unworthy of princes! We talked of this great wealth, the uses of it, what good it was capable of doing, and so on.

Next morning my friend told me he had had a singular dream, which he thought was produced by the sight of those flags on the cotton levee and the shipping, and by our conversation just before we turned into our state-rooms. Though he could explain it, the dream impressed him nevertheless; and the times we live in calls it to mind. Here it is:

"Last night, after we retired to rest, I lay thinking on the wealth on both shores we were passing through; and the question came up, why the kingdom of God moved forward so slowly, and was continually halting in the way, for lack of means, when His providence had lavished such abundance beyond the necessities of those who held it. The annual income of one of these sugar plantations exceeded, perhaps, the income of the Missionary Society, gathered up here and there from a score of Conferences. Thus my cogitations troubled me. Whether sleeping or waking, I don't know; but I seemed to stand on the pilot house, in full view of all the coast, and the steamer kept propelling along. A stranger joined himself to me—whether man or angel I don't know, but he was acquainted with the history of all these places and their proprietors.

"I said to him, 'The earth is the Lord's and the fulness thereof,' and that since we left the Crescent City we had seen enough surplus properly to convert the whole world. 'Enough,' he replied in a tone of sadness, 'if it was dedicated to that end; but little of it goes that way. Look,' said he, (and he put into my hands a glass,) 'and you will see the white flag hanging out over the places and plantations consecrated to God. Their owners hold them as his stewards. Occupy till I come, is the word of the Master. They draw enough for their own and their families' proper support—the rest they give to the poor, to the circulation of the Holy Scriptures, to the spread of the Gospel.' Over all those plantations and places which belong to the Devil you will see the black flag.'

"Applying the glass to my eye, I saw that no plantation, or farm, or house, was without its banner. But the black banner of the god of this world flaunted over nearly all of them. 'See,' said my companion, 'what a heritage that is just on the right!' Dives had nothing better than the scene presented. The slaves toiling in fields looked like ants, so busy and so numerous; the mules, as though two or three Kentucky droves had met. The great sugar-house and the mansion towered above other buildings. Sheep and cattle grazed on the white clover, and blooded colts gamboled in the pastures. The hogsheads of sugar made there counted by hundreds and the barrels of molasses by thousands.

"'What is the history of this place?' I asked. 'It has been for a hundred years under the dark banner of sin. The revenues are large, but they are spent on the Metairie race-course, the Opera, at Saratoga and Newport, and in all the places of Vanity Fair.'

"'And what of this estate, its next neighbor, and its equal?' I inquired. He pointed to a cluster of venerable trees. 'There was the beginning—small and thrifty. All the revenues are self-consumed, devoted to eating up adjacent arpents, adding field to field, increasing the possessions. Nothing is spent in rioting and luxury, but nothing goes to God's cause in any shape. The black flag floats in the breeze there.'

"The bell tolled, and the boat landed for a passenger. He was a young man, but already bloated by drink. He met boon companions on the deck, who went with him to the bar for a dram. They profaned and blasphemed, and then sat down to the card table and played long and deep; and the newly arrived lost heavily. We had now reached the cotton belt, and I learned that he was the son of a planter who sent to market 1400 bales of cotton the last season. His only brother spends his time in Paris and Baden Baden. A brother-in-law (and this wakes up all the children) resides with his family on Staten Island, and keeps a steam yacht and fast trotters. I remembered how eloquent speakers at missionary anniversaries plead for one bale of cotton for the China Mission, and here Satan receives 1400 bales in a year. The dark emblem of his authority flaunted bravely over this vast plantation, which reached from the river for miles around.

"Blessed white flag, here it flutters to heaven's breeze! There stands the chapel, with its bell and tower. The Gospel is preached there. The minister receives half as much as the overseer, and he is allowed and encouraged by the proprietor to extend missionary labors to the adjoining regions of darkness. This same proprietor fears God and works for his cause. He has contributed handsomely to the Bible Society for many years, and intends, if he makes a good crop the coming season, to endow a professorship in a religious college—laying a foundation large enough not only to furnish tuition free, but to pay the board of a number of poor scholars of merit. Here God reigns. This man considers that he is not his own. May the dews of heaven fall graciously here!

"But how few are the white flags! Here and there only, for a long distance, they were seen, and on some small and meagre estates. How ungrateful are men! How insanctified is wealth! To all the great things which Christian benevolence has enterprised and effected, the vast and productive estates contribute but little. Well has Satan been styled the god of this world.

"With these reflections, my companion disappeared. The deep fogs of the delta closed suddenly round me, shutting from view the shore on either hand—and I awoke."

Now, reader, was that a vision of fancy or a vision of fact? Might not a man dream it with his eyes open?

Come to think of it, has the Church of God really lost much of the property that has been wantonly destroyed by the war? Not much. Viewed from the point of political economy, a large basis of taxation and revenue has been dissolved. The incomes have been crippled, and will be long in recuperating. But viewed from the churchman's point, much of this loss will not be deplored. These riches were not only withheld from God, but in many instances waged war against Him. They were antagonistic to everything moral and religious. By all their corrupting influences they opposed Christianity.

Let not the Church, therefore, go into mourning. Here and there you find a man or woman who cannot do as well for its causes as before the war. Their means are cut off—they can't give as much as formerly. But these cases bear a very small proportion to the whole number of broken fortunes. Much of the riches that have taken wings and flown away were spent upon those who controlled them—devoted to the lust of the flesh, the lust of the eye, and the pride of life.

The poor widow can yet cast into the Lord's treasury her two mites. Others will do what they can, and if they make, out of straightened means, a smaller gift, they will accompany it with more prayer. Many who have lost all formerly gave nothing, and they can give as much now. Others, out of their abundance, consecrated to God only the parings of their fingers, and those parings will be as valuable as ever.

Wake up, O Christian man! The Church is not broke. Her exchequer is not bankrupt. She is but a little if any worse off in her finances than she was before the Southern fields were overrun and despoiled. To what extent she is poor, the riches of liberality, by a marvel of grace, may yet abound. Count the fields that are fallow because there are no laborers. How many of them ever yielded anything for God? This and that man have lost all, but will there be one Bible less distributed, one orphan less cared for and educated? Not one. The history of their selfish possessions deprives them of the benefit of clergy or Christian sympathy.

"Go to, now, ye rich men," (over whom the black flag waved,) "weep and howl for the miseries that have come upon you." But don't expect the Church to weep and howl with you. "Your riches are corrupted, your gold and silver is cankered. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter."

Let us estimate calmly the pecuniary losses and resources of the Church. It is an easy mistake, an illusion, to suppose the Church has lost anything that had not been consecrated to her Lord. The sinews and hearts, the faith, love and devotion, the zeal and prayers and ancient poverty of her members were her wealth of old; and these are left her still. Let us undertake great things, and expect to do great things. All the real available resources of the Church have survived the war.

M. P.

Dr. Lovick Pierce's Sermon.

A correspondent of a Northern Methodist paper, giving a detail of the proceedings of the late General Conference, speaks of the Rev. Dr. Lovick Pierce's sermon before the ordination of the Bishops as a feeble effort of a debilitated old man, and thinks it was wrong to impose on one so infirm to preach on such an occasion. How doctors differ! Every intelligent, educated minister, who was present at the conclusion of the services, spoke to us in raptures of the discourse and was truly anxious for its publication. We, too, heard the sermon, and though not professing to be competent to decide where intelligent persons differ, we regarded it thought the effort very fine, considering all the circumstances. Indeed the whole scene was sublime. The house was a large, intelligent audience, in the midst were more than one hundred ministers of the Gospel; the pulpit and around the altar were seated the Bishops of the Church and those to be ordained; the group sat Bishop Pierce, the father of the venerable preacher. The great and good man, having passed his four score years, arose, and with a majesty and pathos marvelous in one of his years, preached a sermon of nearly an hour in length, delivered with strength of voice and force of thought that caused us to wonder at his physical and mental preservation. It was probably the last sermon in the hearing of the ministers, who all honor and revere him; a valedictory which deeply impressed every attentive, and impartial auditor.

Dr. Pierce has been a prince among preachers; for more than sixty years he has stood as a watchman on the walls of Zion, and few, if any, American preachers ever occupied a higher position. He has been abundant in labors and irresistible in appeals; and, after a life of more than eighty years, he stands in the midst of his brethren and still in the Gospel, urging them forward in the great work of converting sinners from the error of their ways. It was appropriate—it was sublime—to put the venerable man forward on an occasion so interesting. The heart felt on that day he should have been the preacher, if he could have spoken no more than the Evangelist John's "Little children, love one another."

Nashville Christian Advocate.

In the Old School Presbyterian Assembly at St. Louis last week a resolution to appoint a committee to investigate the case of the Louisville Presbytery was taken up and adopted.

Dr. Nelson, a messenger from the New School, was then received, and warmly greeted. He thought there was now little difference in the two schools. The Moderator, in response rejoiced at the prospect of a speedy union between the two branches.

Protestant Episcopal Convention of Louisiana.

ELECTION OF A BISHOP.

The Protestant Episcopal Convention of the Diocese of Louisiana was in session in this city last week. The chief business before the body was the election of a Bishop in place of the late Bishop Polk, who was killed in the Confederate service. Friday was the day appointed for the election. We copy the proceedings in relation thereto from the N. O. Crescent of Saturday:

The hour of noon having arrived, the President announced that it was the order of the day that the Convention should now proceed to the election of a Bishop. Article seven of the Constitution requires the clergy to select a fit candidate, and the laity to approve him, before he could be elected. This necessitates a separation of the orders, and provision had accordingly been made for the accommodation of one of the orders in the chapel in the basement of the church. The clergy would retire thither, and the lay delegates remain in session until they received an announcement that the clergy had agreed upon a nominee, when they would proceed to determine upon the choice. Under the provisions of article seven of the Constitution, already referred to, there not being two-thirds of the clergy or two-thirds of the laity present, entitled to vote, the vote would have to be decided by two-thirds of the whole vote taken. He then directed the Secretary to call the roll.

It was found that of the clergy there were 24 present, 2 absent; and that of the parishes, twenty-three were represented by lay delegates.

Mr. McConnell contested the declaration of the President, that one order should retire to deliberate. The delegates under the Constitution had a right to be present while the clergy deliberated on the nomination, and the clergy had a right to be present while the laity deliberated on the ratification or rejection of that nomination. All the Constitution required was that the orders should vote separately—not in separate rooms or buildings, but by separate ballots; while it expressly directed that the whole Convention shall deliberate as one body.

A very lengthy discussion took place upon this point. Before it was decided a recess was taken. On resuming, the President said:

"I wish to say one word to the members before the house is divided. The Convention is about to proceed to the election of some fit person to be consecrated Bishop of the Diocese of Louisiana. It is the most important and responsible duty which they are ever called to discharge, involving the highest and most lasting interest of the Kingdom of Christ upon earth—and so it has ever been—the godly custom of the church, according to the pattern of the apostles, before entering upon that sacred duty, to lift up our hearts to God, and during a brief interval of impressive silence to ask from Heaven the grace and guidance of the Holy Ghost, that their lot may fall upon one who is fully qualified to administer the office of a Bishop to the glory of God and the edifying of the people.

"Following this apostolic example, a few moments will be afforded to the members of this Convention to offer up silent prayers and supplications to Almighty God; after which we will join in the Lord's prayer and a short collect—in which acts of devotion, it is not to be doubted, these Christian people, whom the interest of the occasion has called this morning into the house of God, will be glad to unite."

The Rev. Mr. McCoy then read from the third chapter of the first epistle of Paul the Apostle to Timothy, and from the first epistle of Paul to Titus, the requisite character of a Bishop. He paid a very high eulogy to the lamented late Bishop Polk.

A motion being made that the clergy should retire to deliberate and vote for a nominee, it was, on motion,

Resolved, That Bishop Green, of Mississippi, should be requested to give his opinion upon the practice of dividing the house as proposed.

Bishop Green stated that in his experience, either the laity or the clergy proposed candidates to the Convention; that after the nominations, the clergy retired to a chamber near at hand, deliberated, and if a majority agreed, reported their choice to the laity. After this, the laity either retired, or without leaving their seats confirmed or rejected the nominee.

After some further discussion, and various motions, the clergy retired. On returning, it was announced that on the seventh ballot Bishop Lay had been chosen as the nominee by a vote of 16 to 8.

Another lengthy discussion took place on the question of the orders' separation to deliberate. Eventually the Convention, by a vote of 26 to 14, resolved to permit the lay delegations to retire for consultation.

At a quarter past five it was announced in Convention that the lay delegates considered that the Constitution expressly required the two orders to deliberate in one body on the subject, and that therefore the retiring of the bodies for the purpose of deliberating was unconstitutional.

A discussion ensued, at the close of which the clergy proceeded in Convention to ballot for a nominee. Four ballots were taken without any result, when, about 6 o'clock, the Convention took a recess till half-past 7 o'clock.

On resuming at that hour, the balloting recommenced; and after thirteen ballots had been taken in vain, on motion of the Hon. D. S. Cage, a recess of five minutes was taken to allow the clergy to consult and concentrate on a nominee.

The result was, that after two more ballots the vote stood: Lay 16, Wilmer 6, Beckwith 1.

The President then announced Bishop Lay as the nominee of the clergy.

A recess of ten minutes was then taken to allow the laity to consult.

On resuming and proceeding to ballot, the laity failed to ratify the nominee of the clergy.

The Rev. Mr. Girault then proposed, as the nominee of the clergy, Bishop Wilmer; and on their proceeding again to ballot, he was chosen, the vote standing: Wilmer 18, Mahan 4, Lay 1.

On this nomination being submitted to the laity, it was ratified by 17 to 5.

On motion of Mr. McDonnell, his election was declared unanimous.

The President then announced that the Rev. Dr. J. P. B. Wilmer, of Elk Ridge, Maryland, had been elected Bishop of this Diocese.

The Convention then chanted the Gloria in Excelsis, and adjourned.

The Presbyterian Assemblies.

OLD AND NEW SCHOOLS—BOTH AT ST. LOUIS—POLITICS IN THE CHURCH.

The General Assemblies of the Old and New School Presbyterian Church, convened, of course in separate churches, at St. Louis, on Thursday last, 17th inst., for the transaction of business.

On the evening of the 15th there was a preliminary meeting of the Old School Assembly, which was largely attended by delegates and others.—The Rev. Dr. Landis opened the meeting by reading the Scriptures, after which prayers were offered by Rev. Dr. Breckinridge, Rev. Dr. Stanton and others. After which a business convention was held in accordance with a call issued by Rev. Dr. Breckinridge.

This meeting was of a private nature.

The call issued by Rev. Dr. Breckinridge under which this business meeting was held, seems to have been intended as a move in the direction of union and consolidation. It will be seen that it is not addressed particularly to either "school."

To the Ministers and Ruling Elders of the Presbyterian Church in the U. S. A.:

I beseech you, brethren, to whom I have been so long subject in the Lord, to impute the freedom I use in thus addressing you to my great love for that church which is the common mother of us all. She is about to select by her Presbyters, which you constitute, the Commissioners, from amongst yourselves, who will soon constitute her next General Assembly. That great tribunal is, for us, the supreme organized and visible assembly of our portion of "the Holy Catholic Church;"—yes—however others may scoff at it—of that Holy Catholic Church, in which, as really in God the Father, in Jesus Christ, His son, in the Holy Ghost, in the communion of Saints, in the resurrection of the body, and in the life everlasting, we have every one professed to believe.

This tribunal, of last earthly resort for us in things spiritual, we know as certainly as we can know anything of the sort beforehand, may not—probably will not—be free from attempts hostile to some or even all of the precious testimonials the Church has borne for the truth of God, and the duty of his children, during the frightful years of sinful insurrection through which we have been led. And we need only cast our eyes over the controversies raging even now in the Church to understand how widespread and how diversified are the evil influences which threatened her, and how fatal are the principles upon which a counter revolution in her state and action is demanded, and how eager and fierce is the spirit of reaction against her solemn, deliberate and reiterated testimonials, which she cannot weaken, much less revoke, without apostacy.

What I have to suggest, therefore, is, that the same means of seeking Divine guidance and mutual enlightenment and support, may be adopted now, as have been so often put in practice with the manifest blessing of God, and were especially effectual in connection with the General Assemblies of the years 1834, 1835 and 1837. Let a Convention, for prayer and conference, meet in St. Louis at some fit place, to be provided by our brethren there, likeminded, with ourselves, on the evening of the second day preceding that on which the Assembly shall meet. Let that Convention, with full preparation of heart, and mind, discover and utter and propound to the Assembly, as God shall enable them, and with all reverence, the things needful to the Church, touching its present duties, dangers and necessities. Let the Convention consist of all such Commissioners to the General Assembly, as—instead of reviling the five preceding Assemblies—will obey them; to whom let there be added other fit persons, especially from such Presbyteries as are not represented in the Assembly, or as are represented there by Commissioners who will not or cannot sit in the Convention. What we need is a special blessing from God, whereby His people, being united in such right action as He will own and bless, anarchy and confusion in the Church may be put an end to, and heresy on the one hand, and schism on the other, and threatening corruption on all sides, may be effectually dealt with.

For myself, I look upon the present troubles in our own and all sister churches in this country as being little else than the sinful continuation and working, in a religious form, of the criminal spirit and designs of the insurrection in temporal affairs, and I am persuaded that neither the country nor the Church of God can have peace or security until the religious poison is healed or purged out. In both respects—both of the State and Church—it is better, immeasurably, to heal if it be possible. If that may not be, it is better immeasurably, to keep the Church pure, and restore it to peace, let that cost what it may. The Presbyterian Church welcomes to her bosom, joyfully, all who desire to be as she and her children are. If others will insist on sharing her blessings—which are neither few nor small—they ought not to revile her acts, contemn her authority, waste her inheritance, traduce her character, and tear her vitals.

In the hope of the gospel, I rest your servant and brother in Christ,

ROBT. J. BRECKINRIDGE,
Danville, Ky., Feb. 12, 1866.

On the morning of the 17th the General Assembly of the Old School Presbyterian Church met at 11 o'clock. There was a full attendance of delegates. After the introductory devotional services Rev. Dr. Lowry, the Moderator, delivered the opening sermon on the text:

Acts 1. 3.—"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witness unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Rev. Dr. Stanton, of Ohio, was chosen to preside as Moderator of the Assembly. His speech, on taking the chair, was in some respects notable. We make some quotations therefrom:

It has many times been said by members of this body and by others, as well as by the religious journals, that this would be one of the most important General Assemblies of the Presbyterian Church which has ever convened. While we ought not unduly to magnify our office as a Church Court, there may be some truth in the estimate thus put upon what may prove to be the result of our deliberations. Vital questions affecting the integrity of this Assembly, and the purity and peace of the Church at large, will claim from you a prompt and decisive solution. That rebellious defiance of lawful authority which has racked this nation to its foundations during four years of war, still rages within the precincts where it was born, the Church of God! It is the offspring of heresy, corruption, and all unrighteousness. To meet it promptly courageously, in the fear of God, and with the aid of His grace, is your manifest duty, as well as directly to deal with those who openly defy your most solemn injunctions.

To settle all these questions upon principles so clearly right that they shall command the confidence of the Church and give it rest, while they shall advance the Saviour's glory and secure his favor, should be the aim of the prayers and the labors of every member. Then, those who have gone out from us upon vain and wicked pretexts may be left to their own chosen way, and if any still remain to revile they may know the cost of setting at defiance the authority which Christ has given to his Church.

Rev. Mr. Hickock was elected Clerk of the Assembly.

Rev. Dr. McLain offered the following resolutions:

WHEREAS—It is rumored that the Presbytery of Louisville has openly separated from the General Assembly, and refuses to be subject to its orders, in a pamphlet adopted by it, of which the following is a specimen; to wit:

"We will not sustain or execute, or in any matter assist in the execution of the orders passed by the last assemblies on the subject of slavery and loyalty, and with reference to the conducting of missions in the Southern States, and with regard to the ministers, members and churches in the seceded and border States."

And whereas, said Presbytery has commissioned and sent to this Assembly at least one commissioner who, if the order of the last assembly had been faithfully executed by said Presbytery, there is the strongest ground for believing would have been suspended from the functions of the gospel ministry; therefore,

Resolved, That until the Assembly shall have examined and decided on the conduct of said Presbytery, the commissioners therefrom shall not be entitled to seats in this body.

Rev. Wm. Breckinridge moved that the resolution be laid on the table.

This was lost, by 31 yeas to 212 nays.

And the assembly then adjourned till the next morning.

NEW SCHOOL.

On the morning of the 17th, the General Assembly of the Presbyterian Church, U. S. A., "New School," met, and Rev. Dr. Shaw, of Rochester, N. Y., preached the sermon from Ps 65, v 2—"O, thou that hearest prayer!".

Rev. Dr. Hopkins, of Auburn, N. Y., was chosen Moderator.

Several matters of routine were transacted, but nothing important was done the first day.

In the evening, the New School Assembly held prayer and conference meetings at their different churches. The *Democrat* of the next morning says:

That at Dr. Nelson's church was very largely attended—of the other, in a remote quarter, we did not hear. During the war, the Assembly, at its anniversary, has devoted the first evening after convening to a prayer meeting in behalf of the nation in its struggle with treason.

The present occasion was one of thanksgiving for the National triumph, and the sentiments uttered were of grateful patriotism Dr. Nelson presided. Some of the speakers dwelt impressively upon the duty of the country to establish justice as the sole hope of national safety, and deplored the prevalence of a disposition to fail in the exaction of this righteous security.

Johnson Meeting at Philadelphia.

PHILADELPHIA, May 19.—The Academy of Music was crowded to-night to its fullest extent, by an enthusiastic audience of ladies and gentlemen, to listen to speeches by Senators Cowan and Doolittle, in support of President Johnson. Henry Semon, Esq., occupied the chair.

Senator Doolittle, after treating the subject of the rebellion and the present issue before the country, declared the man who denies the union of the States, under the Constitution, is himself a disunionist. [Enthusiastic applause.] He refuted the many calumnies that had been raised against the personal character of the President, and expressed his firm belief that no man living was more assiduously and conscientiously engaged in the discharge of his duty to his country than Andrew Johnson. [Loud applause.]

He illustrated the policy of President Lincoln in the recommendation of Louisiana and Arkansas to admission into the Union, which policy had been indorsed at the Baltimore convention, and by a majority in both houses of Congress a year ago, to show the policy of President Johnson was not a new one, but that it was in obedience to the wishes of the Union party. Instead of the President proving false, the men who were now leading the Union party were perverting its grand object and intentions, the restoration of the Union and enforcement of the laws.

Senator Cowan followed in an eloquent argument, in defense of sustaining the law, by virtue of which the rebellion had been crushed. The President's plan of reconstruction relies alone upon the authority of the Constitution—the law of the land. [Cheers.] If the Southern people had not forgotten their obedience to the Constitution, there would have been no rebellion. He was opposed to any amendment of the Constitution at the present time. [Great and continued applause.] As indorsers of the President's policy, he would mention Seward, Stanton, Wells, Grant, Sherman, Meade, Hancock and others. [Vociferous cheering.]

On the other hand, in opposition he placed the names of Stevens, Butler and others. [Mingled hisses and slight applause.] In conclusion, Mr. Cowan said his hope was in the virtue and integrity of the people both North and South. The Southern people had suffered severely, and now was the time to extend mercy, after they had surrendered to the law.

After others speeches by distinguished gentlemen the meeting adjourned.

DEATH OF A BISHOP OF THE EPISCOPAL CHURCH.—In our exchanges we find an announcement of the death of Bishop Burgess of Maine. He has been for some time an invalid, and had gone to the West Indies, hoping to regain his health. He was returning home, when he died. He was a native of Providence, Rhode Island. Dr. Burgess was one of the most accomplished members of that distinguished body, the House of Bishops of the Protestant Episcopal Church of the United States; a most faithful Diocesan, an able and eloquent preacher, a sound theologian, a ripe scholar, a poet of no mediocre pretensions, and in all the private, as well as professional relations of life, a most estimable man.

According to reports of a speech by John Bright, in support of the American freedmen's aid fund in London, on the 28th ult., £80,000 sterling had been sent to Exeter Hall for that purpose, and more was on the way.

HON. JACOB THOMPSON.—A Paris letter says that "Mr. Jacob Thompson, President Buchanan's Secretary of the interior, is in Paris, whither he arrived from Egypt three days since. Mr. Thompson says, were the ban removed from him upon the charge of having been engaged in the assassination conspiracy, he would go to Mississippi and do his best to aid in the reconstruction. He says there is ample evidence in the hands of the President that he had no connection with or knowledge, however remote, of the assassination plot. His son is carrying on his Mississippi plantation, and has, he says, made satisfactory contracts for work with his former slaves, about two-thirds of whom remain upon his plantation. Mr. Thompson is anxious to return to the United States, and expresses himself very freely in favor of the reconstruction policy of President Johnson, and upon the necessity of the Southern States accepting the situation and acting with loyalty and good faith."

A melancholy case of suicide is chronicled in the Cedar Falls (Iowa) Gazette. The wife of Mr. Thos. Chadwick threw herself into the Cedar river and was drowned on the night of the 1st. A short time since, she lost a child, and it seems that she upbraided herself with a lack of proper attention to it during its sickness, although without any reason, and on one or two occasions, in conversations with neighbors, she stated that she sometimes felt as though she would drown herself in the Cedar. On the night of her death she got up quietly from her bed kissed her child in its bed, went to the grave of her dead child, and from thence to the river and accomplished the fearful deed.

POLITICAL RIGHTS FORFEITED.—At the late election in Wisconsin a Mr. Heavers was elected town clerk in the town of Red River, Kewaunee county. It is alleged that he served in the rebel army, and Attorney General Gill has been consulted as to his eligibility to the rights under the United States government, and he says that Heavens is not eligible.

The total area of the United States, in square miles, is 3,102,013; of Brazil, 3,100,000; of Russia in Europe, 2,122,440, and of all other European countries 1,637,627.

LONDON.—The London Times states that on the 8th of April, 1866, the population of the metropolis was estimated by the English Registrar General at 3,054,940. This is about one-sixth of the population of England and Wales, as reported at the last census, in 1861. The various parliamentary boroughs into which London is divided have an aggregate representation of eighteen members in the English House.

Governor Orr, of South Carolina, has expressed his opinion regarding the teaching of freed people. He believes it is good for them and good for the State. He says the teachers shall be protected in their duties, and that the prejudice against them and their occupation is disappearing.

A newspaper correspondent, who has traveled over several hundred miles in Pennsylvania, Delaware and Maryland, reports that, excepting, perhaps, one field in twenty-five, wheat is in a fine condition.

A call has appeared in Indiana, signed by several thousand men who voted for Lincoln and Johnson in 1864, for a convention on the 30th, to sustain the President's restoration policy.

The production of rice in the Cooper river region, South Carolina, has fallen off to 300 tierces. The product formerly was 26,500 tierces, averaging 525 pounds to the tierce.

A Jewish house, entire, has been excavated in Syria, dating two centuries before Christ. It is furnished after the Egyptian fashion, and parts of the Old Testament were found in some of the rooms.

THE CATTLE PLAGUE.—The last cattle plague returns from England again show a decrease in the ravages of the disease. During the week ending April 28th, the number of animals attacked was 2765, as compared with 2823, the number attacked during the previous week. The total number attacked since the disease began has been 229,669, of which but 30,898 recovered.

The Tennessee Senate, on Saturday, passed the bill to disqualify certain Confederates from holding office in the State. All Confederate civil officers are excluded, and all Confederate army officers above the rank of captain.

THE LAST MAN OF THE RETREATING CONFEDERATE ARMY.—A correspondent of the Charlotte (N. C.) Times gives the following particulars of the North Carolina soldier who was killed at Pocahontas bridge, during the last retreat of General Lee's army. The name of the soldier has never before been given:

His name was Cummings Mebane, son of the late Rev. W. N. Mebane, of Madison, N. C.

It affords me pleasure to give the particulars of his death. On the night of the retreat of General Lee's army, Pocahontas bridge was left in charge of a lieutenant and a small body of infantry; with instructions to burn the bridge as soon as the troops crossed.

Before all the troops had crossed over, the enemy had commenced shelling the bridge, and it was exceedingly dangerous for any one to approach it. At this juncture volunteers were called for to burn the bridge, when young Mebane and Lindsey Wall, of Rockingham, stepped forward and their services. Young Mebane, notwithstanding the shot and shell were raking the bridge, reached its middle, and while applying the match was shot through the body with a grape shot. He walked back to the bank, and expired in a few moments. Although only sixteen years old, he was cool, intrepid and during as a veteran of thirty. His remains should be undisturbed, and a monument erected to his memory.

We have startling financial news from London, where the panic has not just culminated in the failure of some of the heaviest houses, including that of Sir Morton Peto and Mr. Betts, whose liabilities are set at £4,000,000. There was great excitement in consequence, and business was suspended.

There was a great fire in New York last week resulting in the destruction of the Academy of Music and other buildings. The loss is estimated at $3,000,000 and $1,000,000. Several firemen were killed.

Gen. Gregory, late Assistant Commissioner in Texas, reports to Gen. Howard favorably of the freedmen and their treatment in that State.

A Washington special states that there are upwards of $50,000,000 on deposit in the several national depositories to the credit of disbursing officers and agents of the Government.

THE OVERFLOW.—The country in Mississippi is nearly all inundated. The lands in Carroll, Madison, Tensas and Concordia are reported as under water and now, the wind reaches us that the great levee near Morganza has given way, and the largest portion of the rich agricultural lands on the Atchafalaya, stretching along that stream, are submerged. Several crevasses have also occurred on the east bank of the Mississippi. The plantations on Black river are reported as submerged, and many places on the Ouachita are also under water. Nearly the whole of the Red River lands are overflowed, and agricultural operations are, of course, entirely suspended. In addition to these calamities, the terrible rain storms that have prevailed all over the country, have seriously injured the chances for a crop throughout the hill lands. The prospects for the future are indeed gloomy, and not even the most sanguine now calculate upon more than one-fourth of a crop, even in the country that is free from inundation. On last Saturday the weather cleared up, and on Sunday and Monday the sun shone out as a May sun is expected to shine, and planters brightened up in view of a few days vigorous work but on Tuesday evening another storm swept over us, and floods of rain again descended upon the already saturated earth. The grass and weeds have attained a luxuriant growth, and the crops, what there are, are now struggling for existence, amidst the rank vegetation developed by the frequent rains.

There are rumors of a widespread conspiracy in Russia, of which the attempted assassination of the Czar was only a premature development. Great anxiety is said to prevail in Government circles; the police are on the alert, and the newspapers have been warned to be very careful in their articles.

It is reported that serious apprehensions are entertained at Murfreesboro, Tenn., of the repetition at that place of the late scenes at Memphis. The Mayor has been notified to adopt such measures as will prevent a collision between the whites and negroes, and that if any difficulty should occur, the parties will be held strictly accountable, and their conduct undergo rigid examination.

The Paris, Kentucky, *Flag*, says: Fourteen head of blooded horses belonging to the estate of V. M. Flournoy, were sold at auction in Lexington, on Saturday last, at prices ranging from $76 to $315, and nine head belonging to Judge Hunter, of Alabama, on Monday last, at prices ranging from $155 to $500.

Reports received since the close of the war state that light-houses have been established in no less than sixty-nine important stations on the Southern coast.

The President has approved the following bills and joint resolutions: Authorizing the coinage of copper and nickel five cent pieces; levying a duty of twenty per cent on imported horses, cattle, swine and sheep; giving the Vice-Admiral a Secretary; authorizing the selection of a proper site in the city of New York for a post-office building.

A Genoa letter of the 1st, to the New York *Tribune*, contains the following sentences significant of war between Italy and Austria: "There is a general conviction that we are on the brink of a war in Venetia, and the commercial and political world are heaving with a great convulsion. Two facts tell the story: Italian bonds went down to 44 yesterday, and at the same hour the Parliament authorized the Ministry to adopt such extraordinary measures of finance as it may deem expedient, only one man voting against the bill. Nothing short of imminent danger could carry our bounds down from 64 to 44 in two weeks, and create unanimity in such a heterogeneous Parliament as ours."

The Freedmen's Bureau Agent at Mobile has notified the Mayor to cease putting colored men in the chain-gang, or else he will proceed against him under the Civil Rights Bill. The Mayor replies that he is simply carrying out a city ordinance, and will continue to enforce it until restrained by military orders.

Gens. Steadman and Fullerton continue to discover persistent swindling of the freedmen by Bureau agents.

The Secretary of the Treasury has decided to issue no more certificates of indebtedness.

Robert Dale Owen, in a lengthy communication to the New York *Post*, advocates an amendment to the Constitution providing, first, equality of civil rights; second, a just basis of representation; third, a prohibition to assume the rebel debt or to pay for slaves.

A construction train, while passing over the new railroad bridge, at Clarksville, Tennessee, on the 18th, broke through the structure, and was precipitated one hundred feet into the water. Seven lives were lost.

A Terre Haute correspondent of the Indianapolis *Journal* says that Chauncey Rose, of the former city, has recently given his family connections $144,255, and to benevolent institutions $643,000; making in all the sum of $787,255.

Virginia has just issued $5000 in coupon bonds to pay the interest on her State debt. This is the first issue under the act of the last Legislature.

Samuel Kennedy, the last survivor of the Wyoming massacre, died near York Springs, Adams county, Penn., on the 11th inst., in the 93d year of his age.

The Mississippi is so high at Quincy that emigrants are unable to cross the bottom on the opposite side of the river, on account of its overflow. Steamboats have been carrying parties desiring to get westward to Lagrange, where *terra firma* is found for travelers.

The flood of emigration still flows westward. Numbers of people, with trains, are constantly crossing the Mississippi river at Quincy, bound for Missouri, Kansas and other regions further west.

A Terre Haute paper says that a little daughter of a Mr. Pickerell, of Indianapolis, was cured of virulent hydrophobia, recently, by the application of the mad-stone.

NEGROES IN THE GALLERIES OF CONGRESS.—The Washington correspondent of the Philadelphia Sunday Mercury thus writes:

The negroes at the capital have taken complete possession of all the public places, and on Wednesday last we counted 235 contrabands, of the filthiest character, in the gallery of the House, and as we left, in utter disgust and amazement, the darkies were pouring in. A large number of them had baskets, with their dinner, which they eat in the galleries, as though it were an eating saloon.

FROM WASHINGTON.

AMENDMENT TO THE CONSTITUTION.

Mr. Windle submitted an amendment, intended to be appended to the House resolution, No 127, proposing an amendment to the Constitution of the United States, as follows:

ARTICLE —, SECTION 1. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty or property without the due process of law, nor deny any person within its jurisdiction the equal protection of the laws.

SEC. 2. No class of persons, as to the right of whom to suffrage any discrimination shall be made, shall be included in the basis of representation, unless such discrimination be in virtue of impartial qualifications, founded on intelligence or property, or because of alienage, or participation in the rebellion, or other crimes.

SEC. 3. The public debt of the United States, including all debt or obligations which have been or may hereafter be included in suppressing rebellion, or in carrying on war in defense of the Union, or for payment of bounties or pensions incident to such war, and provided by law shall be inviolable, and shall not be taxable by any State; but debts or obligations which have been or may hereafter be incurred in aid of insurrection or of war against the United States, and claims for compensation for loss of involuntary or servile labor, shall not be incurred or paid by any State, nor by the United States.

SEC. 4. The Congress shall have power to confirm, by appropriate legislation, the provisions of this article.

The *News* special says it is reported that some short diplomatic notes have recently passed between Mr. Seward and the French Minister in regard to the French and Austrian troops who have recently landed at Vera Cruz. Mr. Seward insists that no more French troops must be sent to Mexico than to take the place of those killed or disabled by wounds, or whose time has expired. The French Minister, it is said, stated that the landing of these or subsequent bodies of reinforcements will not prevent delay in the evacuation of Mexico by the French.

Washington specials to the New York evening papers say the belief prevails in diplomatic circles that a European war is inevitable; that Napoleon will withdraw his troops from Mexico at an early day and that Maximilian will find himself obliged to return for want of money.

THE CROPS.

AUGUSTA, Ga., May 20.—The newspapers contain accounts from Texas, Louisiana, Mississippi, Tennessee, Alabama, Georgia, Florida, South Carolina and North Carolina, which represent the growing crop of cotton as very seriously impaired by cold weather, heavy rains and overflow of cotton lands, and stands bad. Defective seed, in a great measure, is the cause of its failure. The growing cotton is looking yellow and sick. Not more than one-third of a crop will be realized, as planters throughout the country are plowing up the bad stand and planting corn. The estimated crop cannot exceed one and a half million bales.

NASHVILLE, May 20.—In Bedford county, Tenn., whole fields of corn and cotton have been laid waste by the cut-worm, causing hundreds of acres to be replanted. Recently the army worm has made its appearance, and is committing extensive ravages. Many farmers are becoming thoroughly disheartened.

THE CHANGE OF MASTERS.—It now appears from the reports and testimony furnished at Washington, that in most cases the change of masters has not been so favorable for the unhappy African as the philanthropists of the North had wished the world to believe. The New York Times, referring to the action of the bureau agents, says:

There has been cruelty, too, in forms and to an extent almost incredible. The most prominent case adduced by the commissioners is that of a man, though a preacher, named Fitz, a native of Massachusetts, and a zealous worshipper of filthy lucre. This man presides over a colored colony in the neighborhood of Newbern, in the capacity of assistant superintendent of the bureau. Endowed with arbitrary power, he has employed it unmercifully to wring a large monthly income from the impoverished settlements under his care. Every hut, every boat, every horse and cart every store has been subject to heavy taxation, no one is exempted. As he has imposed barbarous punishments for the most trival offenses. He has imprisoned women because they spoke disrespectfully of him. He has imprisoned children because they played on the street on Sunday. He has punished a freedman with three months' imprisonment for wrangling with his wife. He has imposed a fine of sixty dollars on an old negro for telling a falsehood. In two instances—the commissioners say—he "suspended freedmen with cords around their wrists, their feet not touching the floor, and kept them in this position, in one case four, in the other case, six hours." Our own correspondent adds that thorns were placed under the poor fellows' feet "in such a manner as to cause them the most excruciating agony." These are but specimens of the freaks perpetrated of his own will and pleasure by this person, who, nevertheless retains his position under the bureau.

These statements, it must be borne in mind, do not come from unknown or irresponsible parties. They are from army officers, who have borne an honorable part in the war, and whose personal characters are beyond reproach.

MAXIMILIAN DISCHARGING CONFEDERATE OFFICERS.—The *Times'* Mexican letter says: three days before the death of ex-Governor Allen, Maximilian notified General Mejia, Surveyor General of the Empire of Mexico, and Col. Maury, who was then an attache of the Foreign Emigration Bureau, on account of his father's absence in Europe, that they should return the Secretary's portfolio on the 1st of May, and that on account of a lack of sufficient revenue those officers would be discontinued. Jubal Early left for Havana as soon as he heard of the discharge of the Confederates from office. Gen. Wilcox is the last to linger.

THE EAST TENNESSEE SEPARATION SCHEME.—The resolution introduced into the Senate some days ago for submitting to the people of the counties composing East Tennessee, the question of that section forming an independent State, was reported by the special committee to which the resolution had been referred. The majority report had recommended the rejection of the resolution, and the minority report favored its adoption. After considerable action, the majority was adopted by ayes 13, nays 8.

JEFF. DAVIS' HEALTH.—A telegram of the 18th inst., from Fortress Monroe, says the health of Jeff. Davis is now reported to be on the mend. A weekly report of the condition of his health is made by the post surgeon to Washington. He is allowed abundance of liquors, and many luxuries free, extended to him through the courtesy of the officers of the garrison. Mrs. Davis is allowed uninterrupted access to his cell at certain hours of the day. She has been assigned a casement, such as the wives of officers occupy. This privilege she has not availed herself of.

A HEROINE.—A band of outlaws went to the house of a man named Gunter, in Overton county, Tennessee, one day recently, and on some frivolous pretext, took him into the woods, stripped him, and were unmercifully whipping him. His daughter seized a hatchet, rushed to the spot, and succeeded by heroic bravery in killing two of the ruffians, and wounding others. The young lady and father have since been driven from the country. The origin of the difficulty is not known, but the family was Southern in sentiment during the war.

The Secretary of War has issued an order declaring that it was the purpose of the President's late Proclamation to put an end to the trial of civilians by Military Courts Martial, or Commissions; and, directing that the cases of all civilians now in military custody shall be "committed to the proper civil authorities." This order is not to be construed as affecting camp-followers, contractors, or others, whose offenses are, by the articles of war, or certain special acts, cognizable by military tribunals.

We learn from the Pine Bluff (Ark.) Dispatch, that a friend of Gen. Patrick R. Cleburne, is writing a history of that leader. He desires those of his soldiers who remember incidents or anecdotes of the "Stonewall of the West," to write out and forward the same to the office of that paper.

TESTIMONIAL TO CAPT. MAURY.—You will perhaps be surprised, says a London correspondent of the Philadelphia Ledger, to learn no less a sum than fifteen thousand dollars has already been raised in England as a testimony to Capt. M. F. Maury, the former superintendent of the Washington Observatory, "in acknowledgment and appreciation of the eminent and disinterested services, which, through forty years of incessant labor, Captain Maury has rendered to science and mankind." The Duke of Sutherland heads the list, and the other names are chiefly those of men who sympathised with the South during the war.

SINGULAR.—The Lynchburg Express says a most extraordinary occurrence took place along the line of the Nashville and Decatur railroad, between Columbia and Pulaski, during the thunder storm there a short time ago. A half mile of the telegraph wires were melted, and divided over that whole distance into small fragments, irregular in shape, and many of them no larger than a buckshot or a small rifle ball.

Newark, New Jersey, celebrated its two hundredth birthday on the 18th with appropriate exercises.

A proposition is made in the Greensboro Journal to erect a monument to the memory of the Confederate dead from St. Helena, La.

There are two hundred and seventy four churches in New York, and one hundred and seventy-eight in Brooklyn.

LILIENTHAL'S

GREAT PHOTOGRAPH

OF THE

BISHOPS.

This is a decided success. The artist has fixed the noble features of these distinguished divines in the highest style known to the art. Every family of our Church would like to have one. As mementoes to leave among our friends, they will be invaluable.

They will be sold at a low price, and the proceeds of the sale will be donated to benevolent objects. The plate belongs to a party who aims to promote a cause all will heartily approve. They may be had hereafter at the Book Room, 112 Camp street. There are nine Bishops present—all the college, except the venerable Soule. Address orders to Rev. R. J. HARP. Price $3 wholesale price $2 50. my5 tf

THE NEW ORLEANS

Christian Advocate

IS PUBLISHED WEEKLY

At Five Dollars per annum, in advance.

OFFICE—112 CAMP STREET, NEW ORLEANS.

This religious Journal is specially devoted to the interests of the Methodist E. Church South, and is the official paper for the Mobile, Montgomery, Mississippi and Louisiana Conferences. Some of the ablest writers in the Church are regular contributors to its columns.

Its weekly summary of news is carefully compiled, and contains all the current intelligence afloat at home as well as abroad.

Its "Commercial Column" will always be found reliable.

Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in the States just named. This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square....	$ 5 00	$20	$30 00
Two squares....	7 50	25	40 00
Three squares..	10 00	30	50 00
Four squares...	12 50	35	60 00

Larger advertisements in proportion.

THE CHILD'S CORNER.

The following piece was inimitably rendered at the recent anniversary exercises of the Methodist Sabbath School Union Society in this city, by a four-year old boy:

SATURDAY NIGHT.

Oh, why must my face be washed so clean,
And scrubbed and drenched for Sunday,
When you know very well, as you always have
It will be dirty again on Monday? [soon,

The soapsuds are down in my throat, and up in my nose—
To choke me you seem to be trying;
That I'll shut my mouth you need not suppose,
For how can I keep from crying?

You rub as hard as ever you can,
And your hands are hard, to my sorrow—
No one shall wash me when I'm a man,
And I wish I was one to-morrow.

Rocks.

A lad was taking his first trip by water, and as most boys do, rambled up and down the vessel, watching all about him with eager curiosity. By and by he stood beside the helmsman. Here and there over the water were scattered floating sticks of painted timber, and now he noticed that the vessel turned aside here and there to avoid them.

"Why do you turn out for those little sticks?" said the boy. "I would ride right over them."

The gruff old helmsman gave him only a glance from under his shaggy brows, and one word which seemed wrenched from the depths of his chest; one word, but it spoke a volume, "*Rocks!*"

That boy has long been a faithful pastor, and he often tells the lambs of his flock about the hidden rocks in their course, rocks that have wrecked a great many bright hopes and precious souls.

The dancing school is one of these rocks. It may look very innocent and pleasant, but there are fatal reefs there that may sink your soul in everlasting despair. Don't sip a little wine. Don't go in the society of boys who now and then utter an oath. You must turn out when you come to these rocks. There are buoys enough to warn you, good counsellors to tell you of your danger. Do not neglect their caution. When an old helmsman says to you, "Rocks," be sure there is danger ahead.

Your Bible is your only sure chart. Here you will find the buoys and lighthouses all marked down, telling you where the rocks are hid.

Christ our Guest.

When one of the boys in an orphan's home had said the grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up and said:

"Do tell me why the Lord Jesus never comes? We ask him every day to sit with us, and he never comes."

"Dear child, only believe, and you may be sure he will come; for he does not despise your invitation."

"I shall set him a seat," said the little fellow; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood empty for him; every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking all the time:

"Jesus could not come, and so he sent this poor boy in his place; is that it?"

"Yes, dear child, that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to him. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Something for the Children.

A was an emperor, who gave a decree.—*Luke* ii, 1.
B was a blind man, anxious to see.—*Mark* x, 46-52.
C was a brother, who did a great wrong.—*Gen.* iv, 8.
D Was a teaser, who weakened the stroug.—*Judges* xvi, 4-21.
E was a twin son, less moved by his mother.—*Gen.* xxx, 28.
F was a ruler, in place of another.—*Acts* xxiv, 27.
G was a province, quite frequently named.—*Matt.* iii, 13.
H was a tyrant, for cruelty famed.—*Matt.* ii, 16; xiv, 3, 10.
I was a country of mountains and rocks.—*Isa.* xxxiv, 15.
J was a shepherd, possessor of flocks.—1 *Sam.* xvi, 11; xvii, 15.
K was a place where the ark had repose.—1 *Sam.* vii, 2.
L was a mountain, with turban of snows.—*Jer.* xviii, 14.
M was a priest, with no pedigree found.—*Heb.* vii, 1-3.
N was a hunter, greatly renowned.—*Gen.* x, 9.
O was a helper, whose service was kind.—2 *Tim.* i, 16-18.
P was a despot, of changeable mind.—*Ez.* viii, 28-32.
R was a speaker, provokingly rough.—*Kings* xviii, 15-25.
S was a wretch, punished justly enough.—2 *Kings* xix, 35-36.
T was a disciple, raised from the dead.—*Acts* ix, 36-41.
U was a land, whence came Israel's head.—*Neh.* ix, 7.
V was a wife, who refused to obey.—*Esther* i, 12.
Z was a father, whose sons went away.—*Matt.* iv, 21-22.

Mr. and Mrs. Davis.

THEIR FIRST MEETING AFTER A YEAR'S SEPARATION.

A correspondent of the Norfolk Virginian, writing from Fortress Monroe, May 4th, says:

It is now understood that Mrs. Davis, with her little child, had an interview with her husband at half-past eight o'clock yesterday morning. The interview lasted nearly two hours, and must surely have been extremely gratifying to both. In the course of a twelve-month many very noticeable changes occur. It was on the evening of the 20th of April, 1865, that the steamer Wm. P. Clyde, from which a few hours before Jefferson Davis had been landed, slowly set sail, and while the steam and smoke issued from her engine and boilers, she moved slowly out of the harbor. The sole passengers on the Clyde were Mrs. Davis and Mrs. Clay, and her destination was Savannah, the Southern port from which she came.

For nearly a year Mrs. Davis has been refused the privilege of visiting her husband. The result of the many entreaties on her part, and those of her friends, has at last prevailed on the clemency of President Johnson, and the desired boon has been finally granted.

Your correspondent presumed yesterday morning at an early hour so much as to call on Mrs. Davis as she was awaiting, in the sitting room of the Hygeia Hotel, the presence of an officer from the Fortress. Sending in my card by the colored waiter in attendance, the desired object was at once acceded to.

The sitting room of the hotel has never, by any means, been noted for its comfort, or the expensiveness of its adornments. Entering the room, and passing through the requisite etiquette, occupied but a few seconds, and the agreeable conversation with Mrs. Davis which ensued, was far more than a recompense for the courage it required to solicit such an interview. The manner and conversation of Mrs. Davis was that of one perfectly at home on all subjects, and extremely lady like in all her remarks on the various topics of the day, which, perchance, were brought up. She had been allowed the privilege of correspondence with her husband, but of the exact state of his health she dared not hope.—The favorable opinions formed from the occasional correspondents of Northern papers were often dissipated by assertions perfectly contradictory, and in the long time which has elapsed since she has seen her husband it has often been a mere matter of doubt owing to the reticence of Mr. Davis in speaking of the subject of his general health. Of the terms of her visit she was not aware, but hoped it would be her privilege to remain at this place till her husband's fate was decided.

After conversing for the space of ten minutes your correspondent retired much impressed with the interview.

Mrs. Davis was accompanied by a large quantity of baggage. All of this was moved inside the Fort last night, and it is confidently presumed that she has made her home at the residence of Dr. Cooper, the Post Surgeon.

LETTER FROM THE EX-PRESIDENT.

The following letter from ex-President Davis, is in response to one from the ladies of Fayetteville, enclosing a check for Mrs. Davis:

FORTRESS MONROE, April 22, '66.

Mrs. J. K. Kyle, Fayetteville, N. C.:

MY DEAR MADAME: I have the honor to acknowledge yours of the 14th inst., enclosing a check to be forwarded to Mrs. Davis as a present from the ladies of Fayetteville.

Sadly remembering how your homes were desolated during the war, I could not have expected you, in the midst of the ruin, to have been mindful of the wants of those at a distance. Nothing could add to my admiration for the heroic, self-denying, Christian virtues of my countrywomen, for the measure was full to overflowing. Nor could anything increase the gratitude with which I will ever recur to their confidence and sympathy. It only remains to assure you, and the ladies whom you represent, that I am most gratefully and respectfully your friend and obedient servant, JEFFERSON DAVIS.

The Fortress Monroe correspondent of the New York Herald, after mentioning the arrival of Mrs. Davis, says:

"She was not long kept in anxiety. Mr. Davis had been apprised of her coming. Within fifteen minutes from the time of her admission to the fort she was with him in Carroll Hall. Lieut. Fessenden still here here company. She has remained with Mr. Davis all day, and took her dinner with him. An officer has been constantly in the same room. Their meeting was a tender and affecting one, as such a meeting must naturally be after such a protracted separation, and particularly under the circumstances attending their separation."

When men grow virtuous in their old age, they are merely making a *sacrifice to God of the Devil's leavings.*

That which is a tempest to some, is to others a pleasant and prosperous gale.

Paying the Pastor's Salary.

A worthy miller—as the story is told in Dr. Dunbar's memoir—was once pained by hearing that the minister was going away for want of support, the church having decided they could no longer raise his salary. He called a meeting, and addressed his brethren very modestly, for he was one of the poorest among these comfortable farmers. He asked if the want of money were the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in reply. The pastor was useful and beloved; but the flock was so poor!

"Well," replied the miller, "I have a plan by which I can raise his salary without asking one of you for one dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course they could not refuse this; although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied, and his salary promptly met. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied "No," and asked how they could be, when their church privileges had been so mysteriously paid for. He asked again, "Is any man here poorer for keeping the minister?" and the reply was the same as before. "Then," he said, "brethren, I have only to tell you that *you* have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you told me to take my own way in this matter; and I have done so. As each one of you brought his grist to the mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over, I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer; so you never missed it, and therefore made no sacrifice. Now I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something." Mr. Dunbar used to say, "O, for a miller in every church!"

The story applies itself. No man ever yet made himself poorer by helping to pay the minister's salary, whether or not he knew when and how he paid it. We could, any of us, do twice as much as we do in that regard, and be just as well off at the year's end, if that be all. And then it is nothing to be able to "*feel that we are doing something?*"

The Evils of Tobacco.

REPORT OF THE COMMITTEE OF BLACK RIVER CONFERENCE ON THE USE OF TOBACCO.

Your Committee, to whom was referred the subject of Tobacco-use, would respectfully report:

That we believe the time has come when the Church of God should take high and advanced ground against the use of tobacco.—The united testimony of science and experience shows that tobacco is a poison that is now doing a fearful work of destruction on the bodies, minds and hearts of men. Although the first effects of its use are in some degree stimulative, its subsequent and great effect is narcotic and depressive, and thus it makes its devotees, in many cases surely, though not beastly drunk, and sometimes sends men to the madhouse, and causes a decided species of delirium tremens, and when used medicinally, has been known to cause death in a short time.

Although those who use tobacco are ordinarily possessed of reason, they are not so likely to reason consecutively and soundly; and more than this, it impairs the mind in its discriminations of things moral and religious, and benumbs the spiritual senses, so that most persons find it impossible to retain a pure conscience while continuing its use. Tobacco is thus sure to constitute a hindrance to progress of Christianity, both in individual experience and general society.

The use of tobacco excites an appetite for the use of alcoholic stimulants. If from education or otherwise, some tobacco-users reject alcoholic beverages, in many instances the young smoker braves every hindrance and rushes to the intoxicating bowl. What we now state has been denied, but it is too true. The extremes, stimulants and depressants, in turn call for each other, and together destroy the bodies and souls of men. So great is the estimation of this evil in many minds, that the question is being seriously mooted, which causes the greatest injury to mankind, the use of tobacco or of intoxicating drinks? We therefore recommend for adoption the following resolutions:

1st. That we hereby respectfully suggest to the members of our Church within the bounds of B. R. Conference, not to use, grow, manufacture or sell tobacco.

2d. That we congratulate the Conference in the progress which has been made upon this subject within the last few years, and sincerely hope that the good reform will go on, and the day come soon, when every member will be entirely free from the habit of using tobacco.

3. That we rejoice that the managers of our Tract Society have offered special prizes for suitable tracts on the subject of Tobacco-use, believing that such productions will do good.

4th. That next year the class seeking admission to Conference be inquired of by the Bishop, in connection with the disciplinary questions, whether they use tobacco or not.—If any one uses it, we will not vote his admission, unless he will agree to discontinue it.

5. That the next General Conference should provide by law, that no person who uses tobacco shall receive orders in our Church, or be admitted as a member of an Annual Conference.

6th. That we are glad to learn of the decided measures some of our Seminaries have taken for the prevention and suppression of this great evil; and especially congratulate the numerous friends of Falley Seminary in the highly commendable course taken by the Principal upon this subject.

J. B. FOOTE, Chairman.

—*Northern Christian Advocate.*

The Ocean Bottom.

Mr. Green, the famous diver, tells singular stories of his adventures when making search in the deep waters of the ocean. He gives some new sketches of what he saw at the "Silver Banks" near Hayti:

The banks of the coral on which my divings were made, are about forty miles in length, and from ten to twenty in breadth. On this bank of coral is presented to the diver one of the most beautiful and sublime scenes the eye ever beheld. The water varies from ten to one hundred feet in depth, and is so clear that the diver can see two to three hundred feet when submerged, and with little obstruction to the sight.

The bottom of the ocean in many places is as smooth as a marble floor, in others it is studded with coral columns from ten to one hundred feet in height, and from one to eighty feet in diameter. The tops of these more lofty support a myriad of pyramidal pendants, each forming more, giving the reality to the imaginary abode of some water nymph. In other places the pendants form arch after arch; and as the diver stands on the bottom of the ocean and gazes through the deep winding avenue, he finds they will fill him with as sacred an awe as if he were in some old cathedral which had long been buried beneath old ocean's wave. Here and there the coral extends even to the surface of the water, as if the loftier columns were towers belonging to these stately temples that are now in ruins. There were countless varieties of diminutive trees, shrubs and plants in every crevice of the corals where water had deposited the earth. They were all of a faint hue, owing to the pale light they received, although of every shade, and entirely different from any plants that I am familiar with that vegetate upon dry land! One in particular attracted my attention; it resembled a sea-fan of immense size, of variegated colors and the most brilliant hues. The fish that inhabit these "Silver Banks" I found as different in kind as the scene was varied. They were of all forms, colors and sizes—from those of the symmetrical goby to the globe-like sun-fish; from those of the dullest hues to the changeable dolphin; from the spots of the leopard to the heads of the sun-beam; from the harmless minnow to the voracious shark.

There were also fish which resembled plants, and remained as fixed in their position as a shrub; the only power they possess is to open and shut, when in danger. Some of them resembled the rose in full bloom, and were of all hues. There were the ribbon-fish, from four or five inches to three feet in length; their eyes are very large, and protrude like those of a frog.

Another fish was spotted like a leopard, from three to ten feet in length; they build their houses like beavers, in which they spawn, and the male or female watches the egg until it hatches.

A NEW PRINCIPLE IN APPLICATION OF STEAM.—The London correspondent of the New York Times writes: "There is now a pretty steamer on the Thames, which runs ten miles an hour without paddle-wheel or screw. She takes in water well forward and expels it aft under each quarter, and can steer without her rudder, and can stop in less than her length when going at full speed." I saw this principle applied to a yawl boat on the river at Savannah, about the year 1818, by Samuel Howard of that place.—*Augusta Chronicle.*

A gentleman in Washington recently sent a telegram to Salt Lake City at 10.30 A. M., and received a reply at 5.30 P. M. The distance over which the telegram was sent was more than 5,000 miles. Another gentleman in Boston has received a telegraphic dispatch *via* San Francisco, from Japan, which was only twenty-six days coming. This is believed to be the quickest time yet made.

Love your enemies.

NEW ORLEANS MARKETS.

We have but little animation to notice (says the Price Current of Wednesday) in the general market during the past few days. Nothing has been done in Molasses, only a limited retail business in Sugar, and less than usual in Western Produce. In Tobacco, however, there has been some demand for export, and our leading staple has been in fair request at full prices for the better qualities.

COTTON—We noticed in our last report that the market closed with a moderate demand, at 26 to 29c. for Ordinary, 30 to 31c. for Good Ordinary, 32 to 34c. for Low Middling, and 36 to 37c. for Middling. On Saturday buyers again came forward with a fair degree of spirit, and notwithstanding the moderate supply offering, and the high pretensions of factors for all desirable lists, 2200 bales changed hands at hardening prices for all kinds, but particularly for the better qualities, requiring in fact an advance of 1c. on the outside quotations for Strict Good Ordinary and Strict Low Middling. The same features marked the business of Monday, when stiffer prices were realised for Low Middling and purchases could no longer be effected at the inside rates of the previous day, while the sales summed up 1800 bales. Yesterday factors were still more stringent in their pretensions, and as but few buyers were willing to go on at the prices asked, the business was confined to 1100 bales, at stiffer rates for the better qualities.

The receipts proper for the four days ending on last evening comprise 2916 bales, against 3316 during the corresponding period last week, showing a decrease of 400 bales.

We now quote as follows: Ordinary, 27 to 29c; Good Ordinary, 30 to 32; Low Middling, 34 to 36; and Middling, 38 to 40c.

TOBACCO—Has continued in demand for export. There has been again considerable inquiry on foreign account, resulting in sales during the past few days of about 200 hogsheads. Holders are very stringent in their views, and the prices paid are said to be well up to our previous quotations, which we repeat: Low Refused, light, 5½ to 6; Good do., 6 to 6½; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 17; Fine, 18 to 20; Choice Selections, 21 to 24. Heavy—6½ to 7; Good do., 7 to 7½; Common Leaf, 10 to 12; Fair, 13 to 17; Good, 18 to 20; Fine, 20 to 23; Choice Selections, 24 to 26—in currency.

SUGAR—The market has continued extremely dull and remains about a stand-still, there being no demand except in a small retail way. We quote 12 to 13c for Common to Fair, 14½ to 14¾c for Fully Fair, 15 to 15½c for Prime, 15¾c for Yellow Clarified and 16¼c for White. There were sales on Saturday of 31 hhds. Louisiana Yellow Clarified at 15¾c.

MOLASSES—The supplies of the domestic production are fair for the season, and those of foreign production are large, but there is still no demand. There have not even been any retail sales, and in the total absence of operations for some time we are again compelled to omit all quotations. We heard of the sale of a small lot of Cuba yesterday at 40c. per gallon.

FLOUR—The stock on hand is small and consists mostly of the lower grades, while the receipts are light. Dealers have nearly run out of supplies, and, with the probability of their being compelled to purchase soon, holders are very firm in their views and prices have been looking up. The sales on Saturday and Monday were confined to 1500 bbls., in small lots, to the city trade, at $7 50 for Fine, $8 for Unbranded, $10 for Superfine, and $11 75 to $12 50 per bbl. for Good Extra. Yesterday the market was very quiet and only 1000 bbls. were sold, in small lots, at $11 50 to $12 50 for Good Extra and $13 25 for Choice Extra.

PORK.—The market has been quiet but steady and firm with a small stock which is held at full prices. Mess has been retailing freely at $33 50 per bbl.

BACON.—Is scarce and in request, but insufficient supplies have prevented large sales and only retail sales were made at 14½ to 14¾c per lb for Shoulders, 18 to 18¾c for Ribbed Sides, 19½c for Clear Sides, 22c for plain Hams and 25 to 26c for Sugar-cured.

GREEN MEAT—The stock is small and there are very few Sides and Hams on hand. They are still retailing at 13 to 14c for the latter, 15c for Sides and 14c for Shoulders. Round lots may be quoted at 12½c per lb for Shoulders.

LARD—The stock on hand is light and the market is very firm. A lot of 75 tierces Prime sold on Saturday at 22½c, and 330 tierces on Monday at the same price. Prime in tierces has been retailing at 23c and in kegs at 24c per lb.

BUTTER AND CHEESE—Choice Butter, both Northern and Western, is now in fair supply and demand, the former at 60c and the latter at 50 to 55c per lb. Cheese is in good supply but dull at 15 to 20c for Western and 16 to 20c Northern, and English Dairy at 27c per lb.

CORN—Has been in good supply and fair demand but at rather easier prices. There were sales of 20,000 sacks on Saturday and Monday at 90 to 92½c for Mixed and Yellow, and 95c to $1 per bushel for White, the inside prices ruling on Monday. Yesterday the demand was more active and prices are fuller. The sales embraced 9,000 sacks at 90 to 92½ and 95c for Mixed and Yellow and 95c to $1 per bushel for White.

OATS—Are in moderate supply and fair demand and prices have improved about 1c per bushel. About 2,000 sacks were sold on Saturday and Monday at 54 to 55c per bushel. Yesterday 1,800 sacks sold at 55c and 200 at 56c per bushel.

BRAN—The market is dull and previous prices have been barely sustained. There were sales on Saturday and Monday of 2,500 bags at $1 15 to $1 20 per 100 lbs.

HAY—Is in fair supply and demand, and 5,500 bales Prime Western have sold at $22 to $22 50 per ton, showing no important changes since last week.

INDIA BAGGING—The stock is small and very firmly held. Dealers are supplying the demand for the country at 29c in rolls and 31c in bales.

BALE ROPE—There have not been any large sales. The last were at 17¾c per lb. Dealers are obtaining 18c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—There has been a fair demand for the country which dealers continue to supply at 24 to 26c per lb, currency, for Ordinary to Prime Rio.

GUNNY BAGS—Are quoted at 24 cents a piece.

STAR CANDLES—There is a fair retail business doing at 19c per lb for 12 oz., 21c for 14 oz. and 25c per lb for 16 oz.

WOOL—The market continues very dull and depressed. The last were small sales at 15 to 20c for unwashed and 21c per lb for washed. There is a good stock on hand.

NAVAL STORES—There have been sales of Common and No. 2 Rosin at $2 to $3, No. 1 at $5, Virgin dip $7, Pitch $3. Tar $2 50 per bbl; Spirits Turpentine 92½ to 95c per gallon.

SALT—The market is dull. There is some demand for the interior which dealers are supplying at $1 80 to $1 85 per sack for Liverpool coarse and $1 90 to $2 for fine, in store. The stock on hand is fair.

HIDES—The Stock on hand is small, and the market is firm at 7c for Green Hides, 6½ to 7c for Kip Skins, and 10c per lb for Dry Hides.

ESCULENTS—Potatoes are selling at $2 60 to $2 75. Onions $2 50 to $3 50 per bbl.

POULTRY AND EGGS—Chickens sell on the landing at $7 to $7 50. Geese at $9 and Turkeys at $30 per dozen. Western eggs are selling at $20 to $27 per bbl.

BEANS—Are dull at $6 to $8 per bbl.

OBITUARIES.

Departed this life, on the 9th day of May, 1866, Mrs. LUCY G., wife of Rev. W. E. Doty, of Caddo parish, La.

The deceased was born in the State of North Carolina, on the first day of April, 1815. She was early instructed in the doctrines and precepts of Christianity. In the 14th year of her age she experienced, through the grace of God; and as the result doubtless of the religious culture which she had received, the regeneration of her moral nature. She identified herself immediately with the Methodist Episcopal Church, of which she continued to be an exemplary member until she was removed by death from the church militant to the church triumphant. God, in his providence, assigned to her a large share of Christian activity. She was married on the 18th of July, 1830, to the Rev. W. E. Doty, (then a member of the Tennessee Conference,) who has for nearly forty years been a faithful minister of the sanctuary. Sister Doty ever aided and encouraged her husband in the ministry. For more than twenty years past he has resided in this parish. During this time his home has been the abode of a refined and generous hospitality, from which also have issued streams of benevolence to soothe many an aching heart. Sister Doty, vivacious in intellect, constant and ardent in friendship, generous in the use of wealth, uniformly cheerful and happy, was ever the light and joy of that home. Death has transferred this Christian sister to a sphere of ampler activity, of more rapturous enjoyments.

"Let the world bewail their dead,
Fondly in their loss complain;
Sister! friend! by Jesus freed,
Death, to thee, to us is gain.
Thou art entered into joy;
Let the unbelievers mourn;
We in songs our lives employ,
Till we all to God return."

S. J. HAWKINS.

WALLACE & CO.,

Importers and Jobbers of DRY GOODS, and Manufacturers of

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Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*

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CLOTHING EMPORIUM.

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SPRING AND SUMMER OF 1866.

SPRING AND SUMMER CLOTHING.

Just received and now opening, for inspection, the most magnificent assortment of

READY-MADE CLOTHING.

—AND—

GENTLEMEN'S FURNISHING GOODS,

That he has ever had the pleasure of offering to his friends and the public generally.

WHOLESALE APARTMENTS UP STAIRS.

Gentlemen visiting the city would do well to give us a call. mar17-3m

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This Institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

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Instructions given in Book-keeping, Penmanship, Commercial Calculations, Commercial Law; English, French, Spanish and Latin Languages; Algebra, Geometry, Surveying; Mechanics and Navigation, Geometrical, Architectural, Perspective and Topographical Drawing and Telegraphing.

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PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and Primary School.

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Mrs. S. F. Marschalk,	Belles Lettres and Mental Science.
Mrs. F. H. Caroliu,	Elementary Branches.
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The duties of the Classical Department are performed by the President until the chair is filled.

The course of study, successful completion of which secures a diploma, is a very full one, but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the lady Principal. They should furnish their own bed clothing.

Board, with English Tuition, at $75 per quarter, is charged from date of entrance.

Transportation from Grand Gulf is easy and regular. 12 1-tf

FOREIGN LABOR AGENCY.—The undersigned intending to visit Scotland in May next, offers his services, for reasonable compensation, to procure *House Servants* (or farm servants, if desired) for those requiring them. Preference given to Scotch, but English or Irish will be obtained, if preferred. I will also engage to enter students at either of the Universities; (I have been spoken to for this service already) or attend to any other business not incompatible with previous engagements.

I may be communicated with by letter at Greenville, Mississippi, until 15th March next, after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and F. S. Hunt, Esq., Jackson, Miss. f24

GENERAL STEAMBOAT AGENCY,

The undersigned respectfully announces to the Captains and owners of Steamboats, now plying on the Mississippi river and its tributaries, that he is still in the

AGENCY BUSINESS

in New Orleans, and prepared at all times to attend to all business connected with the Boats—such as procuring freight, collecting freight bills, settling averages, and attending to all custom house business, that may require attention from time to time.

His long experience as an Agent gives him great advantage in a practical settlement of all difficulties liable to boats on Southern and Western waters.

Captains of Steamboats from Pittsburg, Wheeling, Cincinnati, Louisville, Cairo, Saint Louis, Memphis, and all other points, will find me at my office,

No. 5 Front Street,

in full view of the landing, and ready to attend to their calls.

Thankful for past favors, I will not be found wanting in future duties to any which may be entrusted to my care.

A. BRITTON,

ap7-tf No 5 Front Street, N. O.

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No. 140 Poydras street, between Camp and St. Charles streets, New Orleans.

Newspaper of the following sizes: 22 by 31, 24 by 36, 26 by 38, 27 by 43, 32 by 41, and 36 by 48.

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BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.

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GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool. feb3-1y

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 20.
WHOLE NUMBER 586.

NEW ORLEANS, SATURDAY, JUNE 2, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—113 CAMP STREET.

For the N. O. Christian Advocate.

At Ease in Zion.

They may truly be said to be at ease in Zion who are not seeking to "grow in grace"—who are willing to live this year, as the last, without any increase in the elements of spiritual life—with no more love, joy, patience, zeal, or hope. The melancholy result of these attempts at spiritual *inertia* is that these people do not hold this spiritual position, but insensibly and surely lose ground. It is an invariable law of healthy life that it grows, and it is equally an invariable law of unhealthy life that it decays and tends to death.

They are at ease in Zion who manifest, by their cold indifference and non-zealous course, that they feel no concern for the salvation of souls—souls living in sin—souls traveling down to death—souls every hour in danger of perishing everlastingly—souls for whom the Lord of all did heavenly bliss forego—for whom he came down and died. That it is a solemn duty to feel for our perishing fellow-men and labor for their spiritual good, none can doubt who admit that Christ is our great example, and that we are to follow him. We see not how it is possible to be a Christian, in the proper sense of the term, without concern for the spiritual welfare of impenitent men. If the love of God flows within us, it will "constrain us" to labor for those for whom the Saviour died.

God's woe is upon those who are at ease in Zion. They shall have no spiritual joy. Their duties shall be a weariness. It shall not be sweet for them to meditate in the law of the Lord. The Gospel shall not be a joyful sound of glad tidings. They shall not be glad when it is said "let us go up to the house of the Lord." They shall not say on the mount of prayer, "It is good for me to be here." No, all their cold, reluctant service, shall be dull and joyless.

They shall not see any, by their shining and shining light, constrained to glorify God. Their children shall not be as the olive plants of peace around their table, but rather as the thorns of contention and sorrow. They shall see their joyless and powerless profession a blight upon the vineyard, and a stumbling-block in the path of the Gospel.

They shall have no deliverance in temptation, no help in loss, no comfort in affliction, no victory in death. How dreadful to have the woe of God impending over us, with more than the weight of a thousand mountains! It is more than all the wrath of earth or rage of hell. It leaves us to the nakedness of utter destitution, without inward or outward support, without hope, to the blackness and darkness of unmingled and unmitigated despair.

How can we be at ease when God the Father, Son and Holy Ghost put forth such mighty interest and mighty efforts to save the soul from death? When angels are hovering round or flying on swift wings, and ready to rejoice over one sinner that repents? when devils on wings that never tire, with burning hate that never cools, are seeking to destroy? while holy men are living, toiling and praying, to help the perishing to God? All below, all around, all above are astir, and only those who are at ease in Zion asleep. The voice from above, as with a trumpet blast, calls awake! prepare to meet thy God.

W.

WORDS IN USE.—The peasants of England have not more than 300 words in their vocabulary. The ancient sages of Egypt, so far as we know from their hieroglyphic inscriptions, used about 685 words. A well educated person in England or America seldom uses more than about 3,000 or 4,000 words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions, and wait till they find the word that exactly fits their meaning, employ a large stock, and eloquent speakers may rise to a command of 10,000. Shakspeare, who displayed a greater variety of expressions than probably any writer in any language, produced all his plays with about 15,000 words. Milton's works are composed of about 8,000, and the Old Testament says all that it has to say with 5,642 words.

From the German of Schiller.

THREE WORDS OF STRENGTH.

There are three lessons I would write—
Three words as with a burning pen—
In tracing of eternal light
Upon the hearts of men.

Have Hope. Though clouds environ now,
And gladness hide her face in scorn,
Put then the shadow from thy brow;
No night but hath its morn.

Have Faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love; and not alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love; and thou shalt find
Strength when Life's surges cease to roll,
Light where thou else wert blind.

Causes of the Success of Methodism.

PART II.

BY REV. DR. A. STEVENS.

If we must narrow the explanation of this problem to the fewest possible conditions, I should say that there were two chief causes of the success of Methodism, one primary, the other proximate.

First, it was a necessity of the times, a providential provision for the times. The government of God over our world is a unit; the history of his Church is a unit; and however unable we may still be to correlate its diverse parts, yet in ages to come, perhaps after hundreds of ages, the world will behold its perfect symmetry. History is as much under the sway of laws as physics are. The apostolic ministry founded the kingdom of Christ in the world, but the apostles themselves predicted the rise of Antichrist and the great "falling away." The mediæval night, a thousand years long, followed; the Renaissance, with the Reformation, began the modern history of the world. The Reformation proclaimed the right and responsibility of the individual conscience in the interpretation of the word of God, and reproclaimed the apostolic doctrine of justification by faith. It went far, if not as far as it might have gone; but in the eighteenth century its moral power seemed about exhausted. It had made no great territorial progress after about its first half century; and in the eighteenth century the "Historical Criticism" and "Rationalism" arose, and with the prevailing popular demoralization threatened, as we have cited from Buruet, not only the Anglican Church, but "the whole Reformation." It had become necessary that some new development of Christianity should take place. It was a providential necessity, and God provided for it. At this very period of apparent danger the world was in the travail of a new birth. The American and French Revolutions were drawing near. The most important phases of the civilized world were to be transformed. Science, commerce, government, religion were to pass into a new cycle, perhaps their final cycle. The revolution in religion was to be as conspicuous as any other change in the grand process. The rights of conscience were to be more fully developed; the separation of the Church from the State, and the "voluntary principle" were to be introduced. For the first time in recorded history was about to be seen the spectacle of a great nation without a State religion. Mediæval dogmatism was to be more fully thrown into abeyance; ecclesiasticism and hierarchism to receive a shock under which they might still reel for a while, but only to fall, sooner or later, to their proper subordination or desuetude. The permanent essential principles, not so much of theology (so-called) as of religion, were to revive with the power of their apostolic promulgation. Missions, Sunday-schools, Bible societies, popular religious literature, all these powers which I have affirmed to have arisen with Methodism, were to come into activity in the religious world coördinately with the new energies of the secular world. The Church, in fine, was anew to become a living, working organism; and to be not only the Church of the present, but, if I am not much mistaken, the Church of the future. The old questions of rationalistic biblical criticism and of ecclesiasticism were not to be immediately laid, but they were to become only occasional incidents to the Christian movement of the new age. Colenso and the Essayists, Pusey and the Oxford Papal tendencies, were yet to appear, but not seriously to obstruct the march of evangelical truth. Methodism had its birth at the date of Rationalism in Germany. The Biblical criticism of Colenso and the Essayists was anticipated in the writings of Bolingbroke and other English authors before Methodism had fairly started. That criticism is much older. Spinoza's Politico-Theological Treatise is almost entirely made up of it, a much abler discussion than modern English doubt has produced. I know not how far modern critical skepticism may yet go; I know not what, if any, demonstrations it may reach; but one thing we absolutely know: that the ethical purity which speaks in the Gospel, the spiritual life which filled the primitive Church with saints, heroes, martyrs, and which is now filling the Christian world with good works, sanctified homes, and peaceful deathbeds, can never be overthrown; that against a living, loving, working Church the gates of hell can never prevail; and that the very existence of such a Church presupposes the coëxistence of all essential theology. The production of such a Church was the special, providential appointment of the eighteenth century, "a continuous revival," as Wesley was able to say after fifty years in the old world; a still continued "revival," as we are able to say to-day after a hundred years in the new world. If we may not venture to affirm that Methodism, distinctively so-called, is this modern development of Christianity, we need not hesitate to say with Isaac Taylor that the religious movement of the eighteenth century, called Methodism—Calvinistic and Arminian—is its true historical exponent, "the event whence the religious epoch now current must date its commencement."

Such was the providential origin of Methodism, such the primary condition of its success. But what was its other chief or proximate cause?

The "Holy Club" was founded at Oxford, and the title of Methodism given to it in 1729, ten years before the recognized epoch of the religious movement which it was to introduce. The Wesleys, Whitefield, and other mighty men were then or soon after in it; but they had no notable success, for they had not yet received power from on high. The Wesleys came to America and labored faithfully here, but still without success, and they returned home defeated. Something was yet needed. They preached and suffered in England, but still without appreciable effect. As Methodism was to be the next great stage of religious progress, after the Reformation, it was to have affinity with the Reformation. The salient doctrinal faith of the Reformation was justification by faith; Wesley had been feeling after this as in the dark during all these ten years; but now by the very writings in which Luther had declared it, at the Reformation, he was to find it. On the 24th of May, 1738, sitting in a little religious meeting in Aldersgate-street, and listening to the reading of Luther's preface to the Epistle to Romans, the great truth flashed upon his soul. "I felt," he writes, "my heart strangely warmed; an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." There is the proximate cause of all the Methodism in the world to-day, for that was the "dispensation of the Spirit," which has since continued in a baptism of fire upon our Churches. On that memorable night genuine Methodism had its birth. What would have been Wesley's theological opinions without this quickening of the Spirit? tenets only of the brain, exciting him to unavailing struggles, as they had for ten years. What his practical system, had he ever been able to devise it, but a wretched failure, from which he and his people would soon have recoiled, as from a burden intolerable to be borne. This new spiritual life, this strange warmth of the heart, made his theology vital, his system practicable; gave power and demonstration to his preaching, and spread like contagion through his assemblies. It intoned their hymns, and kindled their prayer-meetings, classes and love-feasts. The manner of its inspiration, the time of it, its effects and evidences, and the extent to which it could be perfected, became the themes of discourse in their meetings and in their familiar converse all through the British realm. Conversion, the witness of the spirit, and sanctification, were but its corollary truths. It inspired men to enter the ministry, it inspired their preaching, and produced the peculiar power of their preaching, and of all their denominational methods, as witnessed throughout the world. Without it almost everything else that is characteristically Methodistic would have been not only ineffective but impracticable. The multitudes, the very mobs, recognized this power of personal religion, this divine power and glory of the regenerated man, in the representatives of the new movement; they saw it in their countenances, in their tears, and heard it in their tones. It was the magic power by which they controlled riots, and led persecutors in weeping processions from the highways and market-places to the altars of their humble chapels. If it be inquired what has been the one chief power in the success of Methodism, and what is the chief power for its future success, I reply, it is this "power from on high," this "unction from the Holy One."

Such, I think, were the primary and proximate conditions of the success of Methodism. Its theological and practical systems I have admitted were secondary, and, perhaps, indispensable. There were also many others, doubtless. I mention further but one, and particularly because it affords an important admonitory lesson: the character of its chiefs. And I mean not merely their greatness. They were, indeed, great men, as the world is beginning to acknowledge: Whitefield the greatest of modern preachers, Wesley the greatest of religious organizers, Asbury indisputably the greatest character in the ecclesiastical history of this hemisphere by at least the results of his labors. But it was not so much by their great abilities, as by qualities in which we may all share, that they made Methodism what it is. Its leaders were its exemplars, and that fact expresses more of the philosophy of our history than any other except that of the baptism from on high of which I have spoken. There is no human power above that of character. The character, not the genius, of Washington has made him chief among the military or civic sons of men. The character of a military leader can make a whole army an array of heroes or a melee of cowards. The greatest of talents is character, and character is the most attainable of talents.

Had John Wesley, when his cause was somewhat established, retired from his self-sacrificing labors, and acted the dignified, well-endowed prelate in City Road parsonage, his whole system would soon have fallen through. By traveling more, and suffering more than any of his preachers, he kept them all heroically traveling, laboring, suffering. Asbury kept Methodism astir throughout this nation by traveling from Georgia to Massachusetts on horseback yearly, preaching daily. None of his preachers exceeded him in even the humblest labors of the ministry, in praying in families, in leading classes, or in prayer-meetings. His power was military, and he used it with military energy; but he imposed on the ministry no task that he did not himself exemplify. Under his command the conferences moved as columns in the field of battle, for they knew that their leader would be in the thickest fight, would be chief in suffering and labor as in authority and honor. Asbury's daily life was a challenge to the humblest of them to endure all things. It became a point of chivalric honor among them to evade no labor or suffering; they consented to be tossed from Baltimore to Boston, from Boston to beyond the Alleghanies. The post of greatest trial became the post of greatest honor. How would all this have been changed if Asbury, at his episcopal ordination, had housed himself in Baltimore, reposing on his dignity, and issuing his commands without exemplifying them? Let us understand, then, that our great men must be great workers in whatever sphere they occupy; that this is the requisite of the age, and was always a requisite of Methodism. An itinerant superintendency or episcopacy has ever been a favorite idea of the Church. She has instinctively perceived its importance; and her fathers declared in her constitutional law that the General Conference shall not "change or alter any fact or rule of our government so as. . . to destroy the plan of our itinerant general superintendency." The unity of the denomination, the fellowship of the Churches, their cooperation in great common undertakings, and the self-sacrificing spirit of the ministry generally, have been largely attributable to this fact of our system—a fact peculiar to Methodism among Episcopal Churches. And I apprehend that they who speculate occasionally among us in favor of diocesan episcopacy have not well studied the genius of Methodism. Let us rather rejoice that the war which has restored the republic has restored also to the Church its primitive, its one diocese, coextensive with the nation.

Such is a brief review of the conditions or causes of the success of Methodism—too brief but yet such as our limits will allow.

For persons to plead head, tooth, or sidoache as an excuse for neglecting public worship on the Sabbath, when they are running all about in the mud and rain on Saturday and Monday, is a species of moral swindling, which merits, and which receives, the sarcastic comments of an eagle-eyed infidelity! Alas that so many professed followers of Christ should thus put him to an open shame!

Prussia and Austria.

The present conflict between Austria and Prussia, and which now threatens to involve both countries, if not all Europe, in war, has grown out of the Schleswig-Holstein troubles; but it is only a new phase of an old problem which must be settled sooner or later. It is the irrepressible question of the supremacy of the one or the other power in Germany, and implies at the same time the broader question of German unity. After the liberation of those German Duchies from the rule of Denmark, by the combined forces of Austria and Prussia, the victors divided the spoils without any regard to the wishes of the people, as if they were merely a flock of sheep. Prussia pocketed Schleswig, and bought Lauenburgh; Austria took temporary possession of Holstein. But it was generally understood, after the convention of Gastein, that Prussia would before long buy out Austria, which is separated from Holstein by several intervening sovereignties, and has no natural affinities with the people of Northern Germany. A permanent foothold of Austria in Holstein is out of the question, although it is but natural that she should be unwilling to relax her hold for the mere gratification of her rival. It would undoubtedly be better for Schleswig-Holstein to be incorporated with Prussia, instead of forming a separate state under the Duke of Augustenburg, and thus increasing the number, already too large, of conflicting German sovereignties. Only it ought to be done, not by arbitrary power, but by the voice of the people themselves. The Duchies belong together, and ought never to have been separated. Their possession is necessary to Prussia for the development of her naval power, and this is desirable for the good of Germany, which needs the protection of a navy for the extension of her commerce, and the defense of her interests against France, England, and Russia.

The rivalry between Austria and Prussia dates from Frederick the Great and the seven years' war. Austria is old and waning, but haughty, tenacious, and strong in resources. Prussia is a young and rising power, which has steadily and irresistibly grown since it became a monarchy. Austria is nearly bankrupt, but has passed through severer trials than the present one and recovered herself. Prussia is in a flourishing financial condition, and boasts of an admirable military organization, and a civil administration which moves with the regularity of clock work, and is said to be more honest than that of any other of the great powers of the world. Austria is a mixture of half a dozen nationalities—German, Slavonic, Hungarian, Italian, etc. Prussia is a purely German power, and hence far better adapted to represent and protect German interests at home and abroad. Austria is strongly conservative, and has always been, with Russia, the backbone of despotism on the continent of Europe. Prussia, although at present ruled by a king who boasts of being a soldier, and nothing else, and a prime minister who, next to Napoleon, is the ablest and boldest champion of absolutism on the continent, is a limited monarchy with a liberal constitution which must ultimately prevail. Austria is far behind Prussia in science, art, and popular education, in which Prussia stands in front of the civilization of the age, her universities being the first in the world, and her public schools the model of our American common system. Austria is predominantly Roman Catholic, and, next to France, the strongest support of the papacy. Prussia, although embracing six millions of Catholic inhabitants, is essentially a Protestant power, and intrusted with the defense of Protestant interests on the continent of Europe. She is a natural ally of England in all the great questions of modern progress; and the crown prince of Prussia, who is married to a daughter of Queen Victoria, is said to be imbued with English ideas of constitutional liberty. We look upon the present despotic regime of Bismarck, who plays with the Prussian Chamber of Deputies as a cat with a mouse, as a mere temporary affair. Prussia must ultimately stand out as the champion of constitutional freedom in politics, and of evangelical Protestantism in religion. Here lies evidently her great historical mission.

By being true to this mission Prussia can best subserve the cause of German unity, which must ultimately prevail over all the little selfish interests of several dozen conflicting dynasties. The day for small rival powers has passed away. The world will be governed hereafter by a few mighty empires or republics. The Italians are nearly a unit, and if it were not for the temporal power of the Pope, backed by the bayonets of Napoleon, and for the Austrian rule in Venice, they would all come under the scepter of Victor Emmanuel. The Germans have a much better right to a national unity than the Italians. Unity is the desire of the vast majority of the people, and has been thwarted only by the little kings, princes, and dukes who would thereby lose their occupation and power. United, the forty millions of Germans would become a powerful nation, and exert a political influence commensurate with their high intellectual culture and vast resources.

Now this German unity will probably be brought about by the growth of Prussia, and the decline of Austria, which has always supported the small dynastic interests and made use of them for her own ends. Prussia will acquire the supremacy in Germany, and gradually absorb the small states in the north and middle of Germany. The Parliament of Frankfort actually offered the late King of Prussia the crown of a new German empire; but he refused from honorable, conscientious scruples, and from fear of an inevitable collision with Austria. Nor was Frederick William IV. the man for the crisis. Frederick the Great would not have shrunk from it, and would have maintained his ground. He once said if he was king of France he would not allow a cannon to be fired in Europe without his permission. An emperor of Germany united might say the same.

The present collision between the two great rival powers of Germany, whether it lead to actual war or not, will probably force this question of German unity to an issue, or at least advance it some steps towards its ultimate solution. Count Bismarck, who is eminently a man of action, has himself given it this turn by a bold and truly Napoleonic stroke of policy, the proposal of a reorganization of the German Confederacy by a national Parliament elected by universal suffrage. He hoped in this way to checkmate Austria, and to gain the popular sympathies, which he had lost by his repeated dissolutions of the Prussian Chambers. The German liberals, much as they dislike the man, may yet seize his proposal and use it as an instrument for the realization of their darling scheme.

Unfortunately the liberal and democratic party in Germany, and on the continent generally, is strongly tinctured with skepticism and infidelity. They have yet to learn that true liberty is not liberty from law but in law, and that the fear of God is the beginning of political wisdom and sound statemanship.

But of one thing we are sure, that Germany ought to be united, as France, England, Russia, and the United States; that she ought to be organized and reconstructed on the basis of a compact federal union, whether monarchical or republican, as distinct from a loose confederacy; and that the weight of her power and influence in the history of the world should be wielded in favor of the cause of constitutional freedom and of Protestant Christianity.—*Philip Schaff in the Evangelist.*

A Baby Proves its Mother's Innocence.

A poor, pale, wan seamstress was arraigned for theft. She appeared at the bar with a baby of eleven or twelve months in her arms, her child. She went to get work one day, and stole three gold coins of 10! each.

The money was missed soon after she left her employer, and the servant was sent to her room to reclaim it. She said to the servant: "I was going to carry the coins back to you." Nevertheless, she was carried to the commissioner of police, and he ordered her to be sent before the police court for trial. She was too poor to engage a lawyer, and when asked by the judge what she had to say for herself, she answered: "The day I went to my employer's I carried my child with me. It was in my arms as it is now. I was not paying attention to it. There were several gold coins on the mantle-piece, and unknown to me it stretched out its little hand, seized the pieces, which I did not observe till I got home. I at once put on my bonnet, and was going back to my employer to return them, when I was arrested. This is the solemn truth as I hope for Heaven's mercy."

They could not believe this story. They upbraided the mother for her impudence in endeavoring to palm off such a manifest lie for the truth. They besought her for her own sake to retract so absurd a tale, for it could have no effect, but oblige the court to sentence her to a much severer punishment than they were disposed to inflict on one so young, and evidently steeped in poverty. These appeals had no effect except to strengthen the poor mother's pertinacious adherence to her original story. As this firmness was sustained by that look of innocence which the most adroit criminal can never counterfeit, the court was at a loss to discover what decision justice demanded. Three gold coins were placed on the clerk's table. The mother was requested to assume the position in which she said she stood at the employer's house. There was then a breathless pause in the court. The baby soon discovered the bright coin, eyed it a moment, smiled, and then stretched forth his tiny hand and clutched them in its tiny fingers with a miser's eagerness. The mother was acquitted.

Simplicity in Language.

Don't part with your common sense when you write. You need not make an idiot of yourself, because you have a pen in your hand. Be simple, be honest, be unaffected in your speaking and writing. Never use a long word where a short one will do.—Call things by their right names; never smother your thought with a cloud of phrases; let a spade be a spade, not a well known oblong instrument of manual industry; let home be homo, not a residence; a place a place, not a locality. Write much as you would speak; speak as you think. With your inferiors, speak no coarser than usual; with your superiors no finer. Be what you say, and say what you are. Avoid all oddity of expression. The wise man will so speak that no one may observe how he speaks. Above all, do not bore your company with an affectation of precision and accuracy. One of the worst nuisances is the talker who is always setting you right. If some one says that 10,000 men were killed in some battle, do not tell him that it was only 9,970. Allow for a little latitude of statement in the freedom of easy talk, and be not shocked with a certain degree of harmless embellishment, when no false impression is given or intended. Talk not to please yourself, but your neighbor; give him the refreshment of sitting by a cheerful, modest, sensible talker; one who is equally ready to give or to take; and who leaves his facts and his opinions on your memory; not the words in which they were uttered. Be a gentleman in openness of demeanor, in simplicity of language, in freedom from singularity, if not by birth. Show your good taste and good breeding in your speech and style, if not in the fashion of your dress or your knowledge of etiquette.

THE PRINCESS OF WALES.—The Home Journal furnishes some gossip about the Princess of Wales. One of its London writers says: I saw, recently, an autograph letter of eight pages, written by the princess royal to an artistic friend. The letter was in French, and was expressed in a remarkably clear and simple style. Many of the remarks on art subjects proved her royal highness to possess both knowledge and originality. I also saw some drawings that had been done by the princess. One of them, the likeness of a lady at the Prussian court, was so excellent that it would have gone far to establish the artistic reputation of any private person. It may be interesting to mention, what I happen to know as a fact, that the princess receives at her court, with great kindness and distinction, all persons who are remarkable for their artistic or other acquirements. I understand that she possesses a singular charm of manner and address.

The wind is a musician by birth. We extend a silken thread in a crevice of a window, and the wind finds it and sings over it, and goes up and down the scale upon it, and Paganina must go somewhere else for honor, for, lo! the wind is performing upon a single string. It tries almost everything on earth to see if there is music in it; it persuades a tune out of the great bell in the tower, when the sexton is at home sleep; it makes a mournful harp of the giant pines, and it does not disdain to try what sort of a whistle can be made out of the humblest chimney in the world. How it will play upon a tree until every leaf thrills with a note on it, while a river runs at its base in a sort of murmuring accompaniment. And what a melody it sings when it gives a concert with a full choir of the waves of the sea, and performs an anthem between the two worlds, that goes up, perhaps, to the stars, which love music most and sung it first. Then, how fondly it haunts old houses, mourning under the eaves, singing in the halls, opening doors without fingers, and singing a measure of some sad, old song around the fireless and deserted hearths.

Many flowers unfold their petals to the sun, but only one follows it constantly. My heart! be thou the sun-flower, not only revealed to thy God, but obedient to his influences.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - JUNE 2d, 1866.

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The New Orleans Christian Advocate has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in the States just named. This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

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Address Rev. J. C. Keener, D. D., or Rev. J. E. Walker, D. D.

Third Round Quarterly Meetings.

SHREVEPORT DISTRICT, LA. CONFERENCE—1866.

June 16 and 17—Red River Circuit, at Unity.
June 23 and 24—Bayou La Chute.
June 30 and July 1—Many Circuit, at Martin's.
July 7 and 8—Mansfield, at Foster's Chapel.
July 14 and 15—Pleasant Hill, at San Patrice.
July 21 and 22—Greenwood and Caddo, at Liberty.
July 28 and 29—N. Bossier, at Walker's Chapel.
August 4 and 5—Shreveport.

B. F. Alexander, P. E.

The Pic-Nic of the Carondelet street Church Sabbath School, which was postponed yesterday, on account of unfavorable weather, will be held next Saturday, at the City Park. The members of the Church, and especially the parents of the children, are cordially invited to be present and co-operate with the Managing Committee, of which Mrs. Walmsley, 246 Baronne street, is President, in rendering the affair successful in every particular.

The children will meet at the Church at 9 o'clock precisely, and all basket contributions should be at the same place by the same hour.

In case the weather should be again unfavorable, the pic-nic will be held in the Church, and made as interesting to all as the circumstances will admit.

Rev. Thos. B. Sargent, D. D.—The Rev. Thos. B. Sargent, D. D., late of the East Baltimore Conference, who located at the session of that body, has been received by Bishop Early into the Virginia Conference of the Methodist Episcopal Church, South, and appointed as the successor of Bishop Doggett to the charge of the Centenary congregation of Richmond.

Personal.—On Tuesday last the Rev. Bishop Kavanaugh and lady left this city for Louisville on the steamer "Arthur."

We are happy to state that the Bishop's health was improving.

Revival at Carrollton, Miss.—The Mississippi Conservative of a recent date, reports an extensive revival of religion in progress in the Methodist Church at Carrollton, Miss.

Tennyson is almost as notable at home for his personal beauty as he is for his genius. He, is, we are informed by those who have met with him in England, like the late Bishop Bascom, almost the perfection of manly beauty.

A WORD IN SEASON.

Personalities.—We are not surprised that Dr. J. P. Newman is not pleased with the course we have felt constrained to take respecting the attempts at "fraternity" with the Church South by the two New York Conferences, in which he took some part. But in our remarks upon the subject we were careful, neither directly nor by implication, to utter nothing against Dr. Newman personally, nor did we severely criticise his part of the proceedings. We are surprised, therefore, and grieved, to find in the New Orleans Advocate (Dr. Newman's paper) a coarse and ungentlemanly personal attack upon us. In that kind of writing we assure our brother we are no match for him, and shall leave that whole field to his undivided occupation. Dr. Newman certainly has his excellencies and his capabilities, but we suspect that they do not lie either in controversy or negotiation.—*N. Y. Christian Advocate and Journal.*

The above is in good time. Being somewhat of a stranger to the Rev. Doctor we did not attempt anything of the kind, lest our motives should be misconstrued. He can hardly donbt those of his brother, Dr. Curry. It is indeed of great service to be plainly dealt with; to a truly good man, rather an occasion of grateful record. We, in common with his Northern friends, could not fail to observe the editorial discourtesy of the Rev. Doctor, which, in more than one instance, passes into positive grossness; to notice that, when his wit failed him, which unfortunately happened more than once, he fell to making faces and calling names—indeed speaking of us as "his bloodless soul," "the unscrupulous," "Mr. Dr.," and other such like impotencies. At first we saw only their intent, and felt to complain of one who assumed to be the chief representative in the Southwest of so august, so considerable a body as the M. E. Church, and to say, with Agamemnon,

"Grant that the gods his matchless force has given,
Has foul reproach a privilege from Heaven?"

But afterward we saw that such coarse personalities, scattered through an article, only detracted from its strength; that they were neither aromatic, piquant nor pungent; reminding one of a bladder of "Lorillard's Best Scotch," *without* the snuff. Having naturally some pride in "the profession," we had pretty much concluded not to say anything more which might load him to expose himself, for certainly, as Dr. Curry "suspects," his "excellencies and capabilities do *nat* lie either in controversy or negotiation." As our silence might have been misconstrued, we are relieved by the timely lecture of the New York Christian Advocate and Journal, the great official of the Northern Methodist Church, to the Rev. Dr., an agent of that Church.

We wish that, while he was about it, Dr. Curry could have corrected the Rev. Dr.'s notions of right and property, as well as of wit and controversial propriety—dissipating those singular conceits which lead him to inveigh against and be quite horrified at our efforts to obtain repossession of churches which were built by our own ministry, for our own colored people; while *he* could only be persuaded to give up churches which were not his own by the forcible ejection of President Johnson; which declaims with infinite relish against a people who find business and support in the day-labor of the "poor African," and against Southern missionaries to the colored people who consent to receive any part of a support from them; but which does *not* hesitate to eat, drink and flourish upon funds collected by missionary societies for the purpose of sending the Gospel to the heathen and the negro, though mainly employed in the more pleasant and congenial task of preaching Christianity to white people. And we cheerfully add, in this connection, that if we are shrine-makers to the "great goddess Diana," as the Rev. Dr. thinks he has discovered us to be, he has a right to call us to repentance, for he is paid generously to preach to the heathen.

The "Quartette"-lecture, and this "Personality"-lecture both mention another unpleasant trait in Dr. Curry's patient: we allude to a certain seeming consciousness of being by far the most important man to "the front," in the present attitude of the "two Methodisms." This imaginary conspicuousness has betrayed him into a sufficient amount of poorly sustained telegraphic suggestive unities and "fraternities." It has also led him to sit in judgment upon men who for more than half a century stood foremost, in the opinion of the Christian world, as among the most gifted, the most devoted, the most laborious, and therefore the most venerable of Christ's ministers—such men as Dr. Lovick Pierce and Bishop Andrew; men who have been remarkable for an overflowing power and depth of unaffected common sense, both in the pulpit and out of it, and who therefore could hardly be supposed to cross the field of vision of the Doctor's patient, or else at so great a distance as to be quite beyond his space-penetrating power. Well, upon these most venerable, godly men he has remarked that one, indeed both of them, have fallen into great mental decay, and instances the addresses of the Bishop, and the Episcopal-ordination sermon of Dr. Pierce. The addresses speak for themselves, as replete with wisdom, the undimmed glory of our beloved Andrew. That Valedictory of the Man, the Minister, the Aged, the Friend, the Father, the Bishop, the Faithful Watchman, and the servant of all "for Jesus' sake"—its sweet simplicity, and genuine humility, and conscious rectitude withal, reminding one of Samuel's review of his life as the prophet of God—we shall never forget it, as one of the most eloquent we ever listened to. And as to that ordination sermon, we know not by what rules this learned critic estimates sermons; but if the elements of correct and profound analysis, of varied, graceful and forcible expression, of pertinent, pointed application, enter into an able discourse, then was this all that, and more; characterized by appropriateness of theme, marvellous touch, those turns of speech at once striking and practical, for which this great preacher has always stood pre-eminent; and, above all, the gray hairs, the unction, and the glorious presence of one who had been preaching with unabated force for sixty-two years. We felt while listening to it that the old warrior could yet draw a bow which not one man in ten thousand could bend. Yet here we have a mere sprig in comparison taking that sublime Pulpit Prince to task for not having declined to preach on so important an occasion! This height of conceit is the same that blunders into congratulatory notes to Bishops elect, an appropriate recognition from one high functionary of one Methodism to another high functionary of another Methodism—absolutely estimating itself on an equality with the very highest.

"Upon what meat doth this our great Cæsar feed?" etc.

Hadn't Dr. Curry better have his Diplomatist swapt off for something tamer and safer? It is very easy to discover a trace of sadness in the tender reproof of our text. We don't wonder at it, for the case is somewhat hopeless. But maybe, after all, the exhortation will not be without good effect. Let us hope, in regard to the Rev. Dr., that "*Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.*"

The General Conference of the Methodist Protestant Church.

Rev. W. H. Wills, from Committee on the Communication of Bishop McTyeire, reported the following, which was adopted:

The special committee to which was referred the communication of Bishop McTyeire, together with a copy of the report of the special committee of the Methodist Episcopal General Conference, lately in session in New Orleans, to provide a plan for the introduction of lay representation into such church, submit the following report:

Your committee beg leave to express their great gratification at the reception of the bishop's letter, and do most sincerely reciprocate the sentiment of brotherly kindness which it breathes.

From the bishop's letter we learn, that in addition to the adoption of the report of the committee, the General Conference appointed a commission of seven of its distinguished ministers to confer with a commission of this body, who should have power to devise, and, if practicable, to consummate a plan of union between the Methodist Protestant Church and the Methodist Episcopal Church.

Your committee feel profoundly impressed with the frankness, kindness, and confidence with which such a proposition is made; but, with the lights before them, your committee do not feel prepared to recommend the appointment of said commission.

In the opinion of your committee, the General Conference has not authority to act in the premises, this power alone being with the people. As, therefore, this General Conference has already recommended to our several annual conferences the calling of a general convention for other purposes, to sit in Montgomery, Alabama, on the first Tuesday in May, 1867, your committee recommend that the commission appointed by the Methodist Episcopal Church South be invited to confer with the convention aforesaid; or, if our several Annual Conferences shall decline to call a general convention, then the invitation to the commission be continued to meet and confer with our next General Conference, to be held at Montgomery on the first Tuesday in May, 1870; especially as by this last named period the subject of lay representation in the Methodist Episcopal Church, South, will have been decided either affirmatively or negatively by their several Annual Conferences, to whose arbitrament it has been referred by the General Conference.

In view of the foregoing, your committee submit for adoption the following resolutions:

1st. *Resolved*, That the President of the General Conference be authorized and directed to forward Bishop McTyeire a copy of the foregoing report, and these resolutions, with the assurance of the high regard of this General Conference for the bishop, and for the Conference which he represents; and to express the hope that the time may come when all obstacles to a closer union shall be removed.

2d. *Resolved further*, That Bishop McTyeire be requested to give to the brethren composing the commission above referred to such official information as will enable them to act understandingly on the subject confided to them.

The "Fete Champetre."—Dr. Deems pays a tribute to the ladies who at so great pains enlivened the dull monotony of the General Conference. He says:

"Last Saturday 'the women of New Orleans'—an immortal title henceforth—did a Christian thing in making us break away from the wearing labors of the Conference and ride with them four miles away to a delightful park, where under old oaks, among gipsies, in the beautiful light of a pleasantly warm Louisiana Spring afternoon, we were permitted to enjoy a most charming *Fete Champetre*, amid music, flowers, food, smiles, delicate attentions, and genial speechifications. This is too wide a subject to be entered upon broadly, and I must condense it into this: that I have never before been at a *pic-nic* which was not a bore, but this was perfectly agreeable and interesting from noon 'till dewy eve.' No one can estimate all the labor and care necessary to bring about such perfect arrangements, but the ladies may have their reward in the remembrance that they did this for the servants of their Lord, who 'will not be unrighteous to forget their work and labor of love.' Heaven bless the 'women of New-Orleans,' a phrase that has nerved many a man up to heroism, as it will send the name of one man down to the infamy of increasing contempt."

American Bible Society.—The Fiftieth annual meeting was held in New York, May 10th, at the Academy of Music. Mr. Lenox, president, delivered the opening address, in which he reviewed the various customs of the ancient Jews in observing times and seasons and particularly the jubilee, the year of freedom of gratitude, of rejoicing. Receipts from all sources $642,625, of which $365,000 were from sales, $50,000 in legacies, and $182,879 by donations. The issues of the last five years—6,555,231—exceed those of the first thirty-three years of the Society — 6,347,140 — by 107,091 volumes. The distribution by the United States Christian Commission of books granted to that body for the army and navy, during the war, was 1,466,748 volumes, valued at $179,824. Dr. Spring moved the first resolution, thanking God that he, having been present at the inception of the Society, was today permitted to see that jubilee occasion. Other addresses by Bishop M'Ilvaine, Dr. Anderson, of the American Board, Robert C. Winthrop, Esq., several foreign delegates, Bishop Janes, and Major-Gen. O. O. Howard.

The Emperor of Austria, on Good Friday, went through the annual ceremony of washing the feet of twelve poor old men, and as many old women, their aggregate ages amounting for the former to 1069 years, and for the latter 1063 years. The eldest of the group was 96 years of age, the youngest 85.

For the N. O. Christian Advocate.

The Monthly Church Meeting.

There has been a growing conviction for some time past among our leading thinkers that there was in our Church a want of Christian communion, and that too little interest is felt by our people in church operations generally. Something more than we had seemed to be needed. True, our Love-Feasts are eminently promotive of Christian fellowship and zeal, but they are occasions too infrequent to accomplish the desired end. Our Class-Meeting institution, too, tended to Christian fellowship, but only partially so, for in large congregations there were several classes, and only a few come to know each other socially and spiritually. On the Circuits, in consequence of the increased Sabbath services, necessitated by the practice of sister denominations, the preachers have found it impracticable to meet and lead the classes, as formerly under the old system of week-day preaching, and not unfrequently impossible to find any other suitable man who could or would do this work.

The necessity for society lies deep in the constitution of human nature. It is one of the profoundest and most universal wants of the soul in all relations, and we apprehend eminently so in our spiritual relations.

With these facts and convictions pressing strongly upon them, the General Conference addressed themselves to the task of providing some remedy (if they might) for this defect in our system. To meet this need of our Church, the Monthly Meeting has been devised and made an institution in our system, to be observed in all the congregations of the Methodist Episcopal Church South.

These meetings will be held in the rural districts on the Sabbath, but at such hours as not to interfere with stated public services. In the towns and cities they will often be held on week-day evenings. As I understand, and as I have practiced, these meetings are to be composed *exclusively* of the members of our Church—the exercises to be opened by reading the Scriptures, singing and prayer. Then the pastor is to give a short account of what has been done during the month or quarter past—informing the members how many have joined the Church, how many have been baptised, children and adults; if any have died, mentioning anything about the dead calculated to awaken zeal, inspire hope, or impart consolation; how the membership are attending upon the means of grace; his opinion as to the spiritual condition of the church; and any suggestions which their circumstances may seem to render proper. These meetings should be made as interesting as possible, by as much variety as practicable. Sometimes read the roll of members—ask after the missing, and if need be, appoint a committee of persons most convenient or suitable to visit them, to inquire what may be the matter, to let them feel the church is concerned about them, and to stir them up. Sometimes, if there are leaders present, they may be called upon to report the attendance and condition of their classes. At other times, let the superintendent (if there be a Sunday-school) report the state and special needs of the school. Whenever it is deemed expedient, the stewards can present a report of the receipts and wants of the Board to meet the expenses of the Church. It will be well to let the congregation know what they are doing for the promotion of the various benevolent interests of the Church—in order to provoke unto good works, to state what other congregations and charges are doing, financially and spiritually. It would be well to ascertain how many of our periodicals are taken by the congregation, and on such occasions to say a word on behalf of this important arm of our aggressive service.

The meetings should not be long, nor tedious. Let the statements be short and clear, and only so much presented at each meeting as may seem most necessary and interesting. Let at least half of the hour, or at most, hour and a half, be devoted to devotional and experimental exercises. After the manner of the Love-Feast, let the members voluntarily express their feelings as to their personal state, or suggest what they think would promote the piety of the membership, or the enlargement and success of the church.

I think these Monthly Meetings may, in various ways, be made promotive of followship and zeal. First, the membership, as nearly as possible, meeting together once a month or once a quarter, will come to recognize each other as brethren, and, to some extent at least, form each other's acquaintance. This will greatly help the young, and such as may be so circumstanced as to have no Christian friends in their domestic or social circle. Secondly, the knowledge of what the church is doing, or ought to be doing, and what other congregations are doing, will, I think, powerfully tend to awaken interest and kindle zeal in relation to all the interests of the church. Thirdly, the devotional and experimental exercises will tend to keep aglow and fan the flame of holy affections and heavenly aspirations.

I devoutly hope our ministers will exert themselves to make this new social feature in our church a blessing, and largely promotive of Christian fellowship and spiritual power.

W.

For the N. O. Christian Advocate.

Ministerial Support.

"The Lord hath ordained that they which preach the Gospel should live of the Gospel."

I remember once to have heard a non-Calvinistic preacher quote this text in proof of his position, that God's ordinations were not always irresistible and of certain fulfillment; "for," said he, "some of us who preach the Gospel know but too well that we do not live of the Gospel." "This witness is true;" there are "other some" of us that have the same knowledge. Indeed I know of but few ministers among us who have traveled twenty consecutive years who have not contributed, besides their whole time, thousands of dollars towards their own support. I have known rich men, with incomes of from ten to fifty thousand dollars per year, who gave (or rather, *paid*) towards the support of their pastors from twenty-five to a hundred dollars annually, and thought that they were doing liberally—doing their full proportion. Three or five hundred dollars per year towards the support of the pastor is usually thought to be generous, even among our richest men; but I have known pastors who had a little property, which they or their wives had inherited, yielding five or ten hundred dollars per year, who, besides devoting their whole time to the work of the ministry, contributed this little income also in order to eke out a support. Now, so far as my hearing goes, I have not heard anybody express any admiration at these instances of liberality on the part of ministers towards the support of the Gospel. We say these were contributions towards the support of the Gospel in the communities where these pastors labored, for without them these pastors and their families must have been seriously inconvenienced, or the pastors compelled to retire in part from their ministerial work and engage in some secularity in order to live.

These annual contributions were taken from the patrimony of their families—from the comfortable settlement of their children, or from the support of their families in case of their death or physical inability to preach. Contrasted with the gifts of these poor pastors, (frequently their entire income,) the contributions of rich men, of fifty, one hundred or five hundred dollars, do not appear so generous and so grand, and there is no great ground for complacency and self-congratulation.

Another error of men of means may be properly noted in this connection. We have heard them say, "This appointment has one hundred, two hundred, or five hundred members, and if each would pay five, ten or twenty dollars, it would be ample to meet all the expenses for the year." Certainly, but who are these one, two, or five hundred members? Many of them boys and girls, poor widows and poor people, who have no resources, and whose contributions can be little more than nothing—some of them, indeed, worthy objects of charity. As I read the Book, we are to do in this matter according to our ability and as the Lord hath prospered us.

Methodist.

Sir Samuel Romily says: "There is nothing by which I have, through life, more profited, than by the just observations, the good opinions, and the sincere and gentle encouragement of amiable and sensible women."

African Methodist Episcopal Church.—The General Conference of the African Methodist Episcopal Church was held, a week or two since, in Washington City. Bishop Payne presided, assisted by Bishops Quinn, Wayman, and Campbell. This year is the fiftieth of the existence of this Conference as a body, and Bishop Wayman delivered, by appointment, the semi Centenary sermon before the Conference. The African Conference of the Methodist Episcopal Church embraces 10 Annual Conferences, 4 Bishops, 200 traveling preachers, and 75,000 members. They own 236 churches, have 39 circuits, 40 missions, and 50 stations. Their Sunday-school scholars and teachers number 21,000, and they have over 18,000 volumes in their libraries. Their church property is valued at over $850,000 and they expend more than $84,000 a year for the support of their preachers.

Incidental Benefits of Missions.—During his recent visit to England, Dr. Livingstone stated that there was unfairness in estimating the benefits of missions by demanding specific results. We must look to the general effect on a people or nation. Not long ago an eminent college professor declared that the Missionary Herald of the American Board was, separate from all religious considerations, the best journal of science in the country. The contributions of the foreign missionaries to our antiquarian and philological acquirements have been very great. Considered from a sanitary stand-point, the late two letters of Dr. Hanlin, of Constantinople, on the cholera, are likely to be of more value to the American people, this year, than the total expenses of the Board for the same period.

The London Times.—We learn that the London *Times* establishment employs three hundred and seventy persons; every branch and department of which is managed with the most systematic precision and discipline. It has now reached a daily circulation of sixty-five thousand copies, requiring eleven tons of paper per day. The paper used is of linen. Its subscription price is $45 per annum. The large cylinder press on which the paper is printed, turns out eight papers every second and a half, or, allowing for stoppages, about twelve thousand five hundred per hour—equal to one thousand every four minutes. After the type is set for the day's paper, stereotype copies are made of it, in order to supply forms from which to print a sufficient issue for the day. No papers are issued to subscribers directly from the office, they being supplied by the newsmen.

Results of Moderation in Diet.—Health and longevity are not the only results of moderation in diet. Its influence is far from being limited to the body; its effect on the mind is still more important. Julius Cæsar, constitutionally addicted to excess, when resolved on some great exploit, was accustomed to diminish his diet to an extent truly marvelous, and to this diminution be ascribed the clearness and energy of mind which distinguished him in the hour of battle. When extraordinary mental vigor was desired by the First Napoleon, he used the same means to attain it. To his rarely equaled moderation in diet, Dr. Franklin ascribed his "clearness of ideas" and "quickness of perception," and considered his progress in study proportionate to the degree of temperance which he practiced. While Sir Isaac Newton was composing his "Treatise on Optics," he confined himself to bread and a little sack and water.

Scarcely less rigid was the abstinence of Leibnitz when preparing some parts of his "Universal Language." D'Aubigne relates of Luther, on the authority of Melancthon, that "a little bread and a single herring were often his only food for a day. Indeed, he was constitutionally abstemious; and even after he had found out that heaven was not to be purchased by abstinence, he often contented himself with the poorest food, and would continue for a considerable time without eating or drinking." Dr. Cheyne, a celebrated physician, reduced himself from the enormous weight of 448 pounds to 140 pounds by confining himself to a limited quantity of vegetables, milk and water, as his only food and drink. The result was a restoration of health and mental vigor—and, amid professional and literary labors, uninterrupted health and protracted life. An eminent man once made the remark, "that nobody ever repented having eaten too little."

The Northern overland telegraph enterprise is a gigantic affair. Through British America, 1200 miles; through Russian America, 900 miles; across Behring Strait, 184 miles: across the Gulf of Andyr, 210 miles; and thence overland to the mouth of the Amoor river, 1800 miles, or a total of 4294 miles. At the Amoor it is to be continued by a Russian line connecting it with Irkoutsk, through Western Siberia, communicating with Nijni-Novgorod and Moscow, and thence to St. Petersburg. The capital involved amounts to $10,000,000.

The latest advices from Guadeloupe, West Indies, state that the cholera is disappearing. The mortality has been 10,806, out of a population of 149,107.

It is probable that the maximum of the regular army will be fixed at 40,000 men. A new bill is being matured in the House.

WEEKLY SUMMARY OF NEWS.

FROM WASHINGTON.

In the House, on Tuesday last, Mr. Williams submitted a preamble of resolutions, requesting information from the President whether any employe of the Government in the Southern States has offered public honors to dead or living Confederates. Mr. Nicholson objected to the resolution, and it was laid over.

Thad Stevens introduced a bill declaring that the States lately in rebellion have forfeited their rights under the Constitution, and can be reinstated in the same only through the action of Congress. It provides that they form valid governments, the present being continued for municipal purposes until they shall be duly altered and their executives and legislatures recognized. Constitutions are to be formed by conventions, and submitted to the people, a majority of the whole being necessary for their ratification; all males about 21 years of age to vote; no Constitution to be presented for Congressional sanction which denies civil rights to any person.

The bill was committed to the Committee of the Whole on the State of the Union.

Thad. Stevens also offered a resolution instructing the Committee on Pensions to double the pensions of Federal soldiers engaged in the civil war.

Mr. Stillwell offered a resolution instructing the Committee to report extending the provisions of the pension laws to provost and deputy marshals, enrolling officers, killed or disabled. He declined to modify it so as to make it one of inquiry. It was adopted by yeas 65, nays 55.

Mr. Whaley offered a resolution directing the Committee on Printing to report a bill limiting the hours of labor of the employes of the Government printing office to eight hours per day. It was rejected.

Mr. Lynch, from the Committee on Banking and Currency, reported adversely on exempting the currency of State banks, outstanding from the 1st of July, from the tax of ten per cent. imposed by law. The report was laid on the table.

During the debate on Saturday, Mr. Stevens referred to a recreant and apostate Senator. He was understood to mean Mr. Doolittle, of Wisconsin.

WASHINGTON, May 28.—The Senatorial caucus on the reconstruction report was in session to-day, but the proceedings were secret. They will consent not to the section disfranchising the South until 1870. This is believed to be the occasion of Thaddeus Stevens having introduced another reconstruction bill in the House to-day.

WASHINGTON, May 29.—The tax bill which passed the House contains provisions for an export duty on cotton of 5 per cent. on each pound.

WASHINGTON, May 29.—*Senate.*—The Colorado bill passed over.

The reconstruction resolution was considered. Mr. Johnson made a motion to strike out the third section, which disfranchises the Confederates until 1870. This section was stricken out by a unanimous vote of 43 yeas. Several amendments were offered embodying views of republican caucus. They exclude from Federal and State offices those who have been members of Congress, and legislative or judicial officers who took part in the insurrection, or who gave aid and comfort thereto. Congress, however, may remove such disability by a vote of two-thirds.

House.—The bill to continue in force and amend the Freedmen's Bureau bill passed by yeas 96: nays 32.

WASHINGTON, May 29.—Appointments of Assessors of the Internal Revenue: Alex. P. Hall, for Mississippi; Chas. C. Hascall, for Charleston, S. C.; Horace Broughton, for Marshall, Texas; Lucius J. Burnett, for Little Rock, Arkansas; William H. H. Watson, for Atlanta, Georgia; Richard L. Watkins, for the Third District, Russellville, Alabama; Aldward La Croix, for the Second District of Alabama.

J. B. C. Stith, of Louisiana, has been appointed consul to Athens, Greece.

WASHINGTON, May 29.—*Senate.*—The following joint resolution is a complete proposition to the Constitutional amendment, and is said to be the result of the deliberations of the Republican Senatorial caucus:

SECTION 1. All persons born in the United States and subject to the jurisdiction thereof are citizens of the United States and of the States wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor life, liberty or property without due process of law, nor deny to any persons within its jurisdiction the equal privileges of law.

SEC. 2. Representatives shall be apportioned among the several States which may be included within the Union according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed; but whenever in any State the elective franchise shall be denied to any portion of its male inhabitants being citizens of the United States, not less than 21 years of age, or in any way abridged except for participation in the rebellion or other crimes, the basis of representation in such State shall be reduced in the proportion which the number thus excluded bears to the whole number of male citizens not less than twenty-one years of age in such State.

SEC. 3. Senators, Representatives in Congress or electors of President or Vice President, or any office holding civil or military position under the United States, or under any State who, having previously taken an oath as a member of Congress or as an officer of the United States, or as member of any State Legislature, or as an executive or judicial officer of any State to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof, Congress may by a vote of two-thirds of each House remove such disability.

SECTION 4.—The obligations of the United States, incurred in suppressing the rebellion and in defence of the Union, or the payment of bounties or pensions incident thereto, shall remain inviolate.

SEC. 5. Neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or claim compensation for loss or emancipation of any slave, but all such debts, obligations or claims shall be forever held illegal and void.

SEC. 6. Congress shall have the power to enforce by appropriate legislation the provisions of these articles.

WASHINGTON, May 30.—*Senate.*—The reconstruction resolutions were taken up and various attempts made by the minority to modify the different sections, but every one was voted down. Pending the consideration of the third section the Senate adjourned. There seems to be no doubt, from the unanimity of the Republicans today, that it will pass by a two-thirds in the shape reported from the Republican caucus.

WASHINGTON, May 30.—Mrs. Davis has left to rejoin her husband at Fortress Monroe. Her departure was hastened by advices from Dr. Cooper, that Mr. Davis was reduced to such physical prostration that he is unable to take his daily walks across the plat of the Fortress without lying down to rest several times.

FOREIGN.

LONDON, May 20.—Rumors concerning a European Congress are conflicting. It is said Austria has refused to join.

No direct negotiations have yet been addressed to the Courts of Vienna and Florence. The latest vague rumors are that hostilities have already commenced.

The situation of continental affairs remains unchanged. War seems imminent as ever.

Marshal Benedick has issued an order to the army, expressing confidence in the army and the justice of the Austrian cause. Warlike news is pouring in from various quarters, from Italy particularly.

Lord Clarendon admitted in the House of Lords that confidential communications were passing, but expressed his conviction that there was no hope for a peaceful adjustment.

The panic in the English money market had sensibly subsided. Securities had generally improved, but still heavy suspensions continue, and fears are entertained that many more will follow. The weekly returns of the bank of England is the most extraordinary one in its history. The bankhad increased in its private advances on one week over £10,000,000 sterling, but has not availed itself of the liberty given to exceed its charter.

In the House of Commons, Mr. Watkins called attention to the reciprocity treaty, and pointed out the danger of assembling United States war vessels on the fishing grounds. He animadverted on the conduct of the British Government. Mr. Layard defended its policy, and said the British Government was not responsible for the termination thereof, but the United States would listen to no negotiations for its renewal. He deprecated the speech of Mr. Watkins as calculated to arouse hostilities throughout America.

This Government was actuated by friendly motives in sending to prevent difficulties. Mr. Cardwell said the Government had received satisfactory reciprocity from the American Government.

AUSTRIA.

The Vienna correspondent of the London *Times*, writing on the 8th says:

In three weeks or a month Austria will have 600,000 men and 1000 guns in the field, and you may be sure that she will not disarm until she has come to a perfectly satisfactory understanding with Prussia. If I am well informed on the subject not more than 150,000 men will be left in the southern part of the Empire, as the possessors of the Quadrilateral and of Venice will have an immense advantage over their enemies. It is a pity that Italy consented to co-operate with Prussia against Austria, for the Emperor was beginning to listen patiently when the question relative to the cession of Venetia was mooted in his presence.

PRUSSIA.

The Berlin correspondent of the London *Times* writes on the 8th:

By royal order of yesterday the three corps d'armie, which had been but partially affected by the two preceding orders, are mobilized. After this step—a consequence, by the way, of the mobilization of the entire Austrian army, ordered on the 6th—the whole of the Prussian regular forces will be ready to take the field two or three weeks hence. The main army, if the aspect of affairs does not improve, is to consist of about 250,000 men, under the command of the king, with Gen. Moltcke as chief of the staff. It will be so disposed as to hinder the Austrians advancing upon Berlin by way of Saxony. Another army of about 120,000 men will be stationed near Nisse, a strong fortress in Southwestern Silesia. The formidable character of the Austrian preparations may be gathered from the fact that while the main army, whose strength will be about equal to Prussia, is assembling on the western frontiers of Bohemia, a second body is being concentrated in the eastern counties of that kingdom, and a third to the west of Cracow. The latter has already reached the number of 40,000 men. Reckoning up the sum total of the available forces, it appears that Austria and Prussia will confront each other with between 300,000 and 400,000 men on either side. Over and above these, Austria has 180,000 men free to move upon Italy. The Austrian muster of troops is somewhat ahead of the Prussian; but while the more exposed of the Prussian fortresses are already in a perfect state of defence, much remains to be done in the Austrian strongholds in Bohemia and Moravia.

ITALY.

A letter from Florence says:

Were it possible to obtain a bird's-eye view of Italy at the present moment, we should see all the principal roads swarming with troops moving north and east. Austria was before hand with us in preparation, and great diligence is necessary to obviate the risk of a surprise. Although all these matters are enveloped in the profoundest mystery here, I have reason to believe it is only just now that the military chiefs begin to feel confident in their power to resist a sudden attack. The railways have been and continue hard at work, and on the line northward only one train in twenty-four hours now runs for the use of the public. All the necessary preparations for a great war are proceeding with the utmost activity. Things have got to that point that it is quite impossible for Italy to recede.

The reports of Garibaldi's arrival have of late been numerous, some saying that he was to land at Leghorn, and others at Genoa, but it is quite possible his coming may be a little delayed, as constituting of itself almost a declaration of war. For the same reason the formation of the volunteer corps is kept quiet, and the decree remains unpublished. When it appears, I believe it will be found to declare that the twenty battalions of volunteers (probably 15,000 or 16,000 men) are to be "under the command of Gen. Garibaldi and under his entire responsibility, or words to that effect. It is quite possible that Garibaldi may take off his corps to some unknown destination. A descent on the Dalmatian coast would not be at all unlikely. With Hungary still unsatisfied, hopes may be built on an insurrection there, to which an Italian force on the Adriatic might extend a hand of amity, while the name of Garibaldi would act as a spark to light it up.

The Nazione goes so far as to say that even the cession of Venetia could not now disarm Italy, and she could only reply, "it is too late." In any case, the staving off the war now so imminent is not likely to be accomplished by English influence. England is in a fair way to be considered on the continent as no longer forming part of the European family, so careless does she show herself of its affairs.

Jefferson Davis.

VISIT OF RADICAL SENATORS TO FORTRESS MONROE.

[Fortress Monroe Correspondence of the New York World.]

A dearth of news most distressing is prevalent on this point, which nothing can dispel, not even rumors or gossip concerning Mr. Davis. The past two or three days it has been raining most incessantly, which contributed not a little to the general dullness. In days of yore we used to have an occasional arrival of vessels from remote regions, but at present not even a schooner boards in easts and [illegible] to the roads, but proceeds on her [illegible] either to Norfolk or up the James riv[illegible]s a slight change in the above prog[illegible]. I can only state that this morni[illegible] have had a distinguished arrival [illegible]ve Senator, though he be a radical. Maj. P. Poland, United States Senator from Vermont, reached this place to-day, via Baltimore, and is the guest of Col. A. P. Blunt, quartermaster of this district.

Whether the distinguished Senator came here to ameliorate the condition of the "natives wards," or inquire into the general health of Mr. Jefferson Davis, has not transpired. One thing, however, is certain, that Mr. Poland, in company with Senator Wilson, from Massachusetts, have been expected here for the past two weeks, and only to-day the former arrived singly and alone. The great radical, from Massachusetts, however, is represented by his son, a dashing young man, holding a commission in the 5th United States cavalry. This noble scion is apparently enjoying himself, judging from his rides with young ladies from the fort, even if his parent is not here.

THE TRIAL OF JEFFERSON DAVIS.

This important event is now the all-absorbing topic of conversation. The fact of the United States District Court, lately in session at Norfolk, adjourning over to meet in Richmond next month, and on top of it, a bill having passed in the Senate, making only two terms of the court, in May and December, smacks of a desire on the part of the radical faction to keep Mr. Davis confined until the last of the year. It seems that Chief Justice Salmon P. Chase wishes to defer the trial, if not shirk the responsibility of presiding at [illegible]gether.

The opinion of most eminent men whom I have consulted is, that, according to the adjournment of Judge Underwood, his May term is extended into the next month, and the grand jury who found the indictment against the ex-President of the Confederacy were no doubt anxious to try Mr. Davis as much as to find an indictment against him. Will the trial come off as soon as June?

The indictment which has been found against Davis is said to be a very weak document; and if Mr. O'Connor is the counsel for the defense, or any other of your eminent jurists, will find very little trouble in picking it to pieces. There is one count in it, and that relating to a particular day and date. However, that is a matter for the lawyers to descant upon; and as I am only to give you outside opinions, I will not intrude my own upon you.

It is stated that the counsel for Jefferson Davis will demand his immediate trial, or if Government ask a postponement, which possibly they will, a demand for his release on bail will be made. They are ready to give bail to the amount of $10,000,000.

FORTRESS MONROE, May 28.—Charles O'Conor and Geo. Shea, the counsels for Jefferson Davis, left for New York this evening. They were in consultation with Mr. Davis most of yesterday. They say they found him in better health than they anticipated, and although worn from long confinement, he was in possession of his keenest faculties, and fully alive to the important issues involved in his trial. They said they only obtained permission to visit him after many futile attempts during the past year.

The Horrors of Point Lookout and Elmira.

We have been anxious, says the Charlottesville (Va.) Chronicle, to see from some competent hand an account of the manner in which our Confederate soldiers fared as prisoners of war, and we are, therefore, happy to announce that Mr. A. M. Kelley, of the Petersburg Index, has published in a small and very readable volume his experience of a protracted confinement at Point Lookout and Elmira. There is so much said about Andersonville and Salisbury, that it is well to know how these things were managed by the parties whose virtuous indignation has been so much aroused against Capt. Wirz and Major Gee.

It is proper, however, to bear in mind that the opportunities for providing some tolerable degree of comfort to those held as prisoners of war were very different at the North from what they were at the South. For the last two years of the war the population of the Southern Confederacy were not only deprived of the luxuries of life, but it was really a struggle to procure food of the plainest kind. Most persons consumed no tea, coffee, or sugar; many lived without meat. The clothing was of the rudest material, and the wardrobes of the wealthiest exceedingly scanty. By a rigid blockade the Federal ships and troops rendered it difficult to procure medicines, which, if obtained, were sold at fabulous prices.

It is well known also that our armies subsisted on the scantiest rations, and that frequently they were almost in a starving condition.

At the North there was everything in abundance—corn, wheat, pork, beef, vegetables, woolen and cotton fabrics, medicines, wines, fruit, tea, coffee, etc.

Notwithstanding this, at the prisons of Point Lookout and Elmira, where thousands of prisoners were confined, our men were always hungry, and in the winter were never protected from the cold.

Mr. Kelley gives the following as the following as the bill of fare at Point Lookout: For breakfast, four or five ounces of meat (pork or beef) and a slice of bread and "rather over half a pint of water slop, by courtesy called soup." This was all a man got to eat in twenty-four hours.

At Elmira the ration of bread was a full pound per day. The meat ration, on the other hand, was invariably scanty. "It sometimes happened that the same man got bones only for several successive days." Rats were eaten in numbers. "I have seen," says our author, "a mob of hungry rebs' besiege the bone cart, and beg from the driver fragments on which an August sun had been burning for several days.

At Point Lookout the water was so impregnated with some mineral as to offend every nose, and induce diarrhea in almost every case. It colors everything black in which it is allowed to rest, and a scum rises on the top of a vessel if it is left standing during the night, which reflects the prismatic colors as distinctly as the surface of a stagnant pool." There are "wells" outside the prison pen from which the Federals supplied themselves with good water.

Speaking of this same prison, the writer says: "During the scorching summer, whose severity during the day is as great on that sand-barren as anywhere in the Union north of the gulf, and through the hard winter, which is more severe at that point than anywhere in the country south of Boston, these poor fellows were confined here in open tents on the naked ground, without a plank or a handful of straw between them and the heat or the frost of the earth. And when, in the winter, a high tide or an easterly gale would flood the pen, and freeze as it flooded, the sufferings of the half-clad wretches may be easily imagined. Many died outright, etc. Even the well-clad sentinels, although relieved every thirty minutes, (instead of every two hours, as in the army rule,) perished in some instances, and others lost their feet and hands, through the terrible cold of the season."

"During all this season the ration of wood allowed to each man was an armful for five days, and this had to cook for him as well as to warm him."

This is not all: Only one blanket was allowed to each man. There were regular inspections, and every extra blanket was seized.

"You could receive nothing in the way of clothing without giving up the corresponding article which you might chance to possess." All money was also taken away.

Every third day there were negro sentinels on duty, whose "insolence and brutality were intolerable." If a prisoner crossed the dead line, their warning was the click of the lock, sometimes the discharge of the musket.

The shelter at Point Lookout was at the rate of one "A" tent—covering about six feet square—to each squad of five; one of the Sibley tent—diameter fifteen feet—to every eighteen men.

The author was transferred from Point Lookout to Elmira, where a number of the officers in command were civil and kind, and a number brutes and villains. One Capt. Bowden, at this prison, had up before him, on some occasion, a prisoner named Hale—of the old Stonewall brigade—for drunkenness, and he sought to know where he got his liquor. Hale refused to tell, as it would compromise others. He was accordingly tied up by the thumbs, suffering exquisite torture; but he refused to peach, and called on his fellow prisoners to remember this when they get home. Bowden grew exasperated, and attempted to gag him by fastening a heavy oak tenpin in his mouth sufficiently—a difficult operation,—he struck him in the face with the oaken billet—a blow which broke several of his teeth and covered his mouth with blood!

At Elmira the most scandalous neglect existed in the hospitals in the matter of providing his patients with proper food. "I do not doubt that many of them perished from actual starvation."

There was also "an inexcusable deficiency in medicine." Several weeks, in which dysentery and inflammation of the bowels prevailed, there was not a grain of any preparation of opium in the dispensary, and many a poor fellow died for the want of this medicine. The doctors were also extremely ignorant. The mortality which took place exceeded even the reported mortality at Andersonville.

At Andersonville, out of a population of 36,000, six thousand, or one-sixth of all, died from February 1, 1864, to August 1, 1864. At Elmira the quota was not made up till the last of August, so that September was the first month during which any fair estimate of the mortality could be made. Now, out of less than 9500 persons on the first of September, three hundred and eighty-six died that month. At Andersonville, it was one-thirty-sixth of the whole per month; at Elmira it was one-twenty-fifth. At the first it was less than three per cent. per month; at the latter it was four per cent. per month.

Another Steamboat Disaster.

MEMPHIS, May 31.—The steamer City of Memphis, from New Orleans for St. Louis, exploded at the foot of Buck Island, forty miles below here, at 8 o'clock this morning, tearing away the forward cabin and setting the boat on fire. She had twenty-eight cabin passengers and sixty on deck. The following are lost: Mr. Smith, of Evansville, Ind.; Mrs. Donne, of Deagle's Varieties; Pilot Frank Perdue; Geo. Britton, steersman; Geo. Hunger, of St. Louis: First Engineer Harrison Fox, Second Steward C. A. Hambleton, Cabin Boy Jas. Robinson.

The following are scalded: Mr. Wakefield, of St. Louis; Mrs. Seldon, of Jefferson, Texas; Sam. Harris, second mate, leg broken; Nick Barns, second engineer, leg broken; H. Smith, third engineer, slightly. About sixty persons are supposed lost and injured. The steamer St. Patrick brought the survivors up to Memphis. The City of Memphis was owned by the Atlantic Steamship Company, and valued at $90,000, on which there is no insurance.

Important from Mexico.

The N. Y. *Herald's* correspondent, writing from the City of Mexico on the 10th inst., says:

The news from the United States occupies everybody's time. It has caused great stringency in the money market. Nobody seems to know what course to pursue. Business men immediately prepared to curtail expenses, improvements ceased, and bankers refused to lend a dollar to the best houses. General distrust pervaded all classes, and will until further developments are made. At present the probabilities are in favor of the abdication of the Emperor—perhaps before the time for the ultimate withdrawal of the French troops expires. In the meanwhile contingencies may arise that may render it desirable for security of the country that Maximilian should continue its ruler for a longer period; but this could only be with the consent and assistance of the United States, for his supporters among the Mexicans are very few; and although he has proved himself a very mild and just monarch, still he has wholly failed to attach the Mexican people to him; indeed, he is personally more popular than any other European ruler would have been; but the Mexican heart revolts at any except a Mexican ruler. Such an impetus has the news given liberal sentiments here, that should a few regiments of French and Austrians be sent from the capital to the defence of some other point, it would be comparatively easy for the leaders to create a revolution, which might run the streets with the blood of thousands, but would be successful in driving the Emperor. It is astonishing the sudden elevation of liberal feeling and consequent depression of the Imperialists, and it can scarcely be realized abroad.

The Cholera.

NEW YORK, May 30.—An official report says the steamship Union, from Liverpool, sixteen days out, arrived at quarantine yesterday with upward of four hundred passengers. Thirty-three died of cholera on the trip. Fifteen cases are still on board.

NEW YORK, May 30.—The steamer Peruvian has arrived at Sandy Hook, from Liverpool, with 750 passengers. She lost 35 by cholera during the passage. Twenty-eight are now sick on board, who will be transferred to the Hospital ship.

TERRIBLE MULE DISEASE IN ARKANSAS AND MISSISSIPPI.—A gentleman in this city, says the Nashville Union and American, informs us that he has received letters recently from Arkansas and Mississippi, stating that a terrible disease has broken out among the mules, in the neighborhood of Helena, Ark., and Vicksburg, Miss., which threatens the most serious consequences. Already above one thousand mules have died. In one neighborhood, near Helena, two hundred died in one night. So far no means have been found to arrest the epidemic, nor any remedy after the animal is attacked.—Strange to say, there are no premonitory symptoms attending the disease, which does its work in about eight hours. The planters held a meeting, recently, at Lacconia, Ark., to devise means for arresting the plague, which threatens the destruction of all the mules in that section of the country.

DEATH OF GEN. SCOTT.—A dispatch from West Point May. 29. says: Lieutenant General Scott died at 11:15 this morning. The General was out on Saturday afternoon, and showed no signs of his early demise. On sunday he began failing fast, although his physicians did not anticipate his death immediately. He was entirely conscious, until the moment of his death, although he lost speech two hours previous. He recognized the chaplain of the post ten minutes before his death, and closed his hands in silence.

Five more of the staff of Santa Anna have arrived in Washington. It is said their business here is to manipulate Congress in favor of Maximilian; to counteract the present disposition of Congress to favor and sustain the Juarez government. It seems to be a pretty well settled opinion, and one originating with Senor Romero, the Mexican minister, that Santa Anna has visited this country in the interest of Maximilian.

FRUIT.—The indications now are that there will be a heavy yield of all kinds of fruit in this section of the State. We have already seen a fair specimen of apples, and we learn that the fruit prospects are good indeed. Soon our market will be supplied with apples, water-melons, peaches, etc.—*Montgomery Mail.*

The very valuable leases held by Wm. B. Astor, of Trinity church, in New York, terminated on the 31st of last month, and put the church into full control of property worth at least $6,000,000. Ms. Astor held possession of three hundred and thirty-six lots, which were let in 1767, at a very low interest, for the term of ninety-nine years. His income out of the houses built on them reached, in one year, the sum of $1,300,000.

Gen. Grant has directed the muster out of six colored regiments, while 17,000 will be retained in service. It is intended to send a number of them out to the far West.

A lady named Mrs. Freeman was burned to death in Chicago on the 22d, by the explosion of a kerosene lamp.

OBITUARIES.

THE SACRED DEAD.

It seldom falls within the province of the pen to commemorate the name and character of a more devout and perfect Christian lady than Mrs. EMELINE MAYO, of Harrisonburg, La.

The fearful carnage and devastation of war, together with the rapid and complete revolution in the social, civil and political aspects of the country during the last four years, have prevented the world from being advertised that many such patterns and exemplifications of our holy religion have exchanged the cross for the crown—have gone up to "the inheritance of the saints of light," and have left behind them that priceless legacy, the savor of a good name. These are the "cloud of witnesses" by which the church is "compassed about," and which encourage and urge on the contestants for "glory, immortality and eternal life." These reminiscential treasures of the church should be exhibited and presented to the view of all for emulation, ere they are redeposited in the sacred archives of the church.

Sister Mayo was born in Rapides parish, La., on the 5th of March, 1810, and died, while on a short visit to her Black River plantation, July 21st, 1865.

Sister Mayo was eminently a good woman—exemplifying and "adorning the doctrine of God our Saviour in all things." She was a woman of great equanimity of temper, seldom ascending or descending below the point of a happy medium. In her religious experience she seldom exulted, and as seldom feared. Tranquil amid alarms, quietly, patiently, unostentatiously she pursued the even tenor of her way. Uniformity—that beautiful and admirable element of the Christian character—seemed to be the great permeating principle of her being. This trait co-existed with the many excellencies and virtues which adorned her life and conduct. In everything she was "fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, distributing to the necessity of the saints, given to liberality." She was a woman of most commendable beneficence. Never do I remember an instance of one in need being turned away empty, and thousands, could they speak, would attest the same. Whether the applicant's plea may have been that of relative, friend, neighbor, stranger or poor, it always met in her a hearty and liberal response. She was as universally kind, obliging and benevolent as she was large-hearted. Her house was one where the kindly hospitalities of friendship knew no bounds. The weary itinerant, the afflicted and lonely widow, the stranger, sick and destitute, were always comforted, and under her hospitable roof ever found welcome. That there is no future where such generous and lovely spirits are to unfold and develop their energies is revolting; but that "their angels do always behold the face of our Father in Heaven," and that "now we see through a glass darkly, then face to face," and that "it doth not yet appear *what* we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is," is the Divine enunciation in the Word, and which must accord with the promptings of our higher nature.

Sister Mayo had been a member of the Methodist Church for many years, and no concern was too great to divert her from attending upon the means of grace and the ordinances of God's house. The courts of the Lord's house were her delight; the sanctuary was her feast of soul, the spiritual "Jerusalem her chief joy." But now we miss her at the generous board, and at the domestic prayer and anthem; we miss her in the social relations of life, where she shone brightly; we miss her in the temple, where

"Hearts in sacred covenant join
To bless the Eternal Three."

But there is an holier anthem of a sweeter strain; there is a concert of spirits dearer still; there is an "house not made with hands" where saintly voices adore, "There in her lot she stands in the presence of God."

Her children mourn, her relatives and neighbors mourn, thousands of the distressed, hungry and sick in the late war would mourn did they know that she is gone. But we "mourn not as those who have no hope." Our Surety has announced, "I am the resurrection and the life," and truth divine records "those who sleep in Christ will God bring with Him at the last day." We have committed the body of our sister to the earth, and "the spirit to God who gave it," feeling assured that "He is faithful and just, and will keep that which we have committed to Him against that day."

Her death was sudden—rather unexpected, and we have no usual dying language to rehearse; but we are willing to rest the case on the greatness and grandeur of the Atonement, of which Christ is the representative, and on her uniform consistency and devotedness in exemplifying those doctrines of which she was the living, speaking representative.

Since the demise of sister Mayo her widowed daughter, Mrs. ELIZA LEWIS, has gone to eternity. An excellent Christian woman—meek, confiding, gentle, affectionate. Mother and daughter, "they rest from their labors, and their works do follow them."

"Thus star by star declines,
Till all are passed away—
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

THOMAS B. WHITE.

White Hall, Sicily Island, La., May 16th, 1866.

Mrs. EMMA JANE VASS (born Townsend) died in Mobile, April 27th, aged 27 years.

She formally assumed her baptismal vows before the church and received the communion in her eleventh year, and gave evidence of that renewing by the Holy Ghost by which the children of men become the children of God. As a child of God she became his heir—first, to those dispensations of grace and providence by which she was made meet to become a partaker with the saints in light, and finally, to that actual, heavenly inheritance upon which she has now entered. She was endowed, to an unusual degree, with that gift which has been a snare to many of her sex—beauty. But it was no snare to her, for, to a still greater degree, she had the ornament of a meek and quiet spirit. Of her three little orphans left, none had more of that child-like spirit which is of the kingdom of heaven. In her bosom dwelt no anger, wrath, malice, hatred, envy; but rather, the charity which speaketh no evil and thinketh no ill. I think she inherited seven out of the nine beatitudes pronounced by our Saviour in the sermon on the mount, (Mat. V.) Her character, though lacking in self-assertion, was not lacking in positiveness; its elements were those of unity, and all its forces were gentle and noiseless. Reticent, through that modesty which belongs to the more refined natures, she had the better aptitude and opportunity for communing with God. To the ways of providence and the purifying processes of the Spirit, she yielded readily. The preparation of such for Heaven is shorter work and easier than most require. Her whole character is represented by the pet name given her in infancy, and which, from its descriptive fitness, followed her through life—DOVIE.

The summons to die was sudden; the pain of dying was great. She had only time to leave a few kind messages to those whose hearts are in the grave with her, and to express, in these words, her hope and ours: "*I trust I shall be saved; I believe it all.*" M.

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Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

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GEORGE L. HILL, ATTORNEY at Law, Marshall, Texas. Collections made in Eastern Texas and West Louisiana. mar27

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ROBERT L. WALKER,

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ELLIS & CHAMBERLIN, COTTON Factors and Commission Merchants, 23 Carondelet street. jan 20-1y

THE CHILD'S CORNER.

A Good Reason.

"Mother," said little Nezzie, one morning, after having fallen from bed—"Mother, I think I know *why* I fell out of bed last night. It was because I slept *too near the place where I got in.*" Musing a little while, as if in doubt whether he had given the right explanation, he added, "No, that was not the reason. It was because I slept *too near where I fell out.*"

Surely, the last was the true reason. Nezzie slept too near the place where he could fall out. Let all boys learn a lesson from this in moral things. The dangerous edge is along the places of sin. The reason why so many of the young are suddenly ruined is that they get too near the place of falling. If a boy goes near temptation, into bad company, where persons swear, or lie, or drink, he is in great danger. Many great men have fallen by venturing too close to the tempting power of sin. Boys, keep far away from the place where you may fall. Some, in a wicked course, go so near hell that they fall in. Many a man, after he has lost his good character, could say, "It was not because I kept too near the innocence with which I began life, but because I went too near the place where I fell."

A Light in the Window.

When a boy, twelve years old, says the writer, I worked hard to support my mother and two young brothers, and usually carried my earnings home. One night, it being very dark and muddy, and having three miles to travel, and a heavy bundle to carry, I did not reach home till late. My mother, feeble and weary, had retired, but quickly aroused when she heard my footsteps, and met me at the door with a warm heart and warmer tears, and a kiss, and a "God bless you, dear boy! after this, my son, I'll set a light in the window for you." And, true to her word, the bright light in the window appeared. Oh, how it cheered my heart ever after, for years!

Health failing me, I left home—after my brother could help my mother—and went to sea. When three years from home, and on the Pacific Ocean, my mother died; and just before she expired she said to those around her, "give Edward my dying blessing, for he has been a good boy; and tell him I have gone to Heaven, and will set a light in the window for him."

Tears in a Bottle.

I wonder how many of my little friends would like to have their tears preserved in a bottle—tears of anger and spite, tears of pride and naughtiness, that well up sometimes from every human heart, and flow freely from the eyes. What reproof and shame would they bring to us—these bitter, bitter tears—if we could look upon them in our after moments, when the passions that caused them were quiet!

What the sweet Psalmist David meant when he said unto God, "Put my tears in thy bottle," where the tears of penitence for all his wanderings from the right way, tears of sorrow for his many sins, and tears of anguish for his offenses against the pure and holy One. Such tears as these our heavenly Father will always have in remembrance. He will treasure them up as the signs of a real grief. Perhaps you do not know where the shepherd-king borrowed this strange figure; it was from the Greeks and Romans, who used to put the tears which were shed for the death of any person into small vials, and offer them on the tombs of the deceased.

I think it would be very nice if our tears of penitence could be placed upon the graves of our sins! I should like to put away down into a deep tomb all my naughty thoughts and words and deeds, and then shed such tears of sorrow over them that Jesus would treasure them in his bottle as proofs of my sincere repentance. Should not you?

Little children, let us not shed any more tears of anger and hatred and pride and malice. These Satan cherishes; but let us henceforth shed only such sweet tears of penitence for sin as God puts into his bottle.—*Child at Home.*

Luther and his Dying Child.

He approached the bed, and said to her, "My dear little daughter, my beloved Margaret, you would willingly remain with your earthly parents; but if God calls you, you will also go to your Heavenly Father." She replied, "Yes, dear father, it is as God pleases."

"Dear little girl," he exclaimed, "O, how I love her! the spirit is willing, but the flesh is weak." He then took the Bible and read to her the passage, "Thy dead men shall live, together with my dead body shall they rise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead!"

He then said, "My daughter, enter thou into thy resting place in peace."

She turned her eyes towards him and said, with touching simplicity, "Yes, father."

Never too Old to Learn.

We are told that Socrates, at an extreme old age, learned to play on musical instruments.

Cato, at eighty-eight years of age, thought proper to learn the Greek language.

Plutarch, when between seventy and eighty, commenced the study of them when between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

Ludovico, at the age of one hundred and fifteen, wrote the memoirs of his own time; a singular exertion noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.

Accareo, a great lawyer, being asked why he began the study of law so late, replied that indeed he began it late, but he should therefore master it sooner.

Dryden, in his sixtieth year, commenced the Iliad, and his most pleasing productions were written in his old age.

Franklin did not commence his philosophical pursuits until he had reached his fiftieth year.

Ogilvy, the translator of Homer and Virgil, was not acquainted with Latin and Greek till he was past fifty.

Colbert, the famous French Minister, at sixty years of age returned to his Latin and Law studies.

Boccaccio was thirty-five when he commenced his studies in polite literature, yet he became one of the three masters of the Tuscan dialect—Dante and Petrarch being the other two.

Felling Trees by Fire.

The idea of burning down a tree six and eight feet in diameter, and solid and green, would have seemed to me as simply absurd and ridiculous. But the thing is done in Oregon every day, at a vast saving of time and labor. The operation is effected in this wise: A hole is bored into the tree horizontally, the nearer the centre the better. Then directly under this hole another is bored, at an angle of elevation such that the holes meet together near the centre of the tree. A coal of fire with a little kindling is introduced into the orifice thus formed, and the lower hole causes a draught and the upper one performs the functions of a chimney. The heart of the tree is dry and contains a considerable quantity of pitch, and when manipulated as I have described, burns briskly. It is generally necessary to feed this fire with some fresh fuel from time to time. But one man can keep a large number of trees thus burning, and will get twenty or a hundred trees down thus much quicker and easier than he could otherwise do. In a similar manner, when the tree is down, it is cut into pieces by being burned in two. A hole is bored into the log from the top, and another from the side, till they meet as before described, when the perpendicular hole acts as a flue, and the horizontal one furnishes the draught. It often happens that in burning a large tree into lengths for saw-logs, there is not more timber wasted than would result from chopping of the log with an axe.

Plant Strawberries.

All should have as many strawberries as they want to eat, and Spring is the time to set out the vines. They will grow in almost any situation, and under almost any circumstances. It is nearly as cheap to have a bed of strawberries as a bed of sorrel. They will grow upon the same kind of land, and with as little care, but, perhaps, there is no fruit that pays better for having good cultivation.

If you are determined to have strawberries, and not take care of them, plow the ground, and set the vines about a foot apart, and let them cover the ground as soon as possible, merely pulling up the weeds as soon as they get high enough, and you have strawberries in due season, and all that you *deserve.*

But we hope you will do better than this and dig up the ground as deep as you can afford to, and set the vines about two feet apart, and keep them hoed, and cut off the runners as they come, and see what nice, large hills they will be by next fall (as large as a peck measure;) and such fruit as you will get off such vines! Try as large a bed as you can of the best varieties that you can find and you will not be sorry.—*Farmer's Almanac.*

Casting out Devils in India.

The Carnatic (India) *Telegraph* says:

Casting out devils in India is extensively practiced by the natives; but it is as difficult to get at the truth as it is to get the spiritualists (the Davenports) to declare themselves consummate cheats. We were present a few weeks ago at an exercise of exorcism. The possessed was a young woman of about sixteen, halo and hearty in appearance, and withal "very good looking," as is the expression applied to native women. She was much excited as she accompanied, or rather preceded her exorcist, and broke out occasionally into singing and dancing with an energy and manner which showed that she had no self-control. The party which went with her stopped at a tree on the way, when the exorcist desired her to halt. His command instantly brought her prostrate before him, and she rolled on the ground in violent contortions. But her father objected to fixing the demon to that tree, and accordingly the exorcist addressed his patient in a tone of sternness to rise and go on further. She did so, and with a running dance to the sound of the tomtom and the Pujari's hand-drum, she rushed along, seemingly unconscious of all around her.

They halted then under a Palmyra tree, in a desert place, near the foot of a hillock, where the poor girl was desired to balance herself gracefully to the music of the priest's hand-drum, and approach the tree. She did so, and then embraced it with a tremor, the effect of compulsion rather than free-will. The exorcist went through a few strophes of incantatory singing; then taking a few locks of her hair and knotting them together, he fastened the bunch to a tree by a nail, and then holding a live cock in one hand over her head, with the other he cut its throat and shed its blood freely over the stooping, trembling girl. He then cut off her hair, and thus freed her from her fastening to the tree. The blood-stained bunch of her hair thus left behind, it is said, detains the devil also, and that he, or a legion thus exorcised, will haunt that tree till he or they shall choose to take possession of some other unfortunate. The girl seemed now weak and exhausted, and could hardly walk forward with a steady pace.

She was held by one of the mule assistants of the priests, and conducted to a tank, where she was bathed, somewhat like our Baptist sisters, in her clothes, and came out of her own accord, hatdly yet in her right mind. But the scene was not yet over. The Pujari broke a cocoanut, and after placing it over the smoke of incense for a little while, he lifted the smoking ceuser to her with the usual incantatory music and singing. She again gradually lost her consciousness, and swayed to and fro with wild disheveled locks. The exorcist demanded of her to tell him her demoniacal name. She sharply turned upon him, and with a scream uttered her name. He then inquired how many devils had possessed her; to which she replied, five. "Have they all taken their departure?" he asked. "Yes," was the reply, and immediately she ran along dancing frantically, while the party ran after her to her house, where, after, other devilish ceremonies, she recovered consciousness, and the following day was married.

From the Crescent Monthly.

LEE TO THE REAR.

AN INCIDENT OF THE AMERICAN WAR.

Dawn of a pleasant morning in May,
Broke through the Wilderness, cool and gray,
While, perched in the tallest tree-tops, the birds
Were carolling Mendelssohn's "Songs without words."

Far, from the haunts of men remote,
The brook trawled on with a liquid note,
And nature, all tranquil and lovely, wore
The smile of the spring, as in Eden, of yore.

Little by little, as daylight increased,
And deepened the roseate flush in the East,—
Little by little, did morning reveal
Two long, glittering lines of steel;

Where two hundred thousand bayonets gleam,
Tipped with the light of the earliest beam,
And the faces are sullen and grim to see,
In the hostile armies of Grant and Lee.

All of a sudden, ere rose the sun,
Pealed on the silence, the opening gun—
A little white puff of smoke there came,
And anon the valley was wreathed in flame.

Down on the left of the rebel lines,
Where a breastwork stands in a copse of pines,
Before the rebels their sank can form,
The Yankees have carried the place by storm.

Stars and Stripes o'er the salient wave,
Where many a hero has found a grave,
And the gallant Confederates strive in vain,
The ground they have drenched with their blood to regain!

Yet loudor the thunder of battle roared—
Yet a deadlier fire on their columns poured—
Slaughter, infernal, rode with despair,
Furies twain, through the smoky air.

Not far off, in the saddle there sat,
A grey bearded man, with a black slouch hat;
Not much moved by the fire was he,
Calm and resolute Robert Lee.

Quick and watchful he kept his eye,
On two bold rebel brigades close by—
Reserves, that were standing (and dying) at ease,
Where the tempest of wrath toppled over the trees.

For still with their lond, deep, bull-dog bay,
The Yankee batteries blazed away,
And with every murderous second that sped
A dozen brave fellows, alas! fell dead.

The grand old gray-beard rode to the space,
Where Death and his victims stood face to face,
And silently waved his old slouch hat—
A world of meaning there was in that!

"Follow me! Steady! We'll save the day!"
This was what he seemed to say;
And to the light of his glorious eye
The bold brigades thus made reply—

"We'll go forward, but you must go back"—
And they moved not an inch in the perilous track;
"Go to the rear, and we'll send them to ——!"
Then the sound of the battle was lost in their yell.

Turning his bridle, Robert Lee
Rode to the rear. Like the waves of the sea,
Bursting the dykes in their overflow,
Madly his veterans dashed on the foe.

And backward in terror that foe was driven,
Their banners rent and their columns riven,
Wherever the tide of battle rolled.
Over the Wilderness, wood and wold.

Sunset, out of a crimson sky,
Streamed o'er a field of a ruddier dye,
And the brook ran on with a purple stain,
From the blood of ten thousand foemen slain.

Seasons have passed since that day and year—
Again o'er its pebbles the brook runs clear,
And the field in a richer green is drest
Where the dead of the terrible conflict rest.

Hushed is the roll of the Rebel drum,
The sabres are sheathed, and the cannon are dumb,
And Fate, with pitiless hand, has furled
The flag that once challenged the gaze of the world.

But the fame of the Wilderness fight abides,
And down into history grandly rides,
Calm and unmoved, as in battle he sat,
The Grey-bearded Man, in the black slouch hat.

(From the French of Napoleon Roussel.)

There must be a Religion for the People.

The year 1834 was one of great excitement in France; the riots in Lyons and Paris, the preaching of the followers of St. Simon, and the theories of the Buerrierists, disclosed the absence of all religious faith and moral principle among the French people.

It was at this time I learned that, in one of our French cities, in the midst of a population, composed of Catholics and Protestants, who for a long time had neither heard a sermon from a pastor nor mass from a priest, some religious feeling was manifested, and that they desired the establishment of a more lively form of worship than could be found either at the church or chapel; I resolved to go to this place, to offer my services as a minister of Jesus Christ, and to open there an Evangelical Chapel.

No sooner was it determined upon than accomplished.

Before opening the place for preaching, I thought it needful to study the wants of the locality, and with this view I went first to visit the sub-prefect; and having entered the house, I told him my intentions. He answered: "I am ready to help you, for I am deeply sensible that the authority of religion is alone capable of controling this population, so destitute of principles of order and morality. I have fresh proof of it every day; and to mention only one instance to you, see what passed at our last elections. A clever, upright, moral man presented himself as a candidate for our department; we expected to see him chosen by a large majority; but the very qualities which ought to have insured his success, were precisely those which prepared the way for his defeat. As each elector was desirous of imposing upon him some condition in accordance with his private interests, he gave all to understand that he would not go to Paris to do the business of a solicitor, and that in the Chamber he would only speak and vote according to his conscience. What happened? Our candidate has been set aside, and our electors have united their voices in favour of one who made them more promises.

"A *banker* charged him to vote against the income tax; another begged from him a speech in favour of railroads; *he* was a proprietor through whose country-seat the new road would pass, and who wished to procure compensation; a third requested him to obtain for his son a free admission into the military school; a fourth for his nephew, a place with the minister of finance; and thus our dear Edward, my poor cousin, who might perhaps have found for me some prefecture near Paris, was set aside, and a man who has sold himself to all parties is sent to Parliament. If there were among our rulers any moral principle—any religious feeling—should we see such selfishness prevail? No, no. Again, I repeat, I am ready to help you with all my power, for *there must be a religion for the people.*"

I wished much to reply to this gentleman, but he had not time to hear me; and he rose from his chair, assuring me that he would attend my first preaching. Being compelled to rise also, I bade him good bye, and went out.

I went directly to the house of the banker, to whom the sub-prefect had alluded, to make known to him also my desire to sow the seed of the gospel in the hearts of the inhabitants of this city.

"You are welcome," he said, "since you are a minister of order and peace, for we have great need of you. What an overthrow there is, in our times, of all formerly-received principles—the sacredness of hereditary wealth—respect to property—everything is called in question. It seems the rich must labour, and then impoverish themselves to enrich the poor. Upon what can we trust henceforth to make our rights respected? If religion does not come to our aid we are lost. All the police of our governors, all the laws of our magistrates, have shown their impotence during the republican riots. We must have a higher police—a police that can watch, not only over the body, but over the mind. All the *municipal* guards are insufficient; we must have *spiritual* ones. Do you know that these movements have more than once shaken my fortune? But, had there been any religious feeling among the multitude of small tradespeople, who have preferred losing their honour in failing to pay their debts rather than preserve their reputation by giving up their property, should we have seen so many fraudulent bankruptcies? Would my desk have been filled with dishonored bills? All these phrases—'liberty,' 'policy,' 'glory'—are very high-sounding because they are hollow. We want something more to maintain order among certain classes of society. The republic, the empire, the restoration,—even these glorious things have not brought about what they promised, because we want a religious faith to govern the nation, and it is now evident that we *want a religion for the people.*"

"Yes," I replied; "there must be a religion for the people. And"——

Here a coachman presented himself at the door of the bank.

"It is three o'clock," said the banker to me: They are waiting for me at the Exchange. Adieu. When do you open your chapel?"

"Next Sunday."

"Well," said he, jumping into his phaeton, "I shall send all my clerks there, and my family, for *there must be a religion for*"——

The carriage drove off, and the noise of the wheels upon the pavement prevented my hearing the end of the sentence.

"For *the people*, without doubt," said I to myself. "That is true; but, then, where is this people which must have a religion, and who are they that desire it? So far, these two scarcely appear to me to wish to have a share in it for themselves. However, let me try a third visit; perhaps I may be more happy; and if the banker, for whom the sub-prelect would have a religion, does not wish for it himself, perhaps the small tradesman, whom the banker thought wanted it, will receive it on his own account."

I then went to the house of a draper, to whom I had an introduction. I arrived, and presented my letter.

"Ah! I know how it is," said he. "You are a minister of the gospel; my correspondent has written to me on that subject; he knows what interest I take in it." At the same time the draper laid his yard-measure down on the counter, and took me with him into his little counting-house, surrounded with compartments. "My wife will be very glad of your arrival," continued he, when we were seated; she was formerly a Catholic, and became a Protestant, because she did not like confession, nor indeed did I! now she seldom goes to any place of worship. You know that on the Saturday evening the *bell* closes late, and on Sunday morning my wife has not *time*. I have said to her many times—'Whilst I write my business letters, go to hear the sermon;' but she always has some excuse—either she must dress the children, or she must prepare for the afternoon play; and thus the day passes without her having had time to go to hear the preacher. I confess I should not be sorry if you would say a word to her. Between ourselves, this somewhat worldly life fatigues me much—balls, plays, dress-promenades—all this is expensive; and besides that, a woman gets no good there. Her place is in her house with her children, is it not? I have spoken to her about it twenty times, but always without effect. If I make her feel that it becomes expensive, she replies that I am getting rich. I have said that the neighbours would criticise her extravagance; she answers, that she would rather be envied than pitied. When I have spoken to her about her reputation, she tells me she does nothing but what is common in the fashionable world. I confess that I am at my wits' end, and I now believe that *religion* only can change her. You, sir, will succeed with her without doubt, because women have all, more or less, a leaning towards religious belief, and my wife has much of it."

"But," said I, "do you then think that religion is only good for females, and that it is useless to men, and to all of us?"

"It is true—true," he interrupted. "I grant that *there must be religion for the people.*"

For a moment I was choked with impatience; thoughts rushed into my mind, and words too numerous for utterance.

"Will you go up stairs?" said the draper to me; "my wife is on the first floor; she will receive you with pleasure, and you will say a word to her. Good bye, sir. I leave you to go alone; you will speak more at your ease, and, moreover, my clerks are waiting for an invoice."

I went up stairs. The first sound that caught my ear was the cry of a child, who was receiving a severe beating, and who, in the midst of his tears, constantly repeated, "Mamma, mamma, forgive me! I will never do it again; I will be very good!"

"Wretch!—good-for-nothing fellow!" cried the mother; "you shall pay for it;" and she went on beating him—"I will punish you—you shall be kept on bread and water for eight days! Mary! Mary!—come when I call you!"

"I am here, ma'am!"

"Shut up Julius for me in the closet, and do not let him stir out until evening. See—go along!"

I had my hand resting upon the bell, and hesitated whether I ought to enter at such a moment. At last, my hand, being entangled in the string, the bell rang, the door opened, and I found myself in the presence of a woman whose face was flushed with anger. As she appeared ashamed for herself, I endeavoured to find some means of relieving her from her embarrassment. I said to her—"It appears your son has behaved improperly to you."

"Sir, it is the same every day; children in our times have insolence and insubordination without parallel. Ah! if, in my young days, I had answered my mother in that way! Sir, we were eight children at home, and not one would have failed in respect to his parents; but now they understand nothing about it. I don't know where the children go, to learn these insolent answers that they give us. But pardon me, sir; will you take the trouble to walk in? To whom have I the pleasure of speaking?"

I declined giving my name, and only told her the design of my journey.

"Thank God!" said she. "You will doubtless have a school for boys?"

"Yes madam."

"And religious instruction for children?"

"Yes madam."

"Ah! so much the better. I shall send my little rascal to you; and I beg you to punish him severely, if he do not behave well. Since you are a minister of religion, make him understand that, above everything else, a child owes respect and obedience to his parents. I remember that our priest told us that Jesus was subject to Joseph and Mary. You will tell him all that. Perhaps, when he has a little fear of God, I may be able to make something of him. You must give me a catechism for *him*, and a German Bible for his *nurse*, who is an Alsacian; and I will send him to you every Sunday to the sermon, for I feel that till religion shall be better known, parents will always have disobedient children, and masters unfaithful servants, whilst a good sermon on morality would benefit them; for, as my husband said yesterday, *there must be religion for the people.*"

I was about to answer, when we heard some noise in the next room: it was the froward child, who was kicking his feet against the walls of his prison.

"Be quiet," cried his nurse to him, "be quiet: if you are not still, I will go and tell the black man come and take you." But the child redoubled his cries and his knocking.

"Ah!" cries the nurse, who seemed to be at the end of her means of restraint—"here he is!—here he is!—here is the devil who is coming to take you!—No no, devil; go away, Julius will be good."

"Well," said I to myself, it appears that the nurse also thinks it necessary to make this child believe what she does not believe herself; and most clearly she also tells me, that *there must be a religion for the people, and for the children.*"

Suddenly, a thought occurred to me. "Madam," said I to the mother, I could have answered many things to what you have said, but I reserve them for another occasion."

"Willingly, sir; will you permit me to send to you my little Julius?—will you reason with him a little?"

"By all means; I shall expect him at my house in an hour; here is my address."

[To be Continued.]

There is no end to the improvements which are being made upon the science which Daguerre introduced. Every little while somebody is making improvements or getting up something entirely new. The latest one—porcelain pictures—which are taken upon plates, are said to be more durable than any thing which have preceded them. They very much resemble the fine portraits taken upon ivory, and which have always been valued for their faithfulness and tone. They are really susceptible of a higher and more delicate finish than the ivory picture.

A person may believe as he pleases about things; but things will not, therefore, be as he pleases.

Words cannot heal wounds that words can make.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

The general market (says the Price Current of Wednesday) shows no material change since our last report, the movement in most departments of trade being on a very limited scale, while prices have exhibited but few important variations. A moderate business has been done in our leading staple at about previous rates, mostly for the Northern spinners, who have again come forward with same spirit, while buyers for Great Britain have mostly withdrawn, and the operations for foreign export have been mostly for the Continent.

COTTON—We noticed in our last report that after quite an active demand on Friday the market closed at the advanced rates of 27 to 30c. for Ordinary, 31 to 33c. for Good Ordinary, 35 to 37c. for Low Middling, and 39 to 40c. for Middling; since which there has been no quotable change.

The receipts proper for the four days ending on last evening comprise 2219 bales, against 2916 during the corresponding period last week, showing a decrease of 697 bales.

Referring to our remarks above, we continue to quote as follows: Ordinary, 27 to 30c; Good Ordinary, 31 to 33; Low Middling, 35 to 37; and Middling, 39 to 40c.

TOBACCO—The stock on hand is accumulating gradually, and is now amply sufficient and of that style and description to draw foreign buyers to this market. There has been considerable inquiry for export and for the city trade, resulting in sales of 175 hhds., of which 1, 18, 23, 28 and 78 hhds. were taken on foreign account and a few hhds. taken for the trade, at prices fully up to the following revised quotations: Low Refused, Light, 4 to —; Good do., 6 to 6½; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 16; Fine, 18 to 19; Choice Selections, 21 to 22. Heavy—... to 5; Good do., 7 to 7¾; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 17 to 18; Fine, 19 to 20; Choice Selections, 23 to 24—in currency.

SUGAR—There is very little Louisiana but an ample stock of Cuba Sugar on hand. The market continues very dull, however, and there is only a retail or jobbing trade doing at 12 to 13c for Common to Fair Louisiana, 14½ to 14¾c for Fully Fair, 15 to 15¾c for Prime, 15¾o for Yellow Clarified and 16¼c for White.

MOLASSES—The market is bare of Louisiana, but is well supplied with Cuba Molasses. There is very little or no demand, however, and in the total absence of sales of any importance we have to omit all quotations. A lot of 40 hhds. Muscovado sold at a price we did not learn, said to be below 50c. per gallon. The previous sales of Cuba were at 40c. and Porto Rico at 50c. per gallon. There is a stock on hand of about 5000 hhds. of Cuba Molasses which is held for better prices. Cuba Molasses is retailing at 48 to 50c. per gallon, according to quality.

FLOUR—The stock on hand is small and has been more firmly held, the receipts being very light, but the market continues dull. An advance of fully 25c. per bbl. was realized, however, for Superfine on Monday, when $9 50 per bbl was obtained. The sales on Saturday and Monday were confined to 2000 bbls., in small lots, at $9 25 to $9 50 for Superfine, $9 75 for Choice Superfine, $10 75 for Low Extra, $11 25 to $12 for Good do., and $13 50 for Choice Extra—some very Choice Extra, desirable for family use, commanded $16 per bbl.

PORK—Is in moderate supply and in request, and the market is steady and firm. There were sales of about 1000 bbls. Mess, in several lots, on Friday and Saturday, at $32 75 to $33 per bbl. Round lots are quoted at $33 50, and Mess has been retailing at $33. 50 per bbl. Yesterday the market was firmer and an advance of 50c. per bbl. was realized, a lot of 100 and another of 200 bbls. Mess having brought $33 50 per bbl. and dealers asking at retail $34 per bbl.

BACON—Is in light supply and in demand, and prices continue steady and firm, with a further upward tendency. There have been sales of 9 and 15 casks Ribbed Sides at 18¼c, 10 do. Clear Ribbed Sides at 19¼c, and 22 Clear Sides at 19½c per lb. Yesterday there was a very good demand, and prices were about ¼c per lb. higher. There were sales of 20 casks Clear Sides at 19½c and 20 casks do. at 19¾c per lb. It is retailing freely at 14½ to 15c per lb for Shoulders, 18½ to 19c for Ribbed Sides, 19½c for Clear Ribbed Sides, 19¾ to 20c for Clear Sides, 22c for plain Hams and 25½ to 26o for Sugar-cured.

GREEN MEAT—What little is on hand is mostly held by dealers who are obtaining 14c per lb. for Shoulders and 16c for Sides.

LARD—Is scarce and in request, but owing to insufficient supplies the movement is only in a small or jobbing way. There were sales of 70 tierces Prime, in two lots, on Saturday at 23c, and on Monday lots of 25 kegs sold at 25c per lb. It is retailing at 24c in tierces and 25c in kegs.

BUTTER AND CHEESE—The supply of Butter is liberal and in excess of the demand, and prices have further given way. Choice Northern is selling at 50 to 55c and Choice Western at 35 to 40c per lb. Common Butter is dull at 25 to 30c per. Cheese is in good supply but dull at 15 to 20c for Western and 16 to 20c Northern, and English Dairy at 27c per lb.

CORN—Has been in fair demand, but large receipts have caused a reduction of 2½ to 5c per There were sales on Saturday and Monday of 15,000 sacks at 85 to 87½c for Mixed, 87½ to 90c for Yellow, and 90 to 95c per bushel for White, the inside prices ruling on Monday. Yesterday the market was quiet but steady, and 9000 sacks were sold at 85c for Mixed and Yellow, 90c for Yellow, and 90 to 95c per bushel for White.

OATS—Are in fair demand, but with better supplies prices have fallen 4c per bushel. On Saturday about 700 sacks sold at 57c per bushel, and on Monday 1800 sacks at 54 to 55c.

MALT—Is in good supply but dull. Canada is retailing at $1 75 and Western at $1 50 per bushel. Round lots of Western cannot be quoted better than $1 25 per bushel.

BRAN—Has been in very little demand, and the previous inside figures have been barely sustained. About 600 sacks were sold on Saturday and Monday at $1 15 per 100 lbs., and 200 yesterday at the same price.

HAY—We have to note a well supplied but dull market. There were only small sales at $20 for Ordinary and $22 per ton for Prime Western, until yesterday when a boat load of 1200 bales Prime sold at $22 per ton.

INDIA BAGGING—The stock is small and there have been no important movements. The last round sales were at 30c per yard. Dealers are supplying the demand for the country at 29c in rolls and 31c in bales.

BALE ROPE—There is no demand for round lots and very little at retail. The last round sales was at 17¼c per lb. Dealers are obtaining 18c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—There has been very little demand for the country which dealers have supplied at 25¼ to 29¼c per lb, currency, for Ordinary to Prime Rio, a reduction of ¼c per lb owing to the fall in gold.

GUNNY BAGS—The stock on hand is small. There was no demand, however, until the past few days, when 10 bales two bushels bags sold at 24¼c a piece, and 8 bales four bushels bags at 28c.

STAR CANDLES.—There is a fair retail business doing at 19¼c per lb for 12 oz., 21c for 14 oz. and 25c per lb for 16 oz.

WOOL—There is nothing doing and we quote nominally 15 to 25c for unwashed and 21c per lb for washed. There is a good stock on hand.

NAVAL STORES.—There have been sales of Common and No. 2 Rosin at $3, No. 1 at $5, Virgin dip $7, Pitch $3. Tar $2 50 per bbl; Spirits Turpentine 92½ to 95c per gallon.

SALT.—A cargo of 3,000 sacks sold in store on private terms, said to be a full price. Coarse has been quoted by the cargo at $1 55, and Fine at $1 60 per sack. There is some demand for the latter for which dealers are supplying at $1 80 to $1 85 per sack for Liverpool Coarse and $1 90 to $2 for fine, in store. The stock on hand is fair.

HIDES.—Very few have come in. They have continued in demand, and the supplies were taken up readily at previous prices, Green Hides at 7 to 7½c; Kip Skins, 7 to 8c, and Dry country Hides 10c per lb.

ESCULENTS.—New Potatoes are selling at $3 50 to $4 00. New Onions $3 00 to $3 75 per bbl.

POULTRY AND EGGS.—Chickens sell on the landing at $8 to $8 50. Geese at $9 00 and Turkeys at $32 per dozen. Western eggs have been selling at $17 to $19 per bbl.

It should be understood that the above quotations generally represent the wholesale prices. In filling small orders higher rates have to be paid.

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FOREIGN LABOR AGENCY.—The undersigned intending to visit Scotland in May next, offers his services for reasonable compensation, to procure *House Servants* (or farm servants, if desired) for those requiring them. Preference given to Scotch, but English or Irish will be obtained, if preferred. I will also engage to enter students at either of the Universities; (I have been spoken to for this service already) or attend to any other business not incompatible with previous engagements.

I may be communicated with by letter at Greenville, Mississippi, until 15th March next—after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and F. S. Hunt, Esq., Jackson, Miss. f24

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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For the N. O. Christian Advocate.

The Christian Race.

The following sketch of a sermon was taken the 19th September, 1852, from the lips of Dr. Wm. Winans, at Natchez, Miss.; and although it but poorly represents his sermon, (for it was preached with his usual fervor and force,) yet some who used to hear him preach may see in it his style and manner.

W. C. C.

TEXT—12th chapter of Hebrews, 1st and 2d verses: "Wherefore, seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight," etc.

In the life of a Christian there are three great points to be observed. Our lives are to be shaped to conform to God's law; we are to remember our duties to our fellow-men, both special and imperfect obligations; and also our duty to ourselves. The natural man generally acts as if he belonged to himself alone; he says my character, my body, my property, are all my own. This is a mistake. "We are not our own; we are bought with a price." We belong to God. He has a heavy claim upon us, and He will hold us accountable how we conduct ourselves toward ourselves, as well as towards Himself and towards our fellow-man.

The Apostle has used, for a figure, the Isthmian games of his own time. There were two kinds of races run. In one the competitors run against each other, and only one could win; the other was when they run against time—then all could win. This latter is the one made use of by the Apostle.

In the preparation for the races, the candidates were in the habit of carrying weights whilst training. But when they started for the race, the weights, and everything that would hinder them in the least, were laid aside; and it was a difficult matter to come up to time and win the prize. Those who did win were crowned, etc.

Now, what preparation is necessary in order to run the Christian race and win the crown of glory?

Our own sinful desires and evil propensities, ambition, desire of fame, of wealth, or carnal pleasures, are heavy weights, and if they are not laid aside, will defeat us, and we shall lose the crown. I cannot stop to enumerate all the hindering causes, but you had better find them out with all care yourselves, that you may lay them aside, even if you have to pluck out right eyes or cut off right hands.

And the sin that easily besets us. We often throw the blame upon God, as Adam did when he said, "The woman thou gavest me," etc. We often say, "It is constitutional; I cannot help it; it is my nature." Is it of mind? is it of disposition? is it too much credulity? is it skepticism, or inclination, or indolence? Whatever it is, be sure you find it out and lay it aside, or it is vain for you to run. This old nature must be destroyed. We must be created anew in Christ Jesus in order to be able to discern ourselves aright; and this cannot be done by baptism or outward washings, but an inward, radical change our moral nature. "We must be born again;" "born of the Spirit."

The instrumentality is Faith;

The agent is the Holy Spirit;

And when this instrumentality is used by this agent, then you will be prepared to run with success.

The Manner of running—

The race is to be run with "patience," not by fits and starts, stopping awhile and starting anew. Patience is a conservative principle. Step by step with patience—long forbearance—steadily, even to the end; and that is only when God shall say, "It is enough; come up higher, and receive the crown."

The Witnesses—

Are all those holy men who have already won the crown, and are now looking upon us from their standpoint in the heavens, and are hovering over us in anxiety. They are like a cloud in number, and this should encourage us and influence us to run boldly onward to the end. Can a soldier be a coward while his general's eye is upon him? Never! Amongst this cloud of witnesses are Abel, Enoch, Noah, Abraham, Elisha, Elijah, Moses, Gideon, Barak, David, Samuel. And what shall I say more? for time would fail me to tell of those who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, etc. etc. The first of these was Abel, whose offering was acceptable to God—a sin offering pointing to the Saviour, acknowledging his own inability to atone for his sin, and looking to the Lamb slain from the foundation of the world. His brother Cain appears to be a Deist, and offered only a thank-offering, which did not please God. Enoch had the testimony that he pleased God, and God took him to himself. And Noah had such faith that he wrought for one hundred and twenty years building the ark, and through all the scoffings and jeerings of the world he kept his faith, and was saved, he and his family. Abraham staggered not when God commanded him to offer his son a sacrifice, knowing that God was able to raise him up again, even from the dead. Yes, my hearers, it is a great victory to maintain our faith against our short-sighted reason, knowing that God is able to do and will perform His promises.

John, in the island of Patmos, thought that the angel was God. If the angel was so resplendent that John thought him to be God, how glorious must be that innumerable company of saints and angels who are now watching our course! It should call forth all our energy to run the race successfully.

Finally, we are to look unto Jesus for guidance and direction. We are to follow in his footsteps. His course should also be our course. We should turn neither to the right nor to the left; allow nought to allure us, by its false light, but keeping the eye steadily on the prize, should run so as to win. Faithful, you shall win the crown. Is the prize not worth contending for? And for it, what is your loss? A few fleeting, unsubstantial pleasures, not one of which merits your attention. No real good shall be denied; therefore "run with patience, looking unto Jesus, the author and finisher of your faith."

Amen!

WHAT CONSTITUTES TRUE BRAVERY.—The Duke of Wellington seeing a man turn pale as, without moving a muscle, he marched up to a battery, remarked: "That is a brave man; he knows his danger and faces it." The bravest men have ever been those of a high-toned finely organized temperament, Cæsar, Bonaparte, Nelson, Washington, and all men of great purpose and daring were of this nervous temperament. The man who delights in scenes of bloodshed, and is utterly unmindful and reckless of danger, cannot be called the brave man. This courage is merely that of the brute, without reason or judgment.

SLANDER.—Slanders, says one, are but as soap, which, though it soils for the present, makes the garment more clean and shining. Scorn and reproach are but a little cloud, that is soon blown over. But suppose you are not vindicated in this world, but die with a cloud upon your names; be sure that God will clear it up, and that to purpose in the great day. Then shall the righteous shine forth as the sun in the kingdom of their Father. If Christ will be our advocate, we need not fear who are our accusers. If your name, for his sake, be cast out as evil, Christ will deliver it you again in that day, whiter than snow. Be patient, therefore, my brethren, unto the coming of the Lord.—*Flavel.*

Scientifically, the oyster is a lamelli-branchiati mollusk. Each single oyster can produce 1,200,000 eggs. Each young oyster is the one hundred and twentieth of an inch in length, and about two millions may be packed within the dimensions of a cubic inch. About one-half of all the young oysters are eaten up by old fish. Oysters attain their majority in two years. The oyster trade in New York alone is estimated at $5,000,000 annually.

TWENTY MILLIONS SWALLOWED DOWN.—The Massachusetts Legislature reports that there are $25,000,000 invested in the liquor trade of Boston. They think that there are 100,000,000 drinks sold in Massachusetts annually. At 20 cents a drink that would be $20,000,000 literally "swallowed down."

Our Foreign and Domestic Missions.

DR. E. W. SEHON'S CIRCULAR.

Agreeably to the action of the General Conference, our Missionary work for the future is divided between two Boards—one for Domestic Missions, located at Nashville, with Dr. McFerrin as Secretary; the other for Foreign Missions, located at Baltimore, with the writer as Secretary.

In 1861, just previous to the war, the debt of the Missionary Society was about $60,000. Provision was made for its payment, by dividing the amount equally between the several Annual Conferences. Every reason existed to give hope of the prompt payment of the debt; but war came, and all its sad consequences, preventing the accomplishment of this desired object.

This debt still remains unpaid: provision has again been made for its payment by the late General Conference. As fair and equal a distribution as could be, under the circumstances, was made. To some Conferences perhaps a larger amount was assigned than should have been, but a united effort of every Conference will, we humbly trust and believe, realize far more than the amount required. It is very desirable that those collections should be made at the earliest day practicable.

If all the preachers in our whole work will present to the Church, in every congregation, the present want of funds, and the subject of Missions generally, urging the importance of immediate action, we fully believe that an amount far beyond what is necessary to pay the present debt would be immediately raised.

We would earnestly press upon the whole Church—ministry and membership—the necessity of an early, prompt and united effort in favor of these collections. As already advised by Dr. McFerrin, the special collections which are taken up for the payment of the debt can be forwarded to A. P. McFerrin, Treasurer of the Domestic Board, at Nashville, or to W. T. Smithson, Treasurer, at Baltimore.

The collections made for Missions generally, if taken in one collection, the donors will make their own selection, giving the direction they wish to their contributions, which direction will be duly observed in forwarding the several amounts as respectively designed.

We hope to hear of a general and united effort upon the part of the whole Church in favor, not only of paying the debt, but for raising funds for the Missionary cause generally.

E. W. SEHON, Secretary
Foreign Board of Missions.

DR. J. B. M'FERRIN'S CIRCULAR.

To the Preachers in Charge of Circuits and Stations, and to the Presiding Elders in our Connection:

Rev. and Dear Brethren—In entering upon the work to which I have been assigned by the General Conference, I beg your hearty co-operation. We have two branches connected with Domestic Missions, which will claim our special attention. The first is the organization of Missions and Missionary Churches, and the second is the collection of means to sustain this important department of our work.

To the first I call your attention at present. There are three separate and distinct fields in which we are expected to work.

1. The destitute portions of the American population. There are hundreds, yea, multiplied thousands, in the suburbs of our cities, who never attend the house of God—never hear the Word preached. They are poor, they are godless, and have no one to teach them the way of life. They will not come to your regular churches; they will not seek the preacher; but the preacher must hunt them up. Like lost sheep, they must be sought out by the shepherd and brought into the fold.

And then in many sparsely settled neighborhoods in the country there is little or no preaching. Those scattered sheep must be cared for and visited by ministers of the Gospel, that their souls perish not.

2. There is the foreign population. These are coming upon our shores, and are settling in our midst, and will become permanent citizens. It is vastly important to meet them with the Gospel and the means of grace, that they may be brought under the restraints of Christianity.

3. The colored population. These are among us by millions. Many of them have been taught the first principles of Christianity, but within the past few years they have become disorganized; their societies and churches in many places have been scattered, and a large portion of the "freedmen" of the country are wandering about without moral instruction or religious restraints. These people have claims upon us, and look to us to lead them in the ways of righteousness. If we do not teach them and preach to them, they will be left in ignorance, and lapse into a state of barbarism.

The late General Conference inaugurated a plan for their future prosperity and moral elevation. That body recommends:

1st. That we encourage among them the establishment of schools for mental instruction of the race, especially the children; Sunday-schools, where the young may be nurtured for future usefulness in the Church of God.

2d. We must preach to them wherever practicable, organize Churches and Quarterly Conferences, and finally form Circuits, organize Annual Conferences and a General Conference.

Now one object of this communication is to request our brethren to look after the colored people. Preach to them, catechise them, organize Sunday-schools, form societies, collect them into regular churches, baptize the children, organize Quarterly Conferences, employ local preachers and intelligent colored men to preach to them and to lead the classes and conduct prayer-meetings. Make your return to the Annual Conferences, and soon the work will so magnify that our Bishops will have to meet them in Annual Conferences, and send men out by scores and hundreds to look after the spiritual interests of these people, who are so susceptible of religious impressions. Let all work and work together in this field, and we will reap a rich harvest.

J. B. MCFERRIN, Secretary
Board of Domestic Missions.

The following rule is the law of the Church, to be inserted in the Discipline for the regulation of the people of color who may adhere to the Methodist Episcopal Church South:

Question 1. What shall be done to promote the religious interests of the colored people?

Answer 1. Let our colored members be organized as separate pastoral charges wherever they prefer it, and their number may justify it.

A. 2. Let each pastoral charge of colored members have its own Quarterly Conferences, composed of official members, as provided in the Discipline.

A. 3. Let the colored persons be licensed to preach, and ordained deacons and elders, according to the Discipline, when, in the judgment of the Conference having jurisdiction in the case, they are deemed suitable persons for said office and orders of the ministry.

A. 4. The Bishop may form a district of colored charges, and appoint to it a colored presiding elder, when, in his judgment, the religious interests of the colored people require it.

A. 5. When it is judged advisable by the college of Bishops, an Annual Conference may be organized, to be presided over by one of our Bishops.

A. 6. When two or more Annual Conferences shall be formed, let our Bishops advise and assist them in forming a separate General Conference jurisdiction for themselves, (if they so desire, and the Bishops deem it expedient,) in accordance with the doctrine and discipline of our Church, and having the same relations to this General as the Annual Conferences have to each other.

A. Let special attention be given to Sunday schools among the colored people.

Christ is never more wounded in the house of his friends than when they murmur; nothing seemed so much to overcome his forbearance with the Israelites.—*Lady Powerscourt.*

From the Episcopal Methodist.

Lay Representation.

It has often been asserted by those who have strenuously opposed the introduction of Lay Representation into the council of our church that the *membership* did not desire it; that they were not, by memorials or otherwise, except to a very limited extent, asking for it; that the agitation of the subject was wholly, or almost so, with the preachers. Now that the General Conference, in a spirit of unsurpassed magnanimity, has tendered this right and privilege to the *Laity*, we shall see whether or not the membership desire it. If we are not mistaken in our estimate of the intelligence of the laity of the Methodist Episcopal Church South, and the appreciation of their rights in the premises, we shall hear from a thousand sources the pleasure and satisfaction with which they will hail this new feature in our church government.

The Rev. Dr. Palmer, of New Orleans, who is so widely known in this country as a leading preacher and theologian in the Presbyterian Church, remarked that the history of the church presented no parallel to the action of the late General Conference in its tender to the laity of equal representation in the ecclesiastical councils of Southern Methodism. Here, he observed, substantially, is a great aristocratic church government, with absolute power, held for a hundred years in the hands of the clergy; and, at a time when there is no charge of any flagrant abuse of that power, either by the Bishops or by the General Conference, and when there is no clamor upon the part of the laity for representation, a large and intelligent body of ministers, clothed with legislative and executive functions for the whole church, magnanimously relax their grasp on the power with which they are invested, and invite the laity, by equal and untrammeled representation, to their chief legislative council. It was an evidence, as he regarded it, of the shrewd and statesman-like forethought of the body, holding a power which was *liable* to abuse, and *might*, in time, be abused, as the history of the church warrants us in saying; and without waiting for any occasion on the part of the laity to *demand* representation, the ministry had taken a wise and timely move, which would save the church from agitation, if not *revolution*, at a future day. This is the light in which the subject is viewed by a thoughtful, cultivated and liberal-minded man, from an outside and unprejudiced stand-point.

It is true that neither the Bishops nor the General Conference, clothed as they are with absolute legislative and executive power, have abused the responsibilities entrusted to them; but there is an evil to be deprecated, that is *worse than tyranny*, and should be most sedulously guarded against: it is the alienation of the great body of the membership from the persons of their rulers. It is even now patent to every observant mind that this alienation is doing its secret work. It is well to arrest it in its incipiency. It springs out of the absence of representation and co-operation, on the part of the laity, in the government of the church. We have in the laity of our church men of foresight, and great breadth of view. They have been weighing and scanning this subject. They see how the lay element is recognized and fostered in the councils of other churches. They see how their interests, as church members, are involved in the proceedings of General Conferences. They review the journals of the great council of the church, and find that there are comparatively few subjects that engage the attention of that body in which the laity are not as deeply interested as the clergy; and the inquiry naturally arises, why are not the laity represented in these questions of general concern to the whole body of the membership? Why is it that they can have no voice on questions relating to Sunday Schools, Educational movements, Boundary questions, Publishing interests, Salaries of ministers, and all those matters that relate to forms of worship and changes of economy, that, more or less, affect every member of the church? Their exclusion from the councils of the church, more than any other one thing, alienates, and must alienate in the long run, the affections of that portion of the laity who give tone to the church, from the persons of their rulers. It is wise to incorporate Lay Representation in the General Conference. It will guard against an evil even worse than tyranny, or any possible abuse of power now lodged in the hands of the ministry. We may differ as to the *details* of the plan for the introduction of the laity into our church councils; but, with very few exceptions, we have reason to hope that the ministry of our church will be found to favor the *principle*. That man places himself in rather an awkward and unenviable position who opposes the introduction of Lay Representation under *any form or modification*.

The laity, in due time, should prepare memorials to the ensuing sessions of the Annual Conferences, expressive of their views and wishes on that subject. The action of the General Conference, providing for Lay Representation, will be submitted to the next round of Annual Conferences for a *three-fourths* concurrence, in order to make it the law of the church. If the laity shall fail to canvass this matter, and express their views, by memorial or otherwise, the ministers, some of them at least, may plead the absence of such expression as the proof that the laity do not desire it; and thus the most important action of the late General Conference, affecting the future peace, prosperity and permanent welfare of the church, may be defeated. In our judgment it will be a sad thing for Methodism in these Southern States if the action of the General Conference should fail of securing the concurrence of *three-fourths* of all of the members of the several Annual Conferences who may be present and vote on this vital question.

The Mason-Spider of Corfu.

The mygale nest varies much in size, from one inch in length to three or four, and even six or seven inches. In the West Indies, where the spiders are crab-like, the insects measure six inches or over. One nest, especially mentioned, and minutely described by Mr. Oudouin, was three inches and a quarter long, and eight-tenths of an inch wide. The nest, of cylindrical form, is made by boring into the earth; making his excavation; the next thing, having decided upon the size of his habitation, is to furnish it, and most beautiful are his hangings. The whole of the interior is lined with the softest possible silk which the "major-domo" spins all over the apartment until it is padded to a sufficient thickness and made soft enough. This done, and the interior finished, taking steps to keep out intruders, making, not only a door with swinging hinges, and sometimes one at each end of the nest.

A gentleman at Corfu saw the spider make his door, and thus described the work: Lying out in one of the sandy plateaus covered with olive groves, with which Corfu abounds, lounging about in the sandy soil, he came to a spider's nest. Examining it, he found the lid or door would not open, and seemed held firmly within by the proprietor — as if Jack were at home; so he applied forthwith the leverage of a knife-blade, upon which the inmate retired to his inner chamber. The aggressor decided not to disturb him any more that day, but marking the place—a most necessary thing to do—thought he would explore further the next day, if fine. Accordingly, the next day he called early, intending to take off the door, and to watch the progress of restoration, and how it would be accomplished.

After waiting a long time, out came Monsieur Mygale, and looking carefully around, and finding all quiet, commenced operations by running his web backward and forward across the orifice of his nest, till there was a layer of silken web; upon this he ejected a gluten, over which he scratched the fine sand in the immediate neighborhood of his nest; this done, he again set to work webbing, then gluten, sand; then again web, gluten, sand, about six times. This occupied in all about eight hours. But the puzzling part was that this time he was cementing and building himself out from his own mansion, when, to the astonishment and delight of his anxious looker-on, he began the finishing stroke by cutting and forming the door by fixing his hind legs in the centre of the new covering, and from these as a centre, he began cutting with his jaws right through the door he had made, striking a clear circle round, and leaving about one-eighth of the circumference as a hinge. This done, he lifted the door up and walked in.

My friend then tried to open the door with a knife, but the insect pulled it tight from the inside. He therefore dug round him and took him off bodily—mygale and nest complete. The hinge is more carefully and beautifully formed, and there appears to be an important object in view when the spider covers over the whole of the orifice, for immediately the door is raised, it springs back as soon as released, and this is caused by the elasticity of the web on the hinge, and the peculiar formation of the lid or door, which is made thicker on the lower side, so that its own weight holds it to be self-closing, and the rabbeting of the door is wonderfully surfaced. Bolts and Chubb locks, with a latch-key, the mygale family do not possess; but as a substitute the lower part of the door has claw-holding holes, so that a bird's beak or other lever being used, Monsieur Mygale holds on to the door by these, and with his legs against the sides of his house, offers great resistance against all comers.—*London Journal.*

Sponge Divers.

The mode of operation preparatory to a dive is very peculiar and interesting. The diver whose turn it is takes his seat on the deck of a vessel, at either the bow or stern, and, placing by his side a large flat slab of marble, weighing about twenty-five pounds, to which is attached a rope of the proper length and thickness (one inch and a half), he then strips, and is left by his companions to "prepare himself." This seems to consist in devoting a certain time to clearing the passages of his lungs by expectoration, and highly inflating them afterwards—thus oxydizing his blood very highly by a repetition of deep inspiration. The operation lasts from five to ten minutes, or more, according to the depth; and during it the operator is never interfered with by his companions, and seldom speaks or is spoken to. He is simply watched by two of them, but at a little distance, and they never venture to urge him or to distract him in any way during the process. It seems to a spectator as if the diver were going through a sort of mysterious ceremony or incantation.

When, from some sensation known only to himself after these repeated, long-drawn and heavy inspirations, he deems the fitting moment to have arrived, he seizes the slab of marble, and, after crossing himself and uttering prayer, plunges with it, like a returning dolphin, into the sea, and rapidly descends. The stone is always held during the descent directly in front of the head, at arm's length, and so as to offer as little resistance as possible and by varying its inclination it acts likewise as a rudder, causing the descent to be more or less vertical, as desired by the driver. As soon as he reaches the bottom he places the stone under his arm to keep himself down, and then walks about on the rock or crawls under its ledges, stuffing the sponges into a netted bag with a hooped mouth, which is strung around his neck to receive them; but he holds firmly to the stone or rope all the while as his safeguard for returning and for making known the signal at the time he desires it.

Now let us notice the proceedings of his companions in the boat floating some twenty or thirty fathoms above him. The two men who were nearest to him previously to his making the dive, but who systematically seem to place themselves so as prevent him from conceiving the idea of being impatiently watched by them while undergoing the preparation, spring to their feet as soon as he disappears, and rush to the rope, which one of them holds in his hand, veering it out or shortening it in, as the diver moves about upon the bottom, and as soon as the signal indicative of his wish to return is felt, they commence hauling up the rope with great energy and earnestness, and in a way calculated to insure the greatest expedition of ascent, since the overstay of a few seconds may be a point of life or death to the diver.

The hauling up is thus effected: The assistant who has hold of the rope, awaiting the signal, first reaches down with both hands as far as he can, and there grasping the rope, with a great bodily effort, raises it up to nearly arm's length over his head; the second assistant is then prepared to make his grasp as low down as he can reach, and does the same, and so on, the two alternately, and by a fathom or more at a time, and with great rapidity, bring the anxious diver to the surface. A heavy blow from his nostrils, to expel the water and exhausted air, indicates to his comrades that he is conscious and breathes. A word or two is spoken by one of his comrades to encourage him if he seems much distressed—as is often the case; and the hearing of the voice is said by them to be a great support at the moment of their greatest exhaustion. A few seconds' rest at the surface, and then the diver returns into the boat to recover, generally putting on an under-garor jacket to assist the restoration of the animal heat he had lost, and to prevent the loss of more by the too rapid evaporation of water from his body.

Such is the trying life of a Levantine sponge-diver; and doubtless there are very few of us who have any idea of what a fellow-creature has suffered in procuring that little sponge which has become a necessity of our toilet table and the luxury of our morning ablutions.—*Spratt's Travels in Crete.*

I had rather be a good man's child, covered by his prayers, than the son of the first emperor in the world, undevoted and unblessed.—*Serle.*

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - JUNE 9, 1866.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in the States just named. This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square....	$ 5 00	$20	$30 00
Two squares....	7 50	25	40 00
Three squares..	10 00	30	50 00
Four squares...	12 50	35	60 00

Larger advertisements in proportion.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us; and this *in addition* to the commission already offered.

We will forward them by express, or in such way as they may direct.

Third Round Quarterly Meetings.

SHREVEPORT DISTRICT, LA. CONFERENCE—1866.

June 16 and 17—Red River Circuit, at Unity.
June 23 and 24—Bayou La Chute.
June 30 and July 1—Many Circuit, at Martin's.
July 7 and 8—Mansfield, at Foster's Chapel.
July 14 and 15—Pleasant Hill, at San Patrico.
July 21 and 22—Greenwood and Caddo, at Liberty.
July 28 and 29—N. Bossier, at Walker's Chapel.
August 4 and 5—Shreveport.

B. F. ALEXANDER, P. E.

Baltimore Conference.

A letter just received gives good news from the city of Baltimore of the hopefulness and enterprise of our friends in that city. It is expected that the "Episcopal Methodist" will be published at that point, instead of at Richmond. Wherever it may be issued, if Dr. Bond edits it it will be a power on the side of Southern Methodism.

New Publications.

We call attention to the advertisement of Mr. C. B. Richardson, Publisher, in which fifteen per cent. of all his profits on the sale of his books are offered to the "Widows and Orphans' Relief Associations of the several States."

PERSONAL.—Major Gen. Walker, who commanded in the Trans-Mississippi department during the latter years of the war, is now a commission merchant at No. 150 Leadenhall street, London. His old friends and fellow-soldiers who may have business to transact in London, should not forget him.

Our old friends Messrs. TOM and SAM HENDERSON have determined, in these times when the "sword is beaten into the *cotton*-hook," to devote that energy for which they were so noted as Confederate cavalry officers to the commission business. See their card among our advertisements.

The religious excitement at Springfield, Ills., continues without abatement. The prayer and other meetings are daily and nightly crowded, and accessions to church membership continues at the rate of about one hundred per week.

ROMISH VITALITY.

Evidences of the strength and prosperity of the Roman Catholic Church in the United States must impress the most casual observer. Cathedral-like buildings in the large cities, and numbers of smaller churches of no mean proportions, and built of durable materials, in a style of imposing architecture, arrest and fix the admiration of the people, and indicate to the more thoughtful, power and vitality. Something still grander and costlier is about to be commenced in the city of New York by the Romish Church—to cost upwards of three millions of dollars—a building to surpass in size and elaborateness of design the celebrated Trinity of that city.

Besides church-buildings there are convents and colleges, and primary schools, large and largely attended. On every side they are springing up. While the whole country South is prostrated, and the several Protestant churches are barely able to repair and retain their altars, and while their ministers are forced to turn aside, as Paul at Corinth, and work that they may live, the Priests are projecting and building, and are seemingly disporting in a flood-tide of prosperity. The churches are open day and night. Many an image of the idelized "Mother" is crowned nightly with roses, and children attend by the thousand, attracted by lights and flowers and music, by incense and priestly movements, and drink in the sights and the doctrines of Roman Catholicism: The month of May has been devoted to MARIOLATRY. "Mary the Mother of God" substitutes the Son and the Word, in the worship of that throng which has been pressing its way to her altars. She is to them more than "one mediator," "the man Christ Jesus," and her favor more than the written law of God. But over and above all, and out of all, there pours into the laps of the priests an incessant stream of gold. Offerings from toil-hardened hands, from the youthful maidens at their first sacrament, and from tender babes upon the first touch of baptismal consecration, a thousand rills swell the current and enrich the self-denying apostolic successors of St. Peter.

It is impossible to shut our eyes to the immense corporate wealth of the various societies of Loyola, of St. Dominic, of the Ligorians, of the Franciscans, and other orders, male and female, of the Church of Rome, which have been imported into, and now dot all the cities, towns, counties, and coasts of this Republic. Other investments and other incorporates are subject to constant changes and division, but these celibates have no change and no division, because they have no children. The drill is so complete and controlling, that a single mind, that of the "General" or the "Father," the "President," Prioress, the Sister or the Lady Abbess, wields the whole. There are no directors, no stockholders to thwart the aim of the society, or to sell out. Purgatory and Extreme Unction cannot get below par. They defy equally the "bulls" and the "bears." Regeneration may be suspended on the baptismal fee, the pains of damnation upon the judicious expenditure of the last dime, or salvation itself depend upon actual silver or good security. Milton's mighty cherubim

"Open'd into the hill a spacious wound,
And digg'd out ribs of gold."

Fabrics rose like an exhalation out of that baneful soil of hell. But towered structures full as many and as huge, with "Doric pillar," frieze and roof, and architrave of fretted gold, have been built on earth by these deathless Dominican and Franciscan orders, out of the penalties, pains and purgatories which are supposed to await mortal men. Here is a leverage for you! What wretch, though an unbeliever, would hesitate to spend the last cent to alleviate, maybe to deliver from purgatory a dear friend? Here is a business that thrives amid the dead. Wars are its harvests, Pestilences its windfalls, Death its spring-time, and Hell its treasury. Here are no oft-repeated exhortations, or pursuits, or varied beggings "for pity sake." No, Death runs him down, and purgatory holds him until St. Loyola's successor lets him out—for a consideration.

We need not wonder, then, at the results of such a system. The only wonder is that in three generations there is anything left out of the hands of these keepers of purgatory; or rather, that there is enough found in the hands of three generations to release one—"*For what shall a man give in exchange for his soul?*" Then it is that a man's poor friends learn, to their hearts' content, the force of those Scriptures which, during his life-time, he may have scarcely weighed. "*They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious and it ceaseth forever.*" Nor can those who read the Holy Scriptures, and who, by all possible means, seek to place in the hands of the people the Word of Life, cease to wonder at the depth and power of this masterpiece of Satan.

When Luther broke the clattering money-box of the chaffering Tetzel, he not only released all the Protestant souls henceforth from purgatory, but transferred countless wealth from the coffers of the church to the cabins of the people. The poor of a Catholic country are hopelessly so. Their religion keeps them poor. Not so in Protestant lands. Their altars are in their houses, the Scriptures are in their hands, and the father is the priest of his house. The impulses of love—love for a world bought by a Saviour's, his Saviour's blood, stirs this son of Christ to lay upon the altar all that he can; to disseminate the truth of God, and the Gospel of his dear Lord Jesus Christ. And shall not these offerings of love, with the blessings of Heaven upon them, yield a greater harvest of good than untold millions wrung from the tears of the superstitious victims of Ignorance and Fraud? Shall not the lowlier forms of a pure Christianity be more glorious and immortal than the inspired architecture of the loftiest genius—forms which are filled with the "Spirit of the power of life"—ministrations which heal the broken-hearted, and breathe the life of God into the souls of men?

The tremendous results of the Reformation can be seen in the education of the masses, in the diffusion of the Scriptures, translated into more than two hundred and fifty languages—the glory of Protestantism alone—and in the pulpit teachings of its Sabbaths throughout the countries of Prussia, the United States and Great Britain, not to mention the lesser States. Yet when we see an ecclesiastical corporation, of vast resources, venerable in age and of vitality terrific, bending its immense energies to reproduce the night of the twelfth century, and to discourage the knowledge and spread of the Holy Scriptures, we are led to ask, is error mightier than truth, and is the love of power and gold stronger than the love of Christ in the hearts of His people? The Saviour has declared that he came into the world to destroy the works of the Adversary. Shall covetousness, then, or fearfulness, unbelief or lukewarmness, betray the interests of Protestantism? Rather let us take example from "the world," from Baptized Paganism, and by undying devotion, by industry, by large sacrifice, deliver our souls and the souls of our children, the church and the world, from every form of evil, but specially from that lust of gold and lust of power which "*exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*"

Methodist Protestant Church.

The General Conference of this branch of Methodism adjourned *sine die* after a session of nine days at Georgetown, D. C. There were but few representatives present at the Conference. In 1858 nineteen or twenty Conferences of the North and West separated from this General Conference and formed a new body. The impression made by reading the proceedings of the Georgetown Conference is, that there are only a few congregations of Methodist Protestants in the States of the South still in connection with this Church.

An account in part of its proceedings has already been given, and we now add further items:

Rev. Dr. Murray, from the committee appointed to ascertain and report what relation is sustained to the General Conference by certain Northern and Western Conferences, reported as follows:

1. That a convention, composed of representatives of Northern and Western conferences, assembled in Cincinnati, Ohio, in the month of November, 1857, adopted a memorial, which was presented to the General Conference assembled in Lynchburg, Virginia, in the month of May, 1858, in which memorial said conferences asked the General Conference to make certain changes in the fundamental economy of the Methodist Protestant Church, including new terms of membership and suffrage, and declared that "if the General Conference should not see good to adopt the action" called for in said memorial, they could not "conscientiously consent to a further continuance" of their "ecclesiastical connection."

2. That the General Conference declined to accede to the demand of the memorialists, and thereupon nineteen of the Northern and Western conferences "united in the call of a convention to be held in Springfield, Ohio, November 10th, 1858."

3. That a convention was holden in Springfield, in the month aforesaid, at which were present representatives from the following conferences, to-wit: Boston, New York, Vermont, Onondaga, Genesee, Pittsburgh, Muskingum, Ohio, Michigan, West Michigan, Wabash, Indiana, North Illinois, Illinois, and North Iowa; and that said convention, composed of twenty-three ministers and twenty-one laymen, did, by a vote of twenty-two ministers and nineteen laymen, unite in declaring "all official connection, co-operation and official fellowship between said conferences" and the conferences adhering to the General Conference "suspended," and that the only opposition to said declaration was the votes of the representatives of the Illinois Conference.

4. That a convention was holden in the city of Cincinnati, Ohio, in the month of November, 1862, which convention did assume that the Methodist Protestant Church in the States of South Carolina, North Carolina, Georgia, Alabama, Mississippi, Florida, Louisiana, Texas, Tennessee, Arkansas, and the eastern part of Virginia, had repudiated the twenty-third article of our religion; and thereupon said convention did proceed to constitute a new General Conference, acting under a Constitution and Discipline differing in several material aspects from the Constitution and Discipline of the Methodist Protestant Church.

5. That not having the minutes of the Cincinnati convention before them, the committee are unable to report the names of the conferences represented therein. But it is evident that the conferences which have said Constitution and Discipline, having voluntarily separated themselves from this Conference, have no right to representation therein.

6. It appears from the minutes of the last General Conference that the Wabash Conference was represented therein. The committee would infer, therefore, that said conference adheres to the Methodist Protestant Church.

The above report was signed by all the members of the committee.

The following was signed by three members of the same committe:

Resolved, That while the General Conference cannot approve the course pursued by certain conferences in the North and West in separating themselves from us, and while we disavow responsibility for anything done by said conferences, individually or in convention, we also disavow unkind feeling for those who have gone from us, and will most cordially receive any conference that shall hereafter evince a desire for rennion by conforming to the Constitution and Discipline of the Methodist Protestant Church.

The Conference proceeded to the consideration of the resolutions reported on Tuesday, relative to holding a special session of the General Conference in 1868. Dr. Batchelor had made a minority report, declaring that such action would be an open violation of the 17th article of the Constitution, and Rev. Dr. J. J. Murray, from the majority of the committee, reported in favor of a General Conference with conventional powers.

The report of the minority was laid on the table, the majority report was considered, and the blanks were filled by the insertion of "first Tuesday in May, 1867."

Pending a motion to adopt the report, Conference took a recess, in order to call upon the President of the United States.

AFTERNOON SESSION.—Conference re-assembled at half-past 2 o'clock, and the consideration of the business pending at the time the recess was taken was resumed.

Mr. Whitfield moved to amend the resolution by prefacing it with a preamble setting forth that the necessities of the Church required a special meeting of the General Conference.

The subject elicited much discussion, involving the constitutional power to call a special General Conference, and Mr. Cherry, of North Carolina, offered the following as a substitute for the committee's report:

Whereas, the condition and necessities of the Methodist Protestant Church are such, we believe, that a General Convention is required for the promotion of its interests; and although it is doubtful about the powers of this General Conference or the Annual Conferences to call a General Convention, to meet in Montgomery on the first Tuesday in May, 1867, nevertheless, under existing circumstances, we recommend the Annual Conferences to consider the matter, and if they believe the necessities of the Church required it, to elect delegates to a General Convention to meet in Montgomery on the first Tuesday in May, 1867: Provided the 2d, 10th and 14th articles of the Constitution are not altered—the 7th section of the 10th and the 1st and 2d section of the 2d articles excepted.

The substitute of Mr. Cherry was adopted.

For the N. O. Christian Advocate.

Woodville Female Seminary.

Many of our people believe that good schools can be found easily in Europe and in the Northern States, and in the past this belief was declared by placing sons and daughters in schools abroad. In charitable condescension, it was believed that creditable approximations to good schools existed in the South; but the terrible and wrathful revelations of fierce war utterance have added new data to old premises, and thereby modified former conclusions—have furnished new media through which are seen other phases of former facts, and brought new forces to do new work. The truth has freed us, in some measure, from old habits and costly prejudices, and well will it be when we are brought to the fullness of liberation. It is now believed that good schools at our own doors are not merely possibilities, but actualities, and there are examples showing this faith to be well founded.

An example of such a school exists at Woodville, known as the "Woodville Female Seminary." The principal of this institution, and his assistants, are thoroughly furnished to their work. They are competent, not merely in the sense of possessing familiarity with text-books, but having completeness of head and heart for their vocation. They fully believe in the divinity and humanity of their work, and their labors are inspired and sustained by this faith. The pupils are well instructed in the matter of the text-books, and well instructed in righteousness. They are fed with the unforbidden fruit of the tree of knowledge and the fruit of the tree of life. They are taught not only to eat, but to digest and assimilate the mental food. All the processes by which mental dyspepsia are produced are strictly forbidden and scrupulously avoided. The endeavor is to develop the naturalness of girlhood into the cultivated naturalness of free womanhood. Manners are not put on to them as paste or paint, but are acquired as the outward raiment of interior kindliness, the outward showing of the inner adornment. In this school honest work is done in the name of Him who alone can make work victorious.

The economic arrangements and material appointments of this institution are as complete as the means now possessed will allow.

Nothing herein is said in puffing or exaggeration—only the facts are plainly stated. In truthful emphasis, the school is a good one; such as Dr. Arnold or Pestalozi would approve. VISITOR.

Within the last twenty-five years upwards of fifty churches have been erected in Western New York by English Catholics, at their own private cost, exclusive of churches erected by the subscriptions of the congregations.

FAILURE TO UNITE.—An effort has just been made by suitable committees from the American and Foreign Bible Society, New York, and the American Baptist Publication Society, Philadelphia, to unite these two bodies into one. But a name for the two, united, could not be agreed upon; and this alone prevents the union.

Northern Sentiment.

In the New York Methodist of a recent date we find the proceedings of a "Preachers' Meeting" in that city, from which we make some extracts, that our people may understand what these Northern preachers think of the Church South:

"On motion, the order of the day was taken up, namely, 'What should be the policy of our Church in regard to the ministers and members of the Methodist Episcopal Church South?'

Rev. J. Henson said that his mind had been befogged by the discussion of this subject on last Monday; that he had been startled by the positions taken, and led to inquire into the nature of right. What is it? It was in the mind of God before the world was, and was embodied in the Adamic law, and was re-enforced by Christ. According to this law he was bound to treat his Southern brethren kindly, and he had done so in the South; but when it comes to the recognition of them, and welcoming them back into our Church, he cannot do it. He can recognize any man who preaches the Lord Jesus Christ, but no man who preaches treason.

Rev. M. D'C. Crawford said that he liked the form of the question before the meeting, because it left every brother free to express his convictions. The time may come when this will be a practical question, but it is certainly not so now. He believed in the law of love, as expounded by a previous speaker, but not if it imply the taking back of the South at the present time. It requires us to speak kindly and to treat kindly our Southern brethren, and he had always lived up to the law in this particular. When, after the war had closed, there was a great cry for vengeance, they all knew where he had stood. He had never desired that even the leaders in the rebellion should be punished; he had simply asked that in dealing with them the safety of the nation might be kept in view, and this was all he wanted for the Church. The difficulty that the Northern Conferences would not suffer themselves to be presided over by the Bishops of the South, he still thought amounted to nothing. Our conferences would not hesitate five minutes, had commissioners been appointed and other matters settled to the liking of some among us. He thought our testimony before God on the sin of slavery was a great objection to the South against present rennion. They felt this, and they ought to feel it. We cannot take this testimony from before the world, and he would never consent to do so. Another difficulty was the imperiens, lordly bearing of the South towards the North. This bearing was fostered by the South, and greatly augmented by the cowardly truckling of the North. He granted that in this quarrel there was a change. The views of slaveholders had been changed by gunpowder. The most loyal people in the South were the soldiers, and the most disloyal were ministers and women, who had never been brought in contact with gunpowder. They are poor and proud, and pride and poverty go together; and this was another obstacle in the way of reunion. This must be removed. He was therefore opposed to rennion now. He joined in the sentiments of the New York East Conference, but had he been present when the action was taken, he would have opposed the doings of the New York Conference on this subject.

Here the speaker was interrupted by Rev. A. K. Sandford, who read the following telegram from the Secretary of the General Conference of the M. E. Church South, then in session:

NEW ORLEANS, April 27th, 1866.

To Rev. T. W. Chadwick, Sec'y New York Conference:

The General Conference of the M. E. Church South heartily reciprocates the kind expressions of the New York Annual Conference, but cannot consent to appoint commissioners on the plan proposed.

THOS. O. SUMMERS, Sec'y.

Mr. Crawford, on resuming his speech, remarked, "Had commissioners been appointed, it would have been a calamity." He continued to speak at some length in a similar strain.

The discussion was to be further continued.

The 29th of June, 1867, will be the eighteen hundredth anniversary of St. Peter's death. On that occasion the Pope is to convoke all the bishops of Christendom to Rome, where a grand jubilee will be celebrated.

MISSOURI PREACHERS.—At the late session of the Circuit court of Jackson county, two ministers, one of them Rev. Mr. Smith of the Cumberland Presbyterian Church, were indicted for preaching without taking the oath. Also numerous gamblers and other *criminals* were before the Court to answer for their offenses. At a time just after a lot of the gamblers had pleaded guilty and paid their fines of ten dollars each, the Attorney for Rev. Mr. Smith at the pleasure of the Court, presented his case for disposal. The Judge asked, "what has Mr. Smith been doing—gambling too?". "No sir!" replied the Attorney, "he is guilty of a graver offense; he is indicted for preaching the Gospel of the Son of God." The gamblers, on confession, were discharged with the payment of ten dollars, while the preacher had to give a bond for future appearance at Court.—*Mo. Presbyterian.*

THE POPE'S ASSUMPTION.—A number of strangers in Rome recently presented Pope Pius IX with an address. He replied in the following words:

"I alone, despite my unworthiness, am the successor of the Apostles, the Vicar of Christ; I alone have the mission to guide and direct the bark of Peter; *I am the way, the truth and the life.* They who are with me, are with the Church; those who are not with me are out of the Church; they are out of the way, the truth, and the life."

The South Carolina Conference of the African Methodist Episcopal Church has lately been in session. A report from the Temperance Committee deprecating the use of [illegible] was passed in an amended form by which the members of the Conference pledged themselves to abstain from the weed by the next session of the Annual Conference.

History of the War.

It is well known that the record of the war published by Moore is one of the most voluminous works ever presented to the public, and is said to form a fair sized library in itself. For some time, Col. Chaplin, one of the most intelligent officers in the army, has been selected by the war department to collect, arrange and index the official dispatches of the United States officers who were in active service during the war. Congress proposes to order and pay for the publication of a work of history, containing the civil and military data necessary to furnish a reliable account of the various stages of the late contest. Quite a little debate sprung up in the Senate on the proper mode in which to proceed with the preparation of this important work, destined for the attention of posterity. Mr. Wilson, the chairman of the military committee, had endeavored to place a fair business-like statement before the Senate, when his colleague from Massachusetts, who had evidently been uneasy in his chair for some time, arose to his feet, and, advancing among the desks, slapped the fingers of his right hand down upon the afflicted left, and proceeded in his customary pedantic and dictatorial manner, as schoolmaster of the Senate. After a long dissertation on the American archives, descriptive of their felicities and defects, Mr. Sumner perorated by a burlesque description of the imaginative man who should compile the records of the war. The Senate was in a state of trained titter at the pedagogian air of Mr. Sumner, and even the radicals were amused at the simplicity of their compeer. The logical Fessenden, the practical Grimes, and the powerful Johnson, were engaged in secret admiration of the speaker's pomposity. Mr. Johnson was in a reclining posture and in an accustomed manner leaning his massive head towards his right side, trying to conceal some internal joviality at the gigantic Senator's feeble remarks. But, to return to the speech and the peroration—oh! the peroration was grandiloquent. It was spoken actually without preparation, as follows: "Where shall we find such a man? Where can he be found?" Without moving a muscle, Mr. Johnson blurted out, "Boston, Boston!" The suppressed titter broke out into a laugh, and the laugh into a roar, in which Sumner joined, amused at what he believed was the effect of Johnson's humor, but which was nothing more than an opportunity to give vent to the risibles excited by his own nonsense, and now enhanced by the ridiculous figure he cut when laughing at himself. The publication, which was the subject of the debate, is of some importance to Southerners, as the Confederate records now in this city will be used in making up the compilation. If there was any spirit of fairness in Congress, a proper number of Southerners would be associated with the conduct of this historic memorial. By the adoption of such a course, a fairer history of the late contest would be prepared than the world has ever seen in a single instance, and the labors of future historians would be greatly facilitated.—*Crescent.*

WEEKLY SUMMARY OF NEWS.

FROM WASHINGTON.

At the request of Gen. Howard, with the exception of the departments of Texas and Arkansas, the Commissionerships of the Freedmen's Bureau have been placed in charge of the district military commandants. Gen. Grant has shown his confidence in Gen. Howard's former Assistant Commissioners by giving them entire military charge.

The sum of $3 079 was collected in Michigan during the month of May, for trespass fines on Government timber. Wisconsin receives 3,564 acres of the Menashn swamp lands.

The monitor Minnitonnah will proceed to Russia, convoyed by the steamer Augusta. The two vessels will subsequently form a part of the European squadron.

The heads of departments are seriously embarrassed by the crowds of Union soldiers flocking to Washington in search of clerkships which it is impossible to confer.

These men have been put to the expense of going to Washington by false representations.

Brig. Gen. Geo. G. Dodge, who won a national reputation for disembarking and embarking the armies at Fort Fisher, without the loss of a man, or a dollar's worth of property, has been appointed consul to Bremen. Gen. G. O. Loomis has been appointed Assessor of Internal Revenue at Detroit.

The President has issued a proclamation, for the purpose of maintaining the national honor. He warns all good citizens from aiding or abetting the unlawful expedition of those evil disposed persons, against a nation with which this government is at peace, and authorizes all magistrates and other officers of the United States, to exert their authority to defeat their unlawful proceedings and bring to justice all offenders.

The published statement gives the public debt, less the cash in the Treasury, at $2 670,288,000, a decrease of $19,000,000 in May. The cash in the Treasury is stated at nearly $130,000,000.

Stephens, the Fenian, is here.

A large number of the clerical force in the departments will be discharged this month.

WASHINGTON, June 5.—In the Senate, yesterday, Mr. Edmunds reported the House bill for the protection of passengers on the Western Rivers.

The House passed the bill enabling the New York and Montana Iron Mountain and Manufacturing Company to purchase a certain amount of public lands not now in the market.

WASHINGTON, June 6.—The following circular was issued from the Attorney General's office on the 5th:

By direction of the President you are hereby instructed to cause the arrest of all prominent leading or conspicuous persons called Fenians, whom you have probable cause to believe have or may be guilty of violation of the neutrality laws of the United States. JAMES SPEED,
Attorney General.

The President has telegraphed to military commanders to report any case where an unpardoned Confederate has been elected to a civil office. He to-day directed the removal of the Mayor of Portsmouth, Va., who had just been elected to that position without being pardoned. He was a rebel Colonel.

General Grant's trip West, it is expected, will be temporarily delayed on account of the Fenian troubles.

Secretary Seward received dispatches by the last mail from Minister Motley, containing full assurances of the Government at Vienna that no more Austrian troops will be sent to Mexico.

The House Committee discussed the Mexican question, Gen. Banks presenting resolutions strongly reaffirming the Monroe doctrine. It was proposed to sell Mexico arms and ammunition, and take bonds in pay. An effort also was made to have Congress indorse the Mexican $50,000,000 loan. No conclusion was reached.

FOREIGN.

CONCENTRATION OF TROOPS.

The Berlin correspondent of the London Times says: "Rapidly as the armaments are now progressing on either side, the Austrian as well as the Prussian Generals have hardly begun to concentrate their forces and prepare against the immediate contingency of an attack or defense. I have been assured by a military authority that he does not believe that the actual conflict can possibly take place before the 15th or 20th of June. This interval, required by strategy, offers new advantages for the pacific endeavors of diplomacy." The writer says: "All over Prussia, the peace meetings recommence. The wish for peace predominates over every other feeling. We shall soon hear that the people will not allow themselves to become the helpless instruments of a despotic annexation policy."

A Berlin despatch of the 18th says: "The Prussian Government has demanded satisfaction from the Cabinet of Vienna for violation of the frontier at Klingenbetel, where an Austrian patrol stopped and questioned the Prussian customs official. Prince Frederick Charles, whose appointment to a high command has already been announced, has been placed at the head of the first Saxon army corps. An army corps is being organized for Silesia, and it is believed that the King will proceed thither on the outbreak of hostilities, accompanied by the Minister of War. His Majesty received to-day the Crown Prince, and it is stated that the latter will receive the command of the Fifth and Sixth Corps d'Armee. The Grand Duke William of Mecklenburg-Strelitz left this morning for Sevaw, it is said, to assume the command of the vanguard. The Grand Duke of Mecklenburg-Schwerin will, in the event of war, place his troops, consisting of one division, at the disposal of Prussia, and will himself accept a more important command in the Prussian army. The division commanders of the Prussian infantry regiments have already been appointed, but not those of the cavalry regiments. Three army corps, numbering 90,000 men, are believed to be concentrated upon the Saxon frontier."

ITALY MUST FIGHT.

The Paris correspondent of the London Times says that Prince Napoleon, who had just returned to Paris from Italy, is reported to have said that, "in the actual state of affairs, Italy cannot avoid going to war, even should she be left alone to confront her enemy." An official decree, issued at Florence, states that the twenty volunteer battalions will form ten regiments, and wear the Garibaldian red shirt and cap.

The Italian press was prohibited from publishing intelligence of military movements. The Chamber of Deputies at Florence after a long debate, and in spite of the opposition of the Minister of Finance, agreed to the proposition for a tax upon Italian Rentes by a vote of 145 to 141. The Minister of Finance thereupon tendered his resignation.

GARIBALDI'S LETTER.

The following is the letter in which Garibaldi accepts the command of the Volunteers:

"CAPRERA, May 11, 1866.

"M. LE MINISTRE: I accept, with true gratitude, the disposition which you have taken, and His Majesty has sanctioned, relating to the Volunteer Corps. I am thankful to you for the trust you manifest in me in giving me the command, and you will be good enough to express to the King my sentiments. I hope soon to co-operate with our glorious army in accomplishing the destinies of the country. I thank you for your courtesy in making this communication to me. Accept, etc.

G. GARIBALDI."

The correspondent of The Daily News at Florence says the general impression throughout Italy is that war has now become absolutely necessary to the national existence. The alternative is foreign war or civil war.

Austria, Prussia, Italy and the minor German States are arming. Italy has negotiated a loan with the banks, and made their paper issues a legal tender. Her navy already virtually blockade Trieste, the Austrian port on the Adriatic just opposite Venice. Garibaldi has been recognized as the leader of the Italian volunteers, and thousands of red shirts—the Garibaldian uniform—been already purchased.

Prussia has notified Hanover that she must arm, and that her military roads will be shortly occupied. Hostilities have almost commenced.

Meantime another attempt to obtain a European Congress has been made. This has been Napoleon's favorite proposition for years, and it was only England's dissent five years ago that prevented it. Italy agrees to send deputies only upon two conditions, viz: that she may remain armed, and that the cession of Venetia be included in the programme of Congress. There is less likelihood of England being drawn into a Congress now than ever before. "Entangling alliances" are now a greater horror to England than to America.

The Fenian Invasion of Canada.

TORONTO, C. W., June 1.—The Fenians ramify through all the provinces, and are understood to be acting in concert with their brethren from the American side. This, it is supposed, will tend to overthrow the confidence of the authorities in any endeavor to resist the invaders by the aid of the militia. As for regular troops there are but 6000 of them, of whom a large proportion are in full sympathy and fellowship with the Fenians. There is therefore reason, according to official authorities here, to anticipate an early uprising of the Canadian population, and a fraternizing of the British soldiers with the people as in the days of the barricades in Paris.

It is also claimed that not only the Irish inhabitants of the provinces, but the French Canadians are connected with this conspiracy, and will, at the proper time, add their co-operation. It is possible that this occupation of Fort Erie is but an attempt to divert attention, while a blow more decisive will be struck at a more vital point of the British Empire in North America. In that event we may expect to see the lower St. Lawrence responding at an early day to the call of the Fenians.

ELMIRA, N. Y., June 1.—The 5th Maryland Cavalry regiment, a part of the Fenian army of invasion, under command of Colonel Dennis Donohue, passed through this city to-day, en route to Ogdensburg. They number about 600 men. While waiting for the train they got into a fight amongst themselves at the depot. No deadly weapons of any kind were used. Many of them had their heads damaged, and blood ran quite freely. The men are mostly young. Many of them were in the rebel army throughout the war. They had with them six cases of muskets, eight boxes of rations and ammunition marked H. D. Hockley, Potsham street, Lawrence county. They were very enthusiastic and sanguine of success.

A report from Corning says that 695 Fenians passed through that village to-day en route to Buffalo.

The news from Canada created much excitement among the Fenians here.

BOSTON June 1.—Maj. Mahon who served during the war in the 9th Massachusetts Regiment, has been commissioned as a Brigadier General to command the Fenian volunteers from this State, and will leave for the border to-morrow morning. It is supposed that about 250 Fenians left by the northern train last night.

There is no possible chance of a successful issue of this invasion. Had the Fenians improved the opportunity of this morning, they might have possessed themselves of the entire Canada side of the river, from Fort Erie to Ontario. It is now too late. They cannot retreat without a fight.

BUFFALO, June 1.—Two companies of the 65th New York are guarding our arsenal, but there is no danger of the Fenians troubling American property. They seized a number of horses belonging to the Niagara Street Railroad Company that were pastured on the Canada side, but when informed that they were the property of Americans they were returned.

A dispatch from Port Colburn states that lots of British troops are there and more arriving. The grand trunk ferry-boat has been ordered from Buffalo to Port Colburn, it is surmised to convey troops from there to some point.

There is a large Fenian meeting this evening at the Opera-House in this city.

NEW YORK, June 1.—The landing of the forces on the Canada side was unobstructed. They immediately proceeded to impress horses from the citizens, collect provisions, and to establish a picket line.

A farmer was met on the highway and refused to surrender his horse and drew his pistol in defense. He fired one shot and was quickly riddled with bullets.

Mr. Kempson, Mayor of Port Erie, was waited on and compelled to furnish rations for 1000 men. Another report says Mr. Kempson went out to read the riot act, when the Fenians fired on him, killing him instantly.

Runner reports three Canadian citizens killed during the morning by the Fenians' advance pickets. Canadian troops are now stationed all along the river to prevent the crossing of reinforcements. The suspension bridge is strongly guarded, and careful scrutiny is made of all passengers.

OGDENSBURG, June 1.—The detachment of supposed Fenians which left New York last evening, arrived at Potsdam in due time by the train. They were under excellent subordination on the way, and at Potsdam quietly broke into small squads, and after a brief time returned to the line. A large force that had previously arrived were hardly to be noticed, so closely were they kept to quarters.

There has been no Fenian eruption here. Canadian authorities [illegible] permit no one to land on their side of the river to-night, so that the ferryboat [illegible] laid up, and communication with Prescott and night trains on the Grand Trunk Railway is cut off.

MALONE, N. Y., June 6.—General Sweeny and Colonel Meshaw have left for St. Albans. It is reported that Spear is about to cross to-night, on the Mississippi frontier, with 2,500 men and two Generals.

Eleven hundred Fenians are in town and eight hundred regulars, of the 4th U. S. Infantry, Regulars and Fenians are fraternizing. All quiet in the neighborhood.

Gen. Mead is concentrating troops at Ogdensburg, expecting to fight there to enforce the neutrality laws.

A Fenian reconnoissance starts out to-night in the direction of Fort Covington. It is possible a fight may take place. Gen. Henferman commands the scouting party.

Terrible weather prevails.

NEW YORK, June 6.—Specials report a monetary panic in Montreal. There is a run on the Saving's Bank. Gold is at two hundred per cent. premium.

Gen. Mitchell, Commander-in-Chief, has gone to St. Johns. St. Armand, Canada, is said to be evacuated by the inhabitants and volunteers, and is garrisoned only by British regulars.

The bank deposits have also been removed to the interior. Eight thousand rounds of ammunition passed through St. Albans yesterday in possession of the Fenians.

Eleven hundred fully armed Fenians passed through Sheldon, Vermont, yesterday. The conclusion was that the Fenian prospects were brightening, and they mean to fight. An early advance is contemplated.

One special says the Fenians, near St. Albans, have artillery, and are the main body of the Fenian army.

Gen. Mead has learned that one thousand Fenians commenced a movement from Highgate, Vermont, and he had directed an officer to follow to prevent a breach of neutrality, if possible.

His information places the Fenian force at 20,000, and without artillery. Though he has but 10,000 troops to guard one thousand miles, he anticipates no serious troubles.

The Fenian munitions taken at Richville are estimated at two hundred thousand dollars, comprising Spencer rifles, carbines, etc.

Col. Vodges, of the 1st U. S. Artillery, has arrived at Ogdensburg, and taken command of the United States forces there.

The Ogdensburg Arsenal is nearly filled with Fenian stores. Geo. Lynch, commanding the forces at Buffalo, has ordered the concentration of his forces at Batavia.

A Detroit telegram says scores of suspicious strangers are [illegible] into Canada, while two thousand [illegible] lounge about that city.

The blow to be struck on the Western frontier is certainly near. The Canadian and American authorities are on the alert, the former with 800 men and a battery of artillery, the latter with three companies of regulars.

The revenue cutters Johnson and Sherman are armed with six guns.

The Fenians assert that Sweeney will not strike East till the expedition is ready to strike in the West.

Quite a number of Fenians stole into Canada to-day, supposed to be telegraph and railroad destructionists. Some have been arrested and jailed at Sarnia.

At Detroit the Fenians are enthusiastic for Sweeney. Large numbers have enlisted.

A Panic in Germany.

Trade and commerce are already sufferers to an enormous extent. In Hamburg the importation of colonial goods has all but ceased. In Brandenburg, Saxony, Silesia, Rhineland, and Wurtemburg, the greater part of the mill-hands have been paid off. At Munich a panic has broken out, rendering all sorts of stocks and notes equally unsaleable. In Berlin, the Prussian four-and-a-half per cents. lost yesterday five per cent. in a single hour, having now receded from their ordinary quotation at 104 or 105 to 85. The most solid of railway securities have been depreciated by twenty or thirty per cent within the last few days. The notes are pouring back to the banks, and although covered as yet, cannot be disbursed in large amounts except at a discount. Mortgages on real estate are scarcely to be had, while notice is given in all cases where the agreement permits of it. Even the various royal exchequers of Germany, which in this patriarchal country are in the habit of advancing money to conservative bankers and landed proprietors of unblemished loyalty, are calling in debts as fast as possible. Manufacturers dispose of their goods at ruinous prices, to be able to take up their bills, while the smaller tradesmen are giving way to the unhealthy feeling that when the world is being turned topsyturvy individuals cannot be expected to meet their liabilities. This panic is only three days old, but its development has been as rapid as its appearance was sudden. By a strange inconsistency of human nature, it is growing, and growing, while yet there are few that really believe in war. So terrible are the consequences apprehended, not, it is true, respecting the existence of the State, but as regards the material prosperity of its inhabitants and the stability of its political institutions, that while every one is anxious to protect himself against possible contingencies, most people will confidently assure you that they are very unlikely after all.—*London Times.*

From South America.

NEW YORK, June 1.—We have some further interesting items in relation to the defeat of the Spanish fleet at Callao, and the present position of the two opposing forces. The Government of Gen. Prado is more popular than ever. Since the fight the Spanish vessels had been lying at San Lorenzo Island, out of reach of the Peruvian batteries, but somewhat annoyed by Peruvian torpedoes. No damages occured to them from that source, but they were under the necessity of leaving their anchorage and putting to sea every night.

On the 11th they left Callao and moved southward.

The United States steamer Waterloo picked up a launch about the 7th ultimo, loaded with coal, which the officers were on the point of making fast to, when, by a fortunate occurrence, one of the blocks of coal broke open. A loaded six pound shell was discovered inside. On investigation, the load of coal was found to be freely interspersed with such dangerous materials. It was doubtless intended by the Peruvians for the use of Spanish vessels.

A grand celebration of the victory of Callao took place at Lima, on the 13th.

Gen. Prado has ordered all Spanish subjects to leave the republic, under the penalty of perpetual imprisonment.

The Louisville Presbytery.

The Assembly of the Old School Presbyterians recently in session at St. Louis, having referred the case of the Louisville Presbytery to a Special Committee, the Chairman of the Committee presented their report:

It reviews the past action of the General Assembly on the subject of Slavery and the rebellion, declares that this is an organized conspiracy to break down the General Assembly, and that it is schismatical and dangerous to allow such proceedings.

It reviews the action of the Louisville Presbytery, and says that the failure of the Synod of Kentucky to act upon the matter devolves the duty upon this Assembly. There is danger that this leaven of the late rebellion may infuse its poison through other Presbyteries if not now promptly rebuked. It is our duty to purge out this leaven, and we will be recreant to ourselves if we fail to do it.

The Committee recommended the passage of resolutions as follows:

"1. That the Presbytery of Louisville be hereby dissolved, and its records and property be returned over as hereafter ordered.

"2. That a new Presbytery be hereby constituted, to bear the same name as that dissolved, and to be composed of the following ministers: the Rev. Messrs. Stuart, Hill, Wilcox, Matthews, Barrelohet, McCown, Inslow, Saxe, Hoyt, McKee, McMillan, Craig, McMorton and Young, together with such ruling elders as shall be admitted, the said ministers and elders previously subscribing to the following formula: 'I do hereby express my disapproval of the action of the late Presbytery of Louisville, and acknowledge the duty of obedience to the General Assembly in all matters pertaining to the church politic.'

"3. So many ministers and elders as do not, within the next two months, apply for admission into the new Presbytery, and sign the above formula, shall not be entitled to resume their relations to this Assembly, and their pastoral connection therewith shall forthwith be declared, *ipso facto*, dissolved.

"4. Licentiates and candidates under the call of the dissolved Presbytery shall be transferred to the care of the new Presbytery.

"5. The General Assembly, while thus indicating its displeasures with the rebellious members of the Louisville Presbytery, has no wish to alter the standing of churches, elders or private members within said Presbytery."

Rev. Dr. McLean vindicated the report of the Committee, and the Rev. Dr. Thos. made a speech which was as violent as it was unchristian, and as fanatical and full of hatred toward the South as any speech that Thad. Stevens ever made. He had not concluded when the Assembly adjourned.

Cholera at New York Quarantine.

NEW YORK, June 1.—The cholera which is now spreading among the passengers of the steamers Union and Peruvian at quarantine appears to be of a severe type. But the facts will be better shown in a day or two. The report of Dr. Bissell, Deputy Health officer at quarantine, dated yesterday, the 31st ult., says that since the previous report, the admission to the hospital ship had been fifty and the deaths ten. Seven of the persons who died were from the Union, and three from the Peruvian. We learn that the reports of cholera in this city, published in a morning journal, are without foundation.

Dr. Bissell's report to-day shows that 59 new cases and 9 deaths from cholera have occurred on board the Peruvian and Union since his last report, leaving 67 cases on the hospital ship.

A New York exchange says: "Dr. Solomon Andrews essayed the performance of aerial navigation yesterday, and met with much better success than some of the critics had expected. His flying machine went up from Houston-street and came down at Astoria, L. I., to the consternation of the people there residing and passing, having concluded to make some alterations in his apparatus before trying further experiments."

THE PRICE OF GOLD.—During the past twelve months gold has traveled in a circle. It is a curious circumstance that the price of gold on Friday last, the 11th ultimo, was 28⅜, which was precisely the same which it bore on the same day of the month 1865.

A terrible financial panic has swept over England, a panic surpassing even that of 1825.—Extraordinary powers, prohibited by its charter, have been granted to the Bank of England by a special act of Parliament. Numerous large and very disastrous failures are reported, among them the European Bank of London. The latest news, however, is of a more favorable character, the panic having somewhat subsided, but the rate of interest in the Bank of England still stood at twelve per cent. The panic has not been without its effect on this side the water. United States securities are being returned by millions, and enormous exports of specie have followed. Last week $11,000,000 in gold left the port of New York alone.

The trial of Jefferson Davis is postponed until the first Tuesday in October.

By direction of the President, the military departments of Tennessee and Kentucky have been discontinued, and those States now constitute a department under Gen. Sherman, commanding.

Mrs. Wm. H. McFarland, of Richmond, Va., is president of the "Memorial Association." The objects of this society are to collect funds to be applied in enclosing, arranging, returning and otherwise placing in order, the graves of the Confederate dead interred in the cemeteries of Richmond, so that the names of our fallen soldiers may be permanently preserved from oblivion, and their last resting places saved from the slightest appearance of neglect or want of care.

The gratifying news is given that water has ceased to flow through the old break in the Bass levee, in Carroll parish, four miles below Lake Providence; also through the crevasse above Ashton, in Arkansas. By the 1st of July, it is confidently anticipated that the river will be within its banks opposite the Grand Levee, Morgnnza and West Baton Rouge crevasses, thus stopping further flow of water upon the now inundated section of our State.

Government has received full assurance that no more Austrian troops are coming to Mexico.

General Steedman, who is at present traveling in the South, as Commissioner to investigate the operations of the Freedmen's Bureau, commanded a division of negro soldiers in Thomas' army at the battle of Nashville.

THE CREVASSES AND THE PROS.—The engineer in charge of the Bouligny crevasse, below the city, reports that, unless very unfavorable weather intervenes, the breach will be closed in a few days.

The river is falling here, and so great has been the decline, that, this side of Memphis, it is not the singe technically known, as "within banks," that is it has ceased to flow over its lowest coatings. All apprehensions of further damage from the Bouligny crevasse may therefore be dismissed. Moreover the country above Red River, and, unless that stream should continue an unusual length of time as it presents remarkably high stage, the region overflowed by the crevasses at Morganza and in the Grand Levee, will be dry by the first of July, early enough for a second planting of both cotton and corn. So it is likely to be on the bottom lands of Red River, as the past flood of the river is loosed by the falling of the Mississippi.

The prospects are not so dismal as they were a few weeks ago. A half or a two third crop is often made from a July sowing.

TERRIBLE STORM IN NORTHWEST LOUISIANA.—A letter received by a merchant in this city, from a correspondent at Minden, Claiborne parish, gives an account of a terrible storm, with which that part of the State was visited on the 31st ult.

A tempest of wind and hail desolated a large tract of country, leveling fences and crops, prostrating trees, destroying buildings and killing animals.

At the time the letter was written the extent of damage had not been even approximately ascertained, but sufficient was known to authorize the belief that the injury to crops and destruction of other property was ruinous to a great number of citizens. To illustrate the terrible effects of the hail, the writer mentions that out of a herd of eighty-three cattle, belonging to a farmer near Minden, eighty were killed by it. So extraordinary a circumstance gives an idea of the weight of the frozen masses and the force with which they were driven. A full report of the consequences of so fierce a tempest will be looked for with anxious interest.

THE FLOOD ON RED RIVER.—*Alexandria inundated.*—The latest arrivals from Red River report that stream still very high, falling above Natchitoches, but rising below. On Thursday morning last the levee at Alexandria broke, and in a short time the town was inundated to the depth of four feet. The few buildings erected on the business squares burned by General Banks were in danger of being undermined, and the inhabitants were taking refuge in the hotel known as the Ice-House. This calamity falling just as the people were endeavoring to recover from the ruin of the war, will have a most depressing effect upon the energetic and public spirited citizens of the town.

SAD ACCIDENT BY A STORM IN MISSISSIPPI.—We learn from the Canton (Miss.) *Citizen*, that the storm in that vicinity, on the 2d, prostrated the dwelling and outhouses of Mrs. Semmes, two miles distant, burying beneath the ruins a lovely little daughter of eleven years. Mrs. Wright, a member of the family, was also badly injured, and her recovery is considered doubtful. One or two other persons were injured, but, we are happy to learn, not seriously. The furniture, clothing, etc., of the family were scattered to the winds, and nearly everything they possessed either lost or destroyed.

PROPELLING VESSELS BY TURBINE WHEELS.—An interesting trial of a new mode of propulsion for steam vessels by steam, has been made on the Thames. The Nautilus, an eighty-seven ton boat, fitted with Ruthven's hydraulic propeller, was fairly and successfully tried against a river boat. The propeller consists of a turbine wheel below the water line, which throws out with great force water admitted from the bottom by four nozzles, two at the stem and two at the stern. The vessel of course goes forward when the latter and backwards when the former are used. If the stream of water be sent in opposite directions the vessel turns as on a pivot. A rudder is not really wanted. Numerous advantages are specified, among them that the water of a leak would be rapidly forced out of and made to serve, instead of to sink the vessel. All the machinery of motion is wholly out of the reach of injury by an enemy, and the government has ordered the building of a gunboat on this principle.

At the request of Gen. Howard, with the exception of the departments of Texas and Arkansas, the Commissionerships of the Freedmen's Bureau have been placed in charge of the district military commandants.

Judge Edmonds, commissioner of the General Land Office, states that the vast western plains and plateau, can only be rendered habitable by planting forests, which will fertilize and moisten the soil, soften and modify the climate, and protect men, animals and crops from the desolating winds of those regions.

An exchange paper thinks Hiram Powers, the sculptor, is a swindler, because he "chiseled" an unfortunate Greek girl out of a block of marble.

An old negress, called aunt Biddy Lundy, died in Macon last week, aged 112 years.

The Fort Kearney *Herald* of a late date, speaking of the increase in travel across the plains, says from the 20th to the 22d inst. inclusive, 162 wagons passed through that place for the West. Some were bound to Salt Lake, others to Oregon, and still others the greater proportion, to Colorado. All were organized and armed in compliance with the military order issued last winter. The number of wagons stated constitute six trains, the whole of which mustered 211 men, who were armed with 126 guns and 209 revolvers.

It is in contemplation, in Congress, to build a new and costly executive mansion on the high grounds east of the capitol, in Washington, and turn the White House into a fire-proof building, for the state department. It was for this purpose, says a Washington dispatch, that leave was asked in Congress, on Thursday, to bring in a joint resolution directing the proper committees to make a reconnoissance for a site.

The General Court Martial, with Gen. Auger as President, convened to-day, to try Lieut. Col Paulding, for depositing Government funds in the Merchants' National Bank.

Christianity is an individual work; the grace of God converts soul by soul. Each soul is a world in which a creation peculiar to itself must be accomplished. The Church is but the assembly of all the souls in which this work is wrought, and who are now united because they have but "one spirit, one Lord, one Father."

LATEST DISPATCHES.

WASHINGTON, June 6.—[illegible] spoke to-night at the op[illegible] for the benefit of the wi[illegible] of sailors and soldiers. [illegible] not to the fancy but to [illegible] once [illegible] himself could [illegible] and his cause should ev[illegible] and pecuniary aid; it [illegible] er they were the childr[illegible] Southern soldiers.

They were equally e[illegible] their fathers were [illegible] but now rest quietly [illegible] our duty to forget the[illegible] these troubles, and in[illegible] more patriotic spirit [illegible]

The remarks of the [illegible] conservative in cha[illegible] with great feeling. He was highly [illegible] plauded.

AUGUSTA, June 5.—A tornado passed over this city and vicinity between one and two o'clock this evening, accompanied by heavy rain and a thunder storm. At Hamburg, S. C., the school house was destroyed, killing seven children and wounding nine. The crops are supposed to have been seriously damaged by the heavy hail storm and incessant rain of the past two days.

ST. ALBANS, June 7.—Gen. Sweeney was arrested last night in bed, at the hotel. He made no resistance.

NEW YORK, June 7.—President Roberts was arrested, and declining a request to appear in Marshal Murray's office, he was brought before Commissioner Betts. Roberts absolutely refuses to accept bail tendered for him, and declines to give personal parole to appear, or a parole that he would not violate the neutrality laws. He was remanded to the custody of the Marshal, with quarters at the Astor House.

Col. Kerrigan, an ex-member of the Fenian Congress, was also arrested, but the apprehension of Roberts and Sweeney ends the invasion of Canada.

At Toronto an exciting scene, and almost a collision occurred, by the accidental meeting of some Fenian prisoners under guard, with a funeral cortege just returning from the burial of several volunteers killed in the late skirmish near Fort Erie.

RICHMOND, June 7.—In the United States District Court the Grand Jury presented several true bills. The judge warned them from revealing the proceedings of the body, and said the names of the parties indicted could not be made public until their apprehension. It is believed several prominent officials of the late Confederate Government were indicted for treason. Gen. Breckinridge is said to be among the number.

WASHINGTON, June 7.—The Congressional proceedings are without importance. Mr. Davis addressed the Senate against the reconstruction bill, and denounced the radical policy. The radicals will endeavor to force a vote this week. There is no doubt of its passage by the required two-thirds vote.

WASHINGTON, June 7.—The Commissioner of the Internal Revenue decides that the interest and dividends derived from stocks are regarded as income derived from investments, without reference to the time during which these stocks are held, but when gains derived from the sale of stocks involve interest received or accrued, such gains may be regarded as derived from business alone. The value of property used in business, less the amount of Insurance, may be deducted when lost from the gains and profits of business.

MONTGOMERY, June 7.—The majority of the Supreme Court to-day decided that the 1st and 8th sections of the Stay Law, postponing judgment on suits for twelve months, and the 2d, 3d, and 4th sections, which stay the collections of judgment already rendered before the passage of the law, and the 7th section, in relation to sales under mortgage, are unconstitutional.

NEW YORK, June 7.—Officers who have served in the late war are applying to Maj. Gen. Ulmann for position under him as volunteers in the corps of Garibaldi.

The London *Times*, of the 26th of May, says the bank returns show a continued drain of gold, and the pressure for money indicates that the crisis is not yet over. The *Times*, in its city article, says although the suspension of the bank charter act did good for the moment by arresting the disastrous run on the banks, it can now hardly be questioned that it has in some respects aggravated the commercial pressure and intensified the inconvenience to which all mercantile and financial classes have been exposed. Either the crisis must be allowed to wear itself out, no matter over what period it may extend, or what destruction it may cause.

FIRE AT ST. LOUIS—STEAMERS BURNED.

The *Bulletin* of the 4th contains particulars of the burning of the Boston, James Raymond and Ida Handy, the latter of the Atlantic and Mississippi Company's line, at St. Louis, on Friday night. The fire commenced on the Boston. The Ida Handy was a fine boat, and was having her old tubular boilers taken out and new ones substituted. The A. M. Company seems to be most unfortunate, having lost nine or ten boats within almost as many months, but no casualty seems to disheartens it.

A majority of the United States Supreme Court has decided the Missouri test oath to be unconstitutional, under the provision that no State shall pass any bill of attainder or *ex post facto* law.

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By Rev. J. W. McNeil, at Crystal Springs, Miss., on the 4th inst., Mr. WILLIAM C. WILKINSON to Miss GABRIELLE F. BARNES, both of that place.

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THE CHILD'S CORNER.

MY NELLIE.

You never heard her sing
Nor open and shut
Nor throw up with
The sliding
You never saw
With force
And rush,
And rip
You
Of
Nor
ICE.
V.

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Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

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N. O. Christian Ad

CONFERENCE PUBLISHING the door,
& — angry jerk,
FOR MOBILE COW-cash.

Rev. J. Hamilton flng a book
Rev. A. H. M upon the ground;
th bonnet by the string,
Rev. Theo gists all astound.

FOR M[illegible]er heard impetuous words
Rev. anger from her lips,
I felt the sting of furious blows
Rev Dropped from her finger-tips.

And would you know the reason why?
She is a Christian child,
And knows it she would please her Lord.
She must be meek and mild.

Sweet, pleasant words she always speaks,
And gentle are her ways;
O, beautiful my Nellie is,
And happy all her days.

Speak the Truth.

The present King of Hanover, in his youth, was remarkable for his candid and open disposition. Playing one day with young Count L——, in the principal drawing-room of the palace, they heedlessly upset and destroyed a very valuable ornament, which the Duchess had expressly charged them neither to touch nor go near. On her return, her Royal Highness discovered the accident, and demanded how it happened. "I," said Prince George, stepping boldly forward, "I did it."

On being afterwards asked why he had taken the whole blame on himself, when his companion was equally in fault, he replied:

"Because I was the oldest, and ought to be punished most; and because," he added, "I looked in L——'s face and I thought he was going to deny it, and say what was not true."

Good Resolutions.

A little girl of six years old was a little while ago called home to God. About a year before her death she had a small writing desk given her. After her death her mother unlocked it, and found her first writing:—

"The minute I wake up in the morning I will thank God."

"I will mind my father and mother always.

"I will try to have my lessons perfect.

"I want to behave like God's child."

Five very precious rules for a little child to make his or her own.

A Frank and Noble Boy.

As I was taking a ride in our pleasant village, in which we have a few plague-spots left, I took in a lad some seven years. As I had occasion to stop close to a rum-shop, I noticed the boy looked surprised, and I said, "Shall we go in and take a little whisky, as we may be cold before we get back?" I shall not soon forget the frankness with which he looked me in the face, and said, "My mother don't allow me to drink rum." Then I said, "Won't you go in there and warm you?" And he as honestly said, "I don't think my mother would allow me to go into such a place."

Now I want to say to all the boys, Never be ashamed to follow the counsel and good advice of a pious mother, for it will be a safeguard to you through life.

And to mothers I would say, Be evermore vigilant to cast a godly influence around the young, for it will keep them in fierce temptation's darkest hours, and save our country and the world much sorrow.—*Zion's Herald.*

BE PLEASANT.

When little ones worry
Their parents are sorry,
And all who are near them look sad;
But when they are good,
And smile as they should,
How much it is to be cheerful and sing,
Than deserve to be called "a cross little thing."

Children in Japan.

During more than half a year's residence in Japan, I have never seen a quarrel among young or old. I have never seen a blow struck; scarcely an angry face. I have seen the children at their sports, flying their kites on the hills, and no amount of intertangled strings, or kites lodged in the trees, provoked angry words or impatience. I have seen them intent on their games of jackstones and marbles, under the shady gateways of the temples, but have seen no approach to a quarrel among them. They are taught implicit obedience to their parents, but I have never seen one of them chastised. Respect and reverence for the aged is universal. A crying child is a rarity seldom heard or seen. We have nothing to teach them in this respect out of our abundant civilization. I speak from what I know of the little folks of Japan, for more than any other foreigner have I been among them. Of all that Japan holds, there is nothing I like half so well as the happy children. I shall always remember their sloe-black eyes and ruddy, brown faces with pleasure. I have played battledore with the little maidens in the streets, and flown kites with as happy a set of boys as one could wish to see. They have been my guides in my rambles, shown me where all the streams and ponds were, where the flowers lay hid in the thicket, where the berries were ripening on the hills; they have brought me shells from the ocean, and blossoms from the field, presenting them with all the modesty and a less bashful grace than a young American would do. We have hunted the fox holes together, and looked for the green and golden ducks among the hedges. They have laughed at my broken Japanese, and have taught me better; and for a happy, good-natured set of children, I will turn out my little Japanese friends against the world. God bless the boys and girls of Niphon.— Letter from Japan.

The Engineer's Premonitions.

No one who has a large experience of life fails to know of incidents which brings the supernatural world very near, and draw from it apparently impressions and influences of extraordinary power. One can not account for them by any known law. *The Home Monthly* gives a striking case of this kind:

One of our railroad engineers, some years since, was running an express train of ten well-filled cars. It was in the night, and a very dark night too. His train was behind time, and he was putting the engine to the utmost speed of which it was capable, in order to reach a certain point at a proper hour. He was running on a straight and level track and at this unusual velocity, when a conviction struck him that he must stop. "A something seemed to tell me," he said, "that to go ahead was dangerous, and that I must stop if I would save my life. I looked back at my train, and it was all right. I strained my eyes, and peered it into the darkness, and could see no signal of danger, and there in the day-time I could have seen five miles. I listened to the working of my engine, tried the water, looked at the scales, and all was right. I tried to laugh myself out of what I then considered a childish fear; but, like Banquo's ghost, it would not down at my bidding, but grew stronger in its hold upon me. I thought of the ridicule I would have heaped upon me if I did stop; but it was all of no avail. The conviction—for by this time it had ripened into a conviction—that I must stop grew stronger, and I resolved to stop. I shut off, blew the whistle for brakes accordingly. I came to a dead halt, got off, and went ahead a little without saying any thing to any body what was the matter. I had a lamp in my hand, and had gone about sixty feet, when I saw what convinced me that premonitions are sometimes possible. I dropped the lantern from my nerveless grasp, and sat down on the track utterly unable to stand." He goes on to tell us that there he found that some one had drawn a spike which had long fastened a switch rail, and opened a switch which had always been kept locked, which led on to a track—only about one hundred and fifty feet long—which terminated in a stone quarry! "Here it was wide open, and had I not obeyed my premonitory warning—call it what you will—I should have run into it, and at the end of the track, only about ten rods long, my heavy engine and train, moving at the rate of forty-five miles an hour, would have come into collision with a solid wall of rock eighteen feet high!"

Valuable Hints.

To select nutmegs pick them with a pin. If they are good, the oil will instantly spread around the puncture. When a cask of molasses is bought, draw off a few quarts, else the fermentation produced by moving it will burst the cask. Alum or vinegar is good to set colors of red, green or yellow. Sal soda will bleach very white; one spoonful is enough for a kettle of clothes. Stir Poland starch with a common candle, and it will not stick to the iron, and will be much nicer. Wash your tea-trays with cold suds, polish with a little flour, and rub with a dry cloth. Frozen potatoes make more starch than fresh ones; they also make nice cake. A hot shovel held over varnished furniture will take out white spots. A bit of ghile, dissolved in skim milk and water will restore old crape. Ribbons of any kind should be washed in cold soap-suds, and not rinsed. If your flat-irons are rough, rub them well with fine salt, and it will make them smooth. If you are buying a carpet for durability, you should choose small figures. Scotch snuff in holes where crickets come out will destroy them. Wood ashes and common salt wet with water, will stop the cracks of a stove, and prevent the smoke from escaping. A gallon of strong lye put in a barrel of hard water will make it as soft as rain water.

A CONVENIENT REMEDY.—A young lady, while in the country some years ago, stepped on a rusty nail, which ran through her shoe and foot. The inflammation and pain were, of course, very great, and lock-jaw was apprehended. A friend of the family, however, recommended the application of a beet, taken fresh from the garden and pounded fine, to the wound. It was done, and the effect was very beneficial. Soon the inflammation began to subside, and by keeping on the bruised beet, and changing it for a fresh one as its virtue seemed to become impaired, a speedy cure was effected. Simple, but effectual remedies like this should be known to every one.

Pray without ceasing.—*St. Paul.*

(From the French of Napoleon Roussel.)

There must be a Religion for the People.

Concluded from last week.

An hour after I reached home, and a little gentleman, eleven or twelve years old, presented himself, with a round hat, high cravat, cane in his hand,—altogether a fashionable in miniature. He had a graceful bow; laid his hat upon the table; sat down gravely upon the seat placed for him; passed the glove of his right hand into his left; amused himself with striking it carelessly upon his knee, whilst with the other hand, he switched his trouser with his cane. "My *little friend*," said I; this word appeared to hurt him—it seemed to me that he tried to hold himself more upright, in order that I might better judge of his height—"My friend," I continued, "it seems to me that you are about at an age to be confirmed, and I hope that you will profit by the course of religious instruction that we are going shortly to commence. Is it not so?—you feel all the importance of religion?"

"Yes, sir; the other day at college I wrote a composition upon it. My schoolfellows had chosen it for their subject. Let us see—will you read it?" The boy-man drew from his pocket a roll, opened it, and, with all the emphasis of which his childish voice was capable, read to me the following tirade:—"Since the day when God produced the first man out of the shades of chaos, even to our age of light and civilization—from the people of Greenland to the giants of Patagonia—in all ages and among all people we see men adore a divinity. Some prostrate themselves before the sun, others before the stone; some have worshipped the God of the skies, others the god of infernal regions, and his multiplicity of idols proves to the philosopher, that *there must be a religion for the people.*"—

"Enough, enough," said I—"Stay, my friend, I think as you do, that there must be a religion for the people; and this is why I am about to make you a present of a religious book."

"I accept it very willingly," said he, "and if there are pictures in it, I will give it to my little brother to amuse himself with."

"And yourself, then?"

"Oh, as for myself, I am studying philosophy with friends of mine."

"No doubt, with the essay writers upon political and social economy?"

"Precisely so; we have formed a small committee at college, where we read newspapers, and where we discuss the topics of the day."

"But, Mr. Philosopher, this religious book will be as good for you as for your little brother."

"Sir, I am no longer a child, I am nearly fifteen years old; I must cast off childishness. Why should I not think like my father—like my professors?"

"And what, then, do they think?"

"It is evident what they think, since they recommend religion to us, and never go to mass themselves; they think *religion is good for the people.*"

I was confounded with astonishment; I could have wished to have applied a whip to this boy; but I feared lest he should not come to the preaching that I intended to have at the opening of the chapel, and I contented myself with recommending him to accompany his mother, who would be there.

"Willingly," said he; "I will offer her my arm, and we will go together to hear you."

He departed. I opened the windows, for I was stifled. "Poor religion!" said I, to myself, "to whom can I offer thee? The magistrate sends thee to the banker, he to the tradesman, the tradesman to his wife; his wife to the servant, the servant to the child, and the child to his little brother. Poor religion! everywhere demanded for others, and everywhere refused for *one's self*; whore, then, wilt thou take refuge? Repulsed, dismissed, and tossed from hand to hand, as the tennis-ball, that each throws to his neighbour, there remains nothing more for thee than to take shelter in that heaven from whence thou hast descended. If men believe themselves too great lords to receive thee, angels, at least, will prostrate themselves before thee, and heaven will adore what earth despises."

But at length the Sunday arrived; the preparations of the chapel not being completed, I wished, at least on that day, to give a simple sermon at my own house, and I only invited the sub-prefect, the banker, the merchant, his wife, their son, and their servant. When all were assembled, I placed a table before me, I read a chapter from the Bible, and I preached a sermon to them, of which I have only preserved the following fragments:—

"Permit me to ask, where is the people to whom you wish that I should carry religion? Everybody thinks it should be the people, and nobody wishes to be of that people. From the height of his throne, the monarch says, *the people*; and in that he speaks of the whole nation. In the parliament, the deputy and peer of France repeat, *the people*; and in that they include both the rich banker and the labouring artisan. The magistrate is before the tribunal, the lawyer in his office, the philosopher in his book, all echo, *the people*, and they point with their finger to one another. Let us descend to the poorer classes, the more ignorant part of the society, and you will still find the master in his primary school, the rural police upon the public road of his village, speaking in you of *the people*. And, wonderful to say, the rural police no more than the monarch, the schoolmaster no less than the peer of France, never imagine that they themselves make a part of this people; so that, in the minds of all, *the people* are other men; so that they say, '*There must be a religion for others*;' for myself, I can dispense with it.' Well, to you who think thus without daring openly to speak it, I answer plainly, you are miserably proud! What! will you believe that God has given to the world a religion necessary to the monarch that he may be just, to the magistrate that he may be upright, to the servant that he may be faithful; and that you, alone—*you* have no need of it? Is your morality, then, superior to that of all other men, that you cast away from you the support you deem needful for them? Do you possess an intelligence which so far surpasses that of the whole of the human race, that you are able to *divine* those religious truths which it is necessary to *reveal* to the rest of the world? 'God has spoken to every body,' you say, 'but as to myself, I can close my ears—*religion is good for the people.* Wise men, philosophers, all have felt their want of this revelation, but I can do without it,—*religion is good for the people.*' Over every part of the surface of the globe, kings and nations bow before the Divinity, but I can remain upright—*religion is good for the people.* Let the leading-strings of faith be given to children,—for myself, I can walk alone, by the torch of my own reason, and by the power of my conscience.'

"And if the folly of such language be not yet sufficiently evident to you, place yourselves before the tribunal of God, at the last judgment; and whilst all people shall be prostrated, trembling at his feet, have courage to say to him, 'Behold me; here I am, Lord, with my conscience, and my reason. Thou hast given thy revelation to the earth — Jesus Christ to the world—thy Holy Spirit to men: but revelation, Jesus Christ, the Holy Spirit, all *that was good for the people*,—as to myself, I have been able to do without it. Behold me, judge me, reward me, as I deserve: for I declare before heaven and earth, that I have been, without the help of religion, an upright, intelligent, virtuous man.' Again, I repeat to you, that if making a profession of believing in a God and in a future world, you still throw back to the people the religion you do not want for yourself, I repeat you are miserably *proud* creatures.

"But perhaps I am mistaken; perhaps you do not intend to place yourself above a religion which God has given to men; and, perhaps, you put away revelation from you, because in your eyes it is only a human invention, a political expedient, a happy lie that we must keep up in order to maintain order in society, obedience amongst people, and good manners in families; and thus, without accepting her yoke for yourself, you find it desirable to impose it upon others. In this case, I confess, you are no longer proud, you are *miserable hypocrites.* What! do you believe religion to be a lie, and can you wish that others should take it for a truth? Can you think it right to promise a heaven to them, when you know that there they will find nothing? Can you wish, by false hopes, to impose upon men sacrifices, which will never receive any recompense? You will avail yourself of their weakness of mind, their superstition, to develop in them feelings of justice and devotion, and you will give them nothing in return! In a word, you desire that we should preach from the pulpit, that we should publish in books, that we should announce to all, a false religion that you cast away from yourself?

"What is it, then, if not hypocrisy—the grossest hypocrisy? You wish us to preach virtue to your wives, in the name of the gospel; but to you, then, wish to owe their faithfulness and affection to an imposture?

"You wish us to teach your children obedience, in the name of Jesus Christ; but is it, then, from an unworthy fiction you desire that they should show respect and gratitude to you? You, who profess to love your wife, your children, will you conduct them to ruin by pushing them into an abyss, at which you are frightened yourself? To conceal such an important truth from beings who have as great an interest as you in knowing it, is to deceive them shamefully; it is depriving them of a liberty of action in this world that you reserve for yourselves. For you, in appearance, to submit to an outward worship, to inefficacious ceremonies, to pronounce before them certain words of respect for the Bible, is to lie to them; it is to abuse their weakness, to despoil them of their liberty for your profit; it is, in one word, the blackest hypocrisy. Or, again, do you say, as an excuse, that by religion you hope to do good to people, not in another life, but in this world, and that you consider this to be the most efficacious means of accomplishing this good end? If so, this is your thought:—Let us place error and falsehood for principle, and we shall have as a consequence truth and virtue. But does not your spirit revolt at the absurdity of this reasoning? When have we seen good result from error? In what arts, in what science, has a false principle ever conducted to true knowledge? How can an error, so fatal in morals, policy, commerce, science, be good in religion? I will suppose you to be an absolute monarch over a vast kingdom: every one is ready to obey a signal from your hand; still you only wish to employ your power for the good of your subjects. In ascending the throne, you gather around you the magistrate, the warrior, the philosopher, and the minister of religion—you say to all, 'I desire the happiness of my people. You, with whom is deposited the sword of justice, seek truth; you, who are the defenders of your country, be faithful to your king; you, who are philosophers, seek truth in science, in order that it may be applied for the welfare of the nation; but you, the minister of the God of truth, preach a lie to the people, as the way to render them happy.'

"Such a discourse offends you; still it is what you ought to say, to be consistent with yourselves. Confess, then, how foolish it is to try to make a bad tree bear good fruit, and to expect order, peace, virtue, and good manners, from religion, if that religion is a lie,

"But, if in your wisdom you have discovered that religion is a good thing to govern with; and if this discovery has also been made by all the most reflective men of our age, we may well believe that your discovery is a truth, and that, in fact, religious faith will be the best means of promoting the happiness of the human race.

"But has not your Creator been sufficiently intelligent to discover for himself what you men, in your wisdom, have discovered? and if religion be such a perfect means for conducting man to happiness, has not God thought, before you, of giving it to the world?

"If not, is not the creature who invented religion, wiser than the Creator, who has forgotten it? But if we must trace the first thought of establishing religion to God, and not to man, is this religion, then, a truth? And here is the immense difference between your wisdom and the wisdom of the Creator. In your weakness you would forge a lying religion, and, He in his omnipotence, gives a religion which is true; if you have designed yours for the people, that is to say, for fools, God gives his to all men, that is to say, to you—you, whoever you may be. And I conclude, therefore, in your own principles, without doubt there must be a religion; not *any sort* of religion, but a *true* religion—a religion not for the *people*, but a religion for *all*, for you and me primarily. This religion, which is true, and suited for all, is the Christian religion,—not as men have disguised it, who wished to impose upon others, but as Jesus Christ himself gave it to the whole world, such as we find it in the Bible; and it is to that book I refer you, that you may learn to know it."

A tubful of soapsuds, farmers should remember, is worth as much as a wheelbarrow of good manure. Every bucket of soapsuds should be thrown where it will not be lost. The garden is a good and convenient place in which to dispose of it; but the roots of grapevines, figs, young trees, or anything of the sort, will do as well.—*Exchange.*

Love thy neighbor as thyself.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

Rainy weather (says the Price Current of Wednesday) has materially interrupted outdoor operations since our last issue. The demand, moreover, in most branches of trade, has been of a retail character, and the general movement has been restricted accordingly. Our leading staple, in particular, has been nearly at a standstill; the business of the past three days having been confined to a smaller amount than for any corresponding period of the season.

COTTON—We noticed in our last report that after a moderate demand on Friday the market closed dull and drooping at 27 to 29c. for Ordinary, 31 to 32c. for Good Ordinary, 34 to 36c. for Low Middling, and 38 to 39c. for Middling. On Saturday the expectation of later foreign news brought the movement nearly to a standstill, the day's business reaching barely 200 bales, at still easier prices. There was no improvement on Monday, when a heavy rain-storm suspended outdoor operations during the morning, and after it cleared up only two or three buyers came forward, whose purchases were confined to a little over 200 bales. This business was of too limited extent to serve us a basis for quotations, but prices ruled in favor of buyers; and after it was known later advices had been received from Liverpool, reporting a further decline, sales could not have been effected unless at a material reduction. Yesterday the movement was on a still more limited scale, embracing less than 100 bales. This makes an aggregate for the past three days of only 500 bales, mostly for the North.

The receipts proper for the four days ending on last evening comprise 3726 bales, against 2219 during the corresponding period last week, showing an increase of 1507 bales.

In the unsettled state of the market we omit all quotations, but refer to the above as the ruling rates on last Friday evening, since which the general tendency has been in favor of buyers.

TOBACCO—Supplies are coming in quite freely, and the stock, which is now fair and ample, is accumulating. The assortment is good, and is drawing the attention of foreign buyers to this market, several having arrived here recently. There has been again some inquiry for export and for the city trade, but only small sales were made at prices ruling fully up to the following quotations: Low Refused, Light, 4 to —; Good do., 6 to 6¼; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 16; Fine, 18 to 19; Choice Selections, 21 to 22. Heavy—. to 5; Good do., 7 to 8; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 17 to 18; Fine, 19 to 20; Choice Selections, 23 to 24—in currency.

SUGAR—There is very little Louisiana but an ample stock of Cuba Sugar on hand. The market continues very dull, however, and there is only a retail or jobbing trade, doing at 12 to 13c for Common to Fair Louisiana, 14½ to 14¾c for Fully Fair, 15 to 15½c for Prime, 15¾c for Yellow Clarified and 16½c for White. There was some demand yesterday, and 10 hhds Fair Louisiana sold at 13¾c, and 64 hhds at 15½c for Yellow Clarified and 16c for White.

MOLASSES—The market is bare of Louisiana, but is well supplied with Cuba Molasses. There is very little or no demand, however, for either, and in the total absence of sales of any importance we have to omit all quotations. The last sale was a lot of Strictly Choice Porto Rico at 55½c. per gallon. Cuba Molasses is retailing at 48 to 50c. per gallon, according to quality.

FLOUR—In light supply and fair demand, and prices are steady and firm. The sales on Saturday and Monday were confined to 3000 bbls, in small lots, at $9 to $9 25 for Low Superfine, $9 50 for Superfine, $10 to $10 50 for Low Extra, $11 25 to $12 50 for Good do., $12 75 to $13 for Choice Extra, and $14 50 to $15 per bbl for very Choice Extra. Yesterday about 2500 bbls were sold, in lots, at similar prices.

PORK—The market has been quiet but very steady and firm. The stock on hand is small, but there has not been much demand for round lots. On Saturday 100 bbls Prime Mess sold at $28 50, and 250 Mess at $34 per bbl. Yesterday 115 bbls Mess sold at $34, and 36 at $34 50 per bbl. Mess is retailing freely at $31 25 to $35 50 per bbl.

BACON—The supplies are small and insufficient for the demand, which is very active, and prices, principally of Shoulders and Sides, have still further advanced 1 to 2c per lb. Several hundred casks were sold since our last review at 15½ to 16 for Shoulders, 18½ to 19c for Ribbed Sides, 20 to 20½c for Clear Sides, and 26c for Sugar-cured Hams. Shoulders are retailing at 16c; Ribbed Sides at 20c, Clear Ribbed Sides at 20½c, and Clear Sides at 21c.

GREEN MEAT—There is very little on hand. It is retailing at 15c per lb for Shoulders and 16c for Sides.

LARD—Continues scarce and in request, but owing to insufficient supplies the movement is only in a small or jobbing way at 24c per pound in tierces and 25c in kegs. On Saturday 20 tcs Prime sold at 24c and 100 kegs at 25c. Yesterday 24½c per lb was refused for 1200 kegs.

BUTTER AND CHEESE—The supply of Butter is ample for the demand, and prices remain the same as previously. Choice Northern is selling at at 45 to 50c and Choice Western at 30 to 35c per lb. Common Butter is dull at 20 to 25c per lb. Cheese is in good supply but dull at 15 to 20c for Western and 16 to 20c Northern, and English Dairy at 25 to 27c per lb.

CORN MEAL—There were sales yesterday of 50 bbls choice Kiln-dried Corn Meal at $5 75 per bbl.

CORN—Has been in good supply and fair demand, at about previous prices. There were sales on Saturday and Monday of 13,000 sacks, at 80 to 85c for Mixed, 85c for Yellow, and 90 to 95c per bushel for White, the outside prices ruling on Monday. There were sales by auction of 5000 sacks, inferior at 65c, and 500 White, damaged, at 86½c per bushel. Yesterday the demand was good, and White being scarce, prices advanced about 8c per bushel for that description, while those for Mixed and Yellow remained about the same. The sale embraced 9000 sacks at 80 to 84c for Mixed, 87½c for Yellow, 90 to 94c for White Mixed, and $1 for White.

OATS—Are in fair supply but dull at previous prices. About 1500 sacks were sold on Saturday and Monday at 58c per bushel. Yesterday some 2000 sacks were sold at 53 to 54c.

MALT—Is in good supply but dull. Canada is retailing at $1 75 and Western at $1 50 per bushel. Round lots of Western cannot be quoted better than $1 25 per bushel.

BRAN—Has continued dull, and previous figures have been hardly sustained. About 1000 sacks were sold on Saturday and Monday at $1 25 per 100 lbs. Yesterday 400 sacks sold at $1 10 and 600 at $1 15 per 100 lbs.

HAY—Is in good supply but slow of sale. On Saturday 1010 bales Prime Western sold at $22 and 900 at $22 50 per ton. Yesterday we did not hear of a sale.

INDIA BAGGING—The stock is small and there have been no important movements since the sale of a lot of 50 bales, on the landing, at 30c per yard. Dealers are supplying the demand for the country at 29c in rolls and 31c in bales.

BALE ROPE—We have not any round sales to report except 850 coils yesterday at 18c and 50 at 18¼c per lb, the latter showing an advance of ¼c per lb. Dealers are obtaining 18c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—There has been a fair demand for the country, which dealers have continued to supply at 25½ to 29c per lb, currency, for Ordinary to Prime Rio.

GUNNY BAGS—The stock on hand is small. There was a good demand, and prices have advanced ¼c. There were sales yesterday of 200 bales at 25c a piece. Holders asked subsequently 26c.

STAR CANDLES—There is a fair jobbing business doing at 20c per lb for 12 oz., 23c for 14 oz. and 25c per lb for 16 oz. Yesterday there were sales of 1000 boxes, assorted sizes, at an advance on previous prices. The demand is active and speculative.

WOOL—There is nothing doing and we quote nominally 15, to 25c for unwashed and 21c per lb for washed. There is a good stock on hand.

NAVAL STORES.—There have been sales of Common and No. 2 Rosin at $3, No. 1 at $6 50, Virgin dip $10; Pitch $3; Tar $2 50 per bbl; Spirits Turpentine 92½ to 95c per gallon.

SALT—There have not been any cargo sales. The last were at $1 55 for Coarse and $1 60 per sack for Fine. There is a fair demand for the interior, which dealers are supplying at $1 80 to $1 85 per sack for Liverpool Coarse and $1 90 to $2 for fine, in store.

HIDES—Have continued in demand and have sold readily at 7½ to 8c for Green Hides, 8 to 9c for Kip Skins, and 10 to 11c per lb for Dry Hides.

ESCULENTS.—New Potatoes are selling at $4 to $4 25 per bbl. New Onions $2 50 to $3 25 per bbl.

POULTRY AND EGGS.—Chickens sell on the landing at $8 to $8 50, Geese at $10, and Turkeys at $35 per dozen. Western eggs have been selling at $18 to $20 per bbl.

☞ It should be understood that the above quotations generally represent the wholesale prices. In filling small orders higher rates have to be paid.

TOM HENDERSON, Late of Henderson, Terry & Co. — SAM HENDERSON, Late of Violett, Black & Co.

TOM & SAM HENDERSON,

COTTTON FACTORS AND General Commission Merchants,

100 COMMON STREET, New Orleans.

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WALLACE & CO.,

Importers and Jobbers of DRY GOODS, and Manufacturers of

Boots, Shoes, Hats, and Plantation Clothing,

Slocomb's Buildings, New Orleans.

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CATE'S SHOE FACTORY,

HAMMOND STATION, ON JACKSON RAILROAD.

Established, August, 1861.

Destroyed, May, 1863.

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O. E. CATE & CO.,

18 CAMP STREET, 18

Under the City Hotel.

We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of

LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*

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ROBERT PITKIN,

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SPRING AND SUMMER OF 1866.

SPRING AND SUMMER CLOTHING.

Just received and now opening, for inspection, the most magnificent assortment of

READY-MADE CLOTHING.

—AND—

GENTLEMEN'S FURNISHING GOODS,

That he has ever had the pleasure of offering to his friends and the public generally.

WHOLESALE APARTMENTS UP STAIRS.

Gentlemen visiting the city would do well to give us a call. mar17-3m

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This Institution is mainly designed to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instructions private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

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Boarders are under special charge of the Lady Principal. They should furnish their own bed clothing.

Board, with English Tuition, at $75 per quarter, is charged from date of entrance.

Transportation from Grand Gulf is easy and regular. 12-tf

FOREIGN LABOR AGENCY.—The undersigned intending to visit Scotland in May next, offers his services, for reasonable compensation, to procure *House Servants* (or farm servants, if desired) for those requiring them. Preference given to Scotch, but English or Irish will be obtained, if preferred. I will also engage to enter students at either of the Universities; (I have been spoken to for this service already) or attend to any other business not incompatible with previous engagements.

I may be communicated with by letter at Greenville, Mississippi, until 15th March next, after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, in New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and H. S. Hunt, Esq., Jackson, Miss. 6m

GENERAL STEAMBOAT AGENCY.

The undersigned respectfully announces to the Captains and owners of Steamboats, navigating the Mississippi river and its tributaries, that he has still in the

AGENCY BUSINESS

in New Orleans, and prepared at all times to attend to all business connected with the Boats—such as procuring freight, collecting freight bills, settling averages, and attending to all custom-house business, that may require attention from time to time.

His long experience as an Agent gives him great advantage in a practical settlement of all difficulties liable to boats on Southern and Western waters.

Captains of Steamboats from Pittsburg, Wheeling, Cincinnati, Louisville, Cairo, St. Louis, Memphis, and all other points, will find me at my office,

No. 5 (Front Street,

in full view of the landing, and ready to attend to their calls.

Thankful for past favors, I will not be found wanting in future duties to any which may be entrusted to my care.

A. BRITTON,

ap7-tf No 5 Front Street, N. O.

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R. K. WALKER. THOS. M'KNIGHT. J. F. JONES.

R. K. WALKER & CO., COTTON Factors and General Commission Merchants, No. 75 Carondelet street, New Orleans. jan 20-1y.

J. R. POWELL, COTTON FACTOR and Commission Merchant, No. 17 Carondelet street, New Orleans.

W. R. STUART, late Stuart & James. ap7

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GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co., New York, and W. C. Watts & Co. Liverpool. feb3-1y

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Orders for all descriptions of merchandise will meet prompt attention.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 22. WHOLE NUMBER 588.

NEW ORLEANS, SATURDAY, JUNE 16, 1866.

$3 00 A YEAR IN ADVANCE. OFFICE—113 CAMP STREET.

Jacob's Well.

Rev. Norman Mc'Leod gives, in "Good Words," the following description of Jacob's well and its locality:

There has never been a doubt entertained by the most skeptical or critical traveler regarding the authenticity of this well. Beyond all question, it is the one at which our Saviour rested as he journeyed along the route which travelers generally follow from Jerusalem to Galilee. Every feature of the landscape starts into life as we read the narrative of his memorable conversation with the woman of Samaria; the plain of corn-fields which were then, as now, whitening to the harvest; the mountain rising above, on which the Samaritan temple was built; the neighboring town of Shechem; the Samaritans worshipping, as they still do, towards "this mountain," and there only; all are evidence of its truth, apart from the common and unbroken tradition.

The well is not what we understand by that name. It is not a spring of water bubbling up from the earth, nor is it reached by an excavation. It is a shaft cut in the living rock, about nine feet in diameter, and now upward of seventy feet deep. As an immense quantity of rubbish has fallen into it, the original depth must have been much greater, perhaps twice what it is now. It was therefore intended by its first engineer as a reservoir, rather than as a means of reaching a spring. Then again, if any wall, as some suppose, once surrounded its mouth, on which the traveler could rest, it is now gone. The *mouth* is funnel shaped, and its sides are formed by the rubbish of old buildings, a church having once been erected over it. But we can descend this funnel, and enter a cave, as it were, a few feet below the surface, which is the remains of a small dome that once covered the mouth. Descending a few feet, we perceive in the floor an aperture, partly covered by a flat stone, and leaving sufficient space through which we can look into darkness. We sent a plumb-line down into the water, with which the well seemed to be abundantly supplied at the time of our visit.

Many have been puzzled to account for Jacob's having dug such a well here, when the whole valley of Shechem, only a quarter of an hour's walk off, is more musical with streams than any other in Palestine. But *some one* dug the well, and who more likely than Jacob, not only to have on his own property what in his time was more valuable than a private coal-mine would be to us, but also for the moral purpose of keeping his family and dependents as separate as possible from the depraved Shechemites? This well is indeed a holy spot. One is glad that the contending ecclesiastical parties in the land have built their churches on places which have little historical value, and that a merciful Providence has preserved untouched and open to the eye of heaven such spots as that on the Mount of Olives, "over against the Temple," and, above all, Jacob's well. It is now said, however, that the Greek Church have purchased it as the site of a church, for seventy thousand piasters. Universal Christendom, to which it belongs, should protest against such "pious" profanation.

On Pleasing God by Our Temper.

Nothing goes more against the grain of human nature, than the obligation to love our enemies, and to return good for evil. It is one of the hardest struggles in the whole work and warfare of a Christian. We ought to be very thankful that God condescends to set a great price upon a meek spirit; and thus commends, as well as commands the forgiveness of injuries; for we could not forgive from the heart, nor love our enemies with the heart, if the approbation as well as the authority of God were not pledged in connection with the duty.

We can see, as well as others, that it would be to our interest to overlook many injuries, to pocket many affronts, and to forget many slights; but it must be done with the express and supreme purpose of pleasing God. The God of our salvation deserves a cheerful submission to His will in this matter. Whatever others deserve, His claims upon our spirit are indisputable, and let us never forget the influence of a meek and quiet spirit upon communion with God at the mercy-seat. We need it as much there, as Aaron did his Breastplate, when he had to inquire before the Lord, by Urim and Thummim. The answer seems to have been given, by light from the glory between the cherubim, falling upon the engraven gems which emblazoned his breastplate, and flashing those letters which would express "the mind of the spirit." How carefully, therefore, Aaron would guard these tribunal gems from all dust and derangement, that they might always receive fully, and reflect fairly, the holy light from the Shekinah. The graces of the Holy Spirit, are the gems of our breastplate. Let them, therefore, be kept bright and unbroken, that thus "the light of God's countenance" may be neither intercepted nor distorted by any unhallowed or unmovable temper.—*R. Phillip.*

A Remarkable Prediction.

The London Times of April 19th has some gloomy views of the future that is coming to the British empire:

We ought in this unparalleled half-century to have reduced our great war debt to something less than £25,000,000 a year, not much less than £1 a head on the whole people of these Isles. It cannot be said that experience encourages us in this recklessness, for we have entered on war without counting the cost, to our very great loss; and, what some feel more, we have counted the cost, and not gone to war. In all human probability we shall have at least one great war before the close of the century; and that war, when it comes, will have to be fought, as the Federals in America fought, more with money than men. But we must look beyond the century. In three generations—that is in the days of our children—we are told that all the coal of this island that lies within 4000 feet of the surface will be exhausted, if we go on increasing our consumption at the present rate. Coal is everything to us. Without coal, our factories will become idle, our foundries and work-shops be still as the grave; the locomotive will rust in the shed, and the rail be buried in weeds. Our streets will be dark, our houses uninhabitable. Our rivers will forget the paddle-wheel, and we shall again be separated by days from France, by months from the United States. The post will lengthen its periods and protract its dates. A thousand special arts and manufactories, one by one, then in a crowd, will fly the empty soil, as boon companions are said to disappear when the cask is dry. We shall miss our grand dependencies, as a man misses his companion, his fortune, or a limb, at every turn reminded of the irreparable loss. Wise England will then be the silly virgin without oil in her lamp. We shall be surrounded and overwhelmed by the unprofitable lumber of buildings and machinery that we cannot use, and even cities we cannot occupy. For who will care to live in Manchester? Who will be able to live in the Metropolis? It is not so difficult to imagine the state we shall return to, for it takes only a middle-aged man to remember it. They would be sorry to be called old who can remember large towns lighted with oil lamps, the first steam vessel timidly creeping round our shores or up our rivers, and a steam engine on a "train-way" a thing rumored but hardly credited. But the process of unlearning will be slow, and neither easy nor pleasant. To be sure, as coal becomes scarce and dearer, we shall learn economy. We shall warm our houses more scientifically, and improve our machinery. But, meanwhile, our descendants will witness another process equally exhaustive. The population will follow coal wherever it is to be found, whether on foreign or on colonial soil. Our manufactories will be beaten by those who then have this advantage over us, and the working classes will accept the invitation of the master that bids the highest. That is what they must do, for it is the law of existence. It is not easy, or at all possible, to forecast any point at which the various conflicting causes may fix the future of English labor, but we may as well expect a large population in Salisbury Plain as a Manchester, a Liverpool, a Sheffield or a Birmingham, without coal—and cheap coal, too.

By Hook or by Crook.

The destruction caused by the fire of London, A. D. 1666, during which some 13,200 houses, etc., were burnt down, in very many cases obliterated all the boundary marks requisite to determine the extent of land, and even the very sites occupied by buildings, previous to this terrible visitation. When the rubbish was removed, and the land cleared, the disputes and entangled claims of those whose houses had been destroyed, both as to the position and extent of their property, promised not only interminable occupation to the courts of law, but made the far more serious evil of delaying the rebuilding of the city, until these disputes were settled, inevitable. Impelled by the necessity of coming to a more speedy settlement of their respective claims than could be hoped for from legal process, it was determined that the claims and interests of all persons concerned should be referred to the judgment and decision of two of the most experienced land-surveyors of that day—men who had been thoroughly acquainted with London previously to the fire; and, in order to escape from the numerous and vast evils which mere delay must occasion, that the decision of these two arbitrators should be final and binding. The surveyors appointed to determine the rights of the various claimants were Mr. Hook and Mr. Crook, who by the justice of their decisions gave general satisfaction to the interested parties, and by their speedy determination of the different claims, permitted the rebuilding of the city to proceed without the least delay. Hence arose the saying above quoted, usually applied to the extrication of persons or things from a difficulty.

The above anecdote was told the other evening by an old citizen, upwards of eighty, by no means of an imaginative temperament.—*Notes and Queries.*

THERE'S ROOM ENOUGH IN PARADISE.

The following beautiful spiritual song was composed by the famous Judge Longstreet. It is said that, being present at a camp-meeting, he heard the touching and plaintive air to which these words are set sung to some unmeaning doggerel, as is often the case in negro minstrelsy. As he rode home, the tune ringing in his ears, the beautiful hymn as below crystalized, and he gave it to the world:

Sweet bards may chant melodious lays,
And fame may tell the story!
I envy not their fading praise:
I hope to sing in glory!
O glory! O glory!
There's room enough in Paradise;
For all a home in glory.

Let bannered hosts in mortal strife,
And broidered vestments gory,
Seared laurels bay with ebbing life;
I seek a crown of Glory!
O glory! O glory! etc.

For heaps of gold let others toil,
From blooming years to hoary;
Nor rust corrupt, nor thieves can spoil
My treasured home in glory!
O glory! O glory! etc.

No city have I here, nor home,
Where all is transitory;
But though o'er earth I homeless roam,
I have a home in glory!
O glory! O glory! etc.

When near the cross the Saviour stood,
He said, "I go before ye
A mansion to prepare," that you
May dwell with me in glory!
O glory! O glory! etc.

The conflict of Gethsemane
In bloody sweat why bore he?
He drank that bitter cup that we
Might have a home in glory!
O glory! O glory! etc.

The anpurpled robe of mocking scorn,
And crowns of thorns, why wore he?
Sin wove that robe, sin grew that thorn,
Yet we may share his glory!
O glory! O glory! etc.

When on the cross, his gushing blood
Why did on Calvary pour he?
That grace might wash me in that flood,
And make me meet for glory!
O glory! O glory! etc.

May love refine my heart from dross,
By grace to shout the story;
Then in that robe, that crown, that cross,
I will forever glory!
O glory! O glory!
There's room for all in Paradise,
For all a home in glory.

Eastern Handwriting.

Mr. Hallock, the printer of the Syrian mission of the American Board, says:

The science or art of handwriting among the semi-barbarous Turks and Persians is carried to a most surprising extent, both in the effort expended and the success which follows. It is my opinion that in the whole wide range of labor, and beauty and taste, practiced in the fine arts, there is *not one* branch which equals the exquisite symmetry and perfection of the Turkish and Persian manuscript.

Some idea of the labor expended on this art, and the high estimation in which it is held, may be gained from the fact that a long life is cheerfully spent on one volume. I saw one exceedingly beautiful volume, not larger than one-fourth of the New Testament, which occupied *seventy years* in copying.

The complete success secured by the united efforts of Dr. Smith and myself in this illustration of the Arabic type is well illustrated in the fact that an old, experienced Turkish writing-master, on seeing the first few lines which were printed from the new type, remarked that the man who *wrote* that had need only to spend a *few years* under his instruction to make him a master penman.

To the would-be author:

If thou wouldst fain be thought a sage,
Think a volume, write a page;
Then from every page of thine,
Publish but a single line.

To Cure a Felon.—As soon as the parts begin to swell, wrap the part affected with a cloth thoroughly saturated with the tincture of lobelia, and the felon is dead. An old physician says he has known it to cure in scores of cases, and it never fails if applied in season.

The Great Mormon Tabernacle.

The Salt Lake (Utah) Telegraph has a detailed account of the Mormon's religious edifice now going up in that city. The architect is Mr. Henry Grow.:

The building is in the form of an ellipse, with an extreme length of 250 feet and width of 150. Extreme height of roof, 78 feet; height of ceiling, 68 feet. The immense roof-frame rests upon 42 cut stone piers, about 12 feet apart and 20 feet in height, which gives 48 feet of spring to the arch. The 44 bents or principal rafters forming the arch are composed of six thicknesses 2½-inch plank, framed like lattice work, strongly pinned and bolted, and tied by 15 horizontal cross-timbers on the outside, upon which the small rafters for the sheathing will be laid, and 15 similar cross-timbers inside, to which the ceiling joists will be stayed. The 13 half bents resting upon the 13 piers in curve at each end join diagonally upon the apex of the arch of the two outside parallel bents.

The island will be in the west end—the floor be level for a distance of 60 or 70 feet in front of the stand, thence gradually rising to the east end, where the seats will be eight feet above the level. It is estimated that the house will seat about 10,000 persons. For freedom of ingress and egress, a very material consideration where large audiences are concerned—ample provision has been made in the folding door appointments of the entire space between the same piers in the line on ther side. A cornice eight feet deep will surmount the stone work.

In the majestic, towering, self-supporting roof of this building, there will be consumed nearly 10000 feet of lumber. When finished, it will present the appearance of a nondescript half globe, with sides slightly compressed, and, though of the kin rather than grotesque order of architecture, from its vast proportions and striking originality of design, will make its impression upon the beholder, and stand as an imperishable monument of magnificent zeal and unparalleled unity on the part of an infant, derided people, who are disposed to honor the credential of Heaven and bow to its regal supremacy.

Arabian Laughing Plant.

In Palgrave's "Central and Eastern Arabia," some particulars are given in regard to a curious narcotic plant. The seeds, in which the active principle seems chiefly to reside, when boiled and administered in a small dose, produce effects much like those ascribed to Sir Humphrey Davy's laughing gas; the patient dances, sings, and performs a thousand extravaganzas, till, after an hour of great excitement to himself, a amusement to bystanders, he falls asleep, and on awaking has lost all memory of what he did or said while under influence of the drug.

To put a pinch of this powder into the coffee of some unsuspecting individual is not an uncommon joke, nor it is said that it is ever followed by serious consequences, though an over quantity might perhaps be dangerous. The author tried it on two individuals, but in proportions, if not absolutely homœopathic, still sufficiently minute to keep on the safe side, and witnessed its operations, which were enough, but very harmless. The plant that bears these berries hardly attains in Kasseem the height of six inches above the ground, but in Oman were seen bushes ten or four feet in height, and wide spreading.

The stems are woody, and of a yellow tinge when barked; that of is of a dark green color, and unnated, with about twenty leaflets on either side; the stalks are smooth and shining; the flowers are yellow in tufts; the anthers numerous; the fruit is a capsule, stuffed with greenish padding, in which lie imbedded two or three black seeds, about the size and shape much like French beans, their taste sweetish, but with the unseen influence of a bright heavy and almost sickly.

Meerschaum Pipes.

Meerschaum (English—foam of the sea,) is so called on account of its remarkable lightness and pure white color in the raw state. It is a superior species of white clay, chiefly consisting of silicate of magnesia, and is dug mostly in the peninsula of Natoli, Asia Minor. It is sent to market in irregular blocks of different sizes, the latter fixing the price, which is much higher in proportion for large lumps than for small ones. The Turkish Government owns the mines and stipulates the quotations according to the demand, which generally exceeds the supply. The last reports from Constantinople, the principal market for crude meerschaum, say that prices advanced 35 per cent. lately.

The method of manufacturing pipes is very simple: the lumps are cut into shape with a knife, after having been lightly wetted, then the bowls must be very carefully rubbed to obtain a clear, smooth surface, and afterward boiled either in pure wax, or wax, oil and fats, the latter effecting a yellow hue and facilitating the coloring.

Imitation meerschaum is invariably made of the parings of the genuine, and nothing else. Numerous other experiments, such as the application of magnesia, etc., have proved total failures, and consequently, there is no probability of meerschaum being manufactured, on a large scale, of magnesia in New York, as your article states. I am the only manufacturer, to some extent, of meerschaum pipes, made of the imported raw material, in the United States.—*Scientific American.*

Forward!

Blutcher, the great Prussian General, is said to have won many a hard-contested battle-field through the inspiring influence of this motto. In his councils of war and on the battle-field, "Forward!" was his watchword, and he suited the action to the word. The promptness and energy with which he planned and executed his engagements gave him the nickname of "Marshal Forward."

Pulaski, the brave Pole, who espoused the American cause in its infancy, and gave his life in its defence, and to whom, as well as to Koscinsko, the American people will ever owe a debt of gratitude, in one or more instances turned the fortunes of war in his favor by rallying his men with the war-cry of "Forwarts, brnderu, forwarts!" Often was the failing strength of the American soldier rallied and revived, and his weary arm nerved with new vigor, by the inspiring battle-cry of this brave officer, as in the thickest of the fight, and above the din of battle, was heard, in broken English, "Forwarts, brnderu, forwarts!"

So with the young, whatever their capacity and calling, let their watchword be *Forward!* It will give new life and energy to the doubting heart in time of despondency and trial, and, united with proper energy and zeal, over every opposition give it the victory.

To the student journeying step by step up the rugged hill of science: Your success lies in your own efforts to do what you undertake. *I will succeed*, has accomplished much. No great undertaking was ever carried through without it. The road to eminence may seem hard to travel; roll the boulders aside, clear the track of trees, bridge the streams, and the way is clear. "With a stout heart, and a will to do and dare, there is no such word as *fail*."—*Clark's School Visitor.*

Let the Children Laugh.

Don't be afraid of a little fun at home, good people. Don't shut up your house lest the sun should fade your carpets, or your heart lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyments must be left on the threshhold without, when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work begins that ends in gambling-houses and reckless dissipation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones it will be sought at other and perhaps less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of a home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is a peculiar opiate flavor; the sunlight of domestic fireside.

The Sailor's Bible.—The following inscript from the fly-leaf of a brave sailor's Bible tells a simple tale of the dangers of a seaman's life, and the source of his confidence in the hour of his greatest trials, whether battling with the elements or with his country's foes:

This Bible was presented to me by Mr. [illegible]kes, at the town of Hertford, January 1781, as a reward for my punctual attendance at Sunday-school and good behavior when there; and after being my companion for three years, forty-one of which I spent in the sea service, during which time I was in forty-five engagements, received thirteen wounds, three times shipwrecked, burnt out, twice capsized in a pe[illegible] and had fevers of different sorts five times, this Bible was my consolation, and was newly bound for me by James Bishop, of Edinburgh, on the 26th of October, 1834, the day I completed the sixtieth year of my age—as witness my hand."

CONFEDERATE NAVY.

CAPTURES MADE BY IT DURING THE WAR.

A complete statement of the vessels captured by the Confederate Navy, from the outbreak of the war in 1861 to the surrender of the Shenandoah to the British Government, November 6, 1865, has been prepared with much care for the annual report of the proceedings of the New York Chamber of Commerce by Mr. George Wilson, acting Secretary. The records of Mr. Upton, Secretary of the Shipmasters' Association, have been used for this purpose, and other information has been obtained. The captured property was of the value of $25,500,000, of which $20,000,000 were destroyed.

The following is a recapitulation, showing the number of vessels captured, their estimated value, the number bonded, released and recaptured, and the number actually destroyed:

VESSELS CAPTURED.

	No.	Estimated value of vessels and cargoes.
Steamers	6	$ 985,000
Ships	81	14,140,000
Barks	83	6,825,000
Brigs	43	1,930,000
Schooners	70	1,666,000
Total	283	$25,546,000

VESSELS BONDED, RELEASED AND CAPTURED.

Steamers	2	$ 410,000
Ships	20	3,675,000
Barks	9	775,000
Brigs	8	395,000
Schooners	9	203,000
Total	48	$5,458,000

VESSELS ACTUALLY DESTROYED.

Steamers	4	$ 575,000
Ships	61	10,465,000
Barks	74	6,050,000
Brigs	35	1,535,000
Schooners	61	1,463,000
Total	235	$20,088,000

The following is a statement exhibiting the number of vessels captured by each Confederate vessel:

Vessels.	Ships. Number.	Ships. Value of vessels and cargoes.	Barks. Number.	Barks. Value of vessels and cargoes.
Alabama	24	$6,410,000	22	$2,345,000
Florida	10	2,650,000	10	795,000
Shenandoah	10	1,000,000	25	1,810,000
Georgia	8	1,380,000	2	195,000
Sumter	4	415,000	10	585,000
Chickamauga	1	200,000	5	245,000
Nashville	1	85,000		
Tallahassee	4	580,000	4	240,000
Tuscarora	1	150,000		
Boston			2	225,000
Lapwing	3	660,000	1	125,000
Conrad	1	180,000		
Olustee	1	110,000		
Echo			1	60,000
Jeff. Davis			1	75,000
Sallie	2	100,000	2	155,000
Destroyed by land and other forces	2	220,000		
Total	81	$14,140,000	83	$6,825,000

Vessels.	Brigs. Number.	Brigs. Value of vessels and cargoes.	Schooners. Number.	Schooners. Value of vessels and cargoes.
Alabama	5	$280,000	0	$215,000
Florida	8	445,000	7	174,000
Shenandoah	1	30,000	2	48,000
Sumter	8	355,000	5	132,000
Nashville			1	40,000
Tallahassee	5	145,000	13	264,000
Wiaslow	1	45,000	4	96,000
St. Nicholas	1	100,000	2	45,000
Caliboa	1	40,000	2	49,000
Tacony	2	70,000	7	169,000
Olustee	1	39,000	1	20,000
Echo	1	30,000	1	50,000
Clarence			2	60,000
Jeff. Davis	2	90,000	3	105,000
Sallie	2	80,000		
Retribution	2	100,000	1	25,000
Savannah	1	25,000		
York			1	25,000
Destroyed by other forces	2	60,000	9	172,000
Total	42	$1,930,000	70	$1,666,000

NUMBER OF CONFEDERATE VESSELS.

Steamers.	Barks.	Brigs.	Schooners.	Total.
14	5	1	5	25

Why There is No Rain in Peru.—In Peru, South America, rain is unknown. The coast of Peru is within the regions of perpetual southeast tradewinds, and though the Pernvian shores are on the very verge of the South Sea boiler, yet it never rains there. The reason is plain. The southeast tradewinds in the Atlantic ocean first strike the water on the coast of Africa. Traveling to the northwest, they blow obliquely across the ocean until they reach the coast of Brazil. By this time they are heavily laden with vapor, which they continue to bear along across the continent, depositing it as they go, and supplying with it the sources of the Rio de la Plata and the southern tributaries of the Amazon. Finally they reach the snow-capped Andes, and here is wrung from them the last moisture that a very low temperature can extract. Reaching the summit of that range, they tumble down as cool and dry winds on the Pacific slopes beyond. Meeting no evaporating surface, and no temperature colder than that to which they were subject on the mountain tops, they reach the ocean before they become charged with fresh vapor, and before, therefore, they have any which the Peruvian climate can extract. Thus we see how the Andes become the reservoir from which are supplied the rivers of Chili and Peru.

A soft answer turneth away wrath.

Opium.—According to M. Chevallier, the use of opium in England is increasing enormously, and some temperance societies are accused of replacing brandy and gin by it. If this accusation be true, the lamentable consequences may be easily anticipated. The quantity now used in the United Kingdom is certainly enormous. In 1845 the consumption was 38,329 pounds; in 1863 it was 144,213 pounds. The contagion has spread to the new world, and its increased consumption everywhere affords a just reason for alarm.

Bird Love.—An instance is given by Lord Kame of an affectionate canary, who, while singing a love-song to its mate, sitting upon the eggs in her nest, became so delirious with joy that flattering its wings and hovering near her with other manifestation of great emotion, it suddenly fell dead in the bottom of the cage. Upon this the mother-expectant left her nest, gazed mournfully upon her deceased lord, and from that time rejecting all food, soon expired by his side.

Mr. Bright, a working jeweller of Leamington, has perfected a novel application of electro-magnetism as a motive power for clock work, which promises to bring modern timepieces to a state of absolute perfection. By the new arrangement the pendulum, the bob or ball of which consists of an electro-magnetic coil, is made to oscilate by means of a feeble current of electricity, this beating true seconds with a train of three wheels only. A number of clocks, in different parts of a house, or even in different houses, can be connected together by a single wire, and the whole number will indicate the same time to a second.

Children hunger perpetually for new ideas, and the most pleasant way of reception is by the voice and ear, not the eye and printed page. The first mode is natural, the other artificial. Who would not rather listen than read? We frequently pass by in the papers a full report of a lecture, and then go and pay our money to hear the self-same words uttered. An audience will listen closely from beginning to end of an address which not one in twenty of those present would read with the same attention. This is true of children. They will learn with pleasure at the hands of parents what they deem it drudgery to learn in books; and even if they had the misfortune to be deprived of the educational advantages which they desire, they cannot fail to grow up intelligent, if they enjoy in childhood and youth the privilege of listening daily to the conversation of intelligent people. Let the parents talk much, and talk well, at home. A father who is habitually silent in his own house, may be, in some respects, a wise man, but he is not wise in his silence. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they had not mental activity and mental stores for both, let them first provide for their own household. It is better to instruct children and make them happy at home, than to charm strangers or amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk or think of being "shut up there," and the youth who does not love home is in danger. Make home, then, a cheerful and pleasant spot. Father, mother, talk your best at home.

The annual product of the pearl fisheries is assumed to be as follows: Out-turn of the Bahrein pearl divers, twenty lacs of rupees, or £200,000; out-turn of the divers from the Arab littoral of the Persian Gulf other than Bahrein, twenty lacs of rupees, or £200,000; total £400,000. The great bulk of the best pearls is sent to the Bombay market, where, during the late share mania, fancy prices were given for good pearls. A large number of pearls are sent towards Bagdad. As a rule, the Bombay market prefers the pearl of yellowish hue and perfect sphericity, while the Bagdad market prefers the white pearl. The small seed pearls go principally to Bagdad also.

Frequent and fierce is the devil in his attacks on all sides besieging our salvation. We therefore must watch and be sober, and everywhere fortify ourselves against his assaults; for if he but gain some slight vantage ground he goes on to make for himself a broad passage, and by degrees introduce all all his forces.—*Chrysostom.*

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - JUNE 16, 1866.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in the States just named. This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square...	$ 5 00	$20	$30 00
Two squares...	7 50	25	40 00
Three squares..	10 00	30	50 00
Four squares...	12 50	35	60 00

Larger advertisements in proportion.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronising Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "New Orleans CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us; and this in addition to the commission already offered.

We will forward them by express, or in such way as they may direct.

Third Round Quarterly Meetings.

SHREVEPORT DISTRICT, LA. CONFERENCE—1866.

June 16 and 17—Red River Circuit, at Unity.
June 23 and 24—Bayou La Chute.
June 30 and July 1—Many Circuit, at Martin's.
July 7 and 8—Mansfield, at Foster's Chapel.
July 14 and 15—Pleasant Hill, at San Patricio.
July 21 and 22—Greenwood and Caddo, at Liberty.
July 28 and 29—N. Bossier, at Walker's Chapel.
August 4 and 5—Shreveport.

R. F. ALEXANDER, P. E.

The Rev. Dr. Bullock, of the Old School Presbyterian Church, delivered an address to his congregation in Baltimore on the evening of the 12th inst., in which he reviewed the action of the Assembly with regard to the Louisville Presbytery. He sharply condemned some members, and announced his intention to withdraw from said General Assembly. Dr. Bullock is brother-in-law to Gen. Breckinridge. Dr. Bullock's congregation voted to sustain him in seceding from the General Assembly on account of its action.

The Methodists of Galveston have now three places of worship—the old church, under the pastoral care of Rev. V. H. Philpot; the new church, Rev. Dr. Boring; and a society with a flourishing Sabbath school in the west end, presided over by the Rev. L. H. Baldwin.

Gov. Humphreys, of Mississippi, has been elected by the Baptist State Convention, President of the Board of Trustees of the Orphans' Home. As Gov. H. is a communicant of the M. E. Church, the selection is a high compliment to his capacity and Christian character.

The statistics of fifty-four American Colleges show, that out of 7810 students 3326 are professors of religion, of whom 1034 have the ministry in view.

The eleventh Annual Convention of the Young Men's Christian Association of the United States and British Provinces was held in Albany on Friday, the 1st of June.

The three Presbyterian churches in Wheeling, West Virginia, are all without pastors.

THE USES OF CONTROVERSY.

The conception of the Minister of Christ as an easy-going, gentle soul, letting the world alone, and only correcting evil, as oil quiets the uneasy wave, by his presence, is very foreign from the Apostle's Man of iron and bronze, with visor down, sword in hand, shield afront, girded and plated from crown to heel, ready to encounter and eager to find the Spiritual Foe. That the presence of the Gospel was a guarantee of quiet, and its diffusion would imply a period of peace all round, is the first notion the Saviour corrected in the minds of his followers: "*I am not come to bring peace*," was the startling announcement of the Prince of Peace. That Charity which has a quarrel with no one, not even the Devil, finds no place in the system of Christ. "I came to bring *a sword*," and woe to the Church when *this* sword shall be beat into a plow-share, or *this* spear into a pruning-hook. The kingdom of Christ is the aggressive force. Satan simply "keeps" his palace. "The world lieth in the wicked one"—in the repose of an entire possession. He that does nought to disturb this peace "gathers not," is no harvest-man, is an enemy and no true friend of Christ.

The first period of Methodism was a time of controversy. That vast "congregation of the dead," which stiffly crowded the solemn places of worship from choir to nave, overflowing the very altars of the Protestant Church of England with lifeless forms of baptized fashion and sin, awoke under the denouncing tones and warning trumpet of the two Wesleys and Whitfield; many of them only to relapse into formal death, but some to rise into the experimental life of true godliness. The denouncer was denounced. Bishops and Presbyters stood off, and called their people to stand off from these new censers and this strange fire. But the Wesleys, calm amid commotion, still prophesied without the camp, and the glory of God was on them.

John Wesley was a man of war, in the highest and best sense. He battled against the Devil, the world and the flesh, so long as he lived. He fought a tremendously good fight. Comparing greater things with lesser, he was not unlike Bonaparte in his strength, standing up against the combined Powers—only at the last this "Little Corporal" of Methodism died in his bed, his latest foe under his feet:

> "His sword was in his hand,
> Still warm with recent fight,
> Ready that moment, at command,
> Through rock and steel to smite."

"*God and the Truth*" was upon his shield, and no friendship or blood swerved him from his devotion to these great principles. He was ready to hear and to impartially weigh all that could be stated or urged; for idolatry was as far from his mind as from his heart. But then, he was a man of persistent purpose, of a fearless spirit, and of inexorable logic. His sermons fill out the Greek conception—the type of composed, majestic, and unrelenting force; though he resisted in their composition, as he assures us, all mere artistic method. Yet, by so much as he has succeeded in his notion of telling truth for truth's sake, he has realized the very best classic ideal of eloquence. No one need wonder at his success, under God, as a preacher, who will read his sermon on "Free Grace," and that other one on "The Righteousness by Faith." An antagonistical secretion of Tracts, which were thrown off with irregular constancy—"Plain Accounts," "Appeals," "Letters," etc.—indicated the vigilance and readiness with which he took advantage of the various occasions presented while in the midst of a great life-battle.

The men who immediately succeeded Mr. Wesley were second to him only, in skill and force. Chief of these men of might was Fletcher, of Madeley. He was not second to Mr. Wesley, or to any man, for incisive, clear, analytic thought, or discriminative, logical statement. His "Checks" stand there against Calvinism and Antinomianism, immovable as the great rocks at the foot of the Mer de Glace, which hold it back from the smiling valley of the Arve. A man of fervent, effectual prayer, of purest charity, a faith like that of Mount Moriah, he turned not back in the day of battle. And in those days the battles were long and frequent; indeed there was never a day without one. But, in the midst of it all, God revived his work. They builded and fought.

As these Heroes passed away, other men took their places, and their armor; men not unworthy of either. Mr. Watson maintained the front of Methodism with unsurpassed ability. His Institutes are the well-arranged armory of Methodistic Theology. The mere reading of this master-piece of reason is no ordinary training for the mind. Meanwhile, in this country the contest against error and sin was sustained by such men as Francis Asbury, Freeborn Garretson and Jesse Lee. The intense Calvinism of New England disputed every inch of ground with Methodism, and called forth all the polemic resources of the early Methodist preachers. In other parts of the country, more especially in the West, the vexed and endless questions of the mode, the object and the efficacy of Baptism, as against Campbellism and the various phases of Baptists, served to brighten weapons which were mainly to be used against the Empire of Darkness. In those parts of the country McKendrie, McMahon, Donglass, Stamper and a host of worthies, preached and controverted—nor gave way, no, not for an hour; and under such controversial preaching the people were interested, gathered, awakened, and converted. Methodism spread like a prairie on fire. Even to this day these old warriors see every text from the stand-point of some old battle-field. The Pedo-baptist or the Armenian strength of the position is the first inquiry, and it is quite surprising to mark the ingenuity they display in artificially strengthening points which have naturally some strategic advantage.

As we have said, the main fight was against Infidelity, Universalism, out-breaking vice, Sabbath-breaking, gambling, horse-racing, drunkenness, dishonesty, violence—against profligacy of all sorts common to man or woman. On the other hand, the doctrine of the new birth, broadly stated and strongly pressed, Class Meetings, Camp Meetings, the demonstrative earnestness of Methodism, and its unhesitating Discipline, surrounded its vital ministrations with a thinking multitude and trained its people in the knowledge of the distinguishing peculiarities of its faith. The half-fight half-preach kind of preaching educates the young, herds the people of God, separates them from the world, enrages Satan, and convicts sinners. The Saviour's controversies with the Jews, recorded by John, in which the children of "your father the Devil" are called by their right names; and Paul, in "the school of one Tyrannus, for two years disputing daily"—a champion against all who chose to enter the lists; and his declaration that though some preached Christ of mere contention, he welcomed even controversy *against* Christ, as it set the people upon thinking of Christ, and so the Cross was displayed; are facts highly suggestive in this connection.

Rationalism, with its mystical, minute, mithical difficulties and doubts; Roman Catholicism, substituting the "Holy Mother" for the Mediator, changing sacraments into mysteries, the Holy Scriptures into Sybiline leaves, the ministers of the Gospel into Hierophants, and offering a merely natural satisfaction to the religious cravings of the soul; Puseyism, with its functional transmissions and sacramental regenerations; all necessitate controversy. Let us remember those master-strokes of Satan, which were dealt in the very presence of Christ—sifting Peter to the last grain, transforming gentle John, under the guise of zeal, into a fierce zealot, and it will appear that the more highly Christianity is developed the more carefully are the points of the Adversary taken. And the more incisive the Enemy, the greater the necessity for care in selecting the arrow, and for being "*a workman that needeth not to be ashamed*." Let the "young men" of the ministry "be strong." Read up, give thyself to doctrine O Timothy! Feel the enemy—know what his real force is. Attack evil; recollect that hard words aright arguments break bones. Take care you don't imitate those "dumb dogs" which bay at the moon, but do not bark at the thief—watching against evils in general, and overhead, in a showy, mistaken way, but skilfully avoiding the risk of actual conflict. Search the great armory of God's word for new weapons, which have as yet never been taken down, having been provided for the hearts of the King's enemies still to be revealed. The weapons of our warfare are not carnal, but they are mighty. See Martin Luther and John Wesley, and believe it: one bold champion can conquer whole provinces from the Empire of Sin. And

"*He that hath no sword*, (and no purse,) *let him sell his garment and buy one*."

Better than Fenianism for Ireland.

A short time since the London Times asserted that the proselytes made by the established church in Ireland were insignificant, and that that church had failed in her mission as regards Ireland. As a sort of reply to this the Archbishop of Dublin has published in the Times a letter controverting the assumptions of that journal, and gives the history of the success achieved by the established church in West Connaught for the last twenty years. Undoubtedly, if the success of the operations be compared with those of missions elsewhere, the results will seem small; but when the tenacity with which the majority of the people of Ireland will cling to their religion is taken into account, the work accomplished will not appear so very insignificant. Those who are accustomed to assert that Protestantism neither has nor can exert any aggressive power in Ireland, will, by the publication of this letter, either have to cease from such, or discredit the "assertions" of the Archbishop. Nevertheless, there are one or two points brought out by this letter which Protestants have just cause to be thankful for, viz: that Protestantism is making substantial if not rapid progress in Ireland, and that Roman Catholics do not everywhere oppose its progress by brute force. We cannot do better than quote from the letter of the Archbishop. In speaking of Castlekirk, he says:

> In that vast desolation, with hardly the sign of a human habitation, it was difficult to imagine where a congregation was to come from, even had all the people been ours. There were present, however, at the consecration 150 persons. Of these, 84 were inhabitants of the district being 15 original Protestants, 58 converts, and 11 Roman Catholics. The Protestant population of the parochial district attached to the church is 115, of whom 92 are converts.

Of what he saw at Errismore, seven or eight miles south of Clifden, the same prelate account is given:

> The total church population of this district is 282. Of these 76 are original Protestants and 206 converts; of these latter 96 being scholars under 15 years of age, but attending church, the remainder adults. There were present at the consecration service 415 persons, of whom 215 (including 40 original Protestants, 164 converts and 11 Roman Catholics) were inhabitants of the district.

To quote the many statistics he gives of the grand but slow work silently being carried on, would be superfluous; what enough is indicated in the above two extracts to convince the most skeptical. The schools are so dealt with by the Bishop, and those which he visited, at various places, were all in a prosperous condition. Of the appearance of the children he says:

> The boys were in appearance very much like those one sees in ordinary National or Church Education Schools, and were certainly not inferior; but no one could be passed, without remark, the clear, bright, intelligent looks of the elder girls; their neatness, cleanliness, and singularly well mannered ways.

In conclusion, he says:

> So indeed, from any hostility to the mission existing, there seems to me evidence that, even of those who are not themselves drawn into the movement, many look upon it with favor. Thus, of scholars attending the schools, very many are children of Roman Catholic parents, who say (this has been attested to me by many) that they are themselves too old to change their religion, while at the same time they encourage the attendance of their children, being well pleased to see them trained up in a better and purer faith than their own.

From the foregoing it will be perceived that a truly Christian effort for the amelioration of the peasantry has been crowned with encouraging success.

A GRAND SCENE.—On last Sabbath Dr. Young, of the Tulip Street Church, received into full fellowship *sixty-six* persons. Fifty of these had passed six months' probation under the old rule; the remainder came in under the new *regime*, excepting a few by letter. Wives and husbands, parents and children, hundreds were made glad by the scene of moral sublimity that passed before the assembly. The *new formula* to be appended to the Discipline was used for the first time on this occasion. The service was regarded by the congregation as suitable and very impressive, and had a very fine effect upon the multitude, as well as on the minds and hearts of those admitted into the fellowship of the Church.—*Nashville Christian Adv.*

American Religious Associations.

The Evening Post gives the following brief summary of the results of the last year's labors of the prominent religious and charitable institutions whose anniversaries have recently been held in New York:

The Presbyterian Board of Foreign Missions, according to the annual report, employs three hundred missionaries, colporteurs and teachers; it ordained twenty-two last year, and the church membership under its care is about twelve hundred. Its receipts amounted to $207,526; the expenditures to $510,375—of which $40,000 is lost by the high rates of exchange.

The American Missionary Society, which is but a young organization, employs three hundred and twenty missionaries and teachers. It was amongst the first to labor among the freedmen. Its cash receipts for the year ending March 31st were $140,902; the expenditures of the year were $149,387; and arrangements are making which promise to double its revenue and activity.

The American Home Missionary Society during the year ending the 31st of March received $221,191 85, and expended $208,811 18. It has in its treasury $90,955; employs 818 ministers, supplying 1594 stations in twenty-eight States, and has organized two new churches during the year.

The American Bible Society, which was organized in 1816, has printed 1,400,966 Bibles in the half century of its existence, and received contributions during the same period to the amount of $10,434,953. The receipts for the year closing March 31, 1863, exceed those of 1861 by $259,084 12. It has issued during the past five years 6,555,231 books, whereas during the first thirty-three years of the Society's existence the entire issues numbered 6,347,140.

The American Tract Society has also a largely increased revenue. Its receipts were $165,551, exceeding those of any other year except 1864. Its expenditures for the year amount to $164,534.

The American Tract Society of New York reports the receipt of $124,327 from donations and legacies, and $313,366 from sales; to this is added the supplies of last year, making in all $439,946. This exceeds the receipts of any previous year. The expenditures for the year were $436,969.

The American Tract Society of Boston, now entering upon its fifty-second year, also reports a large increase in its receipts. It has extended its operations over the South, having distributed 791,000 pages among the freedmen. The receipts for the year ending March 31st, 1866, were $165,551, and the expenditures $164,534.

The American Board of Commissioners for Foreign Missions report expenditures during the year of $547,000, and receipts for eight months ending April 30th, of $248,601. The appropriations for the current year amount to $507,000.

The American and Foreign Christian Union, now sixteen years old, reports $92,247 received—a balance of $2,605 on hand.

The New York Sunday School Union reports contributions amounting to $21,190.

The Howard Mission acknowledges the receipt of $35,985, and a balance of $1693. The Five Points House of Industry received $46,240; thrice the amount received in any previous year except one.

The American Female Guardian Society and Home of the Friendless received for the year 1865 $15,135, and had a balance in the treasury of $43,509. It has expended $52,778, leaving in the treasury $25,866.

The American Seamen's Friend Society, now entering upon its 39th year, reports its receipts larger than ever before. Including the balance of last year they amount to $51,759; besides $28,507 71 received from auxiliary organizations. The expenditures are reported at $43,743 60, an increase over last year of $10,207 62. Great hopes are entertained from the beneficial operations of the law of 1866 for the protection of seamen in the port of New York, which went into effect upon the 1st instant.

A Liberal Man.

Mr. George Peabody, the eminent American banker and philanthropist of London, arrived at Boston last week in the Scotia, and has been received with distinguished marks of honor in his native State, as he will be in every part of the country that he may visit. Mr. Peabody was born in Danvers, Mass., February 18th, 1795. He started in life poor, as a clerk in a grocery store in his native town. In 1814 he became engaged in the wholesale dry goods business at Georgetown, D. C. The house prospered, and was transferred to Baltimore. In 1822 branches of the house were established at New York and Philadelphia. He went to England in 1837, and established himself as a merchant and banker in London in 1843. His house henceforth became the headquarters of Americans in London. In 1855 he gave to his native town of Danvers the sum of $80,000 to found a library and institute, and to North Danvers $10,000 for a branch library. In 1856 he gave $300,000 to found a literary and scientific institute at Baltimore, with a pledge to increase this sum to $500,000. He also gave $10,000 to the Grinnell Arctic expedition. His benefactions to the poor of London amount in the aggregate to $2,250,000. History furnishes no parallel to this instance of private charity by a living man.

SUNDAY FUNERALS.—The Montreal Weekly Evangelist says the various ministers of the Church of England, Church of Scotland, Wesleyan Methodist, Independent, Canada Presbyterian, Baptist, Primitive Methodist and Episcopal Methodist, in Kingston, Canada West, have signed a solemn protest against the practice of Sunday funerals, saying at its conclusion: "So strong are our convictions of the moral evils connected therewith, and of the benefits which would result from a more sacred regard for the obligations of the Sabbath, that we hereby declare our purpose not to attend funerals on that day, unless in cases of necessity, and we affectionately solicit the countenance and co-operation of the community in carrying it out."

LONDON CITY MISSION.—We see by the annual report of this Mission that they employ 371 missionaries. Receipts £35,416 18s. 10d. 276,830 visits had been paid to the sick and dying, and upwards of 2,000,000 visits had been paid in the regular way to the poor, etc. City Mission meetings had been attended by 1,500,000 persons, being considerably more than attend all the churches and chapels on the Lord's day. 1102 drunkards had been reclaimed, and 868 fallen women had been admitted into the Asylums, or restored to their friends. City Missions are among the most useful and important institutions of Great Britain.

REVIVAL AT FORTRESS MONROE.—A deep religious feeling has lately manifested itself among the negro villages on the Peninsula, and quite a rivalry between the various denominations is kept up as to who shall secure the greatest number of converts. The Baptists at present take the lead, and every Sunday about five hundred freedmen and freedwomen, of all ages, are baptized and join that Church.

A PREDICTION OF THE POPE.—At a recent celebration of a miracle in Rome, the Pope said, in the course of a speech, that the present year would be one of triumph and brilliant victory over the temporal power. "I shall," he remarked, "behold the triumph, and, in 1868, I shall render up my soul to God." This singular prophecy is said to have produced a powerful effect upon the audience, some of whom were moved to tears.

The Jews are about collecting funds for the establishment of a college in Philadelphia for training of Jewish divines, the Legislature of Pennsylvania having already granted to the Hebrew Education Society of that city a charter with the privilege of conferring degrees of scholarship, equal with those of Harvard, Yale or Rutgers colleges.

The Rev. G. Scott, D. D., late missionary in Sweden, has just arrived at Montreal from England, to preside over the Wesleyan Conference, soon to be held.

An Indian Peabody exists in the person of Chauncey Rose, of Terre Haute, who has donated during his life over $787,000 to charitable purposes, institutions, etc.

The Burial Board of Liverpool are at present promoting a movement for the abolition of interments on Sunday, except in cases of urgent necessity.

A Protest.

The undersigned, for themselves and others, respectfully protest against the entire proceedings of the General Assembly concerning the Louisville Presbytery, and the signers of the "Declaration and Testimony."

1. The summary exclusion from the house of the Commissioners of the Louisville Presbytery, under the operations of the previous question, without allowing them or their friends one word of defence or explanation, was, in our judgment, a usurpation of powers not belonging to the General Assembly, a gross invasion of the rights of the Presbytery, an act of oppression towards the Commissioners themselves, and a violation of those principles of justice and equity which every deliberative assembly, and especially a Court of Jesus Christ, is bound to hold inviolate. For a proper analysis of this procedure, we refer to a protest of certain members of this body, to be found in the minutes of the 22d ult., and in most of the reasons of which the undersigned concur.

We lay the utmost stress upon this point, because everything that followed pertaining to this business must be judged in the light of the fact that the Assembly was passing upon the conduct of men who, by its act, not their own, were not present to defend themselves. The allegation that the Assembly offered to hear them when a report was introduced proposing to visit upon them the severest penalties, can be of no avail. For in the resolution of expulsion, it was their Presbytery which was arraigned, and they could not properly return to their seats without counselling their Presbytery. Nor is it believed that there was a single member of the Assembly who expected them to plead at the bar of a court which has opened their case by ejecting them from their seats unheard; and three days after voted down a resolution to re-admit them to their seats until their case should be disposed of.

2. Throughout the entire course of the proceedings, and pervading the elaborate arguments of the majority, it was maintained that this was a "judicial case," and that these brethren were "on trial" before the Assembly. Whereas, the notorious fact is that they had never been arraigned and tried; that neither in Presbytery nor Synod had there been any mention of formal charges, of citations, witnesses, or any of the steps essential, under our constitution, to a judicial process. The form of government and the digest show that it is not competent to a judicatory to take up a case *judicially* on "Review and Control." And this plea is further barred by the fact that the records of the Presbytery of Louisville were not before the Assembly. If the General Assembly has no original jurisdiction in cases of "offence," the whole proceeding, in so far as the case was tried judicially, was, in our judgment, irregular and unconstitutional.

3. The case was biased by the action of a convention called together to consider these matters on the eve of the Assembly meeting, and sitting, it was currently reported, with closed doors. The inflammatory memorial sent to the Assembly by this convention (some of them members of the Assembly, discloses a state of mind on the part of its authors ill-suited to sober and impartial deliberation upon such questions as were involved in this case.

4. The severity of the judgment visited upon these brethren was greatly disproportioned to their offense. No one charged them with heresy or with immorality. The principles affirmed in the pamphlet are the principles incorporated in our confession of faith and held by the whole church. They believed that several General Assemblies had violated these principles, and especially that the Assembly of 1865 had undertaken to impose certain laws upon the Church in derogation of the plain principles of our Constitution. In this belief they were sustained by the Synods of New Jersey and Philadelphia, by several Presbyteries, and by numerous ministers and laymen of the Church. The error lay in the measure by which they sought to redress these evils. We do not justify them in these measures. We condemn them. But we admit that they should have been allowed to plead their own cause without being prejudged, as it was, by the instant exclusion from their seats on the second day of our session. We insist that they should have been allowed time to review their proceedings, and cancel (if disposed) the offensive epithets they had applied to the General Assemblies of the Church. We do not object to their being required to do this, and to answer to the Presbyteries and Synods, and to the next General Assembly as to what they may have done in the premises; but we regret the spirit and terms of their exclusion from all the Church judicatories (the Assembly excepted) until the next Assembly, and the contingent dissolution of the Presbytery as needlessly harsh measures, pregnant with evil to the Church. And we fortify our conclusion by the fact, fully established and undenied and controverted by no one, that one of the Presbyteries now represented in this house, and even one or more members of this very Assembly, had used language and performed acts quite as pregnant with rebellion towards the Assembly without being subjected to the slightest censure.

5. We protest against these measures because they will inevitably tend, as we believe, to foment strife and dissention. The Church needs repose. Rent asunder by the war, and agitated with conflicting passions, it requires to be soothed, composed and comforted. The final action of the Assembly, as connected with previous measure and debates, (for the whole must be taken together,) can hardly fail to lead about another secession or separation; to divide congregations; to instigate lawsuits; to diffuse and prolong a bitter but hitherto local controversy; to create wide-spread dissatisfaction with the deliverances of the Assembly, and to alienate many of the best friends of our institutions. With one accord our several Boards have appealed before us, deploring the falling off in their receipts, and the decay of sympathy in their operations. We greatly fear that the measures against which we protest will aggravate these evils.

6. We believe that the interests of the Church and of the country are identical, and thus believing, we protest against the proceedings as adopted to impair the capacity of the Church for its legitimate and beneficent work, and to increase and perpetuate the jealousies and animosities which still vex the land.

7. And, finally, we protest against the ordinances because they are likely to defeat, if not prevent, that Christian co-operation between the Presbyterian Churches North and South, which is so needful to the evangelizing of our people, and especially to the religious instruction of four millions of freedmen, most of them now as sheep without a shepherd.

HENRY A. BOARDMAN,
J. S. MCCLELLAN,
J. E. SPILLMAN,
CHAS. A. MARSHALL.

WEEKLY SUMMARY OF NEWS.

FROM WASHINGTON.

WASHINGTON, June 11.—A special order convening a military commission at Raleigh, June 18, for the trial of the officers of the Freedmen's Bureau, arrested at the instance of Generals Fullerton and Steadman, has been issued by the War Department. Among the delinquents are Gen. Whittlesey, Major Wickersham, Mount and Zeiy, and Captains Rossellang and Glavis. Geo. Turner is the presiding officer.

WASHINGTON, June 11.—Mr. Shea, one of the counsel for Jefferson Davis, made a motion before Judge Underwood, in the chamber, in order to test the jurisdiction of the courts in Virginia, invoking the power to hold the prisoner to bail, it being a judicial question with which the President has nothing to do. Judge Underwood expressed the opinion which has always been insisted upon by Chief Justice Chase, that so long as martial or military surveillance was enforced in Virginia, the courts were a mere adjunct, and to be used in aid of the military power.

Judge Underwood declines issuing a habeas corpus to bring the prisoner before his court until he receives from the President a relinquishment of the accused to the civil authorities, Mr. Davis being now a prisoner of war. Judge Underwood reduced his opinion into writing, which was delivered to the President by Mr. O'Conor. All action in the premises is suspended until further orders from the Government. It is stated on the authority of one of the counsel that no application for bail was made to Justice Chase. Attorney General Speed, Charles O'Conor, and ex-Governor Pratt, were among those present in Judge Underwood's chamber to-day. Within the last few days, Mr. Davis's friends, professional and otherwise, have had free admission to him.

The passage of the resolution by the House to-day declaring its opinion that Mr. Davis should be kept in custody until tried by law was superindneed by the apprehension that he would be bailed. The rules were suspended for the purpose of passing the resolution.

Mr. Anthony offered a presmble and resolntions to the effect that, as the Irish had fought for this country in every war, their purpose of freeing Ireland was entitled to our respect and sympathy, which Great Britain had forfeited, and that therefore the neutrality laws of 1818, under which the Fenians were stopped from invading Ireland, be repealed.

The motion to lay on the table was rejected by yeas 4, nays 114.

Mr. Schenck offered a substitute, that in the opinion of the House the President should reconsider the policy which had been adopted by him in the trouble on the Canada borders, and adopt as near as practicable the same course which Great Britain pursued in the late civil war. A motion to lay on the table was rejected by a decided vote, and the resolution and substitute were finally referred to the Committee on Foreign Affairs.

In the House, Mr. Boutwell introduced the following preamble and resolution:

Whereas, It is notorious that Jefferson Davis was the leader of the late rebellion, and is guilty of treason, and whereas, by the President's proclamation of May, 1865, Davis was charged with complicity in the assassination of President Lincoln, and whereas, said proclamation has not been revoked, therefore.

Resolved, That it is the opinion of this House that said Davis should be held in custody as a prisoner, and be subjected to a trial according to the laws of the land.

Mr. Rogers objected to the resolution.

Mr. Boutwell moved a suspension of the rules.

Mr. Rogers desired to ask a question, but the Speaker ruled the debate not in order. Mr. Rogers, however, asked if Mr. Boutwell, or any unprejudiced mind believed Mr. Davis guilty of complicity in the assassinntion of Mr. Lincoln. The Speaker called Mr. Rogers to order and said he must take his seat. The rules were suspended and the resolution adopted by yeas 105, nays 19.

Mr. Raymond offered a resolntion, which was adopted, calling on the President to communicate to the House a statement of the provisions of the laws and ordinances of the late Confedernte States on the subject of the so-called rebel debt.

The House proceeded to the consideration of the bill reported from the Reconstruction committee, to provide for the restoration of the States lately in insurrection to their political rights. Mr. Rosseau argued that the States should now be represented, and the country be restored to peace and prosperity.

Referring to the attack of Mr. Ingersoll recently upon the President and those who supported him as sycophants and lickspittles, he hurled back the epithets in the teeth of him who had uttered them, and who had done nothing but stay at home and look after offices. Grnut, Sherman and Thomas supported the President's policy. Were they lickspittles? Mr. Rosseau proceeded to argue that a just and temperate policy on the part of the Radicals might have given them a long lease of power, and even now so well are the Radical leaders convinced that their course would not be approved by the people, they would not daro to adjourn without admitting Representatives from Tennessee. They would have to test their own works by what Queen Elizabeth once asked the Speaker of the House of Commons, what that body had passed. "Seven weeks, your Majesty." So this Congress, if asked the same question, would have to answer, "Seven months," for it had done nothing but passed a Freedmen's Bureau bill and some other such measures. In the conclusion of Mr. Rosseau's speech, Mr. Grinnell made some remarks of a personal character about Mr. Rosseau, who told the Speakor that unless he protected him he would protect himself.

The Speaker rebuked Mr. Grinnell for his conduct. Mr. Rosseau, in response to Mr. Grinnell, treated him with contempt. He said he would not resent anything the member from Iowa might say. On a previous occasion, he, Grinnell, said he would not resent an insult. He therefore would have nothing to do with him. Whatever the Hon. Grinnell thought he was entitled to, for his language, he was welcome to. The members of the House were much excited during the altercation, which would doubtless have led to a collision but for the fact that Mr. Grinnell is a non-combatant.

WASHINGTON, June 13.—Gens. Steadman and Fullerton have furnished the Secretary of War with their reports of the operations of the Freedmen's Bureau in the Military Departments of South Carolina and Florida. They highly commend Gen. Scott, the Assistant Commissioner in South Carolina, for the wise policy that pervades his system of government and helping the freedmen. They recommend the discontinuance of the employment of citizens in the Bureau, and instance several cases of the evil of agents being interested in working plantations. Finally, they recommend that the Sea Island lands, given to negroes by Gen. Sherman, be returned to their owners, providing that they pay the freedmen for all improvements that the latter have made while in possession of the property.

Chas. O'Conor and ex-Governor Pratt had a protracted interview with the President this afternoon with reference to the release of Mr. Davis on parole.

The House to-day proceeded to the consideration of the constitutional amendment, as reported from the Reconstruction Committee, which had heretofore passed the House and was amended by the Senate, and which had reference to the basis of representation, the repudiation of the Confederate debt, etc.

Mr. Stevens proposed, and the House consented, to debate the subject for a short time, the speeches being limited each to fifteen minutes. Mr. Stevens closed the debate, saying that the amendment was not such as he desired, as they did not recognize the right of the black man to vote. He, however, trusted that something on the subject might be done by future legislation. He took occasion to stigmatize the President as an usurper, in undertaking to establish civil government in the seceding States.

Upon his demand for the previous question the House concurred in the Senate's amendment by a vote of 120 to 32. The Speaker, therefore, announced the joint resolution as having passed. Several gentlemen announced the reasons for the absence of their colleagues, who, they said, if present, would have voted for the proposition.

The vote consolidated Republicans of every shade, including Smith, of Ky., Raymond, of N. Y., Whitney and Steers, and Lathrop, of West Virginia, the negative being composed wholly of decided Democrats. The proposed constitutional amendment will now be submitted to the Legislatures of the respective States for their action.

Mr. Stevens proposed a substitute for the pending bill reported from the Reconstruction Committee to enable the States lately in rebellion to regain their privileges in the Union. The material point in the substitute is the admission of Tennessee with her present Senators and Representatives, but she is hereafter to be excluded, unless before the 1st of January she extends the right of suffrage impartially to every class, besides ratifying the constitutional amendment, to which reference is made above.

The Trial of Mr. Davis at Richmond.

The circuit court of the district of Virginia, Judge C. Underwood presiding, which, after the indictment of Mr. Jefferson Davis at Norfolk, adjourned to meet in Richmond, commenced its regular session at the court room in the custom house on the 6th inst.

It having been announced, some days since, that Mr. Davis's counsel had arrived in Richmond, and that the case of this distinguished prisoner would probably be called at this session of the court, considerable anxiety was manifested by our citizens, a large number of whom, including many prominent members of the Richmond bar, were attracted to the court room.

When the court opened, Messrs. J. T. Brady, of New York; Wm. B. Reed, of Philadelphia; and Geo. Wm. Brown, of Maryland—three of the distinguished counsel for Mr. Jefferson Davis—were present in their seats.

Wm. B. Reed, of Philadelphia, one of the counsel for Mr. Davis, addressed the court as follows:

May it please your honor, I beg leave to present myself, in conjunction with my colleagues, as the counsel of Jefferson Davis, now a prisoner of state at Fortress Monroe, and under indictment for high treason in your honor's court. We find in the records of your honor's court an indictment charging Mr. Davis with this high offense, and it has seemed to us due to the cause of justice, due to the feelings of one sort or another which may be described as crystalizing around the unfortunate man, that we should come at the very earliest day to this tribunal and ask your honor, or more properly the gentleman who represents the United States, the simple question: What is proposed to be done with this indictment? Is it to be tried? Is it—and this is a question which, perhaps, I have no right to ask—to be withdrawn? Or is it to be suspended? If it is to be tried, may it please your honor, speaking for my colleagues and for myself, and for the absent client, I say with emphasis, and I say it with earnestness, that we come here prepared instantly to try the cause, and we shall ask no delay at your honor's hands farther than is necessary to bring the prisoner to face the court, and to enable him, under the statute under such cases made and provided, to examine the bill of indictment against him. Is it to be withdrawn? If so, justice and humanity seem to us to prompt that we should know it. Is it to be suspended—postponed? If so, may it please the court, with all respect for your honor and the gentleman who conducts the public business here, your honor must understand us as entering our most earnest protest. We ask a speedy trial on any charge that may be brought against Mr. Davis, here or in any other civil tribunal in the land. We may be now here representing, may it please the court, a dying man. For thirteen months he has been in prison. The Constitution of the United States guarantees to him not only an impartial trial (which I am sure, he will have) "but a speedy trial;" and we have come no slight distance; we have come in all sincerity; we have come with all respect to your honor; we have come with strong sympathies with our client, professional and personal; we have come here simply to ask that question—I address it to the district attorney, or to your honor, as may be the more appropriate: What disposition is proposed to be made with the bill of indictment against Jefferson Davis, now pending for high treason?

Assistant District Attorney Hennessy stated that, in the absence of District Attorney Chandler, he did not then feel authorized to give an answer to the interrogatories of the distinguished gentleman. He, however, expected Mr. Chandler in the city by the night's boat from Norfolk; but in case of the non-arrival from any cause, of Mr. Chandler, he would be prepared to answer the questions to-morrow.

ACCIDENTALLY SHOT.—A young man by the name of DeLeach, while out hunting on Saturday last, a few miles from Carrollton, was accidentally shot and instantly killed. There was no one near him but a little brother, and he was too small to tell how the accident happened.—*Jackson Mississippian, 12th.*

Fenianism.

ARREST OF FENIAN OFFICERS.

BUFFALO, June 7.—Six Fenian officers were brought before U. S. Commissioner Parker this forenoon. H. Mnoney, of Buffalo, was released on bail of $5000, to appear at this court on Thursday. Col. O'Neill, J. M. Fogarty, Wm. Smith, M. Folvey, and James Ryan, gave bonds for $6000 to appear on the 19th inst. at Canandaigua, to answer before Judge Shipman of the U. S. Circuit Court.

Yesterday, instructions, addressed to the United States district attorney by Attorney General Speed, were received in this city, directing the release of the Fenian privates captured by the Michigan, upon their own recognizances, and that the officers be held to answer to indictment for violation of the neutrality laws. In the absence of the United States district attorney, this order was executed by the United States commissioner, and the Fenian soldiers are now at liberty, liable, of course, to be indicted and punished under our laws for whatever crimes they may have committed. The officers will we presume, find no difficulty in procuring bail, and will soon regain their freedom.

Feanns are still arriving here. Some stay and others have gone East. They are very reticent, but report the old gag about going to work on railroads. None are armed, but occasionally a man has a sabre. P. O'Day, head center of this ilk, is in New York for instructions. The present order from Washington about arresting the leaders makes considerable talk but apparently the men are in good spirits, and only await orders to attend to business. No means for their subsistance is provided, and they are scattered all ove the city among their Irish friends.

ARRESTS AT ST. LOUIS.

ST. LOUIS, June 7.—Last night the United States district marshal arrested State center O'Madigan, district center Hogan, and H. A. Weber, a member of the city council. Captain Brophy, with a company of Feanans, got off just in time to avoid arrest.

THE EXCITEMENT AT DETROIT.

DETROIT, June 7.—The excitement is somewhat abated here, owing to the lucky news for the last two days. The energy of the Fenian movements, however, is not relaxed, notwithstanding the order received by the United States marshal and the district attorney to arrest leading, conspicuous Feninns.

REVENUE CUTTERS UNDER ORDERS.

Two revenne cutters, the Gen. Sherman and Andrew Johnson, lying in the river opposite Detroit, were yesterday, by a telegram from the secretary of the treasury, placed under the directions of the district attorney, by whom they were ordered to report to Gen. Casey, commandant of Fort Wayne, for special orders.

A STONE FLEET TO BE SUNK.

Much apprehension is felt on the Canadian frontier of the alleged Fenian fleet which is expected from Lake Michigan. A stone fleet is stationed at the mouth of the river Thames, ready to be sunk in the channel on its approach, and a chain will be stretched across the month of the river.

A STEAMER FIRED INTO.

The steamer Heather Bell, on her way from Detroit to Chatham, yesterday, was fired at from a battery at the entrance to the river, under the supposition that she was a Fenian war ship, and considerable damage was done.

MOVEMENTS ON BOTH SIDES.

United States regulars are represented as sympathizing strongly with the Fenians. The British soldiers who were at St. Armand have gone to St. Alexander. British accounts say there are about 5000 Fenians between Newport and Malone.

BRITISH TROOPS.

A Kingston (C. W.) dispatch of the 6th says there are 3000 British troops there, one half being regulars.

RAILWAY STOPPAGES.

Last night the train from Boston did not get through to Montreal via St. Armand, but via Rouse's Point, it being apprehended that the track would be torn up by the Fenians.

ALL QUIET.

TORONTO, June 7.—All is quiet at the various points on the western frontier. The action of the United States government regarding the Fenian movement causes the greatest satisfaction.

SYRACUSE FENIANS.

SYRACUSE, N. Y., June 7.—Great excitement prevailed among the Fenians last night. Six hundred dollars was raised at a meeting here, and 110 men were sent to the front. Several car loads of Fenians from the west also arrived last evening. They all passed east on the 12:10 o'clock train last night.

SEIZURE OF ARMS.

Dispatches from Rutland, Vt., say that United States authorities seized large quantities of Fenian arms and ammunition at Essex junction last night, which had arrived from Boston.

THE END.

The Fenian invasion terminated in a fight about eight miles from St. Armand. A brigade of British regulars charged upon a small portion of Spear's army that had remained behind, and captured sixteen prisoners. Some of the Fenians were killed, but how many is not known. This fight took place almost on the boundary line, across which the Fenians were compelled to retreat. The English, however, had no idea of stopping on account of boundary lines, but charged forward across the line, firing upon the retreating band of Fenians. They also made some captures on American soil. This affair has been reported to Gen. Meade, who is at present investigating it.

Mr. Roberts has issued a proclamation to the Irish Republican Army, advising its members to return to their homes until a further campaign is inaugurated, at no distant day. He recommends this in view of the unexpected oppressive measures taken by the United States Executive Department at Washington to crush the co-operative movement for rebellion in Ireland.

THE CROPS.

We regret to learn that the corn and cotton in Amite has suffered severely from the effects of the late winds, and it is feared that most of the damage done can hardly be remedied. We are informed by a gentleman living in the southeastern part of our county that the crops in his neighborhood have been seriously injured, and the produce of cotton will be decreased at least one-third, owing to the late storms.—*Liberty (Miss) Herald, 9th.*

The insect known as the Texas grasshopper, is said to be ravaging the young cotton in Tensas parish, eating up the leaves and leaving nothing but the stems. The insect, which goes about in swarms, is supposed to have been introduced in that parish by the returning negroes from Texas, who probably brought it with them in their wagons or boxes. A similar insect is said to be stripping the cotton of its leaves in some places over in West Baton Rouge, but the evil is regarded as one which may be overcome in the future growth of the plant.—*Baton Rouge Comet, 12th.*

Accounts from all parts of Georgia and Alabama represent corn to be flourishing very well. Wheat is damaged by the rust. Cotton is injured in every way; bad seed, hail storms and overflows have left many fields bare, and what was left is now suffering from grass. Oats are pretty well killed. Potatoes are not bad. From every portion of the State of Tennessee come complaints of injury to the corn crops by the dry weather and cut-worm. Many farmers are now planting for the third time.

A Macon special reports that the wheat in Central Georgia is looking much better than it did a few weeks since.

From Red River.

The planters in the overflowed districts are displaying great industry in replanting their fields. The young cotton was killed by the water, and the corn was taken up by the roots and floated off by the current. The water stood upon the land so long that it destroyed all vegetation. The extent of the disaster can scarcely be calculated by those who have not experienced it.

The continued rains during the past week have retarded operations. There is no time to lose, as the season is already so far advanced that it is impossible, with a favorable season, to raise more than a half crop. The crops on the uplands were never more unpromising, being overgrown with grass and drowned out with heavy rains.—*Shreveport Gazette, 8th.*

The river has fallen from its highest mark of the season about 6 feet, and is receding at the rate of 6 inches in 24 hours. The reports of high water in Upper Red River amount to nothing, as the overflow has arrived and is now passing away. We may have a full river during the summer, but it will be confined to its channel.—*Ibid.*

The work on the railroad from this place to the present terminus of the Southern Pacific is progressing slowly, but the contractor feels confident that the cars will pass over the road by the first of August.—*Ibid.*

A SUGGESTION.—Hundreds of acres of land, in every parish in this State, are lying idle, from causes of overflow and inability of planters to put in a crop in due season. Let this land be plowed or "scratched," and corn sown broadcast over it and harrowed in. When the corn so planted has reached the height of eighteen or twenty inches, let it be cut down, properly cured and put away, out of the damaging effects of rain. In this way every planter can provide himself with a substitute for hay, *even better than hay itself*; and thus he can do a good deal toward having his horses and mules in good condition to begin the following year's operations. The green stalks of corn contain more saccharine matter than the same weight of green grass, and, if properly cured, will yield a larger amount of nutriment to stock. Let every planter employ every spare hour in this way, and he will not regret the outlay for seed and labor.—*N. O. Time.*

LITTLE JOE DAVIS'S GRAVE.—Not far from Capt. Wells' grave lie the remains of little Joseph Davis, son of Mr. Jefferson Davis. The lot is in the extreme western portion of the cemetery, and is not enclosed. Until lately there is a beautiful little monument on it bearing the following inscription:

On the head is, Little Joseph Davis, son of our belove President." At the foot is, "Erected by the little boys and girls of the Southern capital." The grave was literally covered with wreaths, crosses and boquets. On the head was a wreathe of evergreens, interwed with white roses.

The tribute to the love of his son may show to Mr. Davis that he is not forgotten in his imprisonment by the people amongst whom he lived, and then in it send to him their best wishes for his health and speedy release from confinement.—*Richmond Examiner.*

THE DEAD OF THE REBELLION.—A Washington correspondent of the New Hampshire Statesman says that burying parties are at work on every field of the rebellion, gathering up and burying the dead soldiers, from Virginia to Texas. The last made cemetery is at Coal Harbor, and already contains one thousand six hundred and thirty bodies, viz.: fifty commissioned officers, thirty-nine non-commissioned officers, one chaplain, five hundred and forty-five known soldiers, three hundred and forty-six soldiers unknown, taken from graves; eight hundred and eighty-nine unknown, taken from trenches. There are three burying parties around Richmond; one in front of Petersburg, one in the Shenandoah Valley, one at Coal Harbor, one at Antietam—a private party, to which the government has already furnished six thousand coffins; one at Fortress Monroe, one at Bull Run, and one sweeping the country between here and the latter named place.

THE LEVEE MEMORIAL.—Another letter received from Col. Claiborne states that the memorial asking Congress to rebuild the levees of the Mississippi river, was presented in the United States Senate on the 8th inst. by Senator Clarke, of New Hampshire and referred to a committee. It was presented in the House on the 9th by Representative Garfield, of Ohio, and referred to the Committee of Ways and Means. Speedy action upon this important matter is anticipated. *N. O. Times.*

A correspondent of the Nashville *Union and American*, writing from Springfield, Tenn., says that the destruction of timber, fencing and crops in Maury county, Tenn., by the tornado of the 5th inst., will reach from $10,000 to $15,000. Some of the hail stones weighed five or six ounces. No lives were lost, and only two persons seriously injured.

The reports from all quarters show that the Fenians have begun to leave for their homes, and are gratefully accepting the offered transportation at Government expense. Large numbers have left St. Albans and its vicinity, and those at Buffalo are finding their way home as best as they can. At the last accounts, Roberts was still refusing to accept the offered bail. The parties arrested at St. Louis have been released on bail.

The disbursements of the Treasury for the week ending Saturday were a trifle less than $1,000,000.

The receipts of internal revenue for the week ending yesterday amounted to $5,620,071 31.

AUSTRIA AND HER ANTAGONISTS.—The Vienna *Presse* declares that even without assistance from any portion of Federal troops Austria will still be superior in strength to both her antagonists. It says: "Without the help of volunteers, who might certainly be estimated at from 40,000 to 50,000 men, without the depot corps, without the fourth battalions of the frontier infantry regiments, and, lastly, without the Trieste and Tyrolese militia, Austria can place 600,000 combatants with 1000 guns in the field. In comparison with the Italian and Prussian armies capable of operations, this is a positively gigantic force: and especially when it is considered that it by no means exhausts her resources, and does not take into account the numerous reserves and new recruit contingents, which are estimated by a military contemporary at 300,000 men more. From the above effective strength of 600,000 men must be deducted 150,000 to garrison the Quadrilateral and Venice, 50,000 to guard the coast, and 80,000 as garrisons for the strategically important northern fortresses of Cracow, Olmutz, Koniggratz, Josephstadt, and Theresienstadt, leaving 320,000 men to form the operating army of the north. This force is all the more able to cope with any Prussian armies it would certainly be reinforced by fully 50,000 volunteers."

A FIGHT WITH A LIONESS.—In Wombell's menagerie, in Stirling, England, recently, D'Avey, the lion hunter, entered the den with the performing group of lions, when one of the lionesses, turning around upon him, seized him by the left leg. D'Avey seized his rifle and brought it down with full force upon the head of the lioness, breaking the stock of the rifle in two and freeing himself from the grasp of the lioness. At the next performance the lion hunter again entered the den, when the lioness immediately flew at him a second time. D'Avey was armed with a heavy stick; a severe struggle ensued as to who was to be master, the lioness repeatedly flying at D'Avey, and he meeting her each charge and driving her back, until she finally settled down in a corner completely cowed and subdued. D'Avey escaped with no further injury than a slight flesh wound and a torn dress.

The personal appearance of the new rising English poet, Swinburne, is thus described: A small, young, even boyish man, with handsome, regular features, and smooth skin; with eyes that glitter; with thin, flexible lips, whose coldness is in strange contrast to the passionate intensity of his eyes; with a great deal of reddish hair that surrounds his face like a halo—he seemed to me like some wild bird of rare and beautiful plumage which has alighted in our uncongenial clime, and which is likely to die before it is acclimatized. No one who has ever looked upon Algernon Swinburne's face would ever doubt but that he is a man of genius.

The department of state has received from the United States consul at the island of Zanzibar intelligence of the failure of the East African expedition, which was fitted out from that place in the year 1865, for the purpose of exploring the northern rivers of Africa. After exploring the Toula and Shamba rivers, which were found to be only inlets of the sea, the expedition touched at Cape Bissell. Here after considerable opposition, the party finally landed, but every obstacle was placed in their way by the natives, to prevent their further ingress into the country. The party, however, pushed up the Rognes river, and encamped at a point known as Somalletown, where they were attacked by a band of natives, who killed two of the whites, after suffering considerable loss themselves. The exploring party finally made their escape to the river, and taking a vessel, arrived at Zanzibar on the 20th of October. The object of the expedition was to ascend the Juba river as far as possible, and then travel overland to the Nile, and follow that river to its month.

THE PACIFIC RAILROAD.—One hundred miles of the Union Pacific were completed on Monday, giving three hundred and eighty-three miles of continuous rail west of St. Louis. This company is now running one hundred and twenty-six miles of road, including the Lawrence and Leavenworth branch, and will reach Fort Riley in the latter part of July.

Prince Humbert, son of Victor Emmanuel, was offered the command of a *corps d'armee*, and declined it. "If I command a corps," he is reported to have said, "and am defeated, people will say that this comes of giving important commands to inexperienced persons. If I am victorious, my chief of staff will get all the credit. I prefer commanding a division and doing what I am ordered."

A new invention to cut through sandbars has been patented. It is a floating vessel, propelled by steam, the forward part of the vessel acting as a double dam. At the stern are large water wheels, driven by powerful machinery. The dams direct a strong current of water centrally towards the stern-wheels. So admirably is the invention apparently adapted to the purpose of cutting a channel through sandbars, that every one who has seen the model thinks it will be a success.

Brig. Gen. A. L. Guerney, now at Selma, Ala. has sent a remonstrance, signed by Union officers and soldiers engaged in planting in that State, against the cotton tax. The General urges that cotton cannot be raised at a profit with the tax, and this will drive out the five thousand immigrants now there, and prevent emigration, without which the General thinks the South States cannot be purged of disloyalty.

Gen. Joseph E. Johnston has accepted the Presidency of the Alabama and Tennessee Railroad Company.

Officers who have served in the late war are numerously applying to Brevet Major General Upton for positions under him in the volunteer corps of Garibaldi in Italy.

An attempt was made in St. Louis to burn the steamer Magnolia. The fire was fortunately discovered before it had gained much headway, and was easily extinguished by a few buckets of water. The owners of various steamers in St. Louis have received anonymous notes threatening that unless they discharge their colored employes their boats shall be destroyed.

The returns of the election in Washington Territory show large Democratic gains.

Rhode Island has a model Legislature. It has adjourned, after a session of four days, during which time no less than eighty-three acts and resolutions were passed.

It is stated that the military have taken possession of the *Loyal Georgian* published at Augusta.

LATEST DISPATCHES.

WASHINGTON, June 14.—In the House Mr. Harris said he stood now as he did after war was declared—as he did last Congress when he received his crown of remorse—as he stood when in prison, and before that infernal instrument of tyranny, a court martial; and, as he stood in principle, so he would in practice. He believed now, as then, in the right of secession; that those States were satisfied in going out of the Union, and moreover that they did go out, and thereby became to this Union as foreign States. He would stand by this, and he was therefore against the reconstruction policy of the President, who was only carrying out Mr. Lincoln's scheme, and who was now faithful to the Republicans, and had been since he left the Democracy, but he believed in the President's declaration, "no taxation without representation." In this view the Southern States had no right to representation in this Congress, and had no right to furnish the country with President or Vice President. He wanted Tennessee admitted into the Union, which we must do by act of Congress; but no bill for that purpose could receive his vote so long as the test oath disgraced the State book. Under the test oath, the South could have no representative men in Congress. Referring incidentally to the assassination of Mr. Lincoln, Mr. Harris said Mrs. Surrat entreated for four days to prepare her soul for God. "Not an hour," thundered forth a voice from the War Department; "on with the gallows, the coffin, and the grave; the angels of heaven shall not rejoice over the repentant sinner." Angels of mercy sought relief from a higher authority, and probably from a more merciful heart, but Preston King was Janitor then, and they were excluded. Where is Preston King? Echo answers where. Mrs. Surratt was executed to the day. Notwithstanding the application of her heart-broken daughter for her remains, they are still in the keeping of the War Department. Mr. Harris then showed how different the South had acted in the case of John Brown, whose body was given to his friends. He concluded by saying the right of secession was born with the Constitution.

The speech of Mr. Harris excited great interest and comment. Members crowded around him during its delivery.

Considerable excitement was caused today in front of the Capitol by Mr. Rosseau, who approached Mr. Grinnell, and said he had waited several days for him to apologise for the outrageous assault upon him (Mr. Rosseau) in debate. Mr. Grinnell said, "I have no apology to make," whereupon Mr. Rosseau caned him, Mr. Grinnell making no resistance whatever. When Mr. Rosseau had finished flagellating him, Mr. Grinnell said, "It is all right," and the parties separated.

Santa Anna has issued a stirring address to his countrymen from Elizabethtown, N. J. The General defines his position in reference to the present aspect of Mexican politics, and the reports of his treachery to Maximilian. He says he did not in any manner compromise himself with the Empire; he belonged entirely to the Mexican Republic, and he expects all Mexicans to unite and drive the usurpers from their soil, and offers his own service to the cause. A monarchy in Mexico he declares to be an impossibility, and the restoration of the Republic is the height of his ambition. No other purpose, he says, could draw him from retirement, and, this accomplished, he will return to private life. In conclusion, he says he will not sully his life with falsehood, but seek for his tomb a new laurel tree whose shadow shall cover it in the midst of peace.

A correspondent of the Philadelphia *Ledger* says: "An order will be issued in a short time for the release of Jefferson Davis, but whether on parole or on bail, I am at present unable to say. The presumption, however, is that the release will be on the same terms as were accorded to Messrs. Stephens and Clay. Another interview between the President and counsel of Davis was held to-day.

It is said advices have been received at Washington from Paris that the Emperor Napoleon repudiates having in any way been cognizant of the proposition of Austria to send troops to Maximilian, and he repeats his determination to withdraw the French troops from Mexico.

MARRIED.

In Harrisonburg, La., on Sunday evening, June 3d, by Rev. T. B. White, Mr. J. A. DOWDEN, Proprietor of the New Era, to Miss MARY J. PRICHARD.

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THE CHILD'S CORNER.

What the Boys Would be.

Four or five good little boys were talking one evening, as boys often do, of the future. One asked the tallest of the group:

"What are you going to be when you are a man, Willie?"

"A lawyer," answered Willie. "It is very important to have justice done in courts."

"Yes; but I guess lawyers don't always look out for justice. I've heard that most of them will plead a case on either side, right or wrong, for the money," replied Charlie.

"Well, that may be so; but that's not the kind of a lawyer I'm going to be. I'll always take the right side, whether I get paid for it or not. I'll look out for all the widows and orphans, to see that nobody cheats them," said Willie. "What will you be, Charlie?"

"O, I'm going to be a doctor, so that I can ride day and night. I'll keep four horses, and change them often, and always have a fresh one. I'll not go poking along with a worn out horse and a spattered gig, like Dr. Grey."

At this, little Jimmy sprang up, and cried very earnestly, as if already in the business, "Please, brother Charlie, let me shoe all your horses, for I'm going to be a blacksmith."

His brothers laughed, and Willie said, "I shall never be ashamed of you, Jimmy, if you're a good, honest blacksmith, but you must always wash your face and hands before you come to my office."

"Yes, I will and put on my Sunday clothes," replied the good-natured little fellow.

"Well, that is settled then, father is to have a lawyer, a doctor, and a blacksmith in his family," said Willie.

Grandma sat all this time in her armchair, knitting away very fast on a little striped stocking. At her feet sat the family pet, Harry, sticking pins into grandma's ball of yarn.

Ah, it was for his tiny, plump feet that the yarn was flying over the dear old lady's needles.

"Boys," said grandma, "here is one who has not told what he is going to be when a man."

"O no," cried tall Willie, stooping down, and taking dear Harry in his arms. "What are you going to be when you're a big man like papa?"

Harry put his little arms around Willie's neck, and said, "When I am a great, high man, I'll be—I'll be—kind to my mother."

"You darling boy," cried grandma, "that is a sweet little vision of your future. I would rather have you an humble workingman, with this same affectionate heart, than see you cold and selfish in the President's chair, or in the seat of a judge. Willie and Charlie might be great and wise men in their professions, and yet be no comfort to their parents in old age, unless they were at the same time loving and kind. Greatness alone makes no one happy; but goodness, like the sun, sheds light and joy everywhere. Whenever, after this, dear boys, you're laying plans for coming life, always add to your plans and promises, 'sweet Harry's words, 'When I'm a man, I'll be kind to my mother!'" —*Child at Home.*

Incident of a Child.

A little boy about eight years old, having jumped off the car from the rear platform, ran forward to get on in front, and by accident slipped and fell so that the heavily loaded car passed over his leg, crushing it in a frightful manner. In the first excitement of feeling the passengers, horrified at witnessing such a scene, cried out, "Hang the conductor—he ought to be hung;" when the little fellow, though quivering with agony, exclaimed,

"Don't hurt him; I was to blame."

Poor child? Brave, just, thoughtful of others, even in the sudden presence of death. While he was lying on some straw by the roadside, previous to being taken to the hospital, a little girl picked up his cap, and having ascertained from him his name and residence, ran with it to his home. His mother opened the door, when the child exclaimed.

"Here is the cap of the little boy who has just been run over by the railroad car."

What words to reach a mother's ear!

What wonder that, with frantic speed, she should have rushed to the fatal spot, thence to track him by his blood to the hospital.

There she was at first denied access to her boy, lest her excessive agitation should hasten his death. A few moments, and the mother-love so stilled the surging anguish of her heart that, with the calmness of despair, she was admited to the presence of her darling child, only to find him conscious of his danger and ready to obey the sudden summons to his heavenly home.

"Jesus is with me, mother," he said; "I must die, but Jesus is with me."—*S. S. Times.*

A New Heart—What is it?

Children often hear and sometimes speak about a "new heart." But do they quite understand what the words mean?

A teacher once asked a little girl in her class, "Do you think you have a new heart?"

"Yes, teacher, I hope so," replied the child.

"What makes you hope so?"

"Because I love things, which I used to hate, and hate what I used to love."

That was a good answer. All of us "by nature" love sin. We would rather please ourselves than please God. We do not wish to think about him, nor serve him. But when he gives a child a new heart, that child begins to love what is good and right—would rather please God than himself—tries to imitate the gentle and holy Saviour—and wishes to do God's will more than anything else in the world.

(From the French of Napoleon Roussel.)

The Religion of Money.

PART I.

A rich Scotchman, weary of the cloudy and cold climate of the North, had come to sojourn in one of the smiling villages on the banks of the Loire. There he dwelt happily in the bosom of a large family, finding his satisfaction in promoting the comfort of the poor around him, as far as his ample fortune would permit.

The country folks were, of course, loud in his praise, and often observed that this Heretic, as the curate called him, gave more in charity than the amount of all the parish collections put together. The curate was afraid that this generous conduct would win the hearts of the people towards this Protestant, and by degrees alienate them from the Holy Catholic Church. He undertook, therefore, to prove from the pulpit that all the Heretics, Calvinists, and Lutherans, are condemned to everlasting flames. But he well knew that none of his arguments would be so powerful with his parishioners as the liberality of the foreigner; he determined, therefore, to change his course, and root out the evil at once. In order to fulfill his purpose, he determined to convert the Scotchman to the Mother Church. He sought, therefore, opportunities of intercourse, and did not hesitate to warn him of his danger; and earnestly besought him to enter that Church, out of which there is said to be no salvation. The foreigner, from one cause or another, was a long time before he took up the subject. At last, as they were walking one day in his garden, by the side of the river, our Cure resumed the usual topic, and was agreeably surprised to hear him, on this occasion, answer, with a friendly smile,—

"Very well, my dear friend; let me hear, then, a little about your religion, that I may rightly understand it. Stay; let us sit down there," added he, pointing to a beautiful green bank, "and talk together. It is still early; the sun is rising; all is peaceful; we have nothing to fear from interruption. Tell me, then, according to your Roman Catholic and Apostolic Church, what must I do to be saved?"

The Cure. First of all, you must be baptized?

Milord. And how much will it cost to be baptized?

The Cure. It depends upon the generosity of the godfather. The fixed price, however, is forty-five sous.

Milord. Very well. But once baptized, what must be done then?

The Cure. As soon as the child attains the proper age, he must be admitted to the first communion.

Milord. And how much does it cost to make the first communion?

The Cure. It will depend on your generosity; and—

Milord. It is, of course, nothing to me; but I merely ask, what is the sum usually paid by your young villagers?

The Cure. Alas! sometimes only a wax candle, scarcely three francs and ten sous.

Milord. Very well: forty-five sous to be baptized, three francs and ten sous for the first communion. Go on. What must he done next, in order to be saved?

The Cure. You must fast during the vigils in Ember weeks; take no meat on Fridays and Saturdays, and during Lent.

Milord. But I must tell you that we English are great eaters, especially of animal food; so that it would be to me a very painful matter to fast and live upon broth. And my health—

The Cure. Oh! sooner than your health should suffer, we can dispense with fasts, &c. I can give you the recent example of the Pope, who, to reward a faithful Catholic who had given him a tiara worth 6000 francs, accorded to him on parchment, grants signed, sealed, and delivered, exempting him and his descendants from fasts, so long as the world lasts.

Milord. I do not question it; but I have no tiara to bestow. I ask you, then, what is ordinarily given to procure exemption during Lent?

The Cure. A crown of six francs.

Milord. And, for the fifty-two Fridays and Saturdays, at the same rate?

The Cure. Of course.

Milord. It amounts, then, to about fifteen francs per annum, besides the six francs for Lent: amounting altogether to twenty-one francs.

The Cure. You forget the fasts.

Milord. You are right. We must add ten francs more to be excused from the fasts, and Lent; that makes thirty-one francs. Let us see; forty-five sous for the baptism, three francs ten sous for the communion. Thirty-one francs for fasts, *maigre, &c.!* What more does your Church require?

The Cure. To attend mass every Sunday.

Milord. And what does it cost to be properly accommodated at the mass?

The Cure. You can hire a comfortable seat in the choir for fifteen francs, or the verger can give you a chair every Sunday morning for one sous, except on the principal feast days, and then she would expect two or three sous.

Milord. That is fair. On these days the people are more eager to be at church; it is therefore, right, to facilitate their admission by raising the price of the seats. Therefore, we will say, one sous each Sunday, which is fifty-two by the year. I reckon ten sous for chairs at the special feasts: this amounts to three francs two sous yearly. What more is wanted?

The Cure. You must confess once a year at least. I will give you Absolution for your sins, and you will only have to make up the penance imposed; for instance, to repeat fifty Paternosters and fifty Ave Marias.

Milord. But if, by chance, I forgot to repeat my Ave Marias and Paternosters, and, after a number of these omissions it became impossible to fetch up the arrears, then I could not expect to be saved?

The Cure. Ah! but you would have recourse to the indulgence-box to do away with such sins.

Milord. And what is put into the box for indulgences?

The Cure. Money.

Milord. But how much?

The Cure. We do not know what is given by each worshipper, but we find there some gold, some silver, many pence, and more farthings.

Milord. Very well. I should adopt the middle course; and so I will set down twelve francs for my sins. But, as it regards these boxes, I have observed several in your church; and I should like to understand what is put into them?

The Cure. Money.

Milord. What is the purpose of the one against the first pillar to the left?

The Cure. Money for repairs of the church.

Milord. And the box to the right?

The Cure. Money for permission to have butter and milk during Lent.

Milord. And what have you in the box facing the pulpit?

The Cure. Money for the small seminary.

Milord. And what in the other?

The Cure. Money for the Holy Chapel of the Virgin.

Milord. And in the other?

The Cure. Money for public worship.

Milord. It is very well explained. But, to proceed: what else must be done?

The Cure. On the bed of death a good Catholic must receive extreme unction.

Milord. And what is the fee for that?

The Cure. Nothing.

Milord. How, nothing! Hardly possible?

The Cure. Why, you see, when a man receives extreme unction, he is not far from death; and then comes the interment.

Milord. Ah! I understand. It is all paid together. How much then does the whole funeral cost.

The Cure. Oh! it is impossible to give you a precise answer. It depends on the number of priests who are wanted. These are twenty francs each. Then, if the large cross is borne at the head of the procession, it is fifteen francs more. If the one in gold is required, it is fifty. With the Swiss, twenty-five more. We have also funeral palls, coarser or finer, more or less expensive. You may also have the old people from the almshouses, and the young girls from the orphan asylum; the order of white or black penitents, whichever you please. You may estimate burial costs from fifteen francs to a thousand crowns.

Milord. I thank you for all your information; but I merely want to know the ordinary expense.

The Cure. Very well. You could not do without one priest, two ecclesiastics, and one cross. According to this arrangement you may be buried for twenty-four francs.

Milord. And, with all these costs, I should be sure of paradise?

The Cure. No; but in all probability you will go to purgatory.

Milord. To purgatory! But, if so, you have not saved me, for you cannot come to deliver me from thence.

The Cure. In that you are mistaken. You have only to leave orders by your will that masses shall be repeated for you, so that you may be taken from purgatory to paradise.

Milord. I understand. And how much does a mass for the dead cost?

The Cure. Thirty sous.

Milord. And how many masses will be wanted?

The Cure. I cannot exactly tell; but the more masses you appoint, the greater chance there is of a speedy deliverance from this place of torment.

Milord. I see. As the money for the masses is the last that you can receive from an individual, you do not fix the number, that scope may be given for the generosity of his relatives. You are less compassionate than Death itself. She closes the earth over us once for all; but you—you never close your purse. But, as I wish to know what I can do whilst I am here towards my salvation hereafter, will you make an exception in my favour, and tell me for how many masses one may reasonably provide?

The Cure. Twenty would not hurt you; and I think—

Milord. Twenty masses at thirty sous: that makes thirty francs. Now, then, let us add up all these items of expense which must be incurred in your Apostolic Roman Catholic Church, in order to be saved:—

	fr.	*s.*
Baptism	25	0
First Communion	3	10
For exemption during Lent, 6 *fr.* a year; this for thirty years, if I should live, will be	180	0
For exemption on Fridays and Saturdays, at 15 *fr.* a year, for thirty years	450	0
To be excused from fasts, at 10 *fr.* a year, for 30 years	300	0
For the seats on Sundays and great festivals, at 3 *fr.* 2*s.* per annum for thirty years	93	0
For indulgences on account of omissions, &c.	12	0
Burial and extreme unction	24	0
Masses to be delivered from Purgatory	30	0
	1094	15

According to this rate, I can be saved, or in other words go to Paradise, for the moderate sum of 1094*fr.* and 15*s.* But to lay aside joking, my dear Cure, I ask you now seriously, if you can still, without blushing, expect me to embrace a religion where everything is made a question of money? a religion which makes me pay for my birth—*pay* for my communion—*pay* for my sitting—*pay* for eating—*pay* for being married—*pay* for my forgiveness—*pay* to live—*pay* to die—and still after I am dead and buried? a church where, at every step, I see the hand of the priest held out to crave a penny? Can I recognise in this trade in sacraments in the traffic of sins cancelled by pence, penances excused by indulgences, indulgences purchased by money, the religion of Jesus Christ, who commanded his disciples to have but one staff and one coat? Can I recognise in this Bank of Issue for the Faithful, saleable at the office of the parish priest, who puts them into his portfolio, and advertises them at a price in the villages—can I there discover the religion of Him who had not where to lay His head, and whose kingdom was not of this world? Are you not the faithful successors of those buyers and sellers whom Jesus Christ drove out of the Temple in Jerusalem, saying: "My house is a house of prayer, but you have made it a den of thieves?" This Jesus, who overthrew the tables of the money-changers, will He not overturn these boxes which hurt every pillar of your churches? If I drove out the dealers in oxen, and sheep and doves, will He not drive out yourselves in chairs? If He condemned the Priests, who made their alms to be seen men, will He not condemn you, who expel your worshippers to act the Piece, sending round fine dressed women to collect the offerings, and then putting in your pockets what has been extorted by pride, and not charity? And what have been the fruits of this infamous traffic in holy things? You have become rich, I know—but you have dishonoured religion making it contemptible. The most simple-minded of your parishioners cry in every corner of the streets, when you listen, that you understand your trade—that there is only room for the rich in your paradise—that you are worse than those iniquitous judges, of whom it was said, that their golden key opened every door; for amongst you the golden key opens heaven itself. Your covetousness has ruined the people's faith—your ambition has extinguished their piety; and if the people give more credit at this day to Voltaire than to God, you must blame yourselves. Where will you find in the New Testament a single word to authorise all this ecclesiastical medley? Nowhere. Therefore you prohibit the reading of this Holy Book; for you know it is written: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater condemnation;" you know that it is told us there, that Simon the magician, desiring to buy the gift of the Holy Spirit, Saint Peter said to him: thy money perish with thee," &c. You who call yourselves successors of the apostle Peter, should follow his example, and give this answer to those who bring their money for the mass. But let us leave this, my dear Cure. I have spoken to you with some warmth; because it is impossible for an honest mind not to feel indignation at the thought of an abuse so dishonourable to our holy religion, and not to sigh over the awful consequences which must ensue. It has not been my purpose to irritate and confound you, but to enlighten your mind, and be useful to you. I love to think that you and many other ecclesiastics in the Romish communion are upright men, who, have only been drawn into it by example and custom. Believe me, then, if you would revive religion in the spirit of your parishioners, alter your course—trust in the promises of the Saviour—"Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." When people see you practising yourself the self-denial you preach, then they will be convinced; for your actions will give weight to your instructions. If you have not faith to rely on this promise of your Master, if you have not in your heart enough love for men to be disinterested—go and seek this faith by reading the New Testament; go and search for this love in the example of Jesus Christ. Then you will see that Christ died for you, and that He gives eternal life to all who believe on Him; and when you believe this great truth with your whole heart, be assured that it will be easy for you to love in your turn, and to despise the riches of this life, having your affections on things above. Read the New Testament—the book in which God himself speaks—and you will see that the leading principle of the gospel is diametrically opposed to that of your church. According to you, everything is *bought*: according to the gospel is *given*—salvation is freely bestowed. Saint Paul says: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." The Holy Spirit is a free gift. Jesus Christ says—God will give the Spirit to those who ask it." The forgiveness of sins is free; for Jesus Christ grants it, not according to our works, but according to our faith. He does not say, "Thy money or thy penitence have saved thee.' Yes, my dear Cure we are too miserable and poor to make satisfaction to God. He declares, that there is not amongst us one who is righteous; but when he has thoroughly convinced us of sin, He says: "Receive freely. "Come without money and without price." God so loved the world, that he gave His only begotten Son, that whoever believeth in Him should not perish but have everlasting life."

And you, dear reader of this little tract, beware of throwing on Christianity the blame of that selfishness which belongs only to Popery. Do not confound things so totally unlike as the religion of the Pope and the religion of Jesus Christ. The one is of man—the other is of God. Men may deceive you, and *themselves*; but that does not prove that God is ignorant or false. Therefore let us all that proceeds from man; but cordially embrace all that comes from God. Whatever is from Him, is contained in the Bible; especially in the New Testament, which brings the glad tidings of a free and all salvation to every one who believes in Jesus.

Keep your smaller differences; let us have no discord on that account; but let us march in one solid column, under the banners of the Captain of our salvation, and with undivided counsel form the legion of the cross upon the territories of darkness and of death.—*Calvin.*

Happiness consists in a virtuous and honest life, in being content with a competency of outward things, and using them temperately.

If parents were really faithful to their children, there would be fewer unconverted adults.

By how much lower the Saviour was made for me, by so much the dearer may he be to me.

OBITUARIES.

In compliance with the request of a friend, I do with sincere but melancholy pleasure attempt to offer a simple tribute of respect and affection to my much revered and lamented friend, Judge THOMAS W. HARRIS, who was born in Georgia, Jan. 25th, 1798, and departed this life April the 10th, 1866.

His early youth was devoted to the study of law, in the practice of which profession he gained much celebrity, and at the age of 32 years was elected to preside over the Western Circuit of the Superior Court of his native State. He resigned this position after filling it with great distinction, to emigrate to Mississippi, twenty-five years ago. His life since that period was spent in agricultural pursuits.

As a Christian, I feel that a holy patriarch in our church has fallen, as a ripe sheaf, fully ready for the harvest. His time-honored seat in the sanctuary, his vacant chair so adjacent to the sacred altar, where his trembling voice was so often heard in fervent prayer, will long be missed by those hearts that were so closely united to him by the nearest bonds of relationship, and by many who were bound to him by love, Christian confidence and sympathy.

Columbus has truly lost in Judge Harris one of its oldest, brightest and best *citizens*, in every sense of that complicated term. I have lost a true and sympathizing friend in my overwhelming sorrows, and as often as I turn my eyes to his dwelling a grateful incense of sincere love shall descend from my bleeding heart to the memories of dear sister and brother Harris, whom I hope and expect to meet where sorrows and parting can enter, never come. E. J. M.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

The general market (says the Price Current of Wednesday) has continued quiet during the past three days, with a moderate jobbing business in Western Produce, and the usual limited transactions in Sugar and Molasses, but with a fair demand for our leading staple, under which prices have advanced fully 2c per lb.

COTTON—We noticed in our last report that after a fair inquiry on Friday, the market closed at the quotations of the previous week, having entirely recovered the falling off in the interim, and Ordinary being quoted at 27 to 29c, Good Ordinary at 31 to 32c, Low Middling at 34 to 36c, and Middling at 38 to 39c, since which the demand has been more active, prices advancing fully 2c per lb. On Saturday the previous fair demand was checked by the high pretensions of factors, which were generally le above the limits of buyers, but still 1400 bales changed hands at full prices, there being no longer any Low Middling to be had under 35c. On Monday, being in possession of favorable foreign news, factors raised their views 1½ to 2c per lb, but buyers also increasing their offers, the market was quite animated, and 3000 bales changed hands at prices showing an improvement of fully 1c per lb. Yesterday the market opened with a very good demand, which was subsequently stimulated by the receipt of the Scotia's advices noticed above, and fully 4500 bales changed hands at advancing prices, showing a further improvement of nearly or quite 1c per lb, and making the net advance since Friday about 2½c. Aggregate sales for the three days 7900 bales, taken mostly for the North, with only a very limited amount for foreign export.

The receipts proper for the four days ending on last evening comprise 2050 bales, against 3726 during the corresponding period last week, showing a decrease of 1302 bales.

We now quote as follows: Ordinary, 29 to 30c; Good Ordinary, 33 to 35; Low Middling, 36 to 38; and Middling, 40 to 41c.

TOBACCO—Supplies are coming in quite freely, and the stock is fair and accumulating. The assortment is good, and offers inducements to foreign buyers to operate in this market. There has been again good inquiry for export and for the city trade, and various sales have been made at prices ruling fully up to and in some instances above the following quotations: Low Refused, Light, 4 to —; Good do., 6 to 6½; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 16; Fine, 18 to 19; Choice Selections, 21 to 23. Heavy —— to 5; Good do., 7 to 8; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 17 to 18; Fine, 19 to 20; Choice Selections, 24 to 27—in currency.

SUGAR—There is very little Louisiana but on ample stock of Cuba Sugar on hand. The market continues very dull, however, and there is only a retail or jobbing trade doing at 12 to 13c for Common to Fair Louisiana, 14½ to 14¾c for Fully Fair, 15 to 15½c for Prime, 15¾ to 16c for Yellow Clarified, and 16¼ to 16¾c for White. Cuba Sugar is retailing slowly at 13 to 13¼c for No. 12, 13½c for No. 13, 14¼c for No. 14, 16c for No. 15, and 17½c per lb for No. 20.

MOLASSES—The market is almost bare of Louisiana, but is well supplied with Cuba Molasses. There has been very little demand, however, for either, and the sales are confined to 40 bbls Louisiana at 55c, and 100 hhds Cuba at 50c per gallon. An offer of 45c per gallon was refused for a cargo of Cuba. At the current rate of gold and the cost of Molasses in Cuba, it stands here at over 50c per gallon.

FLOUR—The supplies are small, and Superfine and the grades above are scarce and in request at advancing prices, but the grades below are dull and neglected. There were sales on Saturday and Monday of 4000 bbls, in lots, at $8 to $8 37½ for Fine, $9 25 for Unbranded Superfine, $9 50 to $9 75 for Superfine, $10 75 to $11 for Low Extra, $11 50 for Fair do., $12 to $12 75 for Good Extra, and $13 to $14 50 per bbl for Choice Extra. Yesterday the demand continued good, and the descriptions wanted being scarce, prices ruled still more in favor of sellers, with sales of 1800 bbls, very Choice Extra bringing $15 to $15 75 per bbl.

PORK—Buyers offer $33 50 per bbl for Mess, which holders refuse and ask $34. Some purchases could probably be made at $33 75 per bbl. A lot of 200 bbls Mess sold on Saturday at $33 55 per bbl, but since then $34 has been obtained for lots of 50 bbls. Mess is retailing freely at $34 25 to $34 50 per bbl.

BACON—The supplies continue small and barely sufficient for the demand, which is good, and previous prices have been fully sustained. Operations have been restricted by light supplies and only a retail business has been done in consequence. Shoulders are retailing freely at 16c, Ribbed Sides at 20c, Clear Ribbed Sides at 20½c, Clear Sides at 21½c, and Sugar-cured Hams at 26c per lb.

GREEN MEAT—There is very little on hand. It is held by dealers, who are retailing at 15c per lb for Shoulders and 16c for Sides.

LARD—Continues scarce and in request, but owing to insufficient supplies the movement is only in a small or jobbing way at 24c per pound in tierces and 25c in kegs. Yesterday there were sales of 25 tes at 24½c, and of 300 kegs, in lots, at 25c per lb.

BUTTER AND CHEESE—Butter is plenty and dull at 45 to 48c per lb for Choice Northern and 30 to 35c for Western. Common Butter is very dull 20 to 25c per lb. Cheese is in fair supply but not much demand. It is selling slowly at 15 to 20c for Western and 16 to 20c Northern, and English Dairy at 25 to 27c per lb.

CORN MEAL—There have been small sales Choice Kiln-dried at $5 75 per bbl.

CORN—Has been in good supply and demand and prices are about the same as previously. There were sales on Saturday and Monday of 20,000 sacks, at 80 to 85c for Mixed, 85 to 87½ and 90c for Yellow and Yellow Mixed, 95c for White Mixed, and $1 per bushel for White. Yesterday only a part of the receipts were landed and the movement was restricted in consequence. The sales were confined to 5000 sacks at 82½ to 85c for Mixed and $1 per bushel for White.

OATS—Are in good supply but slow of sale and prices are easier. About 3,000 sacks were sold on Saturday and Monday at 50, 51 and 52c per bushel. Yesterday the market was dull. There were sales, however of 1700 sacks at 50, 51 and 52 per bushel.

MALT—Is in good supply but sometimes very dull. Canada is retailing at $1 75 and Western at $1 50 per bushel. Round lots of Western cannot be quoted better than $1 25 per bushel.

BRAN—The market has been dull and previous prices have been barely sustained. Only 1,200 sacks were sold on Saturday and Monday at $1 10 to $1 12½c per 100 lbs. Yesterday 1000 sacks sold at $1 10 to $1 12½c per 100 lbs.

HAY—The market is well supplied but the demand is limited and only 2000 bales have sold in small lots at $21 to $23 per ton for St. Louis and $21 to 25 for Prime Western. $24 could not be obtained for any lot of magnitude and St. Louis is quoted very dull at $21 to $22 per ton.

WOOL—There has been quite a demand since our last review, several buyers having been in the market. The stock on hand is small and is estimated at about 50 bales Texas, mostly bur-ry. A lot of 40 bales sold at 23½ to 24c per lb for washed, unwashed and burry—good prices. The market is steady and firm at 15c per lb for burry, 23½c for unwashed, and 25 to 30c for washed Texas Wool.

INDIA BAGGING—The stock is small and firmly held. A lot of 25 and one of 40 bales sold at 30c per yard. Dealers are supplying the demand for the country at 29c in rolls and 31c in bales.

BALE ROPE—We have no round sales to report excepting 100 coils yesterday at 18c per lb. The previous sales were at 18 to 18½c per lb. Dealers are obtaining 18½c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—The market is dull and prices are lower. There is some demand for the country, which dealers are supplying at 24 to 28c per lb, currency, for Ordinary to Prime Rio.

GUNNY BAGS—The stock on hand is small. The demand is good and a further advance of 1c has been realized. About 40 bales have sold in lots of 10 bales at 20c a piece.

STAR CANDLES—There is a fair jobbing business doing at 20c per lb for 12 oz., 23c for 14 oz. and 25c per lb for 16 oz.

NAVAL STORES—There have been sales of Common and No. 2 Rosin at $3, No. 1 at $6 50, Virgin dip $10; Pitch $3; Tar $2 50 per bbl; Spirits Turpentine 92½ to 95c per gallon.

SALT—Is quoted by the cargo at $1 55 to $1 60 per sack for Coarse and Fine. There is a fair demand for the interior, which dealers are supplying at $1 80 to $1 85 per sack for Liverpool Coarse and $1 90 to $2 for fine, in store.

HIDES—There are not many in the market. They have continued in good demand and have sold readily at 7½ to 8c for Green Hides, 8 to 9c for Kip Skins, and 11 to 12c per lb for Dry Hides.

ESCULENTS.—New Potatoes are selling at $4 to $4 25 per bbl. New Onions $2 80 to $3 25 per bbl.

POULTRY AND EGGS.—Chickens sell on the landing at $8 to $10 50, Geese at $10, and Turkeys at $35 per dozen. There have been large receipts of Western eggs and they are dull at $16 to $18 per bbl.

BEANS—Are dull at $6 to $8 per bbl.

☞ It should be understood that the above quotations generally represent the wholesale prices. In filling small orders higher rates have to be paid.

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LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*

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A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*

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—AND—

GENTLEMEN'S FURNISHING GOODS,

That he has ever had the pleasure of offering to his friends and the public generally.

WHOLESALE APARTMENTS UP STAIRS.

Gentlemen visiting the city would do well to give us a call. mar17-3m

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To be announced,	Matron.
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Mrs. S. F. Marschalk,	Belles Lettres and Mental Science.
Mrs. F. H. Carolin,	Elementary Branches.
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The duties of the Classical Department are performed by the President until the chair is filled.

The course of study, successful completion of which secures a diploma, is a very full one, the daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

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Board, with English Tuition, at $75 per quarter, is charged from date of entrance.

Transportation from Grand Gulf is easy and regular. 12tf

FOREIGN LABOR AGENCY.—The undersigned intending to visit Scotland in May next, offers his services, for reasonable compensation, to procure *House Servants* (or farm servants, if desired) for those requiring them. Preference given to Scotch, but English or Irish will be obtained, if preferred. I will also engage to enter students at either of the Universities; (I have been spoken to for this service already) or attend to any other business not incompatible with previous engagements.

I may be communicated with by letter at Greenville, Mississippi, until 15th March next, after which, may be seen personally in Jackson, Miss., from 26th to 31st March; and then, at New Orleans, at the General Conference of the Methodist Episcopal Church South, during the month of April following.

JAMES MACLELLAN.

Greenville, Miss., Feb. 1, 1866.

REFERENCES:—His Excellency, Gov. Humphreys, Messrs. J. & T. Green, Bankers, and H. S. Hunt, Esq., Jackson, Miss. 7t4

GENERAL STEAMBOAT AGENCY.

The undersigned respectfully announces to the Captains and owners of Steamboats, plying on the Mississippi river and its tributaries, that he is still in the

AGENCY BUSINESS

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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Sketch from the Life of Gossner.

One Saturday he found an order on his tablo forbidding him to enter the pulpit again. The Emperor, through one of his council, assured him of his esteem; repeated that it was impossible to retain him; begged him, if he was in any strait, to look with confidence to him; and handed him 1000 ronbles. He handed them back, with the remark that *he* served a richer Lord than *the Emperor*, and prepared to depart.

Some of his writings were burned, others confiscated. He wrote on the second volume of his Spirit of the Life and Doctrines of Jesus Christ in the New Testament: "On the 8th May, 1824, thou, dear little book, didst drive me out of St. Petersburg, leaving thy first-born brother there in arrest, to be burned in the cloister on the 9th October."

GOSSNER'S FINAL REFUGE.—Hitherto his life seemed aimless and broken—a wandering and loosing of any ties that held out promise. He was scarcely in one place till he was persecuted to another; scarce opened his lips till a sealed order closed them; scarce at rest till he was in motion. It was a painful education. Every step of the journey he had to stop and cry, *Pereat Adam! Vivat Jesus!*

But now he fixed on Berlin, though a hundred asylums were pressed upon him at once, and princes and statesmen were as ready as the common people to receive him. Before leaving Leipzig, Gossner quietly passed into the Protestant Church. As long back as 1804 he had thought of taking this step, but upon asking the advice of Shoner in Nuremberg, he answer, in accordance with the time spirit of the time, was: "Remain where you are; the Lutheran *devil* is every whit as black as the Romish." In 1811 he went to Basel on the special purpose, but when he arrived there it seemed as if the stones burned his feet, as if an inward voice warned him back, as if it was God's will that he should preach the Gospel where God had sent him; and so long as he could freely teach Christ, he had no wish to leave the Roman Catholic Church. When at last he did leave it, in 1827, it was only in name. He had left it thirty years before. When he ascended the pulpit at Bethlehem, where he was installed by the consistory of Berlin, the people flocked to hear him. "Five years since," he wrote a friend, "I fell—rather was thrown—out of the pulpit. How hard to climb to it once more! Pulpit stairs are perilous for me to go up, and grievous to go down." He was pastor there for seventeen years. He became a living center for the work of God in the city.

While the special sphere of his influence was with the middle class and the artisans, he was also welcomed in the royal household, and ministered to the dying Princess Wilhelmina. "Father Gossner," in fact, was as much a part of Berlin as Schelling or Neander. It was only now that the real work of his life began. He was in his fifty-sixth year; truly a late starting, but he was to have yet thirty years of service. His influence spread to the northeast ends of heathendom. He prepared young men for foreign missions all over the earth. Wherever people were living without God, there Gossner was waiting to step in. It is difficult to realize how many missions were conceived, organized, controlled and sustained by one man. The secret was his power in prayer. "Here I sit," he would say, "in my little room: I cannot go here and there to order everything; and if I could, who knows that it would be well done? But the Lord is there, who knows and can do everything, and I give it all over to him, and beg him to direct it all, and order it after his holy will; and then my heart is light and joyful, and I believe and trust him that he will carry it all well out."

He undertook his first mission when he was sixty-five years old, a period that generally bids men to ease. He sent in all one hundred and forty-one missionaries (including the wives of those who were married, two hundred,) of whom fifteen were regularly ordained ministers, and one hundred and thirteen are still in active service. Thousands of souls have been brought to the true light through his labors.

HIS CHARACTER DESCRIBED.—Gossner was in the highest sense practical. He never felt any interest in denominational matters; any stress on the form or idea of a church seemed to him a check upon the "spiritual" life, an outward thing which ought to be passed by among Christians, and more nearly allied to bondage than to Christ. Of scientific theology he had an instinctive dread, lest it should usurp the place of the theology of the heart. "The scholastics," he said "never opened my eyes; if they did not make me skeptical, they left me just where the false philosophy did."

And to philosophy of any sort he was not very patient. It represented the human to him; he wanted only the divine. When Hegel's writing desk was presented to the hospital, he made a kitchen table of it, and professed it did better service than it did before. "You would discern no more philosophy in it now," he said, "than a few spots of ink."

His exposition of Scripture was simple, naive, personal. The homeliest Bavarian stories would be dropped in to illustrate it. The Scripture was pictured from the life of the present day. If he found the Baptist preaching in the wilderness of Judea, he could not help bringing him into the Thier-Garten of Berlin, and drawing the doctors of the law and the soldiers and students out to him through the Brandenberg gate. Gleams of the playfullest humor lighted up the most commonplace truths and views; and, after an hour of close personal conversation, he would cease.

He wrote a great deal to the last. At seventy he learned English, and translated some of Ryle's tracts when he was upwards of eighty. His writings, at present numbering forty-six, occupy a separate Book and Tract Society; and many volumes of posthumous papers are announced. Those already published possess an unusual popularity, some having run through annual or semi-annual editions for many years. Up till the spring of 1858, he corrected proofs and continued his correspondence. The summer previous he was still able to train his vines. By the end of March he had fought the good fight and finished the course—a young old man of eighty-five.

His life was—like the life of Abraham—one of wonderful faith. From humble little Hansea and the unnoticed struggles of a country priest, he rose to be the *Father Gossner* of a reverent, religious Germany. The story of his life is well told in a little volume published by the Carters, of New York.

The Jesuits in Rome.

An event of great importance has just occurred in Rome, which, like most Roman events, has escaped attention in Great Britain. The *Civilta Cattolica*, the Jesuit newspaper, has been suddenly raised by an exercise of the Pope's plenary authority to an integral portion of the Catholic Church. This journal was founded by the Society of Jesus in 1850, and was originally published in Naples; but its editors could not entirely conceal their belief in the great dogma of the "Company,"-the supremacy of the papacy over all temporal authority; and Ferdinand, though a bigot by natnre and an Ultramontane by policy, was still a Bourbon, prepared to worship the pope as long as the pope supported the secular authority, and to resist him if he interfered with any royal prerogative. He ordered the society and their paper to quit Naples. The *Civilta Cattolica* was consequently removed to Rome, and the whole influence of the society used to extend its circulation, which soon became unrivalled in the Catholic world. Twelve thousand copies are sold in Italy alone, though the paper is as remarkable for the bitterness of its hostility to Italian freedom as for the fanatic Ultramontanism of its doctrine, and the virulence, not to say ruffianism, of its style. It is of course the organ of the special theology, philosophy, and ecclesiastical system upheld by the society, as distinguished not only from the liberal school of Dollinger, but also from the orthodox Catholic system taught in Louvain. This production, which is to strong Catholics what the Record is to educated Calvinists, a paper read but loathed, has just been raised by Pius IX, in a solemn brief addressed to the world, to the position of authorized defender and exponent of the Catholic faith. Its writers are formed into a college in perpetuity, absolutely dependent on the General of the Society of Jesus, and formally authorized to compose and publish writings on behalf of the holy faith and the Holy See. The paper in fact is to be the Catholic *Moniteur*. The college is to possess presses and a library of its own, and to remain for a time in its present house; but should events compel the college to quit Rome, the Jesuit General has absolute authority to select its headquarters, a singular provision, as he may not choose to select the same place as the pope, and the journal, therefore, though so nearly made infallible, may be beyond papal reach. Should it, however, happen that no suitable retreat can be found, then the property and revenue of the institution are to be left untouched until Providence once more does its duty by restoring the Jesuits to Rome.

The effect produced by this astounding decree, which really makes articles in the *Civilta* peculiarly binding upon Catholics, has been, as was to be expected, very great. The liberal Catholics are thunderstruck, for they see in the brief the intellectual death-warrant of men like Dollinger and Newman, while the old orthodox party are disgusted at this new proof of the ascendancy of the Jesuits, always detested by the other orders and the secular clergy, both for their oppressiveness and their pretensions to be the only power capable of subduing the modern spirit.

The Jesuits have already gained a point over the Louvain professors in the Ecclesiastical Court, though the decision has not yet been made public. Still, it is known they have gained their point—a fact the more remarkable because to gain it they had to break through the immovable system of the Ecclesiastical Court. Englishmen are apt to imagine that the Pope is absolute in the way Napoleon is absolute; but though this is no doubt true in a sense, the papacy is very strictly bound by its own rules, and the act of Pius in withdrawing the Louvain teaching from the control of the congregation created as much surprise as the Queen's exercise of her legal veto would. It is quoted as proof positive that the Pope, who once prompted a book in defense of Clement XIV's order dissolving the Jesuits, and furnished materials for it from the secret archives, has now surrendered himself absolutely into their hands. They direct the schools of the University, they weigh upon the Secretary of State, they direct the consciences of the college, they provide the whole intellectual food—thin pap it is—allowed to Rome, and they can affect the very bank. They are in fact just in the position which, if history teaches anything, precedes a priesthood's fall.

They are even descending into the streets. In the last half of the Lent season the Pope was induced to order missions to preach in the open streets, on the ground that the evil infection of the times made it incumbent to stir the people to implore that the intervention of Heaven might avert the scourge impending. The sight to be beheld day after day, as the shades of night began to fall on public localities, was truly painful from its grotesque caricature. Long files of cowled and fantastically dressed devotees in gloomy robes, their heads and faces covered with sacks, slits in which let the gleam of two eyes flash through, preceded by monster crucifixes borne aloft, and chanting at tip-top voices lugubrious hymns, were to be seen marching along the streets in every direction, escorting preachers to the temporary stages, from which they delivered frantic harangues to the mob by the light of torches flickering upon the convulsive gesticulations of the ranting friars, who were flanked by a spectral array of mutes, glaring without motion, like spell-bound figures, through the holes in their horridly shapeless masks. Of the preachers who thus performed in the streets and squares religious burlesques of the most spasmodic convulsiveness, all, with hardly an exception, were members of the Society of Jesus, or of some body directly affiliated, such as the Passionists and Lazarists. But the crowning spectacle of the last night of these missions threw all the former exhibitions into the shade. Then the flames of twelve burning heaps cast their lurid light over Rome at dusk on the twelve different sites of missionary preaching, and to the amazement of the bystanders the preachers, with the wild action of men possessed by raving spirits, pitched vehemently on these heaps the incarnation of wickedness, the books condemned by the Index. On the steps of San Carlo, in the Corso, the fashionable church of Rome, the Bishop of Aquile, in the spasmodic attitude of a frantic St. Michael combating the devil before the eyes of the astounded *elite*, thronging home at twilight on that spring Sunday afternoon from the Pincian, flung into the fire the literary productions of impiety, to the grotesque accompaniment of furiously gesticulated anathemas. But even this strange scene was outdone by the performance got up at two of the preaching sites, at St. Maria Maggiore and at the Church of the Consolazione on the Forum. Here, as a Passionist—one of those weird-like figures, clothed in black, with a wounded heart in glaring white worked on the breast—after working himself into a semblance of delirious paroxism, was devoting the Scriptures of wickedness to destruction by fire, there appeared of a sudden persons who professed to have been moved to remorse by his appeals, and who bore aloft daggers and other weapons, which they declared to have been given them by Free-masons and other secret sectarians, wherewith to work out their impious ends. And then the Passionist man of God felt transported with heavenly joy at the blessing so visibly attending his spasmodic eloquence, and calling upon a smith, who happily found himself among the loiterers and was at once recognized as such, and who as happily had both hammers and anvil ready with him, caused at once those weapons of the devil to be broken to pieces, to the edification of the staring mob. One may have nothing but a shrug of disgust for such a coarse pantomime in Rome, but the thing acquires a lurid aspect when taken in connection with the scenes to which these stimulants to fanatical passion have led at Barletta.

The entire scene now transacting at Rome, the strain put upon all powers, the wild appeals to all passions, the pope's decrees and the pope's admissions, the brief which almost declares a newspaper inspired, and the speech which told M. de Rohan and the 300 French Legitimists that the spiritual power could not perish, wears to observant eyes the appearance which precedes revolution. Swaying between Franco and the Jesuits, Voltaire and Loyola, with a weak old man on the throne, a foreign legion in the barracks, mad priests playing Savonarola in the streets, Russia defiant, Prussia peremptory, Austria powerless, and raging Italy surging all round up to the very gates, the Holy Chair is rocking ominously. If it falls, the destruction will be due mainly to the tremendous strain the weight of the Society of Jesus has placed upon its decaying strength. It might, as Catholics affirm, bear Poter safely, but nothing framed by mortal hands could long carry Ignatius. Even in Paraguay the leaden rule of the men who think they alone can arrest the progress of mankind broke hopelessly down. Even a Neapolitan Bourbon was compelled to expel them from among the people they had helped him to enslave.—*Spectator*.

A DREAM OF PARADISE.

BY CHRISTIANA G. ROSSETTI.

Once in a dream I saw the flowers
That bud and blossom in Paradise;
More fair they are than waking eyes
Have seen in all this world of ours,
And faint the perfume-bearing rose,
And faint the lily on its stem,
And faint the perfect violet,
Compared with them.

I heard the songs of Paradise;
Each bird sat singing in his place,
A tender song, so full of grace
It soared like incense to the skies.
Each bird sat singing to his mate
Soft cooing notes among the trees;
The nightingale herself were cold
To such as these.

I saw the fourfold river flow,
And deep it was with golden sand;
It flowed between a mossy land
With murmured music grove and low.
It hath refreshment for all thirst,
For fainting spirits strength and rest;
Earth holds no such a draught as this
From east to west.

The Tree of Life stood budding there,
Abundant with its twelvefold fruits;
Eternal sap sustains its roots;
Its shadowing branches fill the air.
Its leaves are healing for the world,
Its fruit the hungry world can feed,
Sweeter than honey to the taste,
And balm indeed.

I saw the gate called Beautiful;
And looked, but scarce could look within;
I saw the golden streets beglo,
And contskirts of the glassy pool.
O harps! O crowns of plenteous stars!
O green palm branches—many leaved—
Eye hath not seen, nor ear hath heard,
Nor heart conceived.

I hope to see these things again,
But not as once in dreams by night;
To see them with my very sight,
And touch, and handle, and attain;
To have all heaven beneath my feet
For narrow way that once they trod;
To have my part with all the saints,
And with my God.

Distinctions in the Gospels.

It is no accident that the New Testament contains four Gospels instead of one. There are important differences in them, which are thus brought out by an English Bishop, in a lecture on the Life of Christ:

1. In regard to their external features and characteristics:

The point of view of the first Gospel is mainly Israelitish; of the second, Gentile; of the third, universal; of the fourth, Christian.

The general aspect, and so to speak, physiognomy of the first, namely, is oriental; of the second, Roman; of the third Greek; of the fourth, spiritual.

The style of the first is stately and rythmical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial.

The most striking characteristic of the first is symmetery; of the second, compression; of the third, order; of the fourth, system.

The thought and language of the first are both Hebraistic; of the third, both Hellenistic, while, in the second, thought is often Oriental, though the language is Hebraistic; and in the fourth the language is Hellenistic, but the thought Hebraistic.

2. In respect to their subject matter and contents:

In the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture

In the first we often have record of events in their accomplishment; in the second, events in detail; in the third, events in their connection; in the fourth, events in relation to the teaching springing from them.

Thus in the first we often meet with the notice of impressions; in the second, of facts; in the third, of motives; in the fourth, of words spoken.

And, lastly, the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactive and reflective; of the fourth, selective and supplemental.

3. In respect to their portraiture of our Lord.

The first presents him to us merely as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only begotten Son of God.

Special Providence.

BY REV. THOMAS GUTHRIE, D.D.

Near by my old country parish there rose from the shelving shore a range of iron-bound cliffs, against which, in stormy weather, the sea dashed with amazing fury. Accompanied by a friend, I one day descended these in search of anemones and sea-weed, in pools which the ebbing tide left at their feet.

While thus engaged, I leaped down on a rock that sloped away into the sea, then roaring and foaming in a strong northeaster. On my feet touching the rock, which was covered, not as I imagined, with dry, but with slippery sea-weed, they went out from below me, and I found myself flat on my back, launching away into the sea. All the danger of the position flashed at once into view; the impossibility of swimming, though I could swim, in such a roaring surf, a horrid death by being hurled on the jagged rocks, and the certainty that though I should get hold of the slipping *tangle*, it would slide from my grasp and leave me to fall back again, wounded and bleeding, into the deep. My companion could do nothing, but stood petrified at the sight. Yet I was saved to write this paper, and do some little work in the world, by what I believe and, looking modern philosophy in the face, call God's good providence.

It had been a miracle had a monster of the deep swallowed up a man in such circumstances, and, making for a sandy bay, vomited him ashore, safe and sound as Jonah; a miracle had the seabirds, that soared and screamed over the intruder on their domain, borne him aloft on their white wings to set him down safe on the top of the cliffs. The age of miracle is gone; but not that of the special providence, which brings about events where reason can, and religion delights to recognize the hand of God. In my circumstances, when I was moving off like a ship from the slips into the deep, life could only be saved by the arrest of such a fatal launch. For this purpose I put on the brakes, to use railway language, pressing strongly with my heels against the rock; and when descending with constantly accelerating motion, my back to the rock, my face to the sky, my ears filled with the roar of death, and my feet within less than a yard of a watery grave, I was suddenly arrested. It so happened that the heels of my boots had been newly shod with iron. Being rough, one of them, instead of slipping over, caught against a small pebble imbedded in the rock; and I have ever regarded it as a special providence that, in this hour of peril, I had, in the rough iron, the only means which could save life; and that, my mind being kept as calm and collected as it is now, I had the self-possession to remember the rough state of the iron on my boots, and resort to the one only possible means of saving me from a watery grave.

Knowledge of the Bible.

Here are some examples of men and women who have shown their love for the Scriptures by studying them:

The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some parts of it every day. Theodosius II committed a great part of the Scriptures to memory. George, prince of Transylvania, read over the Scriptures twenty-seven times. Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible. Sir John Harop, in like manner, amid his other vocations, made the Book of God so much his study that it lay before him night and day. James Bonnel, Esq., made the Holy Scriptures his constant and daily study; he read them, he meditated upon them, he prayed over them. M. De Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered, and on bended knees.

Lady Frances Hobart read the Psalms over twelve times a year, the New Testament thrice, and the other parts of the Old Testament once. Susannah, countess of Suffolk, for the last eleven years of her life read the whole Bible over twice annually.

Dr. Gough used to read fifteen chapters every day, five in the morning, five after dinner, and five in the evening before going to bed. Mr. Jeremiah Whittaker usually read all the epistles in the Greek Testament twice every fortnight.

Joshua Barnes is said to have read a small pocket Bible, which he usually carried with him, a hundred and twenty times over. Mr. Robert Cotton read the whole Bible through twelve times a year.

Rev. Mr. Romaine studied nothing but the Bible for the last thirty or forty years of his life.

A poor prisoner, being confined in a dark dungeon, had no light, except for a few moments when his food was brought him; he used to take his Bible and read a chapter, saying he could find his mouth in the dark when he could not read.

Henry Willis, farmer, aged eighty-one, devoted every hour that could be spared from his labor during the course of so long a life, to the devout and serious perusal of the Holy Scriptures. He had read with the most minute attention all the books of the Old and New Testaments eight times over, and had proceeded as far as Job in his ninth reading, when his meditations were terminated in death.

Christian Devotion.

The intelligent fidelity of heathen converts to Christ is often a sharp rebuke to the lukewarmness and worldliness of many churchmen in Christian lands. The following record of a convert in India, whom his family sought to induce to abstain from a public profession of belief in Christianity, is an illustration:

"I love Jesus Christ, because He loved me, and I must obey Him. Even if I knew that heaven were full, and there was no room for me, I should still love Him, and live for His honor and glory." Efforts were made to convince him by argument. He said, "Should they even be able to bring sophistical arguments which I cannot answer, I should not be troubled. I have an inward experience of the love of Christ which can never be shaken or removed!" His relatives wept over him as going to perdition. He said to the missionary, "Threats I can bear; arguments do not shake me; but the hardest thing to bear is the persecution of tears. It almost breaks my heart to hear them, but not even for this can I leave Christ." Other converts and inquirers in his native village were told that he was about to return to his old faith. He said, "Should I go back, they will all be discouraged. I thank God that He has helped me to stand firm for their sake. No, even if my own soul were not worth saving, I would cling to Christ, in order to bring them to Him also." Surely, this is the spirit of primitive consecration and endurance.

Large Noses.

The epoch of the grand Louis Quatorze, of France, was the epoch of great men, great ideas, great things, because it was the epoch of large noses. The epoch of the Regency, on the contrary, was the epoch of little men, little art, little every thing, because it was the epoch of little noses. All great times, all great peoples, all great men, have been distinguished by long noses. The nose is the rudder of the human frame, only placed in front. With a long, straight nose one marches direct to his goal, without looking to the right hand or to the left; but, with a short nose, or a turned-up, one advances by taking a zigzag line, fluttering to and fro like a butterfly. This is the reason why children, *grisettes*, and negroes have no stability of character; in fact have no character at all, but cry and sing without cause, and just as chance directs them. All the generals of the Jesuits have been long-nosed to a man. The order, indeed, is only recruited from men with long noses. All founders of empires and systems have been remarkable for their long, straight noses; such as Alexander the Macedonian, Augustus Cæsar, Napoleon, Aristotle, Moses, Mohammed, and Ignacius Loyola. Socrates, indeed, had little to boast of in this respect, but his favorable disciple, Plato, made up for this deficiency, and had nose enough for both.—*Home Journal*.

It was a happy sentiment of some devout writer, that God carries His people when they cannot walk; He pities our weakness, but not our sloth.

Actions, looks, words, steps, form the alphabet by which you may spell character.

SLEEP NORTH TO SOUTH.—A learned German, in a recent work, tells us:

In sleep any position except north to south is disagreeable, but from east to west almost intolerable, at least in our hemisphere. Probably in the southern hemisphere it is otherwise. The cause of this phenomenon can obviously be found only in that great magnet which is formed by the earth and its atmosphere—*i. e.*, terrestrial magnetism. The terrestrial magnetism exerts on certain persons, both healthy and otherwise, who are sensitive, a peculiar influence, powerful enough to disturb their rest; and, in the case of diseased persons, disturbing the circulation, the nervous functions, and the equilibrium of the mental powers. There are persons whom I know, the head of whose beds are to the north, and who, in order to wake early, will reverse their usual position in the bed, but without knowing the reason why, beyond "that they could always wake earlier," the rest (sleep) being more broken. I have it related to me that, at a military hospital in Russia, there were some sick patients of highly sensitive natures, and who were rapidly recovering. When necessity compelled them to be removed to another wing of the building they did not get on so well; in fact, prostration seemed to be setting in; and it was found advisable to get them back to their former wards as quick as possible, where the heads of the beds were to the north. I have heard of horses going blind through changing their position from north to south to that of west to east.

AN IMPORTANT DISCOVERY.—The Pall Mall Gazette has the following announcement:

A discovery of at least as vital importance for Egyptology as the celebrated Rosetta stone itself, was made some weeks ago by a party of four German explorers—Roinisch, Roslor, Lepsius, and Weidenhach—at a place called Sanc, the whilom Tanis, the principal scene of Rameses II's enormous architectural undertakings. A stone with Greek characters upon it was found protruding from the ground, and when fully excavated proved to contain a bilingual inscription in no less than thirty-seven lines of hieroglyphic and seventy-six lines of Greek, in the most perfect state of preservation, and dating from the time of the third Ptolemy, Euergetes I, in 238 B.C. The stone measures two meters twenty-two centre-meters in length, and seventy-eight centi-meters in width, and is completely covered by the inscriptions. Their first attempts at editing this important inscription having failed, the travelers returned to the spot, and during a stay of two days, the 22d and 23d of April, copied the inscription most carefully, and photographed it three times. The next post will bring particulars as to the contents, and copies of the document itself.

ITALIAN IGNORANCE AND SUPERSTITION.—The following extract from a letter written by an English lady, residing in Sicily, gives a painful impression of the deplorable ignorance and superstition reigning in these fair regions. Facts such as these should stimulate us in helping forward the efforts at evangelization, in which our Waldensian brethren are engaged:

"We have got some of your bad weather now—torrents of rain, with hail and sleet. The people in Sicily have been crying out for rain, and at Cattanisetta, up in the mountains, they became so furious with St. Michael, their patron saint, that they took off his wings, took away his lance and helmet, wrapped him up in the dirtiest old rags—and you have no idea what dirty rags in Italy are like—and took him away from his place in the church to some dark hole under a convent. In four days the rain came; he was then taken back to the sound of drums and trumpets, his fine clothes put on, his spear and wings restored, and he was presented with a pair of earrings, and other suitable ornaments. Could you imagine such superstition to exist?"

It is a curious fact that, in sacred history, the age, death and burial of only one woman, Sarah, the wife of Abraham, is distinctly noted. Woman's age, ever since, appears not to have been a subject for history or discussion.

"Thank God that I have got my hat back from this congregation!" said a disappointed clergyman, turning it upside down, when it was returned empty to him at the close of a contribution.

Spurgeon says: "Teaching men morals is as though I had a clock that would not go, and I turned round one of the cog-wheels; but faith takes the key and winds up the main-spring, and the whole thing runs on readily!"

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, . . . JUNE 23, 1866.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in the States just named. This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square....	$ 5 00	$20	$30 00
Two squares....	7 50	25	40 00
Three squares..	10 00	30	50 00
Four squares...	12 50	35	60 00

Larger advertisements in proportion.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE; and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us; and this in addition to the commission already offered.

We will forward them by express, or in such way as they may direct.

Third Round Quarterly Meetings.

SHREVEPORT DISTRICT, LA. CONFERENCE—1866.

June 16 and 17—Red River Circuit, at Unity.
June 23 and 24—Bayou La Chute.
June 30 and July 1—Many Circuit, at Martin's.
July 7 and 8—Mansfield, at Foster's Chapel.
July 14 and 15—Pleasant Hill, at San Patrico.
July 21 and 22—Greenwood and Caddo, at Liberty.
July 28 and 29—N. Bossier, at Walker's Chapel.
August 4 and 5—Shreveport.

B. F. ALEXANDER, P. E.

We call the favorable attention of our friends to the business card of Messrs. PAYNE, HUNTINGTON & Co., cotton factors, No. 32 Union street.

The Rev. C. C. Gillespie, the former editor of this paper, now editing and publishing the Houston Telegraph, is on a visit in this city. We were glad to see him looking none the worse for war; having no marks of bonds or imprisonment, and but few if any gray hairs. His paper is one of the best of our exchanges and the best in Texas.

PERSONAL.—We notice that our venerable Bishop Early has been seriously injured by an accident on the Danville Railroad. The cars were thrown off an embankment. He was, at last accounts, doing well—hopes entertained of his recovering from the injury.

GERMAN PIC-NIC.—The German Methodists of the M. E. Church South in the Third District intend holding a Pic-Nic for the benefit of the Craps street Church, on the FOURTH OF JULY, in the Barracks. Their object is a very laudable one—to raise funds for finishing their Church. They have been long struggling to build a church worthy of Methodism and the increasing demands of the Protestant German population in this city. A few persons have borne the weight of the enterprise for years. They deserve help, and we doubt not will receive it from the fast-friends of our Church, both Germans and Americans. Many parents may already be planning recreation for the young people on that national day. We commend to them this proposed gathering of flowers, music, honest people, bright faces, and substantial cheer.

NORTHERN PRESBYTERIAN COALITION.

The present year has long been set apart as the period for the fulfilment of many important prophecies. And no one can doubt that some new tide in the affairs of men has fairly set in, who reflects upon the recent sessions of the two Assemblies at St. Louis. The spectacle of Two Schools of Theologians, diverse in doctrine *toto coelo*, who for long years have warred against each other, each in the defense of vital points of faith which they declared to be irreconcilable, at last meeting in the same town, at the same time, commingling and flowing for awhile in the same channel, and taking steps preliminary to a perfect union, is enough to convince the most skeptical that the sword has actually returned to its scabbard. If we had been asked twenty-five years ago for an illustration of the prophet's vision, "*The leopard shall lie down with the kid*," we could have answered, it means such overpowering influence of Christian harmony as you might suppose were Robert J. Breckinridge to fold a New School brother warmly to his bosom. Never was there displayed more of the *odium theologicum* than by the Old School and the New School Divines of that period; but now all is peace.

However wonderful this concord is in itself, it is more so in view of the times in which it obtains. The whole country has been stirred by the angry passions of war to its depths, and the waves have scarcely had time to subside when this wondrous grace of a United Presbyterianism emerges from the sea foam. So the Greek myths had a philosophy in them. The Millenarians ought to find support in these theological harmonies—surely something is about to happen. Though we believe their theory is, that things are to get disastrously worse until, "as in the days of Noah," they shall provoke the interference of a visible "power and coming." The question presents itself to the Christian philosopher, how it came to pass that such overflowing love should spring out of the bosom of strife. Judging by our experience down this way, it required all the prayer and faith and grace one could command to maintain the life and the spirit of Christianity, so as that love and charity should not be quite borne away by the tumult and passion of the war. But the graces of those people flourish in the fire!

And yet, judging by the "deliverances" of the New School Assembly, there is something of earth still left in these godly men. The Assembly sent five of those "deliverances" to the President of the United States, the President of the Senate and the Speaker of the House, as follows:

First: Notice that the Assembly approves of the Freedmen's Bureau and Civil Rights bill, and demands negro suffrage.

Second: That if negro suffrage cannot be had, the Constitutional basis of representation must be altered so as to keep the Southern traitors and rebels in their places.

Third: That loyalty is the highest civil virtue, and treason the highest civil crime; and therefore, that condign punishment must be visited upon the fomenters and representatives of rebellion.

Fourth: That ministers and people shall pray for the President, for Congress, for the Cabinet, for the Judges of the Courts, and the officers of the army and navy.

Fifth: That the members of churches shall henceforth set aside all *partisan and sectional aims and low ambition*, and do their full duty as Christian freemen, that the sacred interests of national loyalty and national unity may be enlarged and perpetuated.

We rejoice indeed that there is a body of Presbyterians in the South separated and distinct from this coalesced Presbyterianism. We have no right to question those Two Assemblies when they profess love for each other, but it is evident that they indulge in a good deal of outside hate: hatred for sin, of course; for slavery, if there is any left; but O how they do hate disloyalty—in the South—anywhere; they look on it "as the sin of witchcraft," especially when it refuses to pray for two-thirds of Congress. As to the Presbytery of Louisville, it must find shelter no where; whoever harbors it shall "*ipso facto* be dissolved."

And so these people in the North, Assemblies and Conferences, go on: under the plea of "loyalty" they rake over the ashes of war for coals of vengeance. Afraid lest the country and the Church should fall back again into a state of tranquil peace, they talk of rebellion and cry for justice, and band together in order to swell their power and clamor. Ecclesiastics who were themselves "exempt from service," assume the role of Martyrs, and cry, "*How long dost thou not judge and avenge our blood?*"

There must be some powerful influence at work on these Knight-Templar Theologians. Their unity and concord argues the presence of some principle stronger than the dividing force of a thirty years' theological war. That it is the "fruit of that righteousness which is sown in peace of them that make peace," we do not believe. *Their* "peace" is, we fear, that which Pilate and Herod made over their illustrious prisoner. It portends evil. What, Robert J. Breckinridge melted into love! That Theological Cromwell, whose sanctity of manner never culminates but in his highest periods of vindictive controversy; who never uses his dagger without saying "my brother!" During the war he made a speech to a body of soldiers, which, for savagery, surpassed the utterances even of that heated period. He told them that nationalities were cemented by blood; that the more blood there was shed, the stronger would be the country; and to remember that every blow they struck and every drop of blood they shed added a year to the life-time of the Government. As we hope to be mercifully judged, we may well afford to leave the man himself with his Judge; but as the moving and guiding spirit of the Assembly, his antecedents and record must of necessity enter into our estimate of the deliverances and moods and utterances of that most loyal body.

If these Northern Christians are men of true peace, why do they trouble themselves to keep pace with those politicians who are still lashing their sides? men who kept out of harm's way, who smelt the battle afar off, and responded not; but who now "*Raven as a wolf: in the morning they devour the prey, and at night they divide the spoil.*" If they do not attempt to throw oil on these waters, "can faith save them?" It would seem that the evil passions which have been let loose are the last to leave the Church. "*Fury is not in me*," saith the Lord; and the Almighty will not hold guiltless those men who profess to be ministers of the Gospel of peace but who *will not* "follow after peace." What means this cry about rebellion? is it not dead, buried? or *will not* the ghost of this rebel brother lie quiet in his gore?

We are free to say that complete and wonderful as the victory is which has been achieved over us by Northern skill and arms, we have yet to see the first exhibition towards us of grace, love or magnanimity, either in that Party or in those Churches which mainly contributed to the result. The continuous effort to make out that a revolution of eight millions of people, and a war of proportions beyond precedent, is a mere Pennsylvania Whisky Rebellion, evidences the truth we affirm. The only slight exception is the movement of Dr. Whedon, and from this, true to the instincts of his blood and school, upon the slightest pretence he himself drew back. So far from magnanimity, it cannot be disguised that the dominant party is not willing to let the country assuage, lest the war should be forgotten and its occupation gone. To revive the past by military trials, by laws disfranchising the South, by unequal taxation, and by endless denunciation, is its constant effort. Meanwhile, the Churches of the North are bidding against each other for place and power. Willing equally to affiliate with the politicians, it is a struggle who shall be able to wheel into action the largest and best drilled membership. So far the Northern Methodists claim to have done, by large odds, more for the support of the Republican party than all others. The effort to compete in this contest has doubtless moved the Two Assemblies, Old and New, to lay aside minor differences, to coalesce, and after glory run. Peter said, "*Lord, behold here are two swords.*" And it may be that while these people have sheathed one, they do it in order to grasp the other.

Memphis Christian Advocate.

This is a large and well printed sheet, full of most excellent reading. The editor displays good taste in its selections, and the general arrangement indicates a practiced hand. The original matter is able, and the whole publication evidences much labor and a genius for editing. Published at Memphis; price $3 per annum.

New England Methodists.

A New England Methodist Convention was held on the 5th of June in Boston. It was composed of all the traveling preachers in the New England Conferences, and one lay delegate from each society. There were one thousand delegates and one thousand visitors. Hon. Wm. Clifton, Lieut. Governor of Massachusetts, presided.

A committee of arrangements had perfected everything beforehand—selected themes for essays and discussion, limited time for each, etc. Letters were read from Gen. Grant, Judge Chase, Secretary Harlan, Senator Wiley, and Mayor Lincoln of Boston. We append a list of the topics of the essay:

1. The importance of more systematic efforts to strengthen the weak places in our Zion, and to extend the Gospel into fields among us. Would not a return to the circuit-system in some portions of the work be beneficial both to the temporal and spiritual interests of the Church?—Rev. George Webber, D. D.

2. How can the social power of the Church be more fully developed, and by organization or otherwise, so directed as to subserve the interests of our cause?—Rev. J. H. Twombly.

3. Home and Sunday School instruction in the doctrines and usages of the Church.—Rev. James Thurston.

4. The Education of the Ministry.—Rev. S. M. Vail, D. D.

5. Would a more extensive system of ministerial transfers subserve the interests of the Church?—Rev. L. D. Barrows, D. D.

6. Church Finance and the Support of the Ministry.—Wm. C. Brown, Esq.

7. The Endowment and Patronage of our Literary Institutions.—Rev. Jos. Cummings, D. D.

8. The duty of New England Methodism to the South.—Hon. J. J. Perry.

9. What ought New England to do in the Centenary movement?—Rev. D. Patten, D. D.

10. How can the old connectional spirit of Methodism be revived and perpetuated?—Rev. A. Prince.

11. The necessity of Spirituality to the preservation and growth of Methodism.—Rev. Wm. D. Malcom.

A long series of resolutions were presented by the Business Committee, and adopted, and an able address was read by Rev. Dr. Barrows, of the N. H. Conference. All the proceedings of the Convention are to be published in a volume. One of the most important papers read before the Convention, and which produced the happiest and most profound impression, was the report of the Statistical Committee—a portion of which we append, from the Boston Journal:

The Committee on Statistics made a very elaborate report, in which it was shown that the growth of the Methodists in New England has been in the following ratio, as compared with Baptist denominations:

In Boston, increase of Baptists from 1850 to 1865, 12 per cent.; Methodists, 43 per cent. Boston and vicinity, during the same time, Baptists, 29 per cent.; Methodists, 67 per cent.

In Massachusetts, increase of Baptists, 14 per cent.; Methodists, 37 per cent.

In New-England, increase of Baptists, 7 per cent.; Methodists, 28 per cent.

As compared with Congregationalists—Boston, from 1850 to 1865, increase of Congregationalists, 7 per cent; Methodists 43 per cent. Boston and vicinity—Congregationalists, 39 per cent.; Methodists, 67 per cent.

Massachusetts — Congregationalists, 16 per cent.; Methodists, 37 per cent.

New England—Congregationalists, 15 per cent.; Methodists, 28 per cent.

Increase as compared with population—1850 to 1865—Boston, increase of population, 40 per cent.; Methodists, 43 per cent.

Boston and vicinity—increase in population, 58 per cent.; Methodists, 67 per cent.

Massachusetts — increase of population, 27 per cent; Methodists, 37 per cent.

New-England — increase of population from 1850 to 1860, 14 per cent.; Methodists, 53 per cent.

The Methodists of New-England number 104,000 members and local preachers, 111,000 Sabbath-school scholars, and 370,000 volumes in the Sabbath-school libraries. Rhode Island and Connecticut have the largest number of volumes for the use of the scholars. Rhode Island and Massachusetts have the largest number of scholars as compared with members. There are 910 churches, and 430 parsonages, valued at $4,250,000, or at the rate of $40 for each member. The largest average is in Rhode Island, where the value of this property to each member is $81."

New Orleans Commercial.

This Daily deserves the patronage of all Southerners. It advocates the development of the industrial arts and commerce in the South. It is quite possible for the individuals of a community to be independent and the community itself fatally dependent. In the nineteenth century property is not the least of a people's sins, if they have not that property in the shape of engines of iron, ships, manufactures and such other elements of strength. There prevails throughout the South a notion that agricultural or commercial pursuits are more elevating and noble than mechanical. This prejudice must yield to the true and more practical one, that a people is self-supporting and independent in proportion to the amount of educated muscle in the country. We most heartily wish that our people might produce no more cotton than they can themselves manufacture. We have coal mines, iron mines, copper mines, marble quarries, which in themselves are the great sources of commercial and manufacturing wealth. These should be worked and explored. We therefore welcome this paper. Office No. 18 St. Charles street, formerly office of the True Delta.

For the N. O. Christian Advocate.

Monthly Meeting.

The membership of the Moreau street Church were assembled, by previous call of the pastor, at 4½ o'clock on Sabbath evening, June 10th, for the purpose of organizing the Church Meeting. The meeting was opened by reading the Scriptures, singing and prayer by one of the members.

The Pastor, being President *ex officio*, took the chair. He stated that the first business of the meeting was to elect a Secretary. In order to expedite matters as much as possible, he appointed a committee of three to nominate a suitable person. The committee retired, made the selection, and in a few minutes reported to the meeting. The nominee was elected unanimously.

The President then explained the objects of the meeting, by reading and commenting on the bill passed by the General Conference.

The roll was called, and the status and whereabouts of each member was inquired into as his or her names were called.

The names of those who had left the city *permanently* were dropped from the list.

The names of those concerning whom no satisfactory account could be obtained were erased; subject to being restored should they ever come forward and give satisfactory reasons.

The names of those who had withdrawn by letter were announced, and dropped.

The names of those who had united with other denominations were also dropped.

The names of the sick were reported.

No reports having been previously prepared by the Pastor, Class-Leaders, etc., and not wishing to protract the session beyond a reasonable length, the meeting adjourned, to meet again on the following Sabbath evening.

JUNE 17.

The meeting assembled pursuant to adjournment.

After the introductory exercises, the call of the roll and the reading of the minutes, the reports were called for.

1st. The Pastor's report, containing the number of accessions, conversions, baptisms, etc.

2d. The report of the Class Leaders, showing the number usually in attendance, the interest manifested, etc.

3d. The report of the Superintendent of the Sabbath School, showing the number of teachers and scholars, the condition of the library, etc.

4th. The report of the Board of Stewards, exhibiting the amount of receipts, expenditures, etc.

These reports were made, and those of them that were in writing were ordered to be spread upon the minutes. [*They ought all to be made in writing.*]

After these, the President called for any suggestions that any of the members might think fit to make, having in view the good of the Church.

This called forth a number of resolutions and motions—one in reference to repairs needed on the church building; one having in view the relief of the poor of the church; another in regard to the payment of the monthly expenses of the church; and lastly, a resolution to the effect that each member of the church obligate himself or herself to visit every other member, at least once every three months, for the purpose of cultivating Christian unity and sympathy.

The session having been already protracted rather long, this last resolution was laid on the table for consideration at our next meeting.

On motion, the meeting adjourned to meet again on the first Sabbath in July.

Respectfully, J. J. L.

New Orleans, June 21st, 1866.

THE POOR.—An ancient writer has styled the poor "the receivers of Christ's rents." "The poor," said Bishop Wilson, "receive at our hands the rights and dues belonging unto God." And the mother of the Chevalier Bayard, in her advice to him says, "Be bountiful, of the goods that God shall give you, to the poor and needy, for to give for his honor's sake never made any man poor; and the alms that you shall dispense will greatly profit both your body and soul."—*Mrs. Sigourney.*

For the N. O. Christian Advocate.

MR. EDITOR: I have entered upon my third series, or, in Methodist nomenclature, *round* of Quarterly Conferences, having commenced early that more time might be afforded me for holding protracted meetings during the summer and fall. I have had to encounter more water this year than ever before. By long rides through rain and mud, and by swimming creeks and sloughs, I have been enabled to meet all my appointments. The past winter and spring have been very unfavorable for the labors of the itinerant; but, even under very unpropitious circumstances, my heart has been cheered by the hope of doing good and saving souls, and the fatigue of travel has been lessened by the assurance of cheerful fires and hearty welcomes. Though very often the weather has been unfavorable for religious services, our meetings have not been altogether in vain. We have had some excellent love-feasts and happy communion seasons. Some souls have also been converted, the church somewhat built up, and the membership encouraged. I can report, up to the present time, forty-seven conversions and reclamations; and it is cause of thankfulness that any sinners have been converted, yet, when I reflect that the conference year is half gone, what a meager report!

I recently closed a meeting at Carrollton which resulted in twenty-eight conversions and reclamations; and, considering the circumstances and surroundings, it was truly an excellent meeting. Such interest on the subject of religion, I am informed, has not been felt there for a number of years. I spent two weeks of what might be called my rest time very pleasantly, with that kind people, and though I had desired to have attended the General Conference, I do not regret that my time was so agreeably and profitably employed.

The acts and doings of the General Conference, I presume, will generally meet with approbation; though where there was such diversity of opinion among its members, it cannot be expected that every act will meet with universal approval. But though we may not fully endorse all that was done, yet it may be our duty to acquiesce, and all go to work to carry out the changes and plans inaugurated, that universal harmony may prevail and urge forward the glorious conquests of Gospel light and truth. It is the prayer of all true Methodists, that, under the guidance of Divine Providence, the Church may prove a more efficient agent than ever in the evangelization of the world. Whatever may be our polity, it can never be efficient without the annointing of the Holy Ghost. What we need most is a "separated" and consecrated ministry; and when the church, properly aroused to realize this, places the ministry in such a position that it may be the case, she will put on her robes of unparalleled light and her armor of irresistible conquest.

I want a preacher for the Yazoo valley—a zealous, "able-bodied," warm-hearted preacher, and one who, in high water, is able and willing to "*paddle his own canoe.*" Can the Bishops furnish me one?

An interesting Sunday school celebration and pic-nic came off recently at Yazoo City, where prizes were awarded. "The premiums were beautiful books. Keys Russel took the first, for reciting sixteen thousand eight hundred and thirty-eight verses of Scripture; Ernest Massey the second, for reciting twelve thousand eight hundred and thirty-seven verses; and Frank Russell the third, for reciting three thousand eight hundred and thirty-seven verses, in two months." Quite a deep interest has been awakened in the school, under the efficient superintendency of Mrs. Dr. Kidd.

The preachers on this district are at their posts, earnestly engaged in the prosecution of their work, and I hope before the conference year closes many may be added to the church. The condition of the country is such that in many places, at this season of the year, it is impracticable to protract the quarterly meetings; but I confidently expect during the summer and fall months, when the circumstances will be more propitious, that extensive revivals will be enjoyed.

Fraternally, J. M. PUGH.

Yazoo District, Miss. Conf., June 1, 1866.

P. S.—A certain ecclesiastical dignitary has recently passed through my District, and has, as I am informed, in many instances, and I believe generally, endeavored to make the impression that the Methodist Church is waning; that she is fast coming over to Mother Church, and that a half dozen of our most distinguished ministers had gone to his Church; and thus has, wherever opportunity offered, been endeavoring to proselyte our members. The rebuffs he sometimes meets with ought to convince him that he should desist from his proselyting course. We can spare him a dozen or two more and scarcely miss them. His church is greatly indebted to us for its ministry. I saw it stated recently that about two-thirds, if I mistake not, of their ministers came from other churches. This proselyting course, I think, needs a rebuke, and when my ecclesiastical jurisdiction is entered, and Methodist families are sought after for this purpose, I feel like administering it. P.

Sunday School Items.

We see something now in the shape of a report, in the Western Christian Advocate (Church North), of "The Second Annual Conference of the Sunday Schools of Ohio," held at Dayton. It continued for several days, which were filled up with most appropriate exercises, discussions, illustrative class exhibitions.

In this connection we give an account of the meeting of a Teachers' Institute, held in Washington. On this all interesting subject we are thankful for any contributions:

The second meeting of this Institute, held in Washington, was the most complete success we have known or heard of in the whole history of the institute movement. It was not largely attended; many of the teachers having been released from their ordinary engagements in order to attend the children's jubilee on the Capitol grounds the day before, were unable to leave a second day. Those who did come were abundantly rewarded. It was a day of hard work, not only by the leader, Rev. J. H. Vincent, but by a majority of the teachers present.

The programme was carefully prepared long beforehand, and widely circulated among the schools. It comprised four general departments:

1. The teacher acquiring knowledge.
2. The teacher communicating knowledge.
3. Sacred Geography and Antiquities.
4. Infant class and question drawer.

To the consideration of the first topic, two hours were assigned. The following questions were placed in the programme:

1. Why does a Sunday school teacher need a general preparatory training in order to teach specific lessons successfully?
2. What does this general preparatory training comprise?
3. Why does an educated Sunday school teacher need special preparation for each lesson?
4. What is your method of preparing a Bible lesson?

As each question was announced, slips of white paper were distributed, and all were requested to give concise answers in writing. The replies were sent to the conductor's desk and read out. They were then combined, arranged, condensed, put on the blackboard, and copied by the teachers present. The number and thoroughness of the answers was very gratifying.

The institute then proceeded to examine the Scriptures, giving an account of the *birth and youth of Christ*—first ascertaining when, where, and by whom they were written, and then arranging the harmonized account in a series of topics. After this the institute took for a subject of study *The Wonderful Watchnight*, Luke ii, 8–14, and examined it as a regular teachers' or preparatory class would do.

In the same way the remaining subjects were disposed of. The evening session was fully attended. An address on infant classes, with a specimen lesson, was given by Mr. Vincent. The question drawer was opened. Questions on Sunday school subjects were sent to the conductor's table from every part of the house. Each was read, answers were received—any person being permitted to give a short reply, but no regular *speeches* allowed. This system condenses things admirably, and packs as much valuable matter into thirty minutes as ordinary speech-making conventions give in a session of three hours.

GOLD.—The gold market has been surging violently during the week. This stormy period demands a financial Barometer. A man may be rich in the morning and poor in the afternoon of the same day. A difference of 20 per cent. in value in a few hours suggests the hazard which waits upon all speculation in money. Actual hostilities have begun in Europe. This is a sufficient reason for the disturbance of our currency. A paper medium must, in its nature, be subject to great vibration in the disturbed atmosphere of the political world.

WEEKLY SUMMARY OF NEWS.

FROM WASHINGTON.

Both Houses have finally passed a bill to dispose of about three millions of public lands in the South to actual settlers. It is in effect extending the provisions of the Homestead bill over those lands. It restricts the amount of land to be entered by one person to eighty acres for two years, after which one hundred and sixty acres may be entered. Until January next, all who have taken part in the rebellion are excluded from the privileges of the bill. After that this restriction is removed.

The House Committee on Post Roads decided to-day to report to the House the Senate bill authorizing the construction of draw bridges across the Upper Mississippi river. The committee do not look with favor on the project, but decided to let the House dispose of it as they saw proper.

The Attorney General to-day appeared before the House Committee on Foreign Affairs, and argued against the proposed repeal of the neutrality laws, as recommended in the Fenian resolutions referred to them last Monday. Mr. Speed did not think the law ought to be interfered with, as it was essential for occasions like the present. There is no prospect that the committee will report in favor of the repeal of the law, though the pressure from prominent and influential Fenians is very great.

The Senate Finance Committee have finished the Tax bill. It will be reported on Monday. The committee have yielded to the Eastern manufactures and changed the cigar tax from a part ad valorem one to a full specific tax. The income is changed from the House bill so as to allow it to remain as under the present law, and the committee propose to raise the salary of the Commissioner of Internal Revenue to $6,000.

The only pardons ordered by the President to be issued to individuals charged with treason were two—one to B. T. Buckner, of Louisiana, and one to William S. Oldham, of Texas—under the twelfth clause of the amnesty proclamation excepting all those from general amnesty who have been indicted for treason in any United States Court. Oldham was a Confederate Senator from Texas.

WASHINGTON, June 15.—The report of General Humphreys, concerning the losses by crevasses in Louisiana sent in to day, shows the breaks to be numerous and unusually disastrous. He recommends appropriations for repairs as follows: Yazoo bottoms, $305,000; eight levees on Teesas bottoms $295,000; three levees on the Mississippi delta, $217,000, an aggregate of $817,000.

He says that the crops of cotton growing in the alluvial regions above Red river in 1860 would amount to $108,000,000, and the sugar crop below that would, at present prices, amount to fifty millions of dollars. The complete repair of all levees would require three million nine hundred thousand, divided between Arkansas, Louisiana and Mississippi. He estimates all arial lands at three hundred and seventeen thousand square miles, of which one hundred and twenty-three thousand are in the sugar region, of which one third might be brought under cultivation, or a million and a half acres for sugar, and seven million acres for cotton.

WASHINGTON, June 20.—The secretary of the treasury, in a communication to the House, expresses an opinion, based upon his observation of the operation of the law of 1861, that an additional enactment, authorizing the resumption by the Southern States, respectively, of the remainder of the direct tax due from each would, in view of the present impoverished condition of their people, prevent much hardship in individual cases, and save from confiscation the property of many persons against whom the government has no grounds of complaint, while no public interest would be injuriously affected by the change. He states that should this policy be adopted, the collection of taxes under the present system might, and ought to be discontinued until an opportunity for assumption be offered. Whether the amount realized from resales of property bid in for the government should or should not be allowed to the States respectively, in computing the taxes still due, is a question which is well deserving of consideration, but which is submitted without comment.

FOREIGN.

It is fully confirmed that the proposed conference has been abandoned, owing to the demands of Austria, which were regarded by England, France and Russia as tantamount to refusal. All negotiations are broken off by the neutrals, and it remains for armed powers to negotiate among themselves or commence war. Hopes of peace have almost vanished.

The London *Times* says that daily, almost hourly, the chances of peace fade away.

It believes that the first events will occur in the Elbe Duchies, but that the great move of Austria will be to attempt to possess herself of Silesia.

The *Daily News* says appearances indicate that a declaration of war, or manifesto equivalent to it will proceed from Prussia.

The Prussian Government had issued a circular note to neutral powers, charging Austria with a flagrant breach of treaties by referring the Holstein question to the Diet.

Prussia also sent a protest to Austria, declaring that the measures announced by Austria violated the treaties of Gastien, and cause a suspension of the Duchies, and before the two powers to the position accorded by the treaty of Vienna.

An Austrian circular declares that Austria will observe the Gastien Convention until a definite settlement of the question of the Duchies is effected.

Her only object in referring the matter to the Diet was to effect such settlement.

Military preparations are reported from all quarters.

After another long debate in the House of Commons on the Reform bill, Mr. Hoyt's amendment in favor of its postponement was withdrawn, and the bill ultimately referred to a committee.

The impression was abroad that the measure would be withdrawn, but the movement gave no indication of such a step.

Paris Bourse very flat at 62f.

The Spanish increase of the army foots 8000.

A licensed victualler, near the monument, in London, visited the Derby this week, and took with him a pigeon, to send home the names of the first three horses in the race. As soon as the numbers of the winning horses were hoisted he tied a piece of paper round the pigeon's neck and started it off on its journey home, where his friends were waiting its arrival. About ten minutes after the news was known of the arrival of the pigeon a neighboring licensed victualler received a telegram from his friends on the race course to inform him of the result of the race. The news thus arrived more speedily by the pigeon than the telegraph by one-third of the time. This was no doubt on account of the senders of the messages on the course having to wait their turn, as the news was received at Tattersall's three or four minutes after the race. The pigeon performed the journey in fourteen minutes, which is, allowing for the direct path in which it travels, about a mile per minute.

The French minister of public works has awarded a gold medal to Albaret & Co., of Linncourt, for a steam coach to run on ordinary roads. This coach recently descended a hill from Laon to the railway terminus at the rate of five miles an hour, and afterwards ascended the same hill in eight minutes, with a weight of five tons. The trial was repeated with so much success that it is now ascertained that the engine can draw a weight of thirty-nine tons on an ordinary road at the rate of from three to four miles an hour.

A determined double suicide, near Paris, has just been brought to light. A river keeper on the Marne, while passing along the banks near Johnville-le-Point observed the bodies of a male and female floating near the surface. Having brought them to land, they were found to be bound together, the man's left arm to the woman's right, while the former had also about ten pounds weight of stones in his pockets. They were each elegantly dressed, bore no marks of violence, and had evidently been in the water about a fortnight.

A quaint letter from Dr. Guillotin has been discovered. It reads thus: "*Mon cher*—The punishment which I have invented is so gentle—so gentle that really it is only the idea of death which could make it disagreeable. Indeed, if one were not thinking of death, one would only experience the sensation of a slight and pleasant coolness on the neck, *et voila tout!*"

During the first day of the panic in London the Submarine Telegraph Company transmitted and received 2155 messages to and from the continent.

BURNING OF A COOLIE SHIP—672 LIVES LOST.

The Italian ship Napoleon Canevero sailed from Macao on the 8th of March, with a crew of forty, and six hundred and sixty-three coolie emigrants, bound to Callao. Part of the cargo consisted of eight thousand boxes of Chinese fire crackers. A few hours after leaving port the officers of the ship discovered that there was a plot among the coolies to poison them, and that two hundred had agreed to revolt and if possible capture the ship. Some of the ringleaders were flogged, while others were placed in irons. At four o'clock the next day the interpreter reported to the chief mate, Mr. A. F. Faw, that the coolies intended to revolt at five o'clock. To the captain of the vessel they denied any such intention, and the provisions were served to them. At a quarter past five o'clock the coolies revolted and broke up the sleeping benches, into which they had driven spikes, for weapons. They also had several knives, spades and two cutlasses taken from the men on guard.

The crew fired upon them, and, after about thirty had been shot, the captain called upon them to surrender. They refused and set fire to some stuff in the hold of the vessel, probably thinking that the crew would rush down the hatchway to extinguish it, giving the coolies below a chance to go upon deck and join their comrades. The fire rapidly increased, and the coolies again refused to surrender. Two boats were lowered and swamped; but a third was lowered in safety and several of the crew got into it and put off from the ship's side. The captain, mate and supercago were saved by swimming to one of the swamped boats, from which they were taken by the crew in the third boat lowered; but the doctor, storekeeper, interpreter and several others of the crew perished. At ten o'clock that night the vessel blew up, the fire having reached that part of the hold in which the eight thousand boxes of Chinese fire crackers were stowed, and all those on board perished.—*Boston Traveller, June 13th.*

Extract from Gen. Steadman's Report.

There are on these islands one hundred and forty-one valid possessory titles to land held by freedmen, under the order of Gen. Sherman. They encumber thirty-two plantations, situated on James, Johns, Wadmalaw and Edisto Islands. The number of freedmen now on all the South Carolina islands is about 30,000. They form, however, but a small proportion of the aggregate number who have occupied the islands since Gen. Sherman's order was issued; many of those who first came here remained on the island but a short time, and then returned to their homes on the main land.

Others, who made small crops, gathered them in, and left to seek more profitable employment. A large majority of the freedmen, who still remain on the islands are in destitute circumstances. On Wadmalaw and Edisto islands, many who are cultivating lands for themselves would be compelled to abandon their crops were it not for the provisions furnished by the planters. Last season Government rations and clothing were furnished to most of the freedmen, who were working on their own account, with the agreement that they should afterwards pay for these supplies, furnished out of the proceeds of their crops, but none of the outlays thus incurred have been repaid.

We found, on inquiry, that some of the freedmen raised good crops, and could easily have reimbursed the Government for the supplies provided for them, but most of them were swindled out of all they made by a gang of white sharpers who, pretending to be their friends, gained permission to come upon the islands and set up stores, provided with sweetmeats, cheap jewelry and worthless articles of dress, with which they plundered these poor creatures of their hard earnings. The same class of persons who thus defrauded the freedmen last year have made extensive preparations to secure this season's crop by the same means.

We found a number of their stores on Edisto and Wadmalaw islands, and will mention one case where one of them is connected with a plantation as an example. This store is on a farm rented and cultivated by a Mr. Underwood, of Boston, Massachusetts. Accompanied by Gen. Scott, we stopped on the plantation and investigated the condition of the freedmen thereon, working by the "task," which is precisely the same manner in which their former owners worked them. The price per task is fifty cents, which, if paid in money or its equivalent, would be fair wages; but, in lieu of money, tickets were given then, on which was printed "Good for——in provisions at our store." These tickets were taken up by the storekeeper, with corn at $3 per bushel, and other articles at similarly exorbitant prices.

There was no meat in the shop. The freedpeople gathered around us while we were there, and complained bitterly of their treatment, stating that with the wages paid them they were unable to earn enough to buy, at the prices charged, their necessary subsistence. If these freedmen were paid in money for their labor, they could escape the extortions of the shop keeper, but with the tickets issued to them they are compelled to pay the prices charged and take whatever the store-keeper sees fit to give him. Competition, which would greatly reduce the price of provisions, is prevented, at least on this plantation, by military orders. Mr. Tolls, on an adjacent plantation, was selling corn to these people at $2 per bushel, and taking Underwood tickets in payment, but he was compelled to desist by special order.

LOUISIANA INTELLIGENCE.

CATAHOULA.—The Harrisonburg New Era of the 13th says: From every quarter we learn that storms have prevailed, causing loss of life and property.

DUEL.—On Thursday, the 14th inst., a duel took place at Waterloo, in Point Coupee, between Messrs. Robin and Ed. Vigue, with shot guns, distance forty steps. Both parties were badly wounded, Mr. Robin having received a ball through both hips, and Mr. Vigue was badly wounded with three buckshot in the legs.—*Baton Rouge Advocate.*

PLAQUEMINE.—We take the following "Home Items" from the Empire Parish: Though the weather has been of late too wet and cool for the season, the crops in this section of country continue to be in a prospering condition; Barring accidents, we are safe in stating that the yield of the cane and rice will be next fall much above the average of the last few years.

If we are not entirely exempt from sickness, yet it cannot be denied that the sanitary condition of this community could be worse than it is now.

Our district court will not be in session before next October. We understand that there are, so far, but a few civil and criminal cases on the docket. Legal business does not flourish here at present.

Large crops of sweet potatoes will be raised in the upper part of this community.

The chinchone is still prevailing within the limits of this parish.

If not at all, the greatest number of the people on the coast continue to be in possession of excellent health.

The late heavy rains did some damage to the water melon fields at and near Jesuits' Bend.

From the 1st of last September up to date, 18,517 sacks of clean rice, of 100 pounds each, have been shipped from this coast to the city market.

We have had fine weather this week for the crops, and everything is growing rapidly. The water in the overflowed part of our parish has been fluctuating for some time past; sometimes at a stand, and sometimes falling, but now it seems that there is no doubt it is falling steadily. We hope it may continue to fall, and that this will be the last overflow our parish will ever suffer.—*Houma Civic Guard, 16th.*

THE CROPS IN TEXAS.

A Richmond letter of the 4th says the cotton worms are making sad havoc with the cotton in that section.

The Galveston *Bulletin* of the 19th says: Gens. Kiddoo and Gregory have just returned from an inspecting tour through Washington, Grimes and the adjacent counties. They report that the planters are generally satisfied with their laborers, who are working as well as could be expected. In some places where it was very wet the grass has got the start, but the negroes are working very hard to get ahead of it. The Generals assembled the hands at many places and gave them wholesome talk, taking for their text, "get out of the grass." They told the darkies that it was their duty to work early and late in the present strait. The Trinity bottoms, which were overflown, are being replanted. Those planters from other places that went there for hands returned without them. In some places the stock was drowned. Of course it will be impossible to do much without mules and horses. When all the drawbacks from bad seed, rains and overflows are accounted for, Gen. Gregory estimates that the crop will not fall short of the calculation on the first of May more than twenty-five per cent. They regard the whole appearance as hopeful.

The Dallas *Herald* of the 9th says: The wheat harvest is now over, the crop is the largest ever raised in Dallas county, and in many cases the yield will be as much as twenty-five bushels per acre. We think the amount of wheat in this county, for sale, will reach at least three hundred thousand bushels, and should our farmers be able to sell their surplus grain for anything like a fair price, say one dollar per bushel, they will be all right as regards money.

THE LAKE SUBSCRIPTION FUND.—The books are now open in this city for subscriptions to the Lake navigation fund, and the list is headed by $1000 from the house of J. M Murphy & Co. We shall have more to say in regard to the matter in our next issue.—*Jefferson Jamplecute, 12th.*

The Convention of the Episcopal Church assembled in our city this morning, with a goodly number of ministers and laymen present. We are informed that they will probably get through with the business of the Convention by Saturday noon, after which the ministers and members will leave for Galveston, to dedicate the new Episcopal Church in that city on Sunday.—*Houston Star.*

At Savannah, one evening last week, a cannon in the Court House square was mischievously fired to the alarm of many, and the annoyance of some sick persons. One man, however, who had been pronounced at the point of death, rallied under the shock and is likely to get well.

A few days since, while making some hydrographic explorations in the Ogeechee river, a gentleman who was formerly in the Confederate service, and in that capacity assisted in putting down torpedoes to protect against incursions by the Federal navy, discovered five of the formidable machines in the exact position where they had been left. Three of the five were in good condition, and on being taken up, the powder in them was found dry, and the exploding apparatus intact.—*Savannah News.*

Generals Fullerton and Steadman arrived in town by the Mobile and Ohio Railroad, and are stopping at the Battle House, where they will be happy to meet as many of the citizens of Mobile as will favor them with a call for the purpose of exchanging views and imparting information relative to the operations of the Freedmen's Bureau in Mobile and the State at large.—*Mobile Times.*

THE TELEGRAPH MONOPOLY.

A MAMMOTH CONSOLIDATION — 104,000 MILES OF WIRE.

NEW YORK, June 14.—The American and Western Union Telegraph companies are about concluding an agreement of union which amounts to a consolidation of interests. The public demand for prompt and uninterrupted transaction of business renders it indispensable to get rid of all delays in checking and booking from one line to another. The new consolidation will control and operate over 104,000 miles of telegraph wires, covering all the territory and connecting all points of the United States from New Foundland to San Francisco and Vancouver's Island. From the latter point a line, 14,000 miles to St. Petersburg, will be done within a year. Cuba and the West Indies will be connected, and the success of the Atlantic cable in August next is confidently hoped for. It is to be regretted that the telegraph business cannot have the lively stimulus and restraint that so favorably affects every other; but at least five attempts within the last five years, by men of energy and large capital, to build up and sustain a cargo opposition, have signally failed.

When the United States telegraph company had acquired over 16,000 miles of line, the public looked for the fruits of opposition in a reduction of rates; but the rates had to be twice advanced, to enable the business done to support two companies instead of one. The formidable opposition being compelled at last to succumb and sell out at a loss.

The question seems settled for the present, that the telegraph business will not yet bear competition, and against the immense advantages of this combination it would be useless to attempt it. One company can do all the business, and do it cheaper than two can; for two companies, with a duplicate of offices and employees, must double the expense of the aggregate business, and customers must be taxed to meet the expense. Let enlarged views govern this mammoth corporation, and let them serve the public promptly, courteously, and as cheaply as they can afford, and the press and the public will be satisfied.

Fraternal.

In the interchange of civilities at St. Louis the other day, Mr. Nelson, the delegate from the New School Assembly, informed the Old School divines that "fraternal relations were possible now, simply because *slavery was dead!*" Six years ago such an announcement would have roused each Old School doctor of divinity, and brought forth a storm of indignant rebuke sufficiently violent to unroof the house.

But in May, 1866, the Moderator of the Old School Assembly, the Rev. Dr. Stanton, received the address with his accustomed sweetness, acknowledging the fact, and promising the best efforts of the body over which he presided to bring about an organic union of the two schools. Our correspondent suggests that "Dr. Stanton owed his election to his admirable mixture of zeal and philanthropy, he having once said he hoped to meet Drs. Thornwell and Palmer in heaven, and also hoped to see them both hanged on earth. From present appearances, he is as likely to receive the fruition of the one hope as of the other." It seems highly probable that the "fraternal relations" so happily begun over the unwholesome corpse of slavery, will be consummated in Cincinnati in May, 1867.—*N. Y. News.*

DEATH OF GEN. CASS.

WASHINGTON, June 18.—The following was issued this morning:

Washington, June 18, 1866.

The President directs the undersigned to perform the painful duty of announcing to the people of the United States that Lewis Cass, distinguished not more for faithful services in varied public trusts than by exalted patriotism at a recent period of political disorder, departed this life at four o'clock yesterday morning. The several Executive Departments of Government will cause appropriate honors to be rendered to the memory of the deceased, at home and abroad, wherever the national name and authority are acknowledged.

WM. H. SEWARD.

THE PRESIDENT WILL NOT INTERFERE.—The Washington *Republican* has the following:

We have the best reasons for asserting that the President does not intend to interfere, either directly or indirectly, in the case of Jeff Davis, notwithstanding the strenuous efforts being made by his counsel in his behalf for executive interposition. The President considers the case entirely a judicial question, and will in no event interfere with the course of justice in the case of Davis.

THE FRESHET OF LAST WEEK.—We have verbal accounts of extensive overflows of cultivated lands on the Chattahoochee, Flint and Alabama rivers, by the freshets last week. Some planters represent nearly the whole of their grounds overflowed—all of the best they had planted. We hear this report from a number of large plantations on the Flint and Chattahoochee rivers, and as these were under water a great many others must have been in the same condition. Where the lands overflowed so late in the season were planted in cotton, that crop must now be abandoned for this year, and it will be too late to substitute even corn. We fear that immense disaster has been occasioned by these late rains, and that they have ruined the prospects of very many planters.—*Columbus Enquirer.*

A young friend, who has just reached home coming through the country from South Alabama, reports the crops of wheat and corn in Autauga, Shelby and Jefferson counties as very promising indeed, but there is a great scarcity of present subsistence, and farmers are feeding stock on the growing wheat.—*Ib.*

Our farmers for the last few days of sunshine, are beginning to look more hopeful. They speak more hopeful of their crops than they did a week or ten days ago. They say if they can have two weeks of favorable weather they will make tolerable fair crops. The prospects are a great deal brighter to us than they were ten days ago, and we trust the weather will favor the farmers the remainder of the year.—*Grenada Gazette 16th.*

A gigantic cotton factory, called the "Manassas" manufactory, has been built at Carrollton, Mississippi. It contains 180,000 spindles, 1800 looms, and goes into operation on the first of July. The stock now stands fifteen per cent. above par.

REPORTED INDICTMENT OF GENERAL BRECKINRIDGE.—After the excitement produced in the courtroom at Richmond by the remarkable "charge" of the presiding head center had passed away, the Grand Jury, after a retirement of some hours, returned, and the foreman handed to the Judge five folded sheets of paper, which he stated were indictments. The Judge cautioned the Jury against hurling "these matters," and adjourned the Court till the first Tuesday in October. The Richmond Times declares that one of the documents was an indictment of General Breckinridge. It says:

Of the five indictments handed to Judge Underwood, one was against General John C. Breckinridge. This is no ascertained fact; and the indictment is *verbatim* the same as that brought in against Mr. Davis, except that for the words Jefferson Davis are substituted John C. Breckinridge. The overt act is alleged in both instruments to have been committed on the same day, the 15th of June, 1864. The object sought to be attained by the indictment of General Breckinridge, who is now in Canada, is to prevent his being pardoned by the President and his return to his home in the United States. It is considered certain that the President will not pardon him while he is under indictment.

THE INCOME TAX.—The commissioner of internal revenue has issued an order correcting certain instructions to assessors, concerning assessment of incomes for the year 1866, by which it appears a guardian residing abroad should return the income of his ward in the district where the ward resides; and that all expenses for insurance upon property, and all actual losses in business may be deducted from the gross income of the business of the year.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

The general market (says the Price Current of Wednesday) has exhibited more animation since our last report, and holders have evinced a disposition to advance their pretensions on account of the rise in gold. Both Pork and Flour have been, moreover, stimulated by favorable accounts from the West, and sold at higher prices. Our leading staple, also, has recovered its previous firmness and been in better request, mostly for the North. There has also been some inquiry for foreign export, the demand for which has been received by the advance in Foreign Exchange.

COTTON.—We noticed in our last report that the market was at almost a stand still, the sales on Friday embracing only 350 bales, mostly at prices showing a reduction of 2c per lb from previous rates, putting Low Middling at 35c, but that prices were too unsettled for regular quotations. There was but little change on Saturday, when, including 210 bales damaged sold at auction, the business embraced 550 bales, the largest purchase being at 36½c for even-running Low Middling and 37c for Strict Low Middling. On Monday, under the influence of the foreign news and the gold excitement, the demand improved, and prices assumed more firmness and steadiness, 1800 bales changing hands on the basis of 37c for Low Middling and 37½c for Strict Low Middling. Yesterday the market relapsed into its previous dullness, but factors continued firm in their pretensions, and the sales, which comprised 650 bales, were at figures fully up to the currency of the previous day. This makes an aggregate for the past three days of 3000 bales, taken mostly for the North.

The receipts proper for the four days ending on last evening comprise 2296 bales, against 2050 during the corresponding period last week, showing an increase of 240 bales.

We now quote as follows: Ordinary, 28 to 30c; Good Ordinary, 32 to 34; Low Middling, 36 to 38; and Middling, 40 to —c.

TOBACCO—Supplies are coming in regularly, the stock is fair and is accumulating, and the assortment is good, offering inducements to foreign buyers to operate in this market. There has been some little inquiry for Choice and Selections, but only a few small sales were made at prices ruling within the range of the following quotations—the lower descriptions being very dull and much neglected: Low Refused, Light, 4 to —; Good do., 6 to 6½; Common Leaf, 9 to 10; Fair, 12 to 14; Good, 15 to 16; Fine, 18 to 19; Choice Selections, 21 to 23. Heavy—.. to 5; Good do., 7 to 8; Common Leaf, 10 to 12; Fair, 14 to 17; Good, 17 to 18; Fine, 19 to 20; Choice Selections, 21 to 27—in currency.

SUGAR—There is very little Louisiana but an ample stock of Cuba Sugar on hand. The market has continued dull, but holders are firmer in their views, and ask higher prices, in currency, owing to the advance in gold. There has been no movement, however, and only a few small retail sales were made at previous prices: 13 to 14c for Common to Fair Louisiana, 14½ to 15c for Fully Fair, 15½c for Prime, 16c for Yellow Clarified, and 16½ to 16¾c for White. Cuba Sugar has been retailing slowly at 13 to 13¼c for No. 12, 13½c for No. 13, 14½c for No. 14, 15c for No. 15, and 17½c per lb for No. 20. Yesterday the foregoing prices of Cuba Sugar were advanced 1 to 2c per lb, but only a few small retail sales were made.

MOLASSES—The market is almost bare of Louisiana, but is well supplied with Cuba. There is very little or no demand, however, for either. The stock is much more firmly held, nevertheless, and better prices are asked, owing to the advance in gold. There have not been any sales since our last review; the last were at 55c per gallon for small lots of Louisiana and 50c for Cuba. Purchases could be made by the cargo at 55c per gallon.

FLOUR—The supplies are very small and insufficient for the demand, and the better grades have further advanced at least 25c per barrel. There were sales on Saturday and Monday of 2500 bbls, in lots, at $9 10 for Fine, $9 50 to $9 62½ for Good Flue, $10 for Unbranded, $10 25 to $10 50 for Superfine, $11 87½ for Fair Extra, $13 to $13 75 for Good Extra, and $14 to $15 per bbl for Choice Extra. Yesterday the demand was good, and prices ruled still more in favor of sellers. The sales embraced 2100 bbls, at $10 and $10 75 for some on its merits, $10 50 for Superfine, $12 to $12 75 for Fair Extra, $14 25 for Good Extra, $15 to $15 25 for Choice Extra, and $10 to $17 per bbl for very Choice Extra.

BACON—Continues in light supply, and very good demand, and prices are still looking up. There were sales on Monday of 20 casks Shoulders at 16½c, 10 and 25 casks Clear Sides at 21½c per lb. Shoulders are retailing freely at 16½ to 16¾c, Ribbed Sides at 20½c, Clear Sides at 21½ to 21¾c, and Sugar-cured Hams at 25 to 26c per lb.

PORK—Has been in active demand, and the stock being small prices have advanced fully $2 per bbl. There were sales on Monday of 1000 bbls Mess, in lots, at $34 75, $35 and $35 25 per bbl. Subsequently $34 25 was refused and $36 asked, and yesterday 600 bbls Mess sold in two lots at $36 per bbl. It is retailing freely at $36 per bbl.

GREEN MEAT—There is very little on hand: It is held by dealers, who are retailing it at 15½c per lb for Shoulders. There are very few or no Sides in the market.

LARD—Continues scarce and in request, and prices are still ruling with an upward tendency. Owing to light supplies, only small sales are made at 24½c per lb for Prime in tierces and 25½ to 26c in kegs.

BUTTER AND CHEESE—Butter is plenty and dull, and prices are lower. Choice Northern is selling at 42 to 45c and Western at 28 to 32c per lb. Cheese is in fair supply but very little in demand. It is selling slowly at 15 to 20c for Western and 16 to 20c Northern, and English Dairy at 25 to 27c per lb.

WHISKEY.—The market continues extremely dull and only a retail business is doing at $2 26 to $2 30 per gallon for Western Rectified. Arrived during the past three days 334 bbls. Cleared for Mobile 25 bbls, Montgomery 2, Texas 150.

CORN MEAL.—There have been small sales Choice Kiln-dried at $5 75 per bbl.

CORN—In good supply and fair demand but at easier prices. There were sales on Saturday and Monday of 27,000 sacks at 78 to 80c for Mixed, 90c for White and White Mixed, 90 to 95c per bushel for White. Yesterday the sales embraced 10500 sacks at 78 to 80c for Mixed, 85c for Choice Yellow, 92½c for White and White Mixed, 95 for White. Arrived during the past three days 5000 bids, 22,888 sacks. Cleared for New York 1912 sacks, Texas 3800, Cuba 2000 sacks.

OATS—Are in good supply but only in moderate demand and previous prices are barely sustained. The sales on Saturday and Monday comprised 6,000 sacks at 50 to 51 and 52c on Monday, and 50 to 51c on Tuesday. Yesterday there were sales of 2500 sacks at 50 to 52 per bushel, one or two small lots very choice commanding 53c. Arrived during the past three days 4907 sacks. Cleared for Texas 1000 sacks.

MALT—Continues very dull. Canada is retailing at $1 75 and Western at $1 30 per bushel. Round lots of Western cannot be quoted better than $1 25 per bushel.

BRAN—The market has been quiet but firmer and better prices have been obtained. About 1,200 sacks were sold on Saturday and Monday at $1 15 per 100 lbs. Yesterday 1200 sacks sold at $1 15 per 100 lbs.

HAY—The stock on hand is now mostly in store. There is not much demand for round lots, but in small way full prices are obtained. The sales on Saturday and Monday were confined to a few hundred bales at $20 for Ordinary and $25 per ton for St. Louis. Yesterday we did not hear of a sale.

INDIA BAGGING—The stock is small and firmly held at 30c per yard. The demand is good and 220 bales were sold in two lots 30c per yard. Dealers are supplying the demand for the country at 29c in rolls and 31c in bales.

BALE ROPE—Is in request and 150 bales have sold, in two lots, at 18½c per lb. Dealers are obtaining 18¾c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—Owing to the advance in Gold, currency prices have advanced fully 2½c per lb. Dealers are now supplying the demand for the country, which is small at 26½ to 31c per lb currency for Ordinary to Prime Rio.

GUNNY BAGS—The stock on hand is small and the demand is good. Several small sales have been made at 26c apiece.

STAR CANDLES—The stock is light, the demand is good and the market is firm. We quote 12 oz., 20c, 14 oz. at 21c, and full weight at 25c per lb.

WOOL—The stock on hand is small and consists principally of Texas, mostly burry. A lot of 2000 lbs unwashed Lake sold at 24c per lb. The market is steady and firm at 15c per lb for burry, 24c for unwashed, and 28 to 35c for washed Texas Wool. There is very little or no Louisiana on hand. All descriptions are now in request and receipts would meet with ready sale.

SALT—Is quoted by the cargo at $1 55 to $1 60 per sack for Coarse and Fine. There is a fair demand for the interior, which dealers are supplying at $1 80 to $1 85 per sack for Liverpool Coarse and $1 90 to $2 for fine, in store. The imports comprise 0907 sacks from Liverpool.

TANNER'S OIL.—The last sale was at $1 20 per gallon.

NAVAL STORES.—There have been sales of Common and No. 2 Rosin at $3, No. 1 at $6 50, Virgin dip $10; Pitch $3; Tar $2 50 per bbl; Spirits Turpentine 92½ to 95c per gallon.

ESCULENTS.—New Potatoes are selling at $5 to $5 50 per bbl. New Onions $2 50 to $3 25 per bbl. New Apples from Vicksburg at $7 to $10 per bbl.

HIDES—There are not many in the market. They have continued in good demand, prices are looking up and they sell readily at the advanced figures of 8½ to 9c for Green Hides, 10c for Kip Skins, and 11 to 12c per lb for Dry Hides.

POULTRY AND EGGS.—Chickens sell on the landing at $7 to $7 50, Geese at $7 to $9 and Turkeys at $20 to $22 per dozen. Western eggs are dull at $18 to $20 per bbl.

BEANS—Are dull at $6 to $8 per bbl.

☞ It should be understood that the above quotations generally represent the wholesale prices. In filling small orders higher rates have to be paid.

Cattle Market.

JEFFERSON CITY, Tuesday evening, June 19, 1866.

Stock on sale: 10 Western and 428 Texas beeves, 76 calves and yearlings, 740 sheep and 77 milch cows.

Western Beef, choice per lb net	14	to	16
Western Beef, 2d quality, per lb net	12	to	14
Texas Cattle Choice per head	$35	to	50
Texas Cattle 2d qual, per head	$20	to	35
Texas Cattle 3d qual, per head	$15	to	20
Hogs per lb gross	10	to	14
Sheep in lots per head	$2 25	to	$4 25
Creole Sheep, per head	—	to	—
Texas Sheep, per head	$3 25	to	$4 25
Choice Sheep, per head	$6	to	$8
Milch Cows, choice per head	$80	to	$100
Milch Cows, per head	$50	to	$80
Yearlings, per head	$10	to	$14
Calves per head	$7	to	$11

MONETARY.

The principal feature of the Money Market since our last report is the extraordinary course of Gold, the fluctuations in which are without precedent in our financial annals. We noticed in our last report that on Friday evening the market closed at 116½ to 147. On Saturday it opened at 145¾ to 140, advanced under the foreign news to 153, and closed at 152½; on Monday, being stimulated by later and exciting intelligence received from New York and London, it opened at 160, advanced to 170, then relapsed and receded to 150, and closed at 152 to 153; while yesterday it opened at 149 to 150, sold up to 156 and down to 145, and closed at 147½.

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Christian Advocate

IS PUBLISHED WEEKLY

At Five Dollars per annum, in advance.

OFFICE—112 CAMP STREET, NEW ORLEANS.

This religious Journal is specially devoted to the interests of the Methodist E. Church South, and is the official paper for the Mobile, Montgomery, Mississippi and Louisiana Conferences. Some of the ablest writers in the Church are regular contributors to its columns.

Its weekly summary of news is carefully compiled, and contains all the current intelligence afloat at home as well as abroad.

Its "Commercial Column" will always be found reliable.

Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

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OF THE

BISHOPS.

This is a decided success. The artist has fixed the noble features of these distinguished divines in the highest style known to the art. Every family of our Church would like to have one. As mementoes to leave among our friends, they will be invaluable.

They will be sold at a low price, and the proceeds of the sale will be donated to benevolent objects. The plate belongs to a party who aim to promote a cause all will heartily approve. They may be had hereafter at the Book Room, 112 Camp street. There are nine Bishops present—all the college, except the venerable Soule. Address orders to Rev. R. J. HARP. Price $3; wholesale price $2 50. my5 tf

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One hundred and forty Bishops and Delegates to the General Conference of the M. E. Church South, including almost the entire body, taken in ONE GROUP,

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These Pictures, though small, (as they must be to embrace so many in one group,) are, with two or three exceptions, very distinct, and when viewed through a magnifying glass—which can be obtained for $2—have a remarkably life-like appearance.

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Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods every way*, to any Eastern goods, and for the same class of work at *as low prices*.

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THE CHILD'S CORNER.

A Boy who was a Martyr.

They are called martyrs who have died a cruel death rather than deny Jesus Christ, or say they did not love him. About three hundred years ago, the Roman priests sent bad men one night to break into a house in Holland, and bring to prison a man and his wife and two boys, because they would read the Bible and pray to Jesus.

They soon took the father and his eldest boy out to burn them alive in the open street. When they got to the place the boy looked up, and said:

"Look, my father! all heaven is opening; and I see ten hundred thousand angels joying over us. Let us be glad; for we are dying for the truth."

They kept the mother and the other boy in prison seven more days; and then, when they found that they would not deny Jesus, they brought them out, too, and burned them to ashes. And so this family, parted by wicked men for a few days on earth, soon met again in heaven, to live that eternal life which Jesus gives to all who love his name.

"From burning pains to endless joys,
On fiery wheels they rode,
And strangely washed their garments white
In Jesus' dying blood."

And not only in Holland, but in England, about the same time in the reign of that wretched woman, Queen Mary, many men, and women, and young people were put to death, for the same things, by the Romish priests. In Spain, hundreds were burned; and now, though they dare not burn them, they send to prison for reading the Bible. How thankful we should be who live in England now!—*Children's Picture Magazine.*

What Young People Should Know.

The best inheritance which parents can give their children is the ability to help and take care of themselves. This is better than a hundred thousand dollars apiece. In any trouble or difficulty, they have excellent servants in the shape of two hands. Those who can do nothing, and have to be waited upon, are helpless and easily disheartened in the misfortunes of life.—Those who are active and hardy, meet troubles with a cheerful face, and easily surmount them. Let young people, therefore, learn to do as many things as possible.

Every boy should know how, sooner or later—

1. To dress himself, black his own boots, cut his brother's hair, wind a watch, sew on a button, make a bed, and keep the clothes in order.

2. To saddle a horse, grease a wagon and harness a team.

3. To carve fowls and meat, and wait on the table.

4. To milk the cows, shear the sheep and dress a veal or mutton.

5. To reckon money and keep accounts correctly, and according to book-keeping rules.

6. To write a neat and appropriate briefly expressed business letter in a good hand, fold and subscribe it properly, and write contracts.

7. To plow, sow grain and grass, drive a mowing-machine, build a neat stack and pitch hay.

8. To put up a package, build a fire, mend a broken stool, whitewash a wall and regulate a clock.

Every girl should know how.

1. To sew and knit.
2. To mend clothes neatly.
3. To make beds.
4. To dress her own hair.
5. To wash the dishes and sweep the carpets.
6. To make good bread and perform plain cooking.
7. To keep her room, draws and closets in order.
8. To work a sewing machine.
9. To make good butter and cheese.
10. To make a dress and children's clothing.
11. To keep accounts and calculate interest.
12. To write, fold, and subscribe letters properly.
13. To nurse the sick effectually and not faint at the sight of a drop of blood.
14. To be ready to render efficient aid to those in trouble, and in an unostentatious way.

A young lady who can do all these things well and who is always ready to render aid to the afflicted and mitigate the perplexities of those around her, will bring more comfort to others and happiness to herself, and be more esteemed than if she knew how to dance, simper, sing and play on the piano.

Admirably Illustrated.

There are now multitudes of inquirers who need to be dealt with as Mr. Patrick, of Scotland, dealt with a woman who had been long anxious, but seemed to obtain no relief:

Placing himself beside her and looking steadily in her face, he said.

"Do you believe the Bible?"

"I do," she replied.

"Can you tell me what made the world?"

She smiled a little contemptously, and after a pause said "It was God!"

To which he immediately replied, "How dy'e ken! Were ye there to see?"

She seemed surprised, perceiving that there was evidently more meant by the question than she supposed, and then remarked,

"No, I was not there, but the word of God says that he made it."

"Ah, well, ye believe a' the Bible says, dy'e?"

She said, "Yes."

"Ah, well, we'll see. 'This is My beloved Son in whom I am well pleased; hear ye him.' What says that?"

"The Father."

"Well, will yo do as the Father bids ye? He commands yo to hear the Son."

To this she assented.

"Well, then, what does the Son say? 'Him that cometh unto Me I will in no-wise cast out.' 'Come unto Me and I will give you rest.' To the woman in the Gospel he said, 'Daughter, thy sins, which are many, are all forgiven thee,' and will He not say the same to you? Is he not saying it even the noo? Ye dinna believe that, yo dinna believe Him. I tell ye, ye dinna believe a' the Bible."

She instantly saw the sin and shame of not trusting in a promising, present Redeemer, and as instantly ventured on His mercy and found the peace she sought.

(From the French of Napoleon Roussel.)

The Religion of Money.

PART II.

Reader are you acquainted with a tract in which it is clearly shown, that in the Romish church everything is SOLD, while in the gospel everything is GIVEN, and that thus, between the religion of the Pope and the religion of Jesus Christ, there is a "great gulf fixed"? At all events, here is the second part of it, which may in case of need serve for the first as well.

It was after "The Religion of Money" had gone through six editions (*now*, more than two hundred copies have been sold) that an editor of a daily paper, too honest himself to believe in the possibility of the numerous corruptions of the Church of Rome, started doubts as to the accuracy of the facts brought forward in this little treatise. As I was the author, I thought it best to write to the then Archbishop of Paris, M. de Quelen; and I told him that the last edition of "The Religion of Money" being exhausted, I had taken the liberty of inclosing a copy, which I earnestly entreated him to read, and to point out any inaccuracies, however trifling, that I might thus be enabled to correct them, before the next edition went to press. In conclusion, I said, that if he did not send any answer, I should regard his silence as an approval of what I had written.

A week later, as I was on my way to the printer's, I received a letter from the Vicar-General, fixing a meeting at his own house, by order of the Archbishop. On my arrival at the time appointed, I found the Grand-Vicar seated in the midst of books and papers, and quite prepared to convince, if not to win me over. As this was not my object, I put my questions one by one, distinctly. "Is it true—yes or no, is all I ask—but is it true that in your church people pay to be baptized, buried, &c.?" Now I solemnly aver, that to each of these questions the Grand-Vicar was compelled to answer "Yes;" only he disputed the price, assuring me that baptism cost only twenty sous, while I had set it at forty-five; that the wax candle offered at the first communion, and valued by me at three francs, fifty cents, "is not thicker than that," showing his little finger.

I admired his simplicity, and went on with my questions. I must, however, plead guilty to an omission of which I was convicted by the Vicar-General. In my text I had said nothing about marriage; the Vicar obligingly informed me that this, like all the rest, had its price. I beg pardon; but I again affirm that the Grand-Vicar was obliged to confess that, as I had already said, everything is sold in the Romish Church. Undoubtedly, like a skilfull casuist, he pretended that it was not the spiritual grace that was paid for, but only the ministering of this grace. To this I replied, that so purely logical a distinction would never be grasped by simple minds; and that although the priest may not profess to sell anything but his trouble, the people will nevertheless believe that it is the sacrament which he sells, and by which they purchase salvation. I withdrew, perfectly convinced that I had stated nothing but truth in "The Religion of Money."

Five years after this conversation a very curious paper fell into my hands. In "The Religion of Money," the reader has only been introduced to the *public* part of this Romish traffic. In what follows he will see the secrets of its negotiations. We may indeed form some idea of the nature of a business from the appearance of the shop; but to know it thoroughly we must get behind the counter, we must talk to the clerks, we must examine the books, and inspect the warehouses. Well then, my readers have already seen the shop; we will now exhibit the rest. This system of trickery must be unmasked; this ecclesiastical trading must be stopped; and this infamous commerce, in which souls are the merchandise, must be buried beneath the ruins of its own downfall. To hasten this downfall is my present object, not for the pleasure of demolition, but to prepare the way for rebuilding. The throne cannot be occupied by two sovereigns, by the Pope and Jesus Christ. The Pope must come down, and Christ must be seated thereon. The system of the Romish Church is but that of making gods of the clergy, just as Paganism made gods of its idols of wood and stone; and if I strive to overset the idol, it is that the pedestal may be restored to God, the Father, Son, and Holy Ghost, to Whom it belongs. But at the very threshold I am met by an obstacle. What I have to state is so extraordinary, so monstrous, that I dread the effect of such a demand on the faith of my readers. How meet the difficulty? Simply by assuring them that I have in my possession, and am ready to show them, on application through the bookseller, the following original and authentic papers:—

1st. The Circular addressed to the clergy.

2nd. Two letters addressed to myself by the agent who signed it, and in which the above traffic is plainly avowed.

3rd. A letter from a Catholic priest, sent by the said agent to my house, to ascertain exactly who I was, as I had merely sent my name without any qualifications to the former. It will be seen by this letter, that the agent refused to sell me *one* relic, valued at a few francs only, in order to oblige me to take the whole packet of eighteen relics; or rather, having found out who I was, he would not allow me to have the relic in question.

4th. An extract from the sentence pronounced in a course of justice, in a public sitting on the 14th of November, 1842, proving the fact of this traffic in Popish goods, by the condemnation of the traveling agent. This document is stamped, signed, and authorized. I now proceed to lay the facts before the reader:—

The travelling agent of the "*General Correspondent of the Catholic Apostolic Agency of Rome, in France,*" having sold articles to a certain amount to several abbes, from whom he was unable to get payment, came one new year's day to consult a friend of mine as to the best method of obtaining justice, placing in his hands the circular, which this friend subsequently gave into mine, and which *I* now give to the reader without further preface; for, I repeat it, there is no fiction here—nothing but a simple statement of facts. Behold, then, this mysterious circular, addressed to the clergy, copied word for word, and accompanied only by some reflections of my own:—

"AGENCY

"*Of the Catholic Apostolate,*

"Established at Rome

"For the despatch of all kinds of Ecclesiastical Affairs. — (See *Gazette du Midi*, of the 15th October, 1863.)

"GENERAL CORRESPONDENCE.

"CIRCULAR

"To the Clergy of France.

"POUR HONORAIRES.*

"*Not to be paid for till the papers have been received.*

"M.'

"It is enough that a work tends to the glory of God, to the edification of the faithful, and to the increase of the respect due to the Holy See, *to the which the Church of France is bound by her very bowels*, to insure its acceptableness to the French clergy, whose zeal is a guarantee for its success."

Delicious style of prospectus! But we proceed:—

"It is this assurance, sir, which, when I was at Rome, induced me to accept the agency of the Catholic Apostolate for France, in order to co-operate in securing the advantages which this agency is calculated to procure for the most Christian kingdom. It is with this view that I have the honour to transmit to you the inclosed prospectus of the principal objects which may be obtained at Rome through the medium of the agency; and also the bulletin in which you can write the list of such as you wish to receive. Your zeal, sir, for the glory of God, and for the welfare of the souls committed to your charge, inspires me with full confidence in your choice of the articles best calculated for the attainment of this two-fold object in your parish."

I beg the reader's pardon, but I cannot repress the desire of repeating the assurance that it is not *I* who speak; that I am the faithful copyist of a paper which, if he desire it, I can place before him. Having said this for the last time, I proceed:—

"You will transcribe the list of articles *literally* into the bulletin, and after having filled it up according to the inclosed directions, you will forward the duplicate, keeping the original in your own hands, to enable you to verify the correctness of the return. Have the goodness to frank the packet—[excellent suggestion!]—as the *sine qua non* of its reception, and of that of all missives connected with the agency."

What caution! what suspicion! and all with reference to the clergy. But let us read on, and we shall see better, or rather worse still:—

"You will then receive with all possible despatch, and in the manner pointed out in the bulletin, those articles entered in your list, unless there be any that are not to be procured in Rome.

"Receive the assurance," &c.

[We suppress the signature.]

"Correspondent-General of the Apostolate in France, at Munduel, by Nimes (Gard.)

"To be franked. [Third notice to this effect!]

List of the principal objects to be procured through the medium of the Catholic Apostolate Agency at Rome, as well as of all such as affect the glory of God and the salvation of souls."

To say nothing of the interests of the Pope and the clergy. But we hasten to the particulars, of which we copy but a part, a fair sample of the whole document.

"PONTIFICIAL BRIEFS.

"1st. For the personal use (Indult) of the privileged altar, by which Plenary Indulgence is gained for those souls in purgatory in whose benefit the Holy Sacrifice of the Mass is applied. 12 frs. 50 cents."

It must be confessed, that if the sufferings of souls in another world are alleviated by the purchase of such an Indulgence, it would be the height of cruelty, in their friends and relations, to reject this cheap opportunity of helping them. But surely the conduct of the Pope presents the very climax of cruelty, since, having at his absolute disposal the whole treasury of works of supererogation, he yet neglects to apply it, *en masse*, to the release of the souls suffering the fiery penance. It would cost him so little; and the good done would be so great. But no! the Pope cannot grant the slightest alleviation to the very poorest of these souls, till he has received the sum of twelve francs, fifty cents. No money, no Pope! I would rather think that the Pope does not believe in purgatory, than suppose him so hard-hearted as to leave millions of souls in a state of torment, when it would cost him nothing to save them from it. It follows, indeed, that the sale of an Indulgence, in which we do not believe, is thus a mere traffic. . . .

You cannot admit this last supposition? Return, then, to the first. Choose between them. The Popes are monsters of cruelty, or of hypocrisy!

"3rd. For Plenary Indulgence after confession and sacrament, on the anniversaries of birth, baptism, first communion, entrance on the religious life, taking holy orders, and many other great epoch in life. 10 frs. 80 cents."

How accommodating are these indulgences! Have you committed a fault? You go to confession: some penance is imposed and the fault is thus washed away. Transformation the first. Suppose, however, that the penance imposed is irksome to you. What is to be done in this case? Nothing but to buy the Indulgence that releases you from the obligation of fulfilling it; and thus, for 10 francs 80 cents, you are perfectly free. Transformation the second. Now, as Indulgences are sold according to the degrees of sin, it follows that, from transformation to transformation, the redemption of your faults is reduced to a payment of money."

"4th. To obtain the same favours twice every month, not only for yourself, but for your relations and connexions, to the third degree of affinity inclusive. 10 francs, 80 cents."

You are perhaps astonished, candid reader, at this offer of Indulgences for relations, who are perfectly free to purchase them for themselves, if they desire it. But do you not see, that it is possible they might not desire it? And thus it is necessary to give to the well-disposed members of the family, to the good Catholics, the means of providing them with this disadvantage in spite of themselves. So even he who wills none of these things, *shall* have them. Admirable mode of including even the obstinately sceptical in the bargain, and of thus indefinitely extending the business and its favours!

"5th. In favor of confessors, who may thus grant to their penitents a Plenary Indulgence, after absolution, on certain days of devotion. 12 frs. 50 cents."

Why should the Indulgence, which is to benefit the penitent, be made in favor of the confessor? Just in order that, by passing through his hands, he may realize a small profit upon it.

"6th. For conferring the power of Indulgence on crosses and medals, and for, 'Vriglier,' (consecrating) chaplets. 12 frs. 50 cents."

The Pope gives his benediction daily at Rome, to priests and people, to all who go, or are taken there. But as the Pope cannot, even by the appointment of Jubilees, bring everybody to Rome, he has to mourn over the fact of these benedictions passing to the provinces, not through his hands, but through those of the bishops. What is the remedy? To *send* what we cannot *give*. An excellent method of multiplying and making it fruitful! The Pope blesses the cardinals; the cardinals bless the priests; the priests bless chaplets, crosses, and medals; and thus the Papal benediction, divided and subdivided into streams and rivulets, flows into every corner of the earth, to return to him in one great ocean of gold and silver.

"9th. To choose a confessor invested with the plenary authority of the Holy See, with power to absolve from censures, irregularities, and cases reserved for the Pope. 25 frs."

Somewhat strange, surely, that the Pope should SELL the cases reserved to himself! Why, then, reserve them? Was it because the bishops were unworthy or unable to decide them? That could not be: for here they are given over to anybody who will pay for them. The reservation, then, was nothing more than an artifice to enhance the value. The preceding favours had been sold for half the price.

"12th. For the communication of vows of all kinds. (The price varying according to the case.)"

Monstrous iniquity! I have taken a vow of celibacy, of poverty, of chastity; and from each of these you will give me a dispensation. But let us pause: it may be said that we are indignant without cause, since nothing is specified. A little further on, the thing is made clearer.

14th. For a domestic chapel in which mass may be celebrated . . idem.

Ecclesiastical avarice follows you even to your homes. You are not permitted to give yourself up to devotional exercises at your own house, without first purchasing the permission. This reminds one of those directors of privileged theatres, who only allow others to be opened on payment of an indemnity. In all this the Popes act like patentees, who make over the right of exportation for a consideration. Thus the thing is sold in the gross by the Pope, the half-gross by the bishop, and retail by the priest.

"15th. Brief of *extra tempus, extra tempora*, and *interstitiarum*, to receive, *quam primum*, the holy orders of sub-deacon, deacon, and priest, *ab quocunque episcopo cum sancta sede communionem habente.*" This Latin will excite suspicion in the mind of the reader who does not understand it, that it involves something mysterious; he is not far wrong; but I am not going to scrutinize it—the following note is explanatory enough:—

"It costs less when the postulant is provided with letters dismissory from his bishop than when he has merely his excorporation; but either of these papers is a sufficient qualification for the pontifical brief, of which the lowest price is . . .

149 frs. 70 cents."

Through all this, one thing is plain enough; that is, the Pope's endeavour to baffle the bishops. The fact is, that to obtain holy orders, a paper, called a letter dismissory, must be obtained from the bishop, and paid for like all the rest; but here the Pope interposes between the merchant and the purchaser, and offers to dispense with the bishop's paper, thus closing the market against him. We shall see presently that the bishops have looked with no favourable eye on this agency of the Catholic apostolates.

"DISPENSATIONS.

"1st. Despensations of all kinds for the celebration, and the sanction of prohibited marriages."

For example. In marrying a heretic you expose your soul to damnation, as well as the souls of your children, and, of course, this is the ground on which the church opposes such unions: but take a dispensation, give money,—your marriage is legalised, you may expose yourself to damnation without any further scruple. Eternal shame! shame upon men, who, in order to quiet uneasy consciences, pretend to believe in Satan, and theo, for the sake of a golden key, themselves open for them the gates of hell!

"2nd. Dispensation from the vows of virginity, *et cetera.*" Yes, reader, you have read, and I have copied correctly. It is thus in the circular:—"Despensation from the vows of virginity;" and this circular is to the clergy. We will be brief, and plain:—A priest cannot have a dispensation from celibacy, but from chastity. But, no; this, I am convinced, cannot be the intent of the permission, though it may be thus interpreted. And do you not see that nature, outraged in the person of the priest, will lead him to seek and accept any interpretation? I leave it to the reader, be he father, brother, or husband, to judge of the danger, and then, IF HE DARE, let him send his child, his sister, or his wife, to the confessional of the compulsory bachelor priest.

"3rd. Dispensation from the celebration of obligatory masses, for which funds are wanting. . . . 27 frs."

It is stated in "The Religion of Money," that a town priest who accepts masses at thirty sous each, can make them over to a country priest to celebrate, by paying him half the sum. It appears that this is not all, and that this broker priest can be dispensed, not only from the personal celebration of the mass, but from the mass altogether, even though paid for performing it, by making over to the Pope the sum of 27 francs. So then, simple-minded Roman Catholics, pay your priest to chant, or mumble, a mass with such and such an intention, and he will receive your money, transmit 15 or 20 per cent. to the Pope, and neither say your mass himself nor appoint any one else to say it. Would it not have been better to keep your money?

"4th. Dispensation from the obligation of reciting the Breviary, or other prayers, or duties, &c. . . . 21 frs. 60 cents."

That the Pope should give dispensations from obligatory works, such as fastings, vows, &c. is easy to be understood; for we know that these penances have only been invented in order to make dispensations indispensable; but it is indeed an enormity deserving special remark, that the Pope here dispenses with "prayers." It affords the most infallible proof of his own disbelief of the efficacy of prayer, and shows that, according to the Romish Church, prayers are not prayer, in the true sense of the word, but a repetition of words imposed as a penance. At school, the master gives us an imposition a certain page to be copied, ten, fifteen or twenty times; so in the church the priest imposes the repetition of fifteen or twenty *Paters*. But in the course of the week the scholar gains a number of good marks; he shows these, and the imposition is repealed—*Idem*—the penitent has money, he gives it to the priest, and so, "no more *Paters* to be said." If the Pope and his clergy assure me that it is not so, and affirm their belief in God as hearing and answering prayer, I reply, "If you do indeed believe this, and yet interpose to prevent prayer being made, it is plain that you deprive the faithful of the grace of God, in order to have their money, and you thus make a gain of their damnation."

"AUTHORIZATIONS AND FACULTIES.

"1st. To read forbidden books, and to keep them in your house, &c. 21 frs. 60 cents."

My pen falls from my hand as I copy these words. Nevertheless, reader, let us take courage, and see the matter to the end. If a certain book is forbidden by the Pope, of course it is because the reading might be injurious. How then should the sum of 21 frs. 60 cents disinfect the book? I do not understand, and am bound to conclude, that the Pope is content to pollute the minds of his priests, provided they pay him for the contamination. Still, let us endeavour to find some good motive for the permission to read bad books. Perhaps it is allowed as a means of refuting them. Well, but if the priest read the book with this praiseworthy intention, why make him pay for the opportunity of doing good? It should not only be afforded him *gratis*, but he should rather be rewarded for a work so well calculated to benefit souls as the refutation of a bad book. But no? the Pope has but one rule,—he sells everything, he never gives. We are then thrown back upon our first supposition,—immoral books are authorized by Rome, allowed to the priests, as special dainties, for a PRICE.

"2nd. Authorization and faculty for blessing the sacerdotal ornaments, and for using all the other benedictions reserved to bishops, &c. 12 frs. 50 cents."

The Pope again cheating the bishops! I do not wonder that the bishops attack the agency, and bring its agents before the courts of justice.

"3rd. Authority and dispensation conferring the Papal benediction on the dying."

Surely the Popes would sell themselves if any one would buy them.

But it is enough. I have no heart to copy more. Only this: I warn you, that if you are thinking to publish some useful book, instead of helping you, the Pope will impose a tax upon it, as the equivalent for his approval. Thus, when on the title-page of a Roman Catholic book you read these words, "With the approval of the Pope, or the bishop," understand that the only meaning of this inscription is, that the author has paid into the Papal or episcopal purse a sum varying, according to the conventional forms."

Are you desirous, of having a saint in your family? My prospectus enlightens you as to the sum fixed for introducing to the Holy See the grounds on which you claim the beatification and canonization; so that, in due course of time, you can have the pleasure of honouring your uncle or your cousin, along with all the saints of the calendar, and soon a crowd of worshippers will kneel before the golden calf you have desired, and the Pope himself has set on high.

There is also the current price of relics of the true cross; only it is said of these, in a parenthesis, "difficult to procure," just as a bookseller might note of some rare book in his catalogue, that there were but few copies remaining.

In conclusion, the prospectus warns you, that to secure the transmission of the articles, the amount of the order must be at least *twenty five francs*—that several persons might unite in forming a list, but that it must be signed by one only,—and this brings me back to our travelling clerk.

He had introduced himself to an abbe, and had received an order; he had then repaired to the house of another priest, had shown his commission, and received another; and this he had done till his orders in that diocese were of sufficient value to pay for a journey.

Some weeks later, a package arrived at ——. Know, reader, that I could put a proper name in the place of these dashes; and if I do not, it is because my object is to attack things, not persons. I respect or pity the clergy of Rome. I detest the institutions of Rome.

The package of relics, indulgences, and dispensations arrived then at the abbe's house, and he rejoices in the hope of selling retail what he had bought in the gross; but, O cruel disappointment! the bishop refuses his sanction.

"But, my lord, these relics and papers are perfectly authentic."

"That is true."

"They possess, then, the same virtues as those which you yourself procure from Rome to sell again to us."

"Undoubtedly."

"Why, then, keep me from going to the fountain-head, and oblige me to receive these articles through the channel of your intervention?"

"Because"—

"Why? because"—

"Because"—

"I do not understand you."

"So much the worse."

"But, my lord, what am I to do with the relics?"

"Return them to the travelling agent."

"And what if he refuse to take back his merchandise?"

"You can refuse to pay for it."

The abbe was obliged to submit to his diocesan, but, be revenged himself on the agent, to whom he refused payment. And in order to strengthen his hands, he associated with him such of his brethren as were implicated in the same cause. The travelling clerk, although the representative of a house pretending to act only "to the glory of God," grows angry, institutes legal proceedings, carries the cause before a court of justice, and is condemned there.

Reader, let us take leave of the agency and its clerk, and turn to what is of more importance—Rome and its traffic. Declare then, yes or no—declare with your hand upon your heart—is this a religion of money? Do you not blush to think that this is, perhaps, the religion of your friends—it may be, your own? Will not all these enormities open your eyes to the light of simple common sense? Can you still, without disgrace and shame, nay, without danger to your immortal soul, continue in a church which makes a merchandise of its salvation? For myself, I have desired to fulfil a two-fold duty towards you: to point out error—this I have done; and to show the truth—this I am about to do.

My condemnation of the doctrines of Rome implies no condemnation of the doctrines of Christianity; on the contrary, I separate the two things as the wheat from the tares. Christianity is the wheat—Romanism the tares. The one will enter heaven, the other will be cast into hell. But how, you may ask, are I to distinguish real Christianity, since Romanism assumes that distinction to herself? The answer is simple. The wheat—the good seed—was sown first by the Saviour himself; the tares were not scattered till afterwards, by the enemy. Thus the good grain of Christianity is that which fell from the hand of Christ and his apostles, and the bad seed is that which was brought in later by the Romish clergy, too fond of honours, power, and gold not to be the enemies to truth. In other words, truth is the gospel from the lips of Jesus Christ and the pen of his apostles; falsehood is all that priests have added to this gospel. Now the difference between the gospel of Christ and the teaching of Rome is too striking to escape the notice of any who will compare the two. From his lofty throne the Pope exclaims, "Bring me money, money, and I will save your souls!" From His exalted cross Christ says, "By grace ye are saved through faith, and that not of yourselves, it is the GIFT of God." The Pope, scared by the echo of this sentence, forbids the reading of the Bible; but, blessed be God! societies are formed, which, in spite of the thunders of Rome, go forth and distribute His Word to the utmost limits of the earth. The exasperated Pope exclaims, "O people! you are deceived; read it not!" Christians reply, "We do not wish you to take our word—read for yourselves!"

"No!—close your eyes!"

"On the contrary, examine!"

"Believe me; I am Pope!"

"Rather believe the gospel; it is the Word of God!"

"I tell you that you require a dispensation for reading all bad books; pay me, then read the Bible."

We, on the other hand, invite you to read the Bible—to read it without payment. As Christ ever spoke openly to the people;" as the apostles wrote openly to all the churches; so do we. We have nothing to conceal. We proclaim the truth in the high-ways, upon the house tops; and this book, containing the very words of Christ and his apostles, we bid you take it without money and without price; for if you are poor, know that we owe it.*

"Come to Rome."

"No, go to Christ."

"I will give you my Papal benediction."

"Christ will give you everlasting life."

"I will confess you, you shall do penance, I will absolve you; or rather, you shall buy it of me—me, the successor of St. Peter.

Peter himself speaks, and in the gospel exclaims, "Thy money perish with thee, because thou hast believed that the gift of God could be purchased with money." Acts viii. 20.

"Buy! buy my consecrated chaplets, my ecclesiastical dispensations, my plenary indulgences!"

"No.—Without money and without price," says the Lord. "Come unto me, ye that are weary and heavy laden, and you shall find rest to your souls. Learn of me, for I am meek and lowly of heart. I am come to seek and to save that which was lost. Look unto me, and be saved!"

"No, no! It is false! Buy! buy!"

Heaven's thunders fall upon the Vatican—Luther and Calvin stand up with the Bible in their hands—the printing press comes to their aid—the Holy Scriptures are translated into all languages—and the people, aroused from slumber, ask each other, how it is that they have borne the yoke of Rome so long? The truth of God revives the face of the earth, and in a few years one-third of Christendom abandons the Pope, to follow the gospel. The rest, too careless to examine, remain as they were, and receive baptism, the host, and extreme unction in the church,—remain in unbelief, and live in sin.

Roman Catholics, each is, in general, your position! Is it well to keep it? You may, without much danger, laugh at the Pope; but beware! "God is not mocked." My advice is very simple—Read the Bible! My request is not unreasonable—Examine these things! You know that Rome cheats you; but it is not enough to recognize error, we must also seek and receive the truth. And I end with these words—words spoken by God Himself, and deserving all your attention—"God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Now that you have heard this declaration, Jesus adds, "Light is come into the world, but men loved darkness rather than light." Are you of that number? If so, listen, and you shall hear how the Lord Jesus explains your preference of darkness—"Because their deeds are evil."

Will you, on the contrary, seek after and receive the truth? Then it is of you that He says, that "your works are done in God;" and it is for you that he adds, "He that heareth my word, and believeth on Him that sent me, hath everlasting life."

* When the Romish clergy pretended that our Bibles were falsified, the author of this little tract made a public offer, through the daily press, to distribute Roman Testaments, if the clergy would sanction it. He received in answer an anonymous letter, requesting him to keep silence.

OBITUARIES.

MARGARET W. ZIMMERMAN, wife of Dr. Philip Zimmerman and daughter of Henry and Sallie Heron, was born in Edgefield District, South Carolina, Feb. 2d, 1816, and died in Montgomery county, Alabama, May 9th, 1866. She was converted to God in September, 1839, at Hill's Camp-ground, Montgomery county, Ala., at which time she joined the Methodist Episcopal Church, of which she continued a faithful and exemplary member till summoned to her eternal home and reward. Of her last illness she suffered much for nine long weeks, but she bore it with Christian resignation and fortitude, expressing herself with Christian assurance and remarking, "*There is not a cloud nor doubt.*" Thus, with the full assurance and serenity of heavenly peace, she fell asleep in Jesus,

HER PASTOR.

Died, on the 1st instant, at Mississippi City, Miss., JAMES KENT, infant son of John and Lizzie K. Wilkinson.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 34. WHOLE NUMBER 590.

NEW ORLEANS, SATURDAY, JUNE 30, 1866.

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For the N. O. Christian Advocate.

The Last Work on the Fourth Gospel.

The Sinaitic Manuscript mentioned in the following article from the New York Observer, was rescued by Prof. Tischendorf from the obscurity of the Convent of St. Catharine, on Mount Sinai, and has been carefully edited in two editions. It may well be claimed as one of the greatest acquisitions of modern times, "for it is the only complete and perhaps the oldest of all the uncial codices of the Bible, or at least of the same age and authority as the Vatican Codex,—which is traced by some to the middle of the fourth century,—and far better edited." It is known among critics as the "Codex Sinaiticus." It is being freely and very profitably used in the preparation of the great Commentary of Lange, of which more anon. J. HAMILTON.

Dr. Tischendorf has signalized himself, before the learned world, by the greatest addition to our Biblical learning made in this century,—the discovery and publication of the now celebrated "Sinaitic" manuscript of the Holy Scriptures. His other contributions to Biblical criticism are important. He has uttered the latest word in the controversy on the date of John's Gospel, and it may be pronounced the most important word yet given on this question. It has not yet been translated into English, but will, doubtless, soon be given us; meanwhile, English readers can find a good estimate of it in the last number of the *Christian Examiner*.

The importance of the question may be considered inestimable. It is, indeed, supreme in, not only the Arian contest, but in the whole Evangelical controversy. Bunsen has hardly overstated it, in declaring that "it is frivolous self-deception, or bitter mockery, to attempt to persuade oneself or others, that ecclesiastical Christianity can continue to exist, on the supposition of the spuriousness of that Gospel." "Without it," he contends, "there is no historic Christ; and without a historic Christ, all church faith is gone, all Christian confession is hopocrisy, or illusion; all Christian worship, mummery." Baur, Strauss, the whole Tubingen school, have belabored the question with the utmost strength; they have been conscious that the authorship of the fourth Gospel, by John, would be fatal to their theological system. They have contended that it was written later than the day of John. The entire debate centres at this point. Tischendorf confronts this central point manfully, armed with the latest and completest learning of the controversy, and we cannot doubt that his argumentation will be pronounced conclusive.

He shows that it is an incontrovertible fact that the four Gospels were recognized as canonical authority by the last third of the second century, by Irenæus, by the "Muratorian Canon," and by Tertullian, who accuses Marcian of not discriminating between the canonical and uncanonical writers, and, therefore, is not to be supposed to have committed the same indiscretion. Tischendorf sets out from this point, and traces up the evidence of the recognition of John's Gospel through Tertullian, Irenæus, the "Harmonies" of Theophilus and Tatian, and Polycarp, to Justin Martyr. The contest has raged fiercely around the person of Justin. Tischendorf has an important new, verbal aid here, in his Sinaitic manuscript. Justin, in repeated passages, uses John's ascription of the Logos to Christ, a peculiar fact, found in none of the other Gospels, nor in "the oldest parallel writings." In his "Dialogue with Trypho," he cites the answers of Christ to the disciples of John the Baptist (John, 1:20, found only in John; and also) in his first "Apology," Christ's answers to Nicodemus (John, 3:4). It is in respect to this last evidence that the "Sinaitic" becomes important in the controversy. The passage in Justin has been contested, because one phrase differs from the received text; but most happily the Sinaitic codex shows that Justin's phrase is precisely the primitive reading. Thus a slight fact—three Greek words—becomes a decisive argument, and must challenge the Tubingen school to a new and apparently hopeless campaign in the momentous controversy. Strauss and his followers were not long ago baffled, in their original theory of the date of the fourth Gospel, by the newly discovered evidence from Hippolytus, as exhibited by Bunsen; they had to put the date farther back towards the Apostle's day, but were still sturdily insistent against its apostolic chronology; this new ray of light, reflected by Justin from the Sinaitic discovery, limited as it is, is too direct and intense to be averted.

Tischendorf makes other and important use of the Sinaitic and Nitrian lately discovered manuscripts. He also produces strongly the evidence found in the citations or allusions of the heretical writers of the second century, thus confirming its orthodox authorities by their adversaries. He shows that Valentinus, the Gnostic, who wrote about the commencement of the second century, obtained his terminology from John. He shows that the resemblance, if not identity, is such that either Valentinus borrowed from John, or John from Valentinus. The fact, however, that John was accredited by the Church, while Valentinus was deemed a heretic, is decisive of the question. Irenæus says that the disciples of Valentinus make full use "of the Gospel of John." Valentinus evidently used John, and endeavored to found his fantastic system on the peculiar genius of the fourth Gospel. "There can be," says Tischendorf, "no stronger proof of the ecclesiastical authority of the Gospels, in the first two decades of the second century." Thus this Gospel was evidently *current* within a very years after the recognized period of the death of John; and when we bear in mind the slowness with which manuscript publications extended in that age, we cannot question that it must have appeared considerably earlier, in order to have currency, at this time, as an authority or a model.

About the middle of the second century, Celsus wrote against Christianity. He endeavors especially to refute John's theory of the Logos, professedly citing from what were then the *authorized* or *recognized* Scriptures; and expressly passing by the apocryphal writings, he ridicules John's statement,—that blood flowed from the side of Christ on the cross.

The learned German brought to light, some time since, a Coptic papyrus and Latin palimpsest, by which he identifies the apocryphal "Gospel of Nicodemus" with the ancient "*Acta Pilati*," or "Acts of Pilate,"—a Judaizing writing. Now Justin quotes the latter as early as A. D. 138, and it gives the whole Johannean account of Christ's trial before Pilate. The "Clementine Homilies" have been used against the fourth Gospel. Hilgenfeld says: "The result of our investigation, therefore, is that also in the Clementine Homilies no use has been made of the Gospel of John." The Clementines, however, were at this time (1850) imperfect. Since then, Dressel has discovered at Rome a manuscript of the complete work, and has knocked away this position of the Tubingen school, by finding in the Nineteenth Homily an indisputable reference to John's account of the man born blind.

We have only glanced at this production of Tischendorf; yet sufficiently to show that it is of the highest importance. He demonstrates that within a quarter of a century after the death of John, his Gospel was not only *current*, but already a general canonical *authority*, among Christians and heretics; leaving no reasonable doubt of its publication in his life time. It is an interesting fact that, while "Lives of Jesus," and other attacks on the original data of Christianity, are arousing the attention of the world to the primary historical questions of the Faith, new and decisive light is providentially streaming forth from the obscurities of Nitria and Arabia, confounding hostile criticism and confirming the "faith once delivered to the saints."

Returning Good for Evil.

It has been said of Archbishop Leighton, that if any man did him an injury he was ever afterward most anxious to do that man a good turn. The same has been remarked of Cotton Mather and other eminent Christians. Barkitt beautifully observes in his journal, that some persons would never have had a share in his prayers but for the injuries they had done him. When some of the courtiers of Philip the Good would have persuaded him to punish a person who had used him ill, he declined, saying, "It is a fine thing to have revenge in one's power, but it is a finer thing not to use it."

There is a way, however, of revenging ourselves which is always in our power, and which we should always avail ourselves of: "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." A missionary once preached upon these words of our Saviour, and a Hindoo gentleman who was present was so impressed by them that he said to some of his friends, "What a beautiful doctrine! Love your enemies. Certainly there is nothing in our shasters like that."

The following is a touching illustration of the spirit which Christianity begets, contrasted with that which heathenism inspires: Two men living in the southern part of Africa had a quarrel, and became bitter enemies to each other. Soon after, one of them found a little girl belonging to his enemy in the woods, at some distance from her father's house. He seized her and cut off two of her fingers; and as he sent her home screaming with her bleeding hands, he cried, "I have had my revenge!"

Years passed away. The little girl had grown up to be almost a young woman. One day there came to her father's door a poor, worn-out, gray-headed old man who asked for something to eat. She knew him at once as the cruel man who cut off her fingers. She went into the hut, and ordered the servant to take him bread and milk as much as he could eat and sat down and watched him eat it.

When he had finished she dropped the covering that hid her hands from view, and, holding them up before him, she said, "I have had my revenge!" The man was overwhelmed with surprise. The secret of the girl's conduct was, that in the meantime she had become a Christian, and had learned the meaning of the verse, "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head."

How beautiful the conduct of this injured Christian girl appears in contrast with that of her heathen enemy! Let us imitate such conduct, and endeavor by God's grace to follow closely the teaching and example of Him who is the bright pattern of the Christian life. Jesus conquers by kindness and love. When we were enemies, he *died* for us; and in proportion as we have his spirit shall we manifest love and kindness toward any who have injured us or are unfriendly toward us.—*Christian Banner.*

THE SABBATH.

FROM THE GERMAN OF KRUMMACHER.

The Sabbath is here!
Like a dove out of heaven descending,
Toil and turmoil suspending,
Comes in the glad morn!
It smiles on the highway,
And down the green by way,
Mong fields of ripes corn.

The Sabbath is here!
Behold! the full sheaves own the blessing,
So plainly confessing
A Father's mild care.
In Sabbath noonstillness,
The crops in their fulness,
How graceful and fair!

The Sabbath is here!
No clank of the ploughchain we hear, now,—
No lash, far or near, now,—
No creaking of wheels.
With million low voices,
The harvest rejoices,
All over the fields.

The Sabbath is here!
The seed we in faith and hope planted;
God's blessing was granted;
It springs to the light,
We gaze now, and listen,
Where fields wave and glisten,
With grateful delight.

The Sabbath is here!
Give praise to the Father,
The fields are confessing!
Soon the reapers will come,
With rustling and ringing,
Of sickles, and bringing,
The yellow sheaves home.

The Sabbath is here!
The seed we in fond hope are sowing,
Will one day rise, glowing,
In the smile of God's love.
In dust though we leave it,
We trust to receive it,
In glory above!

GLEANINGS FROM THE CONVERSATION OF REV. JOHN NEWTON.

If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.

I should have thought mowers very idle people; but they work while they whet their scythes. So devotedness to God, or whether it mows or whets the scythe, still goes on with the work.

A Christian should never plead spiritually for being an idler or a sloven. If he be but a shoe black, he should be the best in the parish.

My principal method for defeating error and heresy, is by establishing truth. One proposes to fill a bushel with tares—now if I can fill it first with wheat, I may defy his attempt.

A Christian in the world, is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains—but the moment that business is done, he is off—as is said in the Acts of the Apostles, "Being let go, they went to their own company."

Many have puzzled themselves about the origin of evil. I am content to observe that there *is* evil, and that there is *a way of escape* from it, and with this I begin and end.

Seldom will Satan come to the Christian, at first with a *gross* temptation. A green log and a candle may safely be left together. But bring a few *shavings*, and then some *small sticks*, and then some *larger*, and soon you may bring the green log to ashes.

I would not give a straw for that assurance which sin will not damp. If David had come from his adultery, talking of his assurance at that time, I should have despised his speech.

For an old Christian to say to a young one, "Stand in my evidence," is like a man who has with difficulty climbed by a ladder to the top of the house, crying to some one at the bottom, "This is the place for a prospect—come up at a step."

I shall preach, perhaps, very usefully upon two opposite texts, so long as I keep them apart—but if I attempt to reconcile them where God has not done it, it is ten to one if I don't begin to bungle.

Christ has taken *our* nature into heaven to represent *us*. He has left *us* on earth with *his* nature, to represent *him*.

A wise man looks upon men as he does on horses—all their comparisons of title, wealth and place, he considers but as harness.

Some Christians, at first glance, seem of a superior order, when they are not. They want one quality. At a florist's exhibition the other day, a certain flower was determined to bear the bell, but it was found to be an artificial flower. There is a certain quality called *growth* which it had not.

Berlin.

Berlin is to Germany what Paris is to all Europe. It leads the van in all political, ecclesiastical, and pedagogical matters. Though with regard to the number of inhabitants but the seventh city in Europe, it has many advantages not met with in any other place.

Frederick the Great was the founder of Berlin's present glory; for whatever may be said about his irreligion and profanity, he was a great lover of his native city, and a great lover of great intellellect and ability. It was on that account that Voltaire was called to his court. In short, he prepared the way for the establishment of the "Frederick-Wilhelm University," which was founded in 1810 by one of his successors, Frederick-Wilhelm III.

With unparalleled rapidity, this university outgrew all its competitors. The University of Paris, and those of England are only second to that of Berlin. Its average number of professors is near two hundred and the number of students is seldom less than three thousand. Both professors and students are called and arrive from all parts of the globe. All nations are more or less represented. The university buildings are nearly all located on the famous promenado *Unter den Linden*; a circumstance that shows unmistakably that the founder had not neglected well to consider the *proper* site of a university—that of Athens, for instance, where all beauties of art and nature combined to render this place interesting. When the University of Paris was at its zenith of glory, half of the present city was then an imposing promenade, ever reminding the student of the ancient groves of Greece.

But more than any thing else contributed to make Berlin what it is, was such a rare union of talent in all the four faculties. Here was Schleiermacher, the most noted divine of the present century; here taught Neander, the father of Church history; here were the illustrious Tholuck, Hengstenberg, De Wette, and Strauss. Metaphysics had in Hegel and Fichte their representatives. The brothers Grimm lectured on German antiquities. Bopp and Lachman attempted to make Gesenius and Ewald look to their laurels. Lepsius, the noted antiquarian, was here employed. Carl Ritter explained the surface of the globe; Encke measured the course of the stars; and Ehrenberg devoloped his new system of natural science. Here also lived the sage of sages, A. Humboldt, who never knew that

"——Not in mental, but in moral worth
Had excellency placed."

The new Museum of Berlin, connected with the university, is the most perfect in its kind. It is principally noted for Egyptian antiquities, collected by Lepsius and Erbkam. Here also you can find masterpieces from all celebrated painters and sculptors.

The library is nearly as large as that of Gottingen; it has now nearfive hundred and eighty thousand volumes, both books and manuscripts.

But Berlin's state of morals does not compare well to the excellencies of its university. What Tacitus said of Rome, "*Quo cuncta undique atrocia aut pudenda confluent celebranturque*," is also applicable to this city. Berlin has a population of 478,154 inhabitants, and for that vast number it has but thirty-eight churches, so that near forty thousand souls are *supposed* to attend one hour of divine worship.

The Berlin statistics show that of its inhabitants 380,939 are Protestants, that is, Lutheran, or Reformed; 12,837 are Roman Catholics; 11,892 are Jews; 92 are members of the Greek Church; 14 *Mennonites*; the rest belonging to other sects.—*From the N. Y. Watchman.*

THE SEA.

The sea is not only the emblem of change: it is itself the cause, directly or indirectly, of nearly all the physical changes that take place in the world. Ascend the mountain summit, and there, amid the crags where the eagle builds her eyrie, and the heather grows in the blue immeasurable silence of heaven, you tread the shores of a former sea, whose shells and corals imbedded in the rocks are still as perfect and beautiful as when the last retiring wave rippled over them.

Descend into the stony chambers of the earth, and there in the darkness of the quarry you will see the petrified skeletons of fish that once swam in the waters, and the sands that formed the shores of unknown seas, and the undulating ripple marks left behind by the ebb and flow of long forgotten tides. We cannot name a single spot where the sea has not some time or other been.

Every rock that now constitutes the firm foundation of the earth was once dissolved in its waters, lay as mud at its bottom, or as sand and gravel along its shore. The materials of our houses were once deposited in its depths, and are built on the floor of an ancient ocean. What are now dry continents were once ocean beds; and what are now sea beds will be future continents.

Everywhere the sea is still at work—encroaching upon the shore—undermining the boldest cliffs on the coasts by its own direct agency. And where it can not reach itself, it sends its emmissaries to the very heart of deserts, and the very summits of mountain ranges, and the very innermost recesses of continents—there to produce constant dilapidation and change. Its own waters are confined by the shore line; but no voice has ever said to its fleet-footed winds and its viewless vapors, "Hitherto shall ye come, and no further." They rise from their ocean bed, these messengers of the sea, and pursue their flight along the sky until some lofty peak far in the interior arrests them; and they discharge their watery burden into its bosom, forming the sources of streams and rivers and glaciers, that carry on the work of change where the roar of the sea itself is never heard.—*McMillan in Family Treasury.*

The Silent Monitor.

In the great earthquake that destroyed the city of Caraccas in 1812, with 40,000 inhabitants, says a recent travoller:

The clock of the cathedral was stopped, as is supposed, by the first shock. The tower in which the dials are placed, one fronting each quarter of the heavens, remained standing. Although the clock has been repaired and set going again, one of these dials and its hands have never been disturbed. They still point to the hour and minute which heralded so many thousand souls without a single moment's warning into eternity. According to this, twenty minutes past four o'clock, P. M., was the moment of the first shock. I have seen the silent yet awful monitor myself. Now, when after the lapse of more than one-third of a century, a new city has sprung up on the spot where stood that whose destruction it witnessed, new thousands, when they raise their eyes to ascertain "what's the clock," are thus warned of the dread fate of those other thousands who thus so suddenly preceded them to the dim, cold home to which we are so speedily hastening.

Instance of Avarice.

My Lord Hardwich, the late Lord Chancellor, who is said to be worth $4,000,000, sets the same value on half a crown now, as he did when he was worth only $500. That great captain, the Duke of Marlborough, when he was in the last stage of life, and very infirm, would walk from the public room in Bath to his lodgings, on a cold, dark night, to save a sixpence in chair hire. If the Duke, who left at his death more than a million and a half sterling, could have foreseen that all his wealth and honors were to be inherited by a grandson of Lord Trevor's, who had been one of his enemies, would he have always saved a sixpence?

Sir James Lowther, after changing a piece of silver in St. George's coffee-house, and paying for his dish of coffee, was helped into his chair, (for he was lame and infirm,) and went home; some time after, he returned to the same coffee-house on purpose to acquaint the woman who kept it, that she had given him a bad half-penny and demanded another in exchange for it. Sir James had about $240,000 per annum, and was at a loss whom to appoint his heir. I know one Sir Thomas Colby, who lived in Kensington, and was, I think, in the Victualing Office; he killed himself by rising in the middle of the night, when he was in a profuse sweat, the effect of medicine which he had taken for that purpose, and walked down stairs to look for the key of his cellar, which he had inadvertently left on a table in his parlor; he was apprehensive that his servants might seize the key and rob him of a bottle of port wine. This man died intestate, and left more than $6,000,000 in the funds, which were shared among five or six day-laborers who were his nearest relations.

Sir William Smythe, of Bedfordshire, was my own khamau. When he was near seventy, he was wholly deprived of his sight; he was persuaded to be couched by Taylor, the oculist, who, by agreement, was to have sixty guineas if he restored his patient to any degree of sight. Taylor succeeded in his operation, and Sir William was able to read and write without the use of spectacles during the rest of his life; but as soon as the operation was performed and Sir William saw the good effect of it, instead of being overjoyed, as any other person would have been, he began to lament the loss (as he called it,) of his sixty guineas. His contrivance, therefore, was how to cheat the oculist; he pretended he could not see anything perfectly; for that reason, the bandage of his eyes was continued a month longer than the usual time. By this means, he obliged Taylor to compound the bargain, and accept of twenty guineas; for a covetous man thinks no method dishonest, which he may legally practice to save his money.—[Dr. King's Anecdotes of his own Times.

GOUP HIGHER.

You have heard of the poor traveler who, pursued by hungry wolves, took refuge in the wide-spread arms of a friendly tree. They could not climb, they could only howl and gnash their teeth below. But all their snarling only sent him higher into the leafy coverts above, till he had a secure resting place. He could hear their voices, it is true, but they could not harm him. They could not rise to his hight. No fear of his dropping asleep in such a position and falling into their midst. With his cruse of water and wallet of bread, he knew he could stand a siege as long as his assailants. Then, too, he had the hope that with the morning sun the dusky pack, which always love darkness better than light, would be off to their den and caves. The result proved his hopes were not in vain. With the morning sun came release and comfort to the thankful traveler.

Christians, when evil tongues assail you wrongfully, go up higher. They can not hurt you in those upper steeps. If some hungry, greedy wolf determines to make you his prey, fear not if you can rise above him in the shelter of God's loving favor. You may stand a life-long siege there. For the cruse of water and the bread of life will never grow less, however long you may feed upon them. God will bring you forth safe and unharmed, and will make even this affliction to work good for you.

But as sure as you stay on the low level of your calumniators—as long as you "render railing for railing," you will surely get hurt to your soul. Learn to love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you. And who is it that will harm you "if ye be followers of that which is good?"

A Parallel.

Paul, summing up the inward conflict of the Christian, says in the seventh of Romans, "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Kapiolani, one of the earliest and most intelligent of the Hawaiian converts, once asked a missionary if he did not think she had two souls, saying that it seemed to her that she had one good soul and one bad one. One says God is very good; and it loves God, prays to him and loves preaching, and loves to talk about good things. The other one says it does no good to pray to God, and to go to meeting, and keep the Sabbath." The first century and the nineteenth century speak the same language, for the workings of nature and of grace are the same. The inward conflict so graphically described by the Apostle is strange to all but those who have gone through it. To such, experience furnishes the best of commentaries.—*Christian Intelligen.*

They that deserve nothing should be content with anything. Bless God for what you have, and trust God for what you want. If we cannot bring our condition to our mind, we must bring our mind to our condition. If a man is not content in the state he is in, he will not be content in the state he would be in.

Humility is the lesson for the rich—contentment for the poor.

CHEERFUL WOMEN.

Oh, if "gloomy" women did but know what comfort there is in a cheerful spirit! How the heart leaps up to meet a sunshiny face, a merry tongue, an even temper, and a heart which either naturally, or what is better, from conscientious principle, has learned to take all things on the bright side, believing that the Giver of life being all perfect love, the best offering we can make to Him is to enjoy to the full what He sends of good, and bear what He allows of evil; like a child who, when once it believes in its father, believes all his dealings with it, whether it understands them or not.

Among the secondary influences which can be employed, either by or upon a naturally anxious or morbid temperament, there is none so ready to hand, or so wholesome, as that so often referred to—constant employment. A very large number of women, particularly young women, are by nature constituted so exceedingly restless of mind, or with such a strong tendency to depression, that they can by no possibility keep themselves in a state of even tolerable cheerfulness, except by being continually occupied.—*Miss Mulock.*

The Millennium.

A literary curiosity has just appeared in London, under the title of "Louis Napoleon the Destined Monarch of the world," &c., by the Rev. M. Baxter, author of "The Coming Battle."

It is said that 12,000 copies have been sold—the book finding readers, notwithstanding its apparent absurdity, on account of the noteworthy names used by the authorities. We are indebted to Mr. Baxter for the cheerful news that the world is to end in 1873—so that people may set about their preparations for that event as soon as they like; but during the brief interval of six or seven years, the Emperor of the French is to become sole monarch of the world, personally representing the Antichrist of the latter day. He is to become supreme over England and most of America, the rest of Christendom submitting to his sway. He is to make a covenant with the Jews, who by his aid are to return to Palestine, resume their rank as a nation and rebuild Jerusalem. Napoleon is then to begin and carry on the persecution of Christians, which answers to the pouring out of the vials. "Two years and six weeks" after the date of the covenant with the Jews, "the ascension of the 144,000 wise virgins" is expected to occur. The Jews are to be favored only for seven years and two and a half months, and then the great battle of Armageddon is to take place, in which Louis Napoleon (the "great beast") is to be defeated and slain. This is a revelation more startling than any of Dr. Cummings' inventions.

THE POPULATION OF FRANCE—CURIOUS STATISTICS.—Some curious statistics have just been published concerning the population of France. It appears that the females number 18,631,037, and the males 18,745,276, forming altogether 9,054,030 families. There exists 5,009,120 boys under age, and 6,106,331 girls. Of 8,579,016 unmarried persons there are 5,479,850 females. There are 931,023 widowers, and 1,790,126 widows. Of the widowers 18 are only 20 years of age, and there are 820 widows of the same age. France possesses at this moment 1,520,154 girls, of from fifteen to twenty years of age, and 1,308,366 boys of the same age. The greatest example of longevity are supplied by females. Three females out of four unmarried persons have reached the age of 106 and two widows have passed that age. 17,171 Frenchmen and only 9,508 Frenchwomen are deaf and dumb; 22,319 Frenchwomen have become insane, and only 2,372 Frenchmen.

THE OVERLAND TELEGRAPH.—The Overland Telegraph enterprise is a gigantic affair. Through British America, 1,200 miles; through Russian America, 900; across Behring Stralt, 184; across the Gulf of Anadyr, 210; and thence overland to the mouth of the Amoor River, 1,800; or a total of 3,394 miles. At the Amoor it is to be continued by a Russian line connecting it with Irkoutsk, through Western Siberia, communicating with Nijui-Novgorod and Moscow, and thence to St. Petersburg. The capital involved amounts to ten millions of dollars.

Afflictions may buzz and hum about the believer, like bees that have lost their sting; but they can never hurt him.

Humility glorifies God; pride dishonors Him. Humility makes men to be like angels; pride makes angels to become devils.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - JUNE 30, 1866.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in the States just named. This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile, Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our payer circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square....	$ 5 00	$20	$30 00
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1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

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Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us: and this *in addition* to the commission already offered.

We will forward them by express, or in such way as they may direct.

Third Round Quarterly Meetings.

SHREVEPORT DISTRICT, LA. CONFERENCE—1866.

June 16 and 17—Red River Circuit, at Unity.
June 23 and 24—Bayou La Chute.
June 30 and July 1—Many Circuit, at Martin's.
July 7 and 8—Mansfield, at Foster's Chapel.
July 14 and 15—Pleasant Hill, at San Patrice.
July 21 and 22—Greenwood and Caddo, at Liberty.
July 28 and 29—N. Bossier, at Walker's Chapel.
August 4 and 5—Shreveport.

B. F. ALEXANDER, P. E.

Messrs. W. A. BELL & Co., General Commission Merchants, 41 Natchez street, insert their card in our advertising columns this week. At Vicksburg Col. Ogden, of this firm, gave full satisfaction to all who required his services.

BISHOP MARVIN.—We are requested by Rev. Thos. J. Upton to announce that Bishop Marvin will be at Mount Lebanon, La., on Sunday, the 22d July, and will ordain any who may desire ordination and who have certificates of election thereto.

BISHOP KAVANAUGH.—This excellent servant of the church, says the Memphis *Advocate* of June 14th, according to announcement, preached Sabbath morning last at the Central Church in this city.—The congregation was very large, filling the house to its utmost capacity, and though quite feeble in body, the Bishop preached a powerful and deeply impressive sermon.

The Old School Louisville Presbytery adjourned after a four days' session. This body proceeded, irrespectively of the General Assembly, to adjudicate the Walnut street church case, ignoring the elders indorsed by the Assembly. They adopted the action of their commissioners at St. Louis as their own, and proceeded throughout, on the ground that from the time their delegates were excluded, the Assembly had no jurisdiction over them, and its acts, so far as concerns this Presbytery, are an usurpation. A minority who desired to sustain the General Assembly withdrew, and formed another Presbytery, which adjourned after denouncing the old Presbytery as schismatics, and warning the people against them.

EXAMPLE DEMANDED.

The great change which has passed upon the social and political condition of the South, raises the inquiry, whether the discipline and doctrines, the church machinery and ministrations of the old period are adapted to the new. A system developed and fostered amid circumstances of abounding prosperity, may be supposed to be poorly suited to the straitened fortunes of our people at the present hour.—Both laymen and ministers of the Church South may find pressing upon them obligations and claims more than they ever bargained for, or even imagined as within the possible future. The minister is disposed to carefully go over the original grounds of his call to preach; and the layman examines with critical interest those great principles of christianity which require men to render to Cæsar the things of Cæsar, and to God the things of God.

To be able to receive the lesson of this new period, and to rise to the height of that great truth, that the obligations of the Church are not dependent on circumstances, implies the presence of the maturest and noblest graces of spiritual life. To solve the whole problem, as to present demands, it is necessary to go back, not to the state of things immediately preceding, but to the very starting points of Methodism. The labyrinth of difficulties in which our ancestors found themselves in its very inception, was of the most discouragiug nature. To use the language of Dr. Dixon, "They were not merely of a negative quality; as the want of encouragement, power, property, colleges, church organization, rules of action, and promising fields of inviting enterprize—all of which are important, and in most religious bodies essential. To advance into untried scenes of evangelical labor without being sustained by this *corps de reserve* of funds, friends, and means, is esteemed an evidence of enthusiasm. These advantages were all absent in the first efforts of our body. But more than this, positive barriers of every sort seemed to block up their prospect of success. The religious world frowned, took up the weapons of controversy, assailed the feeble but noble phalanx of evangelical soldiers; ecclesiastical authorities resorted to direct persecution; while in the world without almost unniversal ignorance of the truth of God prevailed, attended by indifference, irreligion, profligate habits, and all exasperated by a widespread skepticism."

To this state of things those early heroes opposed the force of a single principle, the felt imperative obligation to preach the Gospel. Their commission impelled them to disregard impediments and morbid views of consequences, and to act upon the one simple rule—discharge the present duty. "It is a noble spectacle to behold great and grand enterprises undertaken, difficulties overcome, conquests won, and important results wrought from the mere force of indomitable principle; or, rather, from the elevating influence of piety and the rich annointing of the Holy One." In taking a fresh "departure," we cannot too closely study and imitate the example and lives of men who were the embodiment of the qualities which insure success. And Methodism has been wondrously blessed in men. On the other side of the sea Wesley, and on this side Asbury, surpassed all modern evangelists in the abundance of their labors. As to Bishop Asbury, during the forty-five years of his ministry he delivered "not less than sixteen thousand four hundred and twenty-five sermons, besides lectures and exhortations innumerable; he travelled about two hundred and seventy thousand miles for the most part on horseback; he sat in two hundred and twenty-four Annual Conferences and ordained more than four thousand ministers. This is a series of great labors," says Dr., now Bishop Wightman, "to which I doubt if the whole history of Christianity for eighteen centuries can find a parallel." Add to this illustrious example that of McKendry, Valentine Cook, John Lane, Nolley, Rutor, Capers, not to mention scores of others, and we shall see that God has not left our Church "without witnesses" of her faithfulness.

As we believe that a purpose as single, a devotion as complete, and an energy as abundant, are demanded to carry our Church on and through the pressure of the present as at any former period of its history, we cannot doubt that the Spirit of God will

"With holy conquering zeal inspire"

the leaders of our Israel. It is natural for men to look upward for example. And "*God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers.*" The idea that the aggressive character and forward movement which inheres to Methodism belongs to a pioneer condition of society, is wide of its history. It was born amid the aristocratic walks and cloisters of Oxford, and grew up in the crowded thoroughfares of London; it was the outgrowth of a period and a condition the most enlightened and christianly, speaking after the manner of men. It did not assail savages but sages. It stood on the Acropolis of Christendom and called men to a spiritual knowledge of Him whom they ignorantly worshipped. It flourished and flourishes best where men are crowded and in motion—in the great centres of human life. The time and energy it takes to travel round a continent is but a feeble illustration of this principle of aggression; but in this thin country a very necessary expression of it. Space is a disadvantage, but it must be overcome by somebody. And the way the world reasons, these long marches are great achievements when necessary to the success of the campaign. They are reckoned almost a part of the fight. Be that as it may, Methodism seeks the enemy, whether he dwells in "country wild or city full," with equal energy. "Nothing suits the genius of our economy but new enterprize, new conquests, and new fields of evangelical labor—successfully cultivated. We are not to wait for invitations—the dead in sin never cry for help or for places of worship; this follows, never precedes the preaching of the Gospel; nor are we to look for countenance, favor and support—these are won by the evidences of usefulness."

If Southern Methodism has any experience, any character, any men of cultivated power, of exalted moral worth, of tried qualities, who by long years of self-denial and godly zeal, have acquired a prestige and influence for God and for good among all classes of the people, the time has come for sending these men to the front. That is to say, it will no longer do to substitute the less accomplished, the less experienced, and the less commanding ministerial persons in the place of the PRINCIPALS, when arduous and perilous evangelic enterprizes are on foot.

Isaac Taylor, in his "Wesley and Methodism," has a paragraph which is in point, and which we quote entire, for the benefit of Elders and of "all whom it may concern:"—"It seems often to have been imagined that itinerant preaching is mainly useful as affording a preparatory exercise for tyro preachers—a serviceable training and breaking in, well fitted to the purpose of exhausting a little and of usefully expending the animal courage and the exuberant zeal of young and raw probationers for the ministerial office. 'Let these fiery youths,' it is said, 'go forth for us and break the ground;—they may, perhaps, do some harm; but they will do more good; and *we* will follow in due time.' Among the many errors into which senile indolence may lead men, there can be none, surely, more pernicious or more awfully delusive than this—none that is more conclusively contradicted by the most authoritative of all precedents, that of the apostolic age; or more at variance with the most pertinent of modern instances, that of Methodism. The pattern ITINERANT of primitive Christianity was none other than the loftiest spirit of the age, the most learned and accomplished man of his nation, and who lacked nothing that could fit him for this the most arduous of all services—nothing but a commanding presence. Or did Methodism make England and America its own to so great an extent as it did by the sending out of youths—preachers who had more fire than beard? Did the founders of Methodism—did those true heroes and martyrs of the modern Church, did they sit in committee, with maps and plans before them, and thence, from their chairs of ease, trumpet the question, 'Who will go for us?' It was not so: these great men—great they were in energy and courage—went themselves; they never said to others, 'Go, and we will follow you,' but always, 'We go—follow us and help us.'"

Duke W. Goodman.

We have read with sad interest the tribute paid to the memory of an honored and much loved friend in the following notice:

On the sixth of this present month of June, the sad intelligence spread rapidly through our city, that at half-past eight o'clock that morning Duke W. Goodman had passed away from earth. Although not altogether unexpected, his death came upon us with a sudden shock. A deep, heartfelt sorrow, at once pervaded the whole community. All felt that the city of Mobile had sustained a great loss, while many, very many mourned him as a dear personal friend. It is to our friend in whom we knew that we could confide, that we now pay this feeble tribute of affectionate and grateful remembrance; but in expressing our own admiration and regard, we are also giving words to the feelings of hundreds.

He was born in Abbeville District, South Carolina, April 5th, 1811. He removed with his father to Tuscaloosa, Alabama, but at the early age of sixteen, with that energy that always characterized him, he went out from the shelter of the paternal roof to seek his own fortune in the world. After a residence of some years at Claiborne in this State, he came in 1835 to Mobile, where he spent the strength and energy of his manhood, in the successful prosecution of his worldly business and in doing good to his fellow-men and to the church of God, until it pleased God to release him from the toils and cares of this life, by taking him to his everlasting rest.

As a man of business, he was charactorized by unbending integrity, industry, energy and perseverance. As a citizen, he was sagacious, enterprising and public spirited, showing kindness to the poor and ready sympathy with all kinds of distress. He was a genial, warm hearted, affectionate friend, he possessed a noble form and bright, speaking countenance, and when he met his friends his face would light up with a radiant expression of pleasure, and his ready hand would give the warm, honest pressure which left no doubt of the sincerity of his affection.

He was a man of truly noble nature, shrinking from all that was mean or base. For nearly thirty years he was a member of the Methodist Episcopal Church, to which he was sincerely and ardently attached and to which he always extended a liberal support. His house where he dispensed a princely hospitality, was the home of the Methodist preachers, when their journeyings brought them to Mobile, and many hearts among them will be made very sad when they learn that they can never behold his face on earth again.

But though honestly attached to his own church, he had a truly Catholic spirit, and we as Presbyterians would be unjust to ourselves and ungrateful to our God, if we failed to present our tribute to the memory of the generous heart and open hand, which cheered and helped us in our labors for the cause of our one Lord and Saviour.—*Presbyterian Index.*

GOODMAN AND BAKER.

From Dr. Summers' Editorial correspondence we take this mention of these honored and sainted brethren:—

"I have just been informed of an event which fills me with inexpressible sorrow—the death of Duke W. Goodman! He was at New Orleans during the session of the General Conference, and an eminent physician of that city, who examined him, stated that this heart was seriously diseased. This filled us with painful apprehensions. He returned to Mobile, and grew worse rapidly, and, on June 6, was suddenly removed to his home on high. How quickly he followed his devoted bosom friend, the sainted Baker! Glorious Gemini! How brightly they shone in the firmament of the Church below? With what surpassing splendor do they now shine in the eternal heaven! "Lovely and pleasant were they in their lives; and in their death they were *scarcely* divided." It is well with them—but O! how sad it is to us who survive them! I hope one of our brethren in Mobile will furnish us, as soon as possible, an extended memoir of our dear departed brother, comprehending full details of his latter end. But in the case of such a man as Duke W. Goodman, we need no dying testimony.

His life was gentle; and the elements
So mixed in him, that nature might stand up
And say to all the world, *This was a man!*

A dispatch from Louisville, dated the 28th inst., says: A very large meeting was held at the Second Congregational Church last night. They sustained Dr. Stuart Robinson, their pastor, elected a new elder, and indorsed the Louisville Presbytery, against the late General Assembly at St. Louis.

From the Nashville Advocate of 21st inst., we take the following items of interest. We judge that Drs. Redford and Summers are both at their posts:

THE NEW DISCIPLINE.

We are gratified to be able to announce to our friends that the New Discipline will be ready for delivery in about ten days. It will be a neat volume, and will contain the second Catechism of our Church. Retail price, 60 cents. A liberal discount to preachers and Depositories. Send your orders at once, either to the Publishing House, or to any of the Depositories. Sent by mail, to any address, on receipt of price.

THE HOME MONTHLY.

Will be issued from the Publishing House on the first of July. Send on your subscriptions to this charming Magazine; $3,00 a year.

THE PUBLISHING HOUSE.

No Institution of the South suffered to a greater extent, during the war through which we have passed, than did the Publishing House of the M. E. Church, South. Soon after the occupancy of this city by the Federal troops, it was taken possession of by the military authorities, and held for some time after the surrender of the Confederate armies. The business of the House was nearly entirely suspended, and the small amount of business that was done was confined to the second floor of the building, almost entirely inaccessible to ladies, and presenting but few, if any, attractions to any one who might chance to have business with the Agent. For this condition of things the Agent was not and could not be responsible. His duties were as well and as efficiently performed as it was possible to perform them, under these circumstances. The large salesroom, on the first floor, was not in his possession; the military occupied it, and the only rooms which he could occupy were those to which we have referred.

A different state of things, however, now exists. The noise of war has been hushed in the stillness of peace. The Publishing House, with all its appurtenances, has been restored to us, and once more we enter the commercial circles, hoping to reoccupy the proud position held by us in our palmy days. The work of refitting the large salesroom, that was so inviting to our friends and patrons, previous to the war, will be commenced at once and in a few weeks we expect to place upon its shelves the most attractive stock of general and miscellaneous merchandise, belonging to our department, to be found in this vicinity.

From the Christian Recorder, the organ of the African M. E. Church, published in Philadelphia, we copy the following article:—

"M. E. CHURCH SOUTH—COLORED PEOPLE."

Under this caption, we find in the *Christian Advocate and Journal*, of the 31st ultimo, an article from the *New Orleans Advocate*, stamped with the superscription of the distinguished editor of the former journal.

We do not allude to it for the purpose of relieving the M. E. Church, South, from reproach for unfaithfulness to the highest interests of the colored people in the past, which it so justly merits, but to suggest that the wholesale tirade in which it indulges against the M. E. Church, South, comes with ill grace from a representative man of the Methodist Episcopal Church (North.) Especially from one who was so exceedingly anxious to bask in the smiles of the M. E. Church, South.

We find it impossible to discover what the M. E. Church did for the liberation or intellectual improvement of the colored people before the war. We do know that their ministers, generally, lent their influence to the oppressor—that admission to their Annual Conferences was denied to colored men—that pro-slavery pastors were foisted upon colored congregations, who would preach over a deceased member's remains and refuse to speak of him as a "Brother."

We do know that white pastors were frequently appointed over colored congregations in the Border States, who would not take a colored child in their arms to baptize it. We do know that the colored Deacons and Elders they ordained, received the rite in private. How the M. E. Church can read lectures to the M. E. Church, South, consistently, we are unable to see; for if they have gotten rid of their Anti-Negroism disease, they certainly have not been rid of it long, for we do not yet behold in their organization the healthful glow of the spirit of liberty. The representative man of the M. E. Church, speaking of the General Conference of the M. E. Church, South, says:

"The Bishops of the A. M. E. Church, recognizing the fact that the M. E. Church, South, is their best friend, sent to the General Conference their Christian greeting, and, confiding in the world-renowned generosity of the southern people, preferred the humble request that certain church property occupied by their membership might be peacefully transferred to them."

Who told Dr. Newman about the "Bishops of the A. M. E. Church recognizing the fact that the M. E. Church, South, is their best friend?" The Bishops never said so. The organ of our denomination never said so. Did Dr. Newman hear it? dream it? or say so, because it was convenient and nice to say it, and it helped him to write a "caustic article?"

We have animadverted upon the treatment of our delegates by the General Conference failing to receive them in open Conference; but we think the representative men of the M. E. Church should "first take the beam out of their own eyes," before *they* talk about it. The Annual Conferences of the M. E. Church have never admitted colored ministers as members thereof, with perhaps this exception:—The New England Conference admitted one with some opposition and got rid of him as soon as they could.

The Kentucky, and perhaps Mississippi Conference, admitted colored men as probationers, with the understanding that they were to be formed into Mission Conferences by themselves. The M. E. Church cannot afford to talk about the M. E. Church, South, giving our delegate a back seat when they give the colored people a back seat nearly every where in the North.

We have gained rather more by our delegation to the M. E. Church, South, than what the learned Doctor of the *Advocate* supposes. We have established an amicable relation that will result in our peaceable occupancy of all meeting-houses whose congregations have or may unite with us. The M. E. Church (North) would have lost nearly all its colored congregations, if they could not have been made to give up the church property, which is deeded to the Trustees under conditions prescribed by the Discipline.

We have done what doubtless many in the M. E. Church tried to do and failed. We do not deal with the Southern people as our enemies, but seek to cultivate kind relations with them, believing that an *Ex-Rebel Methodist* can become *a true friend* to the colored man as well as a Northern negro-proscribing Methodist can.

From a recent number of the New York Methodist we take the annexed account of

THE CENTENARY AT JOHN-STREET.

It was to be expected that the members of the John-street Methodist church would have a conspicuous part in the celebration of the Centenary of American Methodism. And they appointed and have held a service in many respects unique. The representatives of the ancient families here many of them present. As many of the relics of the olden time as could be procured were gathered together. The venerable Daniel Ayres, who nearly half a century ago led the choir of this church, was on hand, and led the singing once more; and the equally venerable Heman Bangs, who was pastor of John-street in the olden time, presided, and made the opening address. The building was filled to repletion. Before opening the services Mr. Bangs struck a light, and lit the candles on the pulpit—a performance which afforded considerable amusement to the younger part of the assemblage. He then said: "In olden times they always commenced meeting at early candle light. Here are a couple of candlesticks that used to belong to Barbara Heck, the first Methodist in America. She gave them to the first church that was ever built in New York, and here they are to-night just as they used to be lighted on the old pulpit, and there is Barbara's old hymn-book that she brought with her from Ireland. It never has been rebound. And then we have a relic here. Look at that, enough to knock a man's brains out. (Here he held up a piece of timber about three feet long.) This is what is painted on it: 'This is part of the timber of the old sail-loft, the first Methodist preaching house in America, now No. 120 William-street, New York; and this is given to the John-street Methodist Episcopal church to take care of.' And here is some of the original pulpit, and here is the chair in which it is said Bishop Asbury used to sit. Look at this (exhibiting the wooden chair to the audience) you who sit on cushions."

After the close of the pithy address of Heman Bangs, Rev. G. L. Taylor recited a poem which was received with great favor, a hymn by Rev. F. Bottom was sung, and an address was delivered by Rev. J. B. Wakeley. The Sunday-school of John-street church was reviewed by G. P. Disosway, and an essay on our Methodist music was read by the venerable Daniel Ayres. The meeting continued with unabated interest until long after ten o'clock.

A sensation preacher in London calculates that the world has existed one hundred and fifty million years.

BRITISH METHODIST CHURCHES.—It is rumored that Rev. Dr. Osborn, one of the secretaries of the Wesleyan Missionary Society, is to be offered the presidency of the missionary college, which will be completed about a year hence, and that in case of his acceptance, Rev. Mr. Punshon will be called to the post of missionary secretary in his place. The question of the union of the various branches of British Methodism is now engaging the attention of some of the leading Methodists in England. The *Wesleyan Times* of May 14 contains an outspoken letter from Rev. Dr. W. Cooke considering the question affirmatively, and this letter has been transferred in full into the *British Standard* with an approving editorial by Rev. Dr. Campbell. The *Times* of May 21 says that thousands of intelligent persons who have no connection with Methodism, yet who ardently wish it prosperity, "inquire what are the distinctions between the several sections of Methodism; and, though they may see a sufficient reason for separation of the Methodist New Connexion and the United Methodist Free churches from another; and the continual exclamation from such persons is, 'Why do not the two bodies unite? Surely, when so nearly alike, they could make mutual concessions without any compromise of principle; and, united, they would become a powerful and an influential body. There is unquestionably much force in these remarks, a force of truth and of argument which cannot reasonably be resisted." The Wesleyan Methodists, some time ago, built a hall in Bishopsgate street, London, on freehold which cost them £35,000 ($169,400.) They have been recently offered £157,000 ($719,880) for the property.

THE POPE DISGUSTED.—Even the Pope, it appears, has become disgusted with the numerous sham miracles that have made a laughing-stock of the Romish Church in Europe. Several astounding cases of exorcism, said to have occurred recently near Rome, have especially excited his disapprobation. A young girl, named Mariangola, was taken every day for some weeks to church to be exorcised by the monks, who said she was possessed with a whole legion of devils. Every day two or three were got rid of. On Sundays crowds of people flocked to the church to witness the ceremony, when the names of the devils cast out that day were solemnly proclaimed. The girl must have been terribly possessed indeed, if we may judge by the list of one day: Bego, Asmodeo, Belzebu Lampo, Justiæ Declinator, etc. This imposition was too much even for the patience of a Pope, and he took the girl from the monks and gave her in charge of a physician.

SUPPLIES.—A very large number of the Congregational Churches of Massachusetts, are destitute of regular pastors, and are accommodated by supplies. Every Saturday, Congregationalist Headquarters, No 15 Cornhill, Boston, are filled with ministers, carpetbags in hand, waiting for the arrival, or application by letter, of committees desiring preachers for the Sabbath. Sometimes the number reaches from 40 to 75 preachers. The average price paid for a Sabbath day's work is $20 exclusive of traveling expenses. From this style of preaching the Gospel a large number of ministers are allowed an almost constant residence in Boston, but the Churches so served must suffer from the loss of pastoral attention.

The Paris *Moniteur* makes an important announcement. The town of Encemiadzin, near Mount Arrat, the residence of the Patriarch, contains a splendid library composed of three thousand Armenian manuscripts, of which the literary world was hitherto quite ignorant. A catalogue of the collection has now been printed, and presents a vast field for researches into the religious and political history of Central Asia. It reveals the existence of unknown works by the fathers of the church, and of fragments of Diodores Sicilius, and of Aristotle. The Armenian Patriarch states, in an official preface, that those manuscripts which have been kept secret will be for the future not only open to examination, but that extracts may be taken for learned men in all parts of the world, if they pay the cost of copying.

"O Thou God seest me!"

PROF. FORSHEY BEFORE THE RECONSTRUCTION COMMITTEE.

On the application of the Hon. Reverdy Johnson, of Maryland, Col. Forshey, formerly of this city, now of Texas, was summoned to appear before the Reconstruction Committee, to testify in the condition and disposition of the States lately in rebellion. He told them, in a very straightforward way, a good many truths:

Q. Of what State are you a resident, and how long. A. I have resided twelve years in the State of Texas.

Q. From what State did you emigrate to Texas? A. I claim to be a Virginian, though chiefly reared in Ohio, whither my father removed from Virginia in my childhood; I received my collegiate education at Kenyon College, Ohio, my military and scientific education at West Point; my life of manhood has been passed in Louisiana and Texas.

Q. Have you been in the rebel service, and in what way? A. I have served during the war; and was Lieutenant Colonel of Engineers, chiefly engaged in the defences west of the Mississippi.

Q. What is the state of public order and obedience to the United States authorities in Texas, and the other States of which you have acknowledged? A. Good order and obedience are universal in Texas and elsewhere, as I believe. It has never been otherwise in Texas, unless probably on the Rio Grande frontier there may be occasional exceptions among the turbulent characters that have no special habitation either side of the border.

Q. Please state whether that good order you describe is due to the presence and authority of the United States troops, and whether, upon their removal, there would not be disorder and disloyalty? A. It is certainly in no degree due to the presence of troops. In fact, any exceptions to the remark may be imputed to the irritating fact that soldiers are about. Their removal would be everywhere a public blessing, unless needed on the frontier to guard against Indians or Mexican robbers.

Q. Why do you say "irritating," are they not well behaved? A. Generally they are, but their presence is understood as an emblem of our submission. Every bayonet is a symbol of our subjugation, and is viewed as an evidence that our surrender and parole are not received in good faith. We need no watching, and naturally dislike the guards that watch us.

Q. Would loyal men be safe among you without Federal protection? A. All men were safe before there was any Federal authority among us. After the surrender we were months without officers or law. A military order vacated or annulled all official functions, and deprived us of every species of legal restraint, and for months furnished no substitute for the authority suppressed. Troops have not at any time reached our interior generally, and yet, throughout the vast area of Texas, just replenished by the return of fifty thousand disbanded soldiers, there was no good order and as much respect for rights and morals as in any Northern State or elsewhere. I regard it as a great test of our civilization; I wish the fact to be put on record in our favor. The same was true, as I believe, in most of the Southern States. Not a single resistance to Federal authority has ever taken place to the present day; and when it is considered that half a million of men have just returned from a conflict of four years in which they have fought for national life and honor, we think they should claim a respect that should remove sentiuels and disband the armies, white and black, that watch us.

Q. Is it generally believed that the troops are kept to humiliate the people? A. Perhaps that would too strongly express it. They feel it is calculated to humiliate, and that those who order it are reckless of this fact. We believe it to be obvious to all, both North and South, that negro troops placed to guard their late masters, is viewed with repugnance and proper indignation by every man, woman and child of true spirit in the South; and some of the military treatment of the South is accepted by them as intended to degrade them.

Q. Have negro troops been generally sent as garrisons in Texas?

A. Fortunately they have not. On the frontier they have been sent in great numbers, but we have very little population there, and do not feel it. At Galveston they have had them, but only passing to and from other service. I fear that the results would have been serious had they been generally sent through Texas. There are some things our returned soldiers would not bear, and I believe that is one. The question as to the safety of loyal men I have not fully answered. From the time of surrender there were agents and drummers, and cotton buyers from the Northern States all over Texas; and at this time they and other emigrants and travelers from the loyal States, so called, probably number thousands in Texas. In no case have they been interrupted, so far as I know. If there have been exceptions, they were doubtless the result of imprudent meddling, or censorious language. This will provoke individual retort and chastisement anywhere in Texas. Those who mind their own business will be unmolested. It is one of our habits to mind our own business, and to expect and require it of others. We are glad to receive men who bring capital to help us revive our shattered fortunes, and do not care whence they come. I believe these remarks hold good for all the late Confederate States.

Q. Do your people view the Freedmen's Bureau as a valuable and needful institution, and profitable in the re-establishment of negro labor?

A. They do not. According to my own observation and the testimony of acquaintances, with whom I have just compared views, from five distant portions of our great State, the influence of the Freedmen's Bureau is universally pernicious, and the institution is viewed by the people, almost unanimously, as a nuisance. The remark applies, too, according to my information, to the other States.

Q. Why so? A. For various causes; the bureau is administered, as far as I can learn, by persons having no knowledge of our people or the negroes; they are nearly all imported from a distance and are antagonistic in feeling to the people, and self-sufficient as to their duties, and their despotic power seems to have turned their heads; even well-disposed and conscientious, they are so profoundly ignorant of the subject they have to deal with, as to blunder continually, and excite ridicule; in Texas we have been unfortunate in the chief of the bureau, who was a fanatical and exceedingly self-sufficient man; he began by preaching to the negroes, and offending society by his social treatment of them; we don't need missionaries to teach us social relations or a labor system; and he offended us by his arrogance and turned the heads of the poor ignorant negroes.

Q. Could you manage the institution better yourselves? Would your people deal fairly and humanely by the negroes?

A. The institution is offensive in itself, and a nuisance in practice; if left to ourselves we would reject it, as the only management it deserves; we would pass but few laws relating to the late slaves, that would not apply to whites; and as for fair treatment, the best and only friend the poor negro has on earth is the old master; this the poor deluded creatures are fast discovering, and many thousands are returning to their former homes, tired of the freedom thrust upon them, which they never sought.

Q. How would you better the matter? Would the people return the negro to slavery? A. There is no such intent or disposition anywhere to re-enslave the negro. They regard that as entirely a settled question, and impossible if they desired it. It would be presumption on my part to submit a plan extemporaneously upon which our people would work. I give you only the views of a private citizen, who has never been in, or aspired to, political position. I would suggest, (and believe it would find favor with your people,) such legislation as would compel all men to comply with their contracts for service, in kind, at least for one year, under penalty of working on public works without wages. All men nearly would bargain with and treat them justly, and most men even kindly. The reported antagonism which his Northern Radical papers is not merely exaggerated, it is manufactured out of whole cloth—it is false. No such antagonism exists; and collisions have occurred, only, within my own knowledge, where negroes have been stimulated to impudence and hostility by opinions of soldiers or agents of the Freedmen's Bureau. This will never be tolerated.

Q. Have the freedmen gone to work in Texas, and on what terms? A. I am informed that they have generally, since the first of January. Up to that time they had a vague expectation of something more than a freedom which had only deprived them of homes. Finding that nothing but work would get bread, they have hired, generally at good wages; men, at $6 to $15, and women at $5 to $12 per month, they clothing themselves; some planters have hired by giving a share of the crop, one fourth to one-third.

Q. Is there a disposition to educate and Christianize them? A. We would first endeavor to find bread and clothing for them. I think no one would oppose their getting an education for themselves, like other poor people. It would, doubtless, be well if they could read the Bible, which has hitherto been taught them gratuitously. It will be well if the negro can maintain the moral and religious teachings he has enjoyed. I have no hope of it myself, as he will have to keep himself, and has neither disposition nor capacity to ameliorate the condition of his race. He has no history, no tradition, nothing without or within, to stimulate pride; no aspiration above the service of the master-race. Heretofore, his master has furnished him religious instruction, to the extent that one single denomination—the Methodist Church, South—reports a membership of hundreds of thousands. This is at an end now. They will have to pay for their own religious teachings, like other free people.

Q. Have they capacity to learn? A. To some extent they have. The little children learn rapidly to read and write; but their capacity is limited, I think. They are imitative, but without ambition; they will learn, but cannot apply their learning.

Q. Has not this been caused by their long degradation in slavery? We believe not. In fact we view the whole matter from a stand point so different from that of Northern men, that there is little room for debate.

Q. Will you state whether you are not a believer in slavery, and whether most Southern men share your opinion? A. Emphatically so. I believe that so far from the black man's degradation by slavery, he was exalted by it, and that to the best condition he has ever enjoyed, and to the best of which, as a race, he is capable. For some thousands of years he has been in contact with white civilizations, and has ever aspired to serve the master race. He seeks the menial employments, wherever he is found. Even in Northern States, after half a century of freedom, I find him on where teaching your schools, filling your pulpits or legislative halls, but blacking your boots and cleaning your stables and ditches. By appropriating him to this department and to manual industry, taking his service and paying him by thinking and providing for him, we believe we served God and the cause of humanity.

And as the questions have led to this point, please to indulge me in reciting some of the evidence that my researches have furnished, that this people have seen their best condition and will never flourish again.

Q. Certainly: Proceed. A. Our census takers furnish industrial vital statistics from which there is no appeal. They show three points that I will state from memory.

1. The free blacks in Northern States, in spite of the continual supplies from the South, decreased, in the last biennal period, nearly eight per cent. in numbers.

2. The free blacks of the Southern States increased about as much, making a difference of sixteen per cent., while

3. The slave black by his side increased twenty-four in numbers.

Taking, then, the axiom of political science, that the reproductiveness of a people is the most unfailing evidence of their social condition, the black slave has been in a better condition than any other people, white or black, on this continent. It is to this conclusion that you may impute our tenacity in defending the system. Our experience had taught us how to consult the best interest of both races, and we found them in precise harmony: believed the blacks were designed by Providence as a supplement to the white race, and that to this institution, in part, we owed the higher civilization we claimed.

Q. Please define what you mean by "higher civilization?"

A. The pride of character, the chivalrous tone, and the liberality and hospitality of our people; the broad views and great genius of our public men; the delicacy, modesty, refinement, and yet the lofty spirit of our women. We had a society without gossip, envy, or fanaticism; a population of millions without beggars or paupers. Whether this is a higher civilization is a matter of opinion. Certainly it had a different type, and one which would not longer harmonize with yours; and hence the necessity, as we believed, of separation.

Q. Then you were a secessionist, originally?

A. No, I was a revolutionist, and this merged, in my view, all minor questions of State right to secede. The right of a people to change their rulers and their form of government was questionable only with tyrants, and such I was ready to resist, from date of Mr. Lincoln's election.

Mr. Charles Morgan, contractor on the mail route between this city and Mobile, has been authorized to omit the Sunday trips on that route.

FROM WASHINGTON.

WASHINGTON, June 22.—The President sent into Congress to-day the following message in relation to the reconstruction amendment to the Constitution:

To the Senate and House of Representatives:

I submit to Congress a report of the Secretary of State to whom was referred the concurrent resolution of the 18th inst., respecting a submission to the Legislatures of the States of an additional article to the Constitution of the United States. It will be seen from this report that the Secretary of State had on the 16th transmitted to the Governors of the several States certified copies of the joint resolution passed on the 13th proposing an amendment to the Constitution. Even in ordinary times, any question of amending the Constitution must be justly regarded as of paramount importance. This importance is at the present time enhanced by the fact that the joint resolution was not submitted by the House for the approval of the President, and that of the thirty-six States which constitute the Union, eleven are excluded from representation in either House of Congress, although, with the single exception of Texas, they have been entirely restored to all their functions as States in conformity with the organic law of the land, and have appeared at the National Capital by Senators, and have been refused admission to the vacant seats; nor have the sovereign people of the nation been afforded an opportunity of expressing their views upon the important question which the amendment involves. Grave doubts may naturally and justly arise whether the action of Congress is in harmony with the sentiments of the people, and whether to such issue they should be called upon by Congress to decide. Respecting the ratification of the proposed amendment, waiving the question as to the constitutional validity of the proceeding of Congress upon the joint resolution proposing the amendment, or as to the merits of the article which it submits through the Executive Department to the Legislatures of the States, I deem it proper to observe that the steps taken by the Secretary of State, as detailed in the accompanying report, are to be considered as purely ministerial, and in no sense whatever committing the Executive to an approval or recommendation of the amendment to the State Legislatures or to the people. On the contrary, a proper appreciation of the letter and spirit of the Constitution, as well as of the interests of national order and harmony and union, and a due deference for an enlightened public judgment, may at this time well suggest a doubt whether any amendment to the Constitution ought to be proposed by Congress, and pressed upon the Legislatures of the several States for final decision, until after the admission of such loyal Senators and Representative of the unrepresented States as have been, or may hereafter be chosen, in conformity with the Constitution and laws of the United States.

(Signed) ANDREW JOHNSON.

Washington, D. C., June 22, 1866.

Accompanying the message of the President is the report of the Secretary of State, announcing that he had, in conformity with the precedent which had been adopted by him in 1865 in regard to the proposed and afterwards adopted Congressional amendment of the Constitution of the United States concerning the prohibition of slavery, transmitted certified copies of the joint resolution to the Governors of the several States, together with a certificate and circular.

WASHINGTON, June 26.—The Freedmen's Bureau bill passed the Senate to day, with an amendment to the House bill, which peremptorily confirmed the negroes in possession of lands under Sherman's order. The Senate amendment is that the negroes shall surrender all Sea Island lands to their owners, excepting those sold for taxes. The bill is to continue in force for three years. It goes back to the House.

Congress has passed the House bill, amendatory of the organic act of Washington Territory. It makes the sessions of Territorial Legislature biennial instead of annual, and increases the compensation of the members from three to six dollars per day.

The President has approved the bill for the disposal of the public lands for homestead, actual settlement in the States of Alabama, Mississippi, Louisiana, Arkansas and Florida.

WASHINGTON, June 26.—The President is endeavoring to secure the release of all American citizens now held as Fenian prisoners in Canada.

It is believed the intercession will meet with a favorable response from the British Government.

The Democrats in Congress, with perhaps the exception of Senator Harris, of Maryland, indorse the call of a Union Convention at Philadelphia.

The restoration of the Southern States is considered by them paramount to all other political ideas.

WASHINGTON, June 26.—The precise position occupied by the Democratic members of Congress in reference to the Union Convention called at Philadelphia is thus stated: They are favorably disposed toward such a convention, believing that the representation of the Southern States in Congress is not only right but necessary to the harmony and prosperity of the country. They are willing, therefore, to co-operate with the Union Convention for that purpose, but that it shall not be perverted from its original and patriotic design for the formation of a new party. They prefer clinging to their own at present. The Democrats seem to further the movement.

WASHINGTON, June 27.—It is understood that the select committee of the Senate on the Mississippi levees, of which Mr. Clark is chairman, held a meeting on Monday and had before them Messrs. Claiborne, Field and other gentlemen who are now here representing the interests of Louisiana, Mississippi and Arkansas. The subject was thoroughly investigated, and we learn there was evinced a general disposition on the part of the committee to deal with the important topic in a liberal spirit.

Gen. Canby, late commander of the department of the gulf, and Major Gen. Humphreys, of the United corps of engineers, who executed the survey of the Mississippi delta, have been invitation appeared before the committee and given the information essential as a basis for the requisite legislation by Congress.

WASHINGTON, June 27.—Yesterday for the first time during the session, the Middle States and Western members of the House co-operated against New England interests. The latter were defeated in their efforts to secure the Northern Pacific railroad, the majority adopting what is termed the Union Pacific company, to change their route so as to go by Denver City, Colorado.

WASHINGTON, June 23.—Sometime ago, the House passed a resolution calling on the President to furnish any information in his possession showing whether officers of the Government have united in Georgia and other Southern States in bestowing honors on Confederate living or dead. All the heads of Departments have sent in separate replies, are inclosed with the President's message, each of them saying in effect, they have no information or knowledge of such conduct.

FOREIGN.

IMPORTANT CIRCULAR FROM COUNT BISMARK.

Bismark had issued an important dispatch to the Prussian representatives abroad, in very bitter terms towards Austria, and in one passage says:

"All our information agrees that the determination to make war by Austria is finally settled in Vienna. On the other hand, it is asserted that Prussia has been most conciliatory for peace, but the corresponding feeling no longer exist at Vienna. Not only was there manifested an entire absence of all readiness to enter into confidential negotiations and discuss the possibilities of agreement, but the expressions of the influential Austrian statesmen councilors of the Emperor, have been reported to the King from an authentic source, which leave no doubt that the Imperial Ministers desire war, at any price, partly in hope of successes in the field, partly to ride over domestic difficulties. Nay, even with the expressed intention of assisting Austrian finances by Prussian contributions or by honorable bankruptcy. We can only see a decided intention on the part of Austria of forcing war with Prussia, and of at most making use of negotiations, as to a Congress, to gain time by procrastination for her own not entirely completed arrangements, but especially for those of her allies. The fact of war is a settled determination at Vienna. The only further point is to choose the favorable moment to begin."

Referring to the Duchies, Bismarck says: "Perhaps we shall at least be believed when we solemnly protest against any notion of wishing to make good our claim to the Duchies by force, or of disregard to the rights of co-possessor. Now, too probably it will not be difficult to understand the real motives of the armaments by which Austria has given rise to the present crisis and whose removal by means of the Congress she has further taken care to render impossible by the attitude she has assumed."

The circular is dated June 4.

The Austrian Government, in sending the Prussian Ambassador his passport, informed him it took the step because it looked upon the withdrawal of the Austrians from Holstein as having taken place under compulsion from Prussia. Austria has confided her interests at Berlin and Florence to the Dutch Ministers at those courts.

The ministers of France and Bavaria are said to have declined to look after Prussian interests at Vienna.

The Prussian army which was in position on the Silesian frontier, was throwing up defences on all the roads which debouch from Bavaria.

Gen. Martentel had ordered every public functionary and official in Holstein to solemnly engage to submit unconditionally to all the orders of the King of Prussia and those acting in his behalf.

The London daily *News'* correspondent at Florence says the first hostile movement of Italy will be to throw eighty thousand men in one body across the Po, following this up by pouring 300,000 into Venetia.

The Vienna correspondent of the London *Times* describes the positions of the Austrian army of the North: The centre is between Olmutz and Prague. The left wing extends from Prague by the northwestern frontier to Bohemia, and the right wing from Olmutz to Cracow, where there is a strongly intrenched camp. It was stated that a body of Austrian troops is about to concentrate near Frankfort on the Main.

Gen. Gohlentz and the Duke of Augustenburg had proceeded thither.

Kussuth had issued an address to the Hungarians dated Turin, recommending them to wait for the course of events and remain as they are, or enroll themselves in a Hungarian legion, and if matters progress in such manner as to offer a field of action due notice will be given.

On the 20th of May the Prince of Bokhara, with 40,000 men and 21 guns engaged a Prussian fort and suffered defeat, losing 19 cannon and being completely routed. The Prussian loss was insignificant.

The cholern had broken out in the neighborhood of Berlin.

The Spanish Government is showing nervousness regarding its possession of the ever-faithful island. The new policy of the new administration is a repressive and restrictive one, very obnoxious to the Cubans, more especially by contrast with the former generous treatment of Gen. Dulce.

The Federal Diet having, on the 14th, by a vote of nine to six, agreed to the Austrian proposal for the mobilization of the Federal army, Prussia, agreeably to her previous notice, carried out her threat to consider it as an act of hostility on the part of those States which supported it, and on the following day, commenced war by sending troops into Saxony and Hanover. It was also rumored that Austrian troops had entered Saxony. This statement was not, however, confirmed, but it was believed. Gen. Benedek would immediately move to attack the Prussians.

After the action by the Federal Diet, the Russian representative protested against it as unconstitutional, said Prussia considered the confederation dissolved and immediately withdrew from the Diet. Great commotion and financial depression prevailed throughout Germany.

Baron Rienzola was forming a new station in the ainistry. La Marmora goes to camp with the king as minister without portfolio.

The Atlantic cable is finished. The Great Eastern leaves Sheerness on the 13th of July.

The ex-Confederate cruisers Tallahassee and Sumter have been sold at auction at Liverpool.

The action of the American government towards the Fenians in the United States gives general satisfaction.

NEW YORK, June 27.—At the closing of this dispatch there is no news of any collisions having yet occurred in Germany.

A Prague telegram of the 16th says the Prussians occupy Lodenstein and Mersen, Chemnitz and Gretz. The railway between Nissa and Dresden has been destroyed, and passenger and postal communication between Prussia and Saxony is stopped.

The crown princes of Saxony have proceeded to Vienna. The Saxony treasury valuables and provision for the army have been transported for security to Bohemia.

A Frankfort dispatch says Prince Charles of Bavaria will be appointed commander-in-Chief of the federal army. It was expected that Nickelburg would afford active defense to Schleswig-Holstein.

It has been ascertained that on the proceeding of the Federal Diet it had determined that the several powers who signed the treaty of Vienna of 1815, declare that in their opinion articles fifty-four and sixty-three of that treaty which form a part of the European international laws had been violated.

The Austrians had interrupted all lines of communication on the side of the Po and Mincio.

LIVERPOOL, June 17.—(Via Queenstown by telegraph.)—The Federal war vessels Augusta, Miantonhamie and A. S. Holt arrived at Queenstown on the evening of the 16th.

LONDON, June 17.—The entry of the Prussians into Saxony is fully confirmed, Prussia having previously declared war. The entry of the Austrians is hourly expected.

The Paris Press publishes a report that the first engagement took place near Toplitz on the 16th, but the rumor is unconfirmed.

The Diet held an extraordinary meeting on the 16th, to decide on the motion of Saxony, that Austria and Bavaria be requested to adopt immediately such measures as were necessitated by the Prussian invasion.

Prussia has issued a declaration to the great powers justifying the invasion on the ground that the decision of the Diet on the 14th broke the confederation, and that the laws of self-preservation compel Prussia to secure herself against the neighboring States in opened or concealed hostility; that she previously offered conditional alliance, which was rejected.

CROP PROSPECTS.

We are informed by planters from different parts of our parish that, notwithstanding the immense rains and storms which recently visited us, the crops are looking healthy and promise something more than an ordinary yield.—*Baton Sara Ledger, 23d.*

The glorious weather with which we have been favored for the past week, has instilled new life into our planters, and they have returned to their labors with renewed energy. The fields are being rapidly cleared of grass, while the cotton and corn have improved at least one hundred per cent. With anything like reasonable weather from this time out, we may expect to see fair crops made on all the lands that were overflowed, while it would not astonish us to see even good crops made on them, although rather late in the season. But one more enemy is to be dreaded this year, and that is the caterpillar. Should we be spared in this instance, every one will have cause for profound congratulations.—*West Baton Rouge Sugar Planter, 23.*

We have embraced every opportunity offered to ascertain from planters throughout the State, the condition of the corn and cotton crops. From information received by us from reliable sources, and from different parts of the State, we write it down as a settled thing that not more than one-fourth of a crop will be made, if that.—*Jackson Mississippian, 24.*

A French engineer named Rosen is exhibiting in London a bathing apparatus, which is also a life-preserver. It is of simple construction, resembling a child's cradle, the upper part having a cylindric cork-float, canvassed over, nearly surrounding the machine, which keeps the bather afloat with the greatest ease and safety. The body consists of a net with light iron tubular pipes for supports; and the bottom or bed a piece of twilled tick, at the foot of which there is a screw copper rudder, which turns upon a swivel, with a pair of cork soles the shape of the foot. Against this the bather places his feet, and is thus enabled to guide or steer himself in any direction, while by the use of a handle attached to the left side of the apparatus below the cylinder, he is enabled to propel himself or recede. This invention can be used in open sea, as well as on a river or lake.

A curious invention is to be tried in Paris. An iron tube is to be run up the side of the trees in the public gardens which require constant watering in summer. Up this tube water is to be forced so as to produce an artificial shower when needed.

At the recent dinner of the Royal Geographical Society in London, Sir Henry Rawlinson expressed his belief that there are not a dozen members of the House of Commons who know where the Bay of Fundy is!

At the beginning of this year there were 372 newspapers in Italy. Of these 41 were published in Genoa, 42 in Florence, 44 in Turin, 44 in Naples and 51 in Milan; the others in smaller towns.

NATCHEZ, June 26, via Bayou Sara, June 28.—An extensive fire occurred here this morning by which four stores were completely destroyed by fire, involving a loss of $100,000.

OBITUARIES.

It becomes my painful duty to announce the death of our much esteemed sister, MINERVA T., consort of Col. W. W. Harper, of Greenwood, Louisiana. She departed this life on the morning of the 3d of June, 1866. It has become so customary in obituaries to pass extravagant encomiums on deceased friends and eulogize the dead, that for fear of being censured by the outbidding world with unreasonable praise, my pen has been withheld in many instances. But were I to let this obituary notice pass away without a few observations on the life of this good woman, I should suppress my christian feelings and charge myself with an omission of duty. She was born in the county of Southampton, State of Virginia.

In early womanhood, she with her friends removed to North Alabama, where in February, 1829, she was married to her bereaved husband, Col. Harper. The year following, under the ministry of the sainted McKerren, she obtained religion and attached herself to the church, of which she was an ornament through life. The acquaintance of the writer with the deceased commenced in January, 1830. Then a youth far from home and friends, but that kindness and hospitality for which she was so remarkable was then extended to him. Since then his appreciation of her virtues has strengthened with the long years of his acquaintance. To known her was to love her. She was amiable in disposition, conciliating in manners, religious from principle. She has been a mother of affliction and bereavement—four out of the five children which God had given her, preceded her to the grave. And, although she dreaded not death, yet she wished to live to comfort her only child in her widowhood, and to assist in rearing her grandchildren—the descendants of the lamented Col. Wharton. When the trying hour came she was entirely resigned to the will of God, and died in full hope of immortality. "Let me die the death of the righteous, and let my last end be like her."

W. E. BOYD.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

We have no improvement (says the Price Current of Wednesday) to report in the general market, which continues extremely dull, and but little more movement to notice in our leading staple.

Foreign Exchange has continued without any movement, there being little or none offering and only a limited remittence demand, while rates have fluctuated with the course of the New York Gold market.

COTTON.—Arrived since the 22d instant of, Louisiana and Mississippi 1909 bales, Tennessee 44, Arkansas 7, Mobile 30, Texas 63; together 2052 bales. Cleared since the 22d inst. for Havre 901 bales, New York 1668, Boston 2254, Philadelphia 533; together 5356 bales. Stock in warehouses and on shipboard not cleared on the 26th inst. 113,072 bales.

We noticed in our last report, that the market was nearly at a stand-still, the sales on Friday having been confined to 150 bales, and that it closed nominally at 27 to 30c for Ordinary, 31 to 33 for Good Ordinary, 35 to 37 for Low Middling, and 39 to 40 for Middling. Yesterday, notwithstanding the encouraging tenor of the accounts from Liverpool, and the buoyancy they excited in New York market, the movement exhibited but little animation, and the sales were confined to 700 bales, without any improvement in prices.

TOBACCO.—Supplies continue to come in quite freely, the stock is fair and is accumulating and the assortment is good, offering strong inducement to foreign buyers to operate in this market.

SUGAR.—There is very little Louisiana but an ample stock of Cuba Sugar on hand. The market has continued dull, but holders continue firm in their views, and ask full previous prices. There has been no movement, however, excepting 50 hogsheads Louisiana Seconds at 15 to 15½c, and 39 Hogsheads Common Cuba at private terms. Yesterday 15 bxs White Cuba, No 20, sold at 17½c, and 62 hhds Prime, Cuba at 13½c per lb.

MOLASSES.—The market is almost bare of Louisiana, but is well supplied with Cuba. There is very little or no demand, however, for either. The stock is quite firmly held, nevertheless, and better prices are asked than buyers are willing to pay. There have been a few retail sales of Cuba at 55c per gallon.

FLOUR—Is in better supply, and in anticipation of freer receipts buyers have held back and prices have been easier. Yesterday the market was dull and prices ruled more in favor of buyers, with sales of 1,400 bbls. in small lots, at $10 25 for Superfine, $14 50 for Good Extra and $16 per bbl for very Choice Extra, showing a total decline of about 50c per bbl.

BACON.—Has been only in retail demand. Dealers have been selling Shoulders at 16½ to 16¾c, Ribbed Sides at 20½c, Clear Sides at 22c, and Sugar-Cured Hams at 25 to 26c per lb. There are no plain Hams in the market.

PORK.—The stock on hand is small but the market is very dull even at a reduction of $1 50 per bbl. Holders are now asking $31 50 per bbl for Mess, but we have not heard of a sale. It has been retailing slowly at $35 25 to $35 50 per bbl.

GREEN MEAT.—There is very little on hand. It is held by dealers, who are retailing it at 16½c for Shoulders. There are very few or no Sides in the market.

LARD.—Is in light supply and there has been only a retail business doing at 24½ per lb for Prime in tierces and 25½ in kegs.

BUTTER & CHEESE.—Butter is plenty and dull at previous prices. Choice Western, which is now very good, is taken in preference to Northern, owing to the difference in price. Northern is selling at 40 to 45c and Western at 28 to 32c per lb. Common Butter is very dull at 20c per lb. Cheese is in good supply but very little in demand. It is selling slowly at 15 to 18c for Western and 15 to 20c for Northern, and English Dairy at 25 to 26c per lb.

CORN—Is in good supply and moderate demand but at easier prices. Yesterday prices ruled in favor of buyers, and 1100 sacks were sold at 80c for Mixed, 82 to 82½c for Yellow, and 90 to 92c for White, one lot of White commanding 95 per bushel.

OATS—Are in good supply but not much in demand. About 4050 sacks were sold on Saturday and Monday at 52 to 58c mostly 52c per bushel.

BRAN.—The stock is small but there is very little demand. Yesterday 5000 sacks sold at $1 10 per 100 lbs.

HAY.—The market is well stocked but is extremely dull. Yesterday 585 bales Primo St. Louis sold at $82 per ton.

INDIA BAGGING.—The stock is small and firmly held at 30c per yard. Dealers are supplying the demand for the country at 29c in rolls and 31c in bales.

BALE ROPE.—There have been no round sales. The last were at 18c per lb. Dealers are obtaining 18½c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE.—The market is dull. Dealers are now supplying the demand for the country, which is small at 26½ to 29c per lb currency for Ordinary to Primo Rio.

GUNNY BAGS.—There are not many in the market. They are selling at 26c a piece.

STAR CANDLES.—The stock is light, the demand is good and the market is firm. There have been small sales at 20c per lb for 12 oz 21c for 13 oz, and 25c for full weight.

WOOL.—The market is bare. The last sales were at 15c per lb for burry, 24c for unwashed, and 28 to 33c for washed Texas Wool. All descriptions are in request and receipts would meet with ready sale at remunerative prices.

SALT.—There is a fair demand for the interior, which dealers are supplying at $1 80 to $1 85 per sack for Liverpool Coarse and $1 90 to $2 for Fine, in store.

NAVAL STORES.—The supplies are small and there is very little doing. We quote Common and Rosin at $4 50, No 1 at $9, Virgin dip $10 to $12, Pitch $6, Tar $2 50 to $4 per bbl; Spirits Turpentine 92½ to $1 04 per gallon.

HIDES.—There are not many in the market. They continue in good demand and prices are looking up. We quote 8½ to 9c for Green Hides, 10c for Kip Skins, and 11 to 12c per lb for Dry Hides.

ESCULENTS.—New Potatoes are selling at $4 to $4 25 per bbl. New Onions $2 75 to $3 25 per bbl. New Apples from Vicksburg at $8 to $10 per bbl.

POULTRY & EGGS.—Chickens sell on the landing at $8 50 to $9 and Turkeys at $22 to $23 per dozen. Western Eggs are selling at $20 to $22 per bbl.

BEANS.—Are dull at $5 to $7 per bbl.

Cattle Market.

JEFFERSON CITY,
Tuesday evening, June 26, 1866

Arrived since our last: 799 Texas beeves, 25 Western beeves, 354 calves and yearlings, 1180 hogs, 1642 sheep and 16 milch cows.

Sold, 7 Western and 623 Texas beeves, 256 calves and yearlings, 114 sheep and 72 milch cows.

Stock on Sale: 18 Texas beeves, 477 calves and yearlings, 114 hogs, 1038 sheep and 10 milch cows.

Western Beef, choice per lb net	14 to 16
Western Beef, 2d quality, per lb net	12 to 14
Texas Cattle Choice per head	$55 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$15 to 20
Hogs per lb gross	10 to 11
Sheep in lots per head	$2 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $4 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$50 to $100
Milch Cows, per head	$50 to $80
Yearlings, per head	$10 to $14
Calves per head	$7 to $11

MONETARY.

We have no change to notice in the Money market proper. There is a fair amount of mortgage paper offering, which is negotiated at 9 to 12 and 15 per cent. per annum, and about the usual business in temporary loans, secured by city bonds, favorite stocks, coin, cotton in warehouses, or other approved collaterals at 8 percent per annum in bank and 1 per cent per month in the open market.

Statement New Orleans Gold Market week ending Friday June 29th, 1866.

SATURDAY, JUNE 23RD.

Gold, 147; 147½; 146½; 150½; 150½; 150; 150½; 150½; 150½; 150; 150; 150½.

MONDAY, JUNE 25TH.

Gold, 150½; 147½; 149½; 150½; 150; 148½; 150.

TUESDAY, JUNE 26TH.

Gold, 153½; 153½; 153½; 153½; 153½; 154; 153½; 152½; 153; 151½; 151; 152½; 152½; 152½; 151½; 152½; 152; 150; 153; 152½; 151; 154; 154½; 155.

WEDNESDAY, JUNE 27.

Gold, 155; 154; 154½; 154½; 154½; 153½; 154½; 153; 153; 152½; 153; 155.

THURSDAY, JUNE 28TH.

Gold, 152½; 150; 153; 151½.

Reported by
WM. S. MOUNT, *Manager.*
The City Bank of New Orleans,
15 Commercial Place, New Orleans, La.

THE NEW ORLEANS
Christian Advocate
IS PUBLISHED WEEKLY
At Five Dollars per annum, in advance.

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Its weekly summary of news is carefully compiled, and contains all the current intelligence afloat at home as well as abroad.

Its "Commercial Column" will always be found reliable.

Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

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GREAT PHOTOGRAPH
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BISHOPS.

This is a decided success. The artist has fixed the noble features of these distinguished divines in the highest style known to the art. Every family of our Church would like to have one. As mementoes to leave among our friends, they will be invaluable.

They will be sold at a low price, and the proceeds of the sale will be devoted to benevolent objects. The plate belongs to a party who aims to promote a cause all will heartily approve. They may be had hereafter at the Book Room, 112 Camp street. There are nine Bishops present—all the college, except the venerable Soule. Address orders to Rev. R. J. HARP. Price $3; wholesale price $2 50. my5 tf

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THE BALTIMORE EPISCOPAL METHODIST will be issued in this city the first of next month. Its publication will be under the management of the Rev JOHN POISAL, Dr. THOMAS E. BOND and Rev R. S. ROSZEL, Editors. The "Episcopal Methodist," of Richmond, Virginia, having been transferred to Baltimore, Bishop Dogget and Rev. J. E. Edwards will continue their services as Editorial correspondents. Rev. C. K. Marshall, D. D., General Agent. The best talent of the Southern Church will be employed upon its columns. The publisher has the pleasure to announce that contributions may be expected from Bishop Pierce of Georgia, Bishop Marvin of Texas, Bishop McTyeire of Alabama, Bishop Wightman of South Carolina, Dr. Summers of Nashville, Dr. Marshall of Mississippi, Dr. Huston of Kentucky and others.

The contributions of some of the most eminent men of other denominations will also enrich its columns: Rev. Dr. Palmer of New Orleans, Dr. Burgett of Mobile, Dr. Bullock of Baltimore, Prof. McGaffy of the University of Virginia, Rev. Peyton Harrison, and others.

It is designed to make the paper the great organ of the Episcopal Methodist Church, yet in no partisan sense will it be denominational. The General Conference which recently met at New Orleans and the whole people of the South, concede to Baltimore a name and prestige as the proper place for its publication. No pains or expense will be spared to make it a first-class Journal and a welcome visitor to every Christian household. The names of the gentlemen who will have the Editorial management of the paper, and the corps of able coadjutors associated with them are the best pledge to its patronage, that they will find the "Episcopal Methodist," in its spirit and teaching, the advocate of conservative principles and a bulwark of defense against the dangerous tendencies of the times.

We deem it proper to assure our friends, that the salutary measures of reform, which were adopted by the late General Conference, meet the cordial approval of the conductors of this paper. As it will represent every State and Conference in the South, it will afford the best advertising medium in all our business and social relations. It invites a renewal in a stronger name of those commercial and fraternal ties which must bind Baltimore and the South more closely together.

This important organ of communication between our respective communities, will be published regularly once a week on fine paper, large type and quarto size at $4 00 per annum, or $2 00 for six months, invariably in advance.

Office of publication, 332 W. Baltimore Street Selby & Dulaney, where subscriptions and advertisements may be left. All the members of the Southern General Conference are authorized Agents. The preachers of the several annual Conferences and clergymen generally, are

THE CHILD'S CORNER.

The Pilgrims and their Pitchers.

It was long ago, and somewhere in the Eastern clime.

The king came into the garden, and called the children round him. He led them up to a sunny knoll, and a leafy arbor on its summit. And when they had all sat down, he said, "You see far down the river, and hanging, as on the hill, yon palace. It is a palace—though here it looks so little and far away. But when you reach it you will find it a larger and sweeter home than this; and when you come you will find that I have got there before you. And when you arrive at the gate, that they may know that you belong to me, and may let you in, here is what each of you must take with him."

And he gave to each of the children a most beautiful alabastar jar—a pitcher so exqnisitely fashloned that you were almost afraid to touch it, so pure that you could see the daylight through it, and with delicate figures raised on its sides. "Take this, and carry it carefnlly. Walk steadily, and the journey will soon be over."

But they had not gone far before they forgot. One was running carelessly and looking over his shoulder, when his foot stumbled, and as he fell full length on the stony path, the pitcher was shivered into a thousand pieces; and one way and another, long, long before they reached the palace, they had broken all the pitchers.

When this happened, I may mention what some of them did. Some grew sulky, and knowing that it was of no use to go farther without the token, they began to shatter the fragments still smaller, and dash the broken pieces among the stones, and stamped on them with their feet; and then they said "Why trouble ourselves about this palace? It is far away, and here is a pleasant spot. We will just stay here and play." And so they began to play. Another could not play, but sat wringing his hands and weeping bitterly. Another grew pale at first, but recovered his composnre a little on observing that his pitcher was not broken so badly as some others. There were three or four large pieces, and these he put together as well as he could. It was a broken pitcher, that could hold no water, but by a little care he could keep it together; and so he gathered conrage, and began to walk along more cantiously. Just then, a voice accosted the weeping boy, and looking up he saw a very lovely form, with a sweet and pleasant countenance—such a conntenance as is accustomed to be happy, though something for the present has made it sad. And in his hand he held just anch a pitcher as the little boy had broken, only the workmanship was more exquisite, and the colors were as bright as the rainbow round the stranger's head.

"Yon may have it," he said; "it is better than the one yon have lost, and though it is not the same, they will know it at the gate."

The little mourner could scarcely believe that it was really meant for him; but the kind looks of the stranger cheered him. He held out his hand for the stranger's vase, and gave a sob of joyful surprise when he found it in his own. He began his journey again, and yon would have liked to see how tenderly he carried his treasure, and how carefully he picked his steps, and how sometimes, when he gave another look at it, the tear filled his eye, and he lifted up his happy thankful face to heaven.

The stranger made the same offer to the playing boys bnt by this time they were so bent on their new amusements that they did not care for it. Some nancy children said he might lay his present down, and leave it there if he liked, and they would take it when they wanted it. He passed away and spoke to the boy who was carrying the broken pitcher. At first he would have denied that it was broken; bnt the traveler's clear glance had already seen it all, and so he told him, "You had better cast it away, and have this one in its stead." The boy would have been very glad to have this new one, but to throw away the relics of his own was what he could never think of. They were his chief dependence every time he thought of the journey's end; so he thanked the stranger and clasped his fragments firmer.

The boy with the gift-pitcher and this one reached the gate of the palace about the same time. They stood for a little and looked on. They noticed some of the bright-robed inhabitants going out and in, and every time they passed the gate, they presented such a token as themselves had once got from the king, but had broken so long ago. The boy who had accepted the kind stranger's present now went forward, and held it up; and whether it was the light glancing on it from the pearly gate, I cannot tell; but at that instant its owner thought that it had never looked so fair. He who kept the gate seemed to think the same, for he gave a friendly smile, as much as to say, "I know who gave you that;" and immediately the door was opened, and the little pilgrim was admitted.

The boy with the broken pitcher now began to wish that his choice had been the same; but there was no help for it now. He adjusted the fragments as skilfully as he could, and trying to look fearless, carried them in both his hands. But he who kept the gate was not to be deceived. He shook his head, and there was that sorrow in his look which leaves no hope. The bearer of the broken pitcher still held fast the useless pieces, and lingered long. Bnt no one took any notice of him, or felt the slightest pity for him; and though he made many efforts, every time, he approached the door it seemed of itself to shnt again.

Perhaps you will understand this story by laying the following texts together:—

"Without holiness no man shall see the lord."—Heb. 12: 14.

"But now THE RIGHTEOUSNESS OF GOD is manifested; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe. Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood."—Rom. 3: 21, 22, 24, 25.

"God made man upright."—Eccl. 7: 29.

"All have sinned and come short of the glory of God."—Rom. 3: 23.

"That all the world may become guilty before God. By the deeds of the law there shall no flesh be justified in his sight."—Rom. 3: 19, 20.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5: 1, 2.

"For they, being ignorant of GOD'S RIGHTEOUSNESS, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—Rom. 10: 3.

Wooden Swearing.

I know a little boy who when he is "put out" slams the door, stamps hard with his feet, jerks his chair, throws down his playthings, and if he is told to pile up wood, makes a great racket in the wood-house.—His cross and angry feelings are apt to show themselves in this noisy way.

I know a little girl who does so too, to the great sorrow of her dear mamma. The other day I found out what to call such conduct. It is a very hard name but a true one. It is called *wooden swearing*, for it is the same kind of feeling which makes wicked men and boys curse and swear. Of course children who are brought up to know better do not dare use awful words and take God's name in vain; but they make doors and chairs and boots give vent to their angry feelings in a very noisy and troublesome manner, grieving their parents very much, and grieving and displeasing God, who looks at the heart and knows what is there whether it is spoken in words or not.

Think of this, children; and while I know you would not for the world be guilty of taking God's name in vain upon your lips, be equally careful not to do any *wooden swearing* either.—*Child's Paper.*

Wishes of an Envious Man, and of a Covetous Man.

It is not forbidden to desire health, honors, or riches, provided they are only acquired by good means and with good motives, but that is not what the envious do. At the court of a king of Sicily, whose name I forget, lived two officers, one of whom was envious, and the other avaricious. Both were known to the court as such. The prince wished to divert himself one day at the expense of their passions, to make them better understand how odious they were. He had them brought before him, and after praising their merit, declared that he had made up his mind to reward them, by giving them whatsoever they wished. "Nevertheless," added he, "I would have you remark that he who first prefers his request shall receive but once what he desires while the second shall obtain double that much." The two soldiers remained a long while silent. Neither wished to speak first. The covetous man said to himself: "If I speak first, I shall receive less than the other, for then he shall get twice as much as I." The envious man on his side, thought within himself: "I could not endure that this man should be more richly rewarded than I. I would rather get nothing than be the cause, by my own fault, of his obtaining double as much as I do." As the prince had already waited a considerable time for their answer, he decided that the envious man should be the first to express his wish. It was a hard thing—a very hard thing. "What favor can I ask?" said he to himself; "what means can I devise to prevent this greedy man, whom I detest, from obtaining more than I shall? If I ask a horse, he will ask two; if I wish for a house, he will likewise wish for two; and I could never endure that—no never! I prefer to ask for a punishment, so that he may be obliged to undergo twice what I do." After giving way thus far to his odious passion, he spoke as follows: "Prince, I would have one of my eyes scooped out, and this other man's two." At these words every one present burst out laughing; they all jeered and scoffed at the envious officer, who was thus entrapped into such a revelation of the shameful passion that was gnawing at his heart.

The Highlander's Prayer

A Scotch Highlander, who served in the first disastrous war with the American colonies, was brought one evening before his commanding officer, charged with the capital offense of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major Andre, and the indignation of the British, exasperated almost to madness by the event, had not yet cooled down. There, was however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on one of the huge forests which at that period covered much of the United Provinces, and which, in the immediate neighborhood of the British swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defense was summed up in a few words. He had stolen away from his fellows, he said, to spend an hour in private prayer.

"Have yon been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and Presbyterian.

The Highlander replied in the affirmative.

"Then," said the other, drawing out his watch, "never in all your life had you more need of prayer than now; kneel down, sir, and pray aloud, that we may all hear you."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God. It breathed of imminent peril, and earnestly implored the Divine interposition in the threatened danger—the help of Him who, in times of extremity, is strong to deliver. It exhibited, in short, a man who, thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they occured, and thoughts and wishes as they arose.

"Yon may go sir," said the officer, as he concluded; "you have, I dare say, not been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the other officers, "is, I doubt not, perfectly correct. No one could have prayed so without a long apprenticeship; fellows who have never attended drill, always get on ill at review."—Hugh Miller.

Anecdotes of the Raven.

It was a common pratice, in the spacious yard in Belfast, to lay trains of corn to attract the sparrows within view of the window, opened just far enough to afford room for the muzzle of a gun, neither the weapon nor its wielder being visible from without. A tame raven used to scamper away at the sight of a man taking the gun towards the house, and hide himself within view of the scene of slaughter. As soon as the shot was fired, he would dash from his shelter, seize a defunct sparrow, hurry back to his nook with his prize, and repeat his performance as long as the battle lasted.

England, Scotland and Ireland are all favored with his presence, but he specially affects the Orkneys and the Hebrides. The people of Pabbay were once at their wit's end how to get rid of the ravens, who mustered force to feed on the carcasses of some grampuses. The islanders were afraid that, the grampuses disposed of, the birds would pay their attention to the fields of barley; but drive them away they could not. At last, one Morrison hit upon the plan. Stealing with some companions to the sleeping place of the ravens at night, he contrived to secure a few of them alive; these were quickly denuded of all their feathers except those on their wings and tail, and turned among their friends in the morning just as they were going to breakfast. The sensation created was immense, and the hubbub fearful, but it ended in the unwelcome guests departing with more haste than ceremony.

The raven possesses the power of imitating the human voice, and, if not so voluble as the parrot, enunciates his sentences with tenfold the gravity of Poll. A raven's corpse was once followed by a greater crowd than ever escorted the funeral of any of Rome's distinguished sons. This honored bird was born on the top of the Temple of Castor, but took up his abode in a shoemaker's shop opposite. Crispin took great pains in educating his black lodger, and his pains were well-bestowed. Every morning the raven used to fly to the Rostra and salute, in turn, Tiberius and his nephews, and having thus testified his loyalty, amused himself with exchanging greetings with the populace. For several years, the bird continued to delight the idlers of Rome, until a jealous brother in his landlord's craft killed him in a fit of anger. The mob rose as one man, drove the murderer out of the city, and then executed him. The body of the popular bird was then placed on a litter and borne to the pile amid the laments of Rome, and his ashes deposited in a field on the right-hand side of the Appian Way. —*Chamber's Journal.*

To Prevent Cholera.

Much depends on each individual as to the mode of life adopted as a preventative to the cholera. In the first place, eat nothing but the most wholesome, digestible, and nutritious food, avoiding everything likely to derange the bowels. Abstain from an excess of alcoholic drinks. It is a great popular error to suppose that drinking plenty of whiskey or brandy is in any way preventive against epidemics, but more particularly cholera. Avoid excessive study or labor; sleep in well ventilated rooms and keep the house well ventilated and dry, and at a moderate temperature. Dress warmly particularly about the abdomen. A very good plan is to wear flannel across the bowels.—Abstain from excessive pleasure; keep regular hours, retiring at a seasonable time. Take moderate out-door exercise, but regularly every day. Pay particular attention to water-closets, and see that they are kept clean. Chloride of lime should be thrown into them once a week, and if in a boarding-house or very large family, where there are many using them, it should be used twice a week. Cathartics should be avoided as much as possible, as when the bowels are once deranged it is difficult to get them right again, more particularly when there is any epidemic in the atmosphere. Water should be boiled and filtered, not through charcoal, but through regular filtering paper, which can be obtained from any druggist. By all means don't be induced to take the various patent medicines advertised as preventives and cures for the cholera.—*N. Y. Lancet.*

Useful Hints on Mixing Tints.

Useful tints of red may be prepared of orange lead, vermilion, burnt sienna, Venetian red, Indian red, and lake. Vermilion is the most brilliant of these reds; but its beauty depends very much on the particular parcel used. The pale vermilion is best for a bright tint as the dark, when mixed with the varnish, produces a dull red. Orange-lead and vermilion ground together produce a very bright tint, which is more permanent than vermilion alone.

Yellow tints are prepared with yellow ochre, gamboge, and chromate of lead. Of these, the brightest is the chrome; yellow ochre, when mixed with the varnish, produces a very dull tint.

Black tints are made from indigo, Prussian blue, and Antwerp blue. Of these, indigo is exceedingly dark, and not very easily lightened. Prussian blue is a very useful color, Antwerp blue is very light.

Green tints may be produced from a mixture of any of the blues and yellows, as gamboge and Prussian blue, chromate of lead and Prussian blue. These may be mixed in any proportions until the required tint is produced; but it must be remembered that the varnish has a considerable yellow tinge, and will produce a decided effect upon the mixture. With a slight portion of Antwerp blue it will, without the mixture of any of the yellows, produce a decidedly greenish tinge.

Purple tints of any degree of richness are made by judiciously mixing reds and blues.

Sepia produces a nice brown tint, burnt umber a very hot brown, raw umber a much lighter brown, lister a brighter still.

Neutral tints may be obtained by mixing Prussian blue, lake, and gamboge.—*Five Black Arts.*

How to Judge the Weather.

The colors of the sky at different times are a wonderfully good guidance. Not only does a clear sunset presage fair weather; but there are other tints which speak with clearness and accuracy. A bright yellow in the evening indicates wind; a pale yellow, wet; a neutral gray color constitutes a favorable sign in the evening—an unfavorable one in the morning. The clouds are full of meaning in themselves. If they are soft, undefined, and feathery, the weather will be fine; if the edges are hard, sharp, and definite, it will be foul. Generally speaking, any deep, unusual hues betoken wind and rain, while more quiet and delicate tint bespeak fair weather. Simple, as these maxims are, the British Board of Trade has thought fit to publish them for the use of seafaring men.—*Rural New Yorker.*

Fun at Home.

Don't be afraid of a little fun at home, good people. Don't shut up your house lest the sun should fade your carpets, and your heart lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshhold without, when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work begins that ends in gambling houses and reckless dissipation. Young people must have fun and relaxation somewhere; if they do not find it at their hearthstones it will be sought at other and perhaps less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents perfectly understand. Don't repress the buoyant spirits of your children; half an hour of morriment round the lamp and firelight of a home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic fireside.

HOME MADE HEARTH RUG.—A lady subscriber writes: "Procure a coffee-sack, tack it tightly on a frame the size you wish your rug, get a blacksmith to make you a crochet-needle about the size of a husking-peg, tapering rather more. With charcoal and rule 'lay out' on the sack the figure you wish for your rug. Gather all the old woolen rags, such as are too much worn for carpet, 'trums,' bits of wool, etc. Tear these in strips, and with the hook in the right hand, hold the strip beneath in the left thrust the hook through the meshes of the sack, catch the rag and pull it through about half an inch, then through again, as near to the first as possible. By sorting the different colors, and following the patterns, a very beautiful article can be made. After it is all filled up this way, take a pair of sheep-shears, or common shears, and shear it all off to an even surface. Old dresses are the best; heavy cloth will not work in well. I have seen such rugs in handsome parlors, and when tastefully made, they are equal to any."

CURIOSITIES OF ART AT THE FRENCH INTERNATIONAL EXHIBITION.—We are promised most marvellous things for the Exhibition of 1867. Among others, a photographic machine that takes likenesses in all colors but green, a color which still remains obstinate to the inventor's researches. The Pasha of Egypt has appropriated a sum equivalent to $40,000 for the mere fitting-up of that portion of the building destined to receive the wonders he intends to send. Turkey will favor us with the minaret of her mosque, a mausoleum, and a model of a Turkish house, with its divans, baths, etc. Persia has already informed the committee of her intention to contract, on the Champs de Mars, a certain number of original buildings, such as kiosques, silk worm nurseries, opium manufactories, &c; this country will also build a pavilion, with a model of the Shah's throne, and also copies of pictures, rich carpets, furniture, etc., which adorn the imperial residence, and the fountains that surround it. The King of Siam, the Emperor of Morocco, and the Tycoon of Japan have already announced that every preparation is being made that these countries may be well represented in the approaching Exhibition.—*L'Invention.*

THE ANGEL IN THE BLOCK.—It is related of Michael Angelo that, while walking with some friends through an obscure street in the city of Florence, he discovered a fine block of marble lying neglected in a yard, and half in dirt and rubbish. Regardless of his holiday attire, he at once fell to work upon it clearing away its filth, and striving to lift it from the slime and mire in which it lay. His companions asked him, in astonishment, what he was doing, and what he wanted of that worthless piece of rock? "Oh, there's an angel in this stone," was the answer. "and I must get it out." He had it removed to his studio, and, with patient toil with mallet and chisel, he let the angel out. What to others was but a rude, unsightly stone, to his educated eye was a buried glory of art, and he discovered at a glance what might be made of it. A mason would have put it in a stone walk; a cartman would have used it in filling in, or to grade the streets; but he transformed it into a creation of genius, and gave it a value for ages to come.

CHLOROFORM FOR BEES.—A gentleman writing to the *Maine Farmer*, says: "Having had little satisfaction, and much trouble, in fumigating bees with puff-ball, etc., I bethought me to try chloroform, and shall never use any thing else in future. I put about ten drops on a bit of rag, pushed it under the hive from behind, and in about five minutes the bees were all on the bottom-board. In this way I united two swarms most successfully."

What a curious being a printer is! He *stands* when he *sets*, and *sets* when he *stands*, and when he wishes to *set* with ease he always *stands*, erect. It is, however, the nature of the *case* which causes him to *stand*.

The dove was the first newspaper carrier, when one morning it went out and fetched a leaf for Noah. It contained a paragraph on the weather, notifying him that the heavy rain storm had subsided.

Barnum says that printers' ink is the best friend he ever had. He invested in it largely by judicious advertising, and prospered accordingly.

The best thing to be done when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

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Employment for little girls—Working samples, hunting hens' nest, reading the Bible. Modern—rolling hoop, rolling hair, dancing the Lancers.

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Prof. Newman says, contrary to the generally received opinion, birds prefer to fly against the wind. The quails of Europe almost invariably start on their passage of the Mediterranean with a head-wind and if it chops around and blows fresh from the southwest they are drowned by thousands, and their dead bodies are washed ashore for weeks afterwards.

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From Dr. Stevens' Centenary Sermon.

Lay Efficiency in the Methodist Church

One of the greatest facts of Methodist history, and one therefore of its greatest responsibilities for the future, is its lay activity. It may, indeed, be a question which has done most of the work of Methodism, its laity or its ministry. The ministry unpervised and propelled everything, and we could have been no Church without it; but the preacher darted *from* place to place, preaching a sermon and, it may be, leading a class, and was not seen again for a fortnight or a month; while the laity, with ten or twentyfold labors, were leading classes, bands, and prayer-meetings, or exhorting and expounding as local preachers, in the station and around it, for five, ten, *twenty* miles. Laymen, as local preachers, as class-leaders, founded Methodism in Nova Scotia, in Canada, in the United States, the West Indies, Australia, and even Africa. The history of the local ministry has never been written, and never can be written, except in "the record on high;" but without them the whole status of Methodism throughout the world would have been different from what it is to-day. There are fifteen thousand of them now on this continent, thousands more than the traveling ministry. What an arm of power is this for the Church! What service may it yield us during the next hundred years! What impolicy that we so much neglect it. They, who treat with indifference this part of our system cannot be conscious of its fundamental relation to the system. His the recruiting department to our whole ministry. Do it away, and how are we to supply the traveling ministry? It is striking to observe how in this respect the parts of the system are co-ordinates. The class-meeting and prayer meeting reveal the talents of the laymen; the young man found to have "gifts, grace, and usefulness" there is licensed to exhort; if his exhortations in the familiar meetings of the Church show that he has capacity for preaching, he is licensed as a local preacher and sent forth to supply suburban or rustic assemblies. The Church can now judge of his fitness to be a traveling preacher, and if he be fit, it admonishes him of the "woe" that will fall upon him that is called and preaches not the Gospel, and sends *him* forth to preach it. This has been the almost universal mode of reinforcing the itinerancy or regular ministry, and the most effective mode the world has ever seen. Can we then spare it? Can we impair it? What have we as a substitute for it? Can our literary institutions ever supersede it? Or, if they could, in our central points, shall we not need this old process so long as the wide world lies around us, a field for our progress?

To maintain this, and not this only, but the whole apparatus of our lay activity, is an indispensable necessity of our future. The prayer-meeting, the class-meeting, the love-feast, the watch-night, with ever-working class-leaders, exhorters, and local preachers, these are as essential, practical Methodism as Church-building, itinerancy, book agencies, editorships, or missionaries. I have said that the ideal of Methodism is a living, working Church. I have spoken of its life; these arts are its works and workmen, and the necessary complement of its life.

The lay activity of Methodism, I again affirm, has been, if not its chief, yet one of its chief powers, and I venture here further to affirm, that the time has come for a fuller recognition of this agency by its incorporation in the ecclesiastical counsels of the Church. The old controversy on lay representation is ceasing to be a controversy, at least so far as the theory of Church rights is concerned. It has come to be only a question of expediency. Our laymen have vindicated practically their claim in this respect. When we look at their devotion to our cause, their growing instead of declining activity in all its interests, the energy with which they are now conducting our Centenary, missionary, Sunday-school, and other schemes, it seems a strange and inadmissible solecism that we should deny them seats by our sides in the Annual and General Conferences; that we, sprung from the people, the most democratic Church of the land, should be the only leading Protestant body that thus excludes them. And when, in an assembly like this, we are crowding the seats and aisles beyond "the bar," and bending in throngs over our galleries, laymen distinguished in all the activities of business, in the offices of the municipal, the State, the national administrations, mere spectators here, while we, "barred" in, are disposing of the most sacred interests of them and their families in the Church, it is a spectacle which it should seem that every large-hearted Methodist preacher would say should not be, and hereafter shall not be. Even their present activity is sometimes alleged as a reason why they may be denied this higher recognition. Strange infatuation of partisan opinion! The demonstration of their fidelity and ability, the reason for respecting them, the extent and success in which they labor in their present Church spheres, the reason why they should not be admitted to higher ones!

The spectacle of a Methodist conference in this respect is, I repeat, a disparagement to the Methodist citizenship of this land; but let us not impeach the Church. Historically this anomalous fact is not an impeachment, though hereafter it cannot fail to be a grave one. The Church did not contrive this exclusion of its laity. The early Methodist preachers, it has justly said, were not "called" by the people, but went forth to call the people. They have traveled circuits from one to five hundred miles long; their societies were scattered, poor, and of few and generally unsettled people; they escaped annually in haste from their circuits to consult about their plans of labor, and these consultations were called by the unpretentious name of "Conferences." It was impracticable then to assemble the poor and dispersed societies by representation in these annual assemblies, and their business was almost exclusively clerical. Thus undesignedly the Conferences grew into great Church councils without the laity. A fear of impairing our successful work has since deterred both laity and clergy from hasty changes. But we are becoming conscious that the time has come for a safe change. Asbury saw it coming, and even suggested a fear of it as an inevitable fact. Who of us can fail to-day to see that it must come, and that it is even at hand? And who thus seeing can fail to see that our best policy is magnanimously to admit it with the least possible friction of controversy? I believe not only in its safety, but in its necessity for the security of our cause during the next hundred years. I believe it will prevent discords and schisms, and quicken all those Methodists of lay activity of which I have spoken.

Let us guard well, then, these minor characteristics of Methodism, as they are sometimes, but wrongly, considered, for they have made up much, if not most, of its distinctive practical character, and they have given it much, if not most, of its success. They have intimate relations to that one supreme object of our mission, respecting which we should be most solicitous for the future—the spiritual purity, the evangelical power of the Church. Happily, though a hundred years of vicissitudes have passed over us, this is still our too well recognized object and aim to need any particular remark here. It is indeed a grateful fact that the most essential condition of our future success is the one which needs the least to be treated here, the one still best appreciated by the Church. Holy living, and happy dying, to live for ever; this has been the supreme lesson of Methodism. The regeneration of individual souls, awakened congregations, sanctified and working Churches, "revivals" as they have come to be called, such are our chief Church work. And we enter upon our hundredth year still girded, I think for this work. Let us lift the ensign of this mission high this memorable year, and higher as the next century passes away, till, dying around our altars, we shall throw it to hands of our children, and they to the hands of theirs, in 1966, with the order to bear it still higher and swifter over our graves and around the world.

Early Christianity in America.

Christianity was established in Iceland about the year 1000. The person selected by the popo as Apostle to Iceland was Thangbrand, a mission to do penance for his sins. Though it is said that a bishop must be no striker, this Thangbrand was nevertheless a violent man, and fond of using physical force. In spite of his personal character, Christianity was successful, and the people eventually decided at the Allthing to give up the Hammer of Thor for the Cross of Christ. About this time Eric the Red was obliged to flee from Iceland, and sailing westward he discovered Greenland, passing the winter, however, on an island. The next summer was spent in explorations, while the summer after he was permitted to return to Iceland to obtain fresh colonists. Soon the western shores of Greenland were covered by a considerable population. Leif, also, a son of Eric, having passed a winter in Norway, was converted to the new faith, and on his return to Greenland, carried with him a priest and several other missionaries; though it should be added here that Puntarius, in his Danish history, refers the settlement of Greenland to an earlier date, adducing in proof the Bull of Pope Gregory IV, who, in 835, sent Bishop Angarius, recommending the propagation of the Gospel in Iceland and Greenland.

In Greenland Christianity appears to have flourished. The first bishop was Eric, consecrated in 1121. He was succeeded by sixteen others, who were suffragans of the Archbishop of Drontheim, Norway. Their names are as follows: Arnold, 1121, afterward first Bishop of Hammer in Norway; Jonas I., 1150; Jonas, II., 1188; Helge, 1212; Nicholas, 1234; Olans, 1246, who assisted at the consecration of Haron, Archbishop of Drontheim; Thorder, 1288; Arns, 1314; Jonas the Bald, 1343; Alkil, Gregory, Andreas, John, Henry, Andrew, 1408.

The first on the list had no episcopal seat, though it was established by his successor, at Garda, in West Greenland. He was an itinerant, and afterward went to Vinland to convert the heathen, of which we shall speak by and by. Henry, the sixteenth bishop, was at the assembly in Fuen, Norway, 1386, but on his return to Greenland he was lost sight of by reason of the infrequent communication. Andrew was consecrated and sent out on the supposition that Henry was dead. It appears that he finally shared the fate of his predecessor, though about this time all communication was cut off with Greenland, and the colony lost sight of. Documentary evidence, however, exists to prove that he officiated in the Cathedral at Garda, on a marriage occasion in 1409, from which marriage, curiously enough, Finn Magnusen derives his pedigree. Commotion at home is the best cause assigned for the neglect of Greenland. Iceland itself once came near sharing the same fate.

So prosperous was Christianity in Greenland that at one time there were no less than eleven churches and three monasteries, besides the cathedral at Garda. The ruins of seven churches have already been discovered, besides some implements, and fragments of church-bells. One tombstone bore the runic inscription, "Vigdis rests here, God glad her soul." Another inscription was as follows: "Biling Sighvatsson, and Bjarni Thordasson and Eindrid Oddsson, on Saturday before Gangday, (Ascension day,) raised these marks and cleared the ground, 1135." Among the ruins may be seen what was probably the foundation of the Cathedral of Garda. The most remarkable ruin is that at Karkortok, a building with walls from four to eight feet thick. The Church of Greenland was by no means destitute of missionary spirit, since, as already mentioned, Bishop Eric undertook a missionary voyage to Vinland, a tract of country previously discovered, and lying along the coast, between the present territory of Nova Scotia and Rhode Island. From the brief account it appears that he remained some time in Vinland, and possibly he died there. Yet, that he made the voyage, there is no reason to doubt. Two priests also penetrated far into the North, thus anticipating Parry and Ross. On St. James's day, July 25, 1266, they reached a very high latitude. This might be doubted, but for the fact that a stone bearing marks was found by Ross in 1824 in latitude 72 deg. and 55 min., north, which proved that those latitudes were visited by the Northmen. One of these priests was Halldar, who gives an account of the voyage in a letter addressed to Arnold, chaplain at the court of King Magnus, of Norway.

During the interval which occurred between the death of the Bishop of Greenland and the rediscovery of the American continent by Columbus, or rather, we should perhaps say, by Cabot, who saw the continent fourteen months before Columbus, and was making his *third* voyage of discovery, while *Amerigo Vespucci* was making his *first*, Greenland, and the parts adjacent, was lost to the mother-country. Still the learned *Worminus* told *Peyrere* that he had read in a Danish manuscript that down to the year 1484 there was a company of more than forty sailors at Bergen, in Norway, who went every year to certain ports of Greenland to obtain valuable products; yet this appears contrary to the fact that at the time referred to it was unlawful to sail to Greenland from Norway without the royal permit. The last vessel *known* to have sailed to those parts was dispatched by Queen Margaret and never heard from. The war with Sweden diverting her attention, the whole subject was neglected; so that it died out of the popular mind. The Archbishop of Drontheim, indeed, made some efforts to have an expedition fitted out for the relief of the colonists, yet the plan failed, and it was not until 1605 that the Danish Government reopened intercourse with Greenland. Iceland never attempted it, because it early became a tributary colony of Norway, to which it looked for the inauguration of the enterprise. In the meanwhile other nations improved the opportunity of opening communication with America.—*Episcopalian.*

CARMEN AND TERRY.

BY HORACE MILLON, OF RICHMOND, VA.

Terry, leave us, sumus weary;
Sam nos taedet to videre,
Si vis nos with joy implore,
Terry, in hac terra tarry
Dieu *nury*.

For thy domum long'st thou non-ne?
Habes wife and filios bonny—
Socios Afris magis too-y?
Haste then, Terry, military,
Fedem ferre.

Forte Thaddeus lady desire thee,
Sumner, et-id om., admire thee,
Nuisance nobis (not to ire thee)
We can spare thee, mogne Terry,
Freely—very.

Hear the Prex's proclamation,
Nos fideles to the nation,
Gone est nunc thy place et station,
Terrifier momentary,
Sine query.

Yes, thy doom est scriptum—"Mene."
Longer ne mag naso teue,
Thou hast dogged us diu, bene.
Loose us, terrible bull Terrier,
We'll be merrier.

Bid thy dulces Afros vale—
Pompey, Scipio et Sally—
Seek some back New-Haven alley,
Terry, quit this territory.
Con amore.

Sed verba tibi abituro;
Pay thy rent bills; et coujuro,
Tecum take thy precious Bureau;
Terry, Turner, Blue-coat hom'nes,
Abhinc omnes!

Prison Life of Mr. Davis.

Dr. Craven, the Federal Post Surgeon of Fortress Monroe, has published extracts from his diary, during the first seven months of Jefferson Davis's imprisonment. The following is the true statement of the "shackling," of which we had so many false reports gotten up to justify and to excuse it, at the time. We have read nothing like it in history nor in fable since "Prometheus Bound." And when the reader shall have read it through to the end, he will be ready, in the name of an American citizen and a man, to exclaim, "oh! the shame, the shame!"

On the morning of the 23d of May, a yet bitterer trial was in store for the proud spirit—a trial severer, probably, than has ever in modern times been inflicted upon any one who had enjoyed such eminence. This morning Jefferson Davis was shackled.

It was while all the swarming camps of the armies of the Potomac, the Tennessee and Georgia—over two hundred thousand bronzed and laureled veterans—were preparing for the grand review of the next morning, in which, passing in endless succession before the mansion of the President, the conquering military power of the nation was to lay down its arms at the feet of the civil authority, that the following scene was enacted at Fort Monroe:

Captain Jerome E. Titlow, of the Third Pennsylvania Artillery entered the prisoner's cell, followed by the blacksmith of the fort, and his assistant, the latter carrying in his hands some heavy and harshly-rattling shackles. As they entered, Mr. Davis was reclining on his bed, feverish and weary after a sleepless night, the food placed near to him the preceding day still lying untouched on its tin plate near his bedside.

"Well!" said Mr. Davis, as they entered, slightly raising his head.

"I have an unpleasant duty to perform, sir," said Capt. Titlow; and, as he spoke, the senior blacksmith took the shackles from his assistant.

Davis leaped instantly from his recumbent attitude, a flush passing over his face for a moment, and then his countenance growing livid and rigid as death.

He gasped for breath, clutching his throat with the thin fingers of his right hand, and then recovering himself slowly, while his wasted figure towered up to its full height—now appearing to swell with indignation and then to shrink with terror, as he glanced from the captain's face to the shackles—he said slowly and with a laboring chest:

"My God! you cannot have been sent to iron me?"

"Such are my orders, sir," replied the officer, beckoning the blacksmith to approach, who stepped forward, unlocking the padlock and preparing the fetters to do their office. These fetters were of heavy iron, probably five-eighths of an inch in thickness, and connected together by a chain of like weight. I believe they are now in the possession of Maj. Gen. Miles, and will form an interesting relic.

"This is too monstrous," groaned the prisoner, glaring hurriedly round the room, as if for some weapon, or means of self-destruction. "I demand, Captain, that you let me see the commanding officer. Can he pretend that such shackles are required to secure the safe custody of a weak old man, so guarded and in such a fort as this?"

"It could serve no purpose," replied Captain Titlow: "his orders are from Washington, as mine are from him."

"But he can telegraph," interposed Mr. Davis, eagerly: "there must be some mistake. No such outrage as you threaten me with is on record in the history of nations. Beg him to telegraph, and delay until he answers."

"My orders are peremptory," said the officer, "and admit of no delay. For your own sake, let me advise you to submit with patience. As a soldier, Mr. Davis, you know I must execute orders."

"These are not orders for a soldier," shouted the prisoner, losing all control of himself. "They are for a jailer—for a hangman, which no soldier wearing a sword should accept! I tell you the world will ring with this disgrace. The war is over; the South is conquered; I have no longer any country but America, and it is for the honor of America, as for my own honor and life, that I plead against this degradation. Kill me! kill me!" he cried, passionately, throwing his arms wide open and exposing his breast, "rather than indict on me, and on my people through me, this insult worse than death."

"Do your duty, blacksmith," said the officer, walking towards the embrasure, as if not caring to witness the performance. "It only gives increased pain on all sides to protract this interview."

At these words the blacksmith advanced with the shackles, and seeing that the prisoner had one foot upon the chair near his bedside, his right hand resting on the back of it, the brawny mechanic made an attempt to slip one of the shackles over the ankle so raised; but as with the vehemence and strength which frenzy can impart, even to the weakest invalid, Mr. Davis suddenly seized his assailant and hurled him half way across the room.

On this Captain Titlow turned, and seeing that Davis had backed against the wall for further resistance, began to remonstrate, pointing out in brief, clear language, that this course was madness, and that orders must be enforced at any cost. "Why compel me," he said, "to add the further indignity of personal violence to the necessity of your being ironed?"

"I am a prisoner of war," fiercely retorted Davis: "I have been a soldier in the armies of America, and know how to die. Only kill me, and my last breath shall be a blessing on your head. But while I have life and strength to resist, for myself and for my people, this thing shall not be done."

Hereupon Captain Titlow called in a sergeant and file of soldiers from the next room, and the sergeant advanced to seize the prisoner. Immediately Mr. Davis flew on him, seized his musket and attempted to wrench it from his grasp.

Of course, such a scene could have but one issue. There was a short, passionate scuffle. In a moment Davis was flung upon his bed, and before his four powerful assailants removed their hands from him, the blacksmith and his assailants had done their work—one securing the rivet on the right ankle, while the other turned the key on the padlock on the left.

This done, Mr. Davis lay for a moment as if in a stupor. Then slowly raising himself and turning round, he dropped his shackled feet to the floor. The harsh clank of the striking chain seems first to have recalled him to his situation, and dropping his face into his hands, he burst into a passionate flood of sobbing, rocking to and fro, and muttering at brief intervals: "Oh, the shame, the shame!"

Necessity For a Sabbath.

"Give me the dauntless man,
Who flinches not from labor or fat gue,
But moves right on upon the path of duty.
God will stand by the man who boldly stands
By God's command; God will give him energy,
And courage *now* and *afterwards* success."

William Pitt died of apoplexy at the age of forty-seven. When the destinies of nations hung in large measure on his doings, he felt compelled to give an unremitting attention to the affairs of state. Sabbath brought no rest to him, and soon the unwilling brain gave signs of exhaustion. But his presence in Parliament was conceived to be indispensable, for explanations and defence of the public policy.

Under such circumstances, it was his custom to eat heartily of substantial food—meat highly seasoned—just before going to the House, in order to afford the body that strength, and to excite the mind to that activity deemed necessary to the high tension. Both brain and body perished prematurely.

Not long ago, one of the most active merchants in England found his business so extensive, that he deliberately determined to devote his Sabbaths to his accounts. He had a mind of a wide grasp. His views were so comprehensive, so far seeing, that wealth came in upon him like a flood. He purchased a country seat at a large cost determining that he would now have rest and quiet. But he was too late. As he stepped on his threshold, after a survey of his late purchase, he became appoplectic. Although life was not destroyed, he only lived to be the wreck of a man.

It used to be said that a brick kiln "must" be kept burning during the Sabbath; it is now known to be a fallacy. Even so, it is a received opinion that iron blast furnaces will bring ruin if not kept in continual operation. Eighteen years ago a proprietor determined to keep the Sabbath holy, with the result, as his book testified, that he had made more in six days than he did before in seven; that he had made more iron in a given time, in proportion to the hands and the number and size of his furnaces, than any establishment in England that was kept in operation during the Sabbath.—*Christian Miscellany.*

The Philosophy of Living.

IRRITATION THE ENEMY LONGEVITY.

But few men die of age. Almost all die of disappointment, passional, normal or of bodily toil, or of accident. The passions kill men sometimes, even suddenly. The common expression, "choked with passion," has little exaggeration in it; for even though not suddenly fatal, strong passions shorten life. Strong bodied men often die young—weak men live longer than the strong, for strong men use their strength, and the weak have none to use. The latter take care of themselves, the former do not. As it is with the body, so it is with the mind and temper. The strong are apt to break, or, like a candle, to "run;" the weak burn out.

The inferior in animals, which live, in general, regular and temperate lives, have generally their prescribed term of years. The horse lives about twenty-five; the ox fifteen or twenty; the dog ten or twelve; the lion, we are told, about twenty; the rabbit eight. The duration of life in all these bear a similar proportion to the time the animal takes to grow to its full size. But man, of all the animals, is the one that seldom comes up to his average. He ought to live a hundred years according to his physiological law; but instead of that he scarcely reaches, on the average, four times his growing period; the cat six times; and the rabbit even eight times the standard of measurement.

The reason for all this is obvious. Man is not only the most irregular and the most intemperate, but the most laborious and hard-working of all animals. He is the most irritable of all animals; and there is reason to believe—though we cannot tell what an animal secretly feels—that, more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of secret reflections. Besides this, man is the only animal that makes a wide departure from those laws of nature which control life. He takes on unnatural and health destroying habits, carrying them to the verge of the grave, and clinging to them with a tenacity which yields not even to his better judgment. The lower order of animals never do this. Instinct is their guide, and the superior duration of life they enjoy is proof of the folly of man.

The Lion Humbled.

All Scripture is profitable for doctrine, for reproof, for instruction in righteousness. There is no scrap of all the record which has not its use. Yet there are portions of the Bible which no one would suppose intended to be used for the conversion of men. Who would ever expect to hear of such a result as part of the history of the proverb, "a living dog is better than a dead lion?"

There was, some years since, in a village in Massachusetts an awakening and a revival. There was a large attendance upon a series of evening meetings, and Christians were visiting from house to house, and pointing souls to Christ.

A proud, ungodly man, of the village was provoked with Christians for what he considered their fanaticism and their disturbance of the public peace. He freely expressed his contempt for them. He characterized them as "silly dogs, barking and growling about the town," to the disturbance of the weak, and the annoyance of large and liberal-minded men like himself.

No sooner had he expressed himself thus than there seemed to be shot into his conscience a sharp arrow in the words, "a living dog is better than a dead lion." "Well," said conscience, "if these people are fanatical, they are alive and stirring. They are acting according to their belief. If you are so much superior to them as you suppose, as much superior as a lion is to a dog, how do you show your superiority? What are you doing for what you deem the highest good of others? What are you, after all, but a mere dead lion? He was much impressed by the thought that in these despised Christians there was at least the merit of consistency, and he perceived that they did redeem some persons from great evil. The Spirit pressed the arrow still more deeply into his heart, so that he soon became one of that company which he had despised.—*National Baptist.*

Suffering Ill-Treatment with Humility and Silence.

I am touched, as I ought to be, with all your sorrows; but can only pity you, and pray God to console you. You greatly need His spirit to support you in your trial, and to render your natural excitability on an occasion so calculated to awaken it. When God would teach us to die to ourselves, he touches us in the tenderest part; our weakness is the measure of our trial. Be humble. Silence and peace, in a state of humiliation, are the true health of the soul. We are tempted to speak humbly, and we find a thousand excuses for it; it is still better to be silent, for the humility that speaks may be suspected. Self-love consoles itself a little by speaking.

Do not be vexed at what people say. Let them speak, while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the trouble, if you could. A little silence, peace, and communion with God, will compensate you for all your injustice of men. We must love our fellow-beings, without depending upon their friendship. They leave us, they return, and they go from us again. Let them go or come; it is the feather blown about by the wind. Fix your attention upon God alone, in your connection with them. It is he alone who through them consoles or afflicts you.

All your firmness is required in the situation in which you are placed; but your impetuosity must meet with trials and obstacles. Possess your soul in patience. Renew often within you the feeling of the presence of God, that you may learn moderation. There is nothing truely great but holiness, charity, fear of ourselves, and detachment from the domain of sense.—*Fenelon's Letters.*

God's Promise of Support.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa xliii. 2. What a diversity of afflictions in this trial word! "Waters," "streams," "floods," "flames," "fires."—The Christian is here forewarned that he will encounter these in some one of their innumerable phases whether it be the loss of health, loss of wealth, loss of friends, baffled schemes, or blighted hopes.

But, blessed thought, these trials have their limits. The floods will not "overflow," the fires will not "burn," the flames will not "consume." God will "stay his rough wind." He will say, "Thus far thou shalt go, no farther." And better still, Jesus will be in all these trials, and prove sufficient for them all. "O, sir," says Thomas Brookes, "there is in a crucified Jesus something proportionable to all the straits, wants, necessities, and trials of his poor people."—*Macduff.*

HEAVEN.—A living divine says: "When I was a boy I thought of heaven as a great shining city, with vast walls, and domes, and spires, and with nobody in it except white, tenuous angels, who were strangers to me. By-and-by my little brother died, and I thought of a great city with walls, and domes, and spires, and one little fellow that I was acquainted with. He was the only one I knew in that time. Then another brother died, and there were two that I knew. Then my acquaintances began to die, and the flock continually grew. But it was not till I had sent one of my little children to his grandparent—God—that I began to think I had got a little in myself. A second went, and by that time I had so many acquaintances in heaven, that I did not see any more walls, and domes, and spires. I began to think of the residents of the celestial city. And now there have so many of my acquaintances gone there, that it sometimes seems to me that I know more in heaven than I do on earth."

Our hopes are often but bright roses, too soon faded, and life, in its fairest phases of promise and enjoyment, too soon merges itself into the mystery of death.

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

The Pacific Ocean covers seventy-eight millions of miles; and Atlantic twenty-five millions.

A grain of prudence is worth a pound of craft.

Foolish fear doubles danger.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - JULY 7, 1866.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in the States just named. This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square....	$ 5 00	$20	$30 00
Two squares....	7 50	25	40 00
Three squares..	10 00	30	50 00
Four squares...	12 50	35	60 00

Larger advertisements in proportion.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. One notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us; and this *in addition* to the commission already offered.

We will forward them by express, or in such way as they may direct.

Centenary College.

The annual meeting of the Board of Trustees and Visitors of this Institution is to be held on Wednesday, the 25th of this month. It is highly important that *every* member of the Board should be present.

The annual commencement exercises of the college will be held at that time.

J. C. KEENER, *Pres. Joint Board.*

The Mails—Notice.

We are glad to notice the extension of the mail service, after the first of July. Now that Post-offices and duly qualified Post masters may be found in many parts of the States of Alabama, Mississippi and Louisiana, we expect a rapid and considerable increase in our subscription list.

If any regular traveling preacher in either of our patronizing conferences will forward his name and the route and office which lead to him, we will send him the paper upon his own terms.

We call the attention of our readers to the card of Messrs. J. P. HARRISON & SONS, *Union Street, No. 51 up stairs.* Mr. H. was formerly of the firm of Payne, Harrison & Co—one of the most responsible cotton factors in the city.

ODD FELLOWS' HALL DESTROYED BY FIRE.—This costly and magnificent edifice, the pride of the city, erected at an expense of two hundred and twenty-five thousand dollars, including the cost of the lot on which it stands and its splendid equipments, was completely destroyed by fire on the night of the 4th inst.

THE EPISCOPAL METHODIST.—We again call attention to the circular of this Church paper now located at Baltimore. See our advertising columns.

It is reported that Gov. Pratt of Maryland, has made application to the President for permission to the friends of Jefferson Davis to visit him at Fortress Monroe. The application will probably be granted.

THE TWO VASES.

THE WEDGE OF GOLD.

"The question is often asked, 'what shall we do to restore the feeling of friendship between the North and the South?' Just so long as each, section, or portions of each section, hate the other, give vent to their passions, boast over each other, revive the past, threaten in the future, just so long we will be a divided people. A little incident has just transpired in Indiana which is touching and which will do more to melt into love the bitterness engendered by the war, than can be easily imagined.

"When our army occupied Baton Rouge, a force was placed around the deserted mansion of Col. Bird, who was abroad in the Confederate service. At last it was deemed advisable, as a military necessity, to destroy it; and house, furniture and library were at once reduced to ruin. A young American officer saved two splendid cut-glass vases of gigantic size, of French manufacture, and two books from the library, which he forwarded to his uncle in Indiana. Said that uncle to me, 'I never wanted them; my wife never wanted them; I felt like a thief every time I looked at them!' But how to find the owner, how to return them, was the question. After trying several plans without success, he finally asked the Grand Master Mason of one of the Western States to write to the Grand Master of the State of Louisiana, and if possible, through him, find out where Col. Bird could be found, if living, and, if dead, who his heirs were. He was growing more and more nervous over them. Although the plunder of war, they were not lost. It was peace now, and they must not remain in his house.

"A few days since he received a touching letter from Col. Bird, who had survived the great conflict. He was raking among the ashes of his home, not knowing that a thing had escaped the fire. Yes he wanted the vases, the books. It was all left—the only link that he had to bind the past and present. Send them carefully; spare no expense. Such was the tenor of his letter. And then his thanks and expressions of regards for the kindness and tenderness that prompted such an act.

"Last week the vases and books were packed, and are now on their way to Baton Rouge.

"How many houses in this fair land of ours have this wedge of gold in them! How many are furnished outright from the plunder of the war!—Some, I know. If there is any one who can sleep easy under such a load, he deserves pity."—*New York observer.*

Of the many expedients which are being devised to "restore the feeling of friendship between the North and South," that suggested in this article from the "Observer" is the best. To restore the private property which was carried away during the war, would certainly demonstrate a returning sense of Justice in the North, and would indicate a magnanimity something like that which was expected, and was supposed to find place in the breasts of all successful warriors of Christendom since the days of the Crusades.

According to the most eminent writers on the Law of Nations, public property is the legitimate prize of a conqueror, and public property alone. We were therefore not surprised to see the statue of Washington by Powers standing in the Patent office labelled "Captured at Baton Rouge." It was all right enough, the statue had been erected by the State of Louisiana in honor of the Father of his Country, and stood in the State Capitol. It was equally suggestive of that independence which he had secured to the several colonies, as the illustrious Captain of their United armies, whether standing in Washington or in the town of Baton Rouge: and probably, as the State House where it stood was reduced to ashes, it is well that this work of art was spared to the world by its timely removal. It is now in a much securer place, and should there remain. The same fortune carried off the State Library, and saved it, for the benefit of the general mind of the country, from the torch of war. Many of the books which compose it are very valuable, and it is to be hoped that they are at present in some equally secure place.

Churches, however, and hospitals and poor-houses, and private houses with their furniture, and all stores and store-houses, belonging to individuals; in fact all property, personal and real, has long since been held by enlightened nations to be properly exempt from the fate of war, unless it was absolutely and directly important to the issue of a battle to destroy it; as for instance, a house affording position to the enemy.

Admiral Farragut and General Butler were therefore specially careful to announce immediately upon their entrance to New Orleans that all private property would be respected; and a recent decision of the Supreme Court in the case of the "*Venice*," recognizes these proclamations as in the true spirit of civilized warfare. Nor should persons quote adversely any subsequent act of General Butler, as in opening the tomb of Mayor Monroe in order to search the coffin of Sidney Johnson for treasure; or the order of Gen. Banks forcibly ejecting the Methodists from their churches, in order to place in them those ecclesiastics who followed in the wake of the army for plunder; these acts are to be taken as irregular, and not as illustrative of any great principle of military right.

President Johnson therefore, did but obey the laws of war, as well as of humanity, when he restored the houses, land and goods of our people. It was no doubt a sore trial for those who had smugly established themselves in mansions, and were surrounded by many unbought luxuries, and had become accustomed to the duties and responsibilities of the new condition, to yield to the mandate of the President, just to recognize a principle of general law. A comfortable occupation breeds a feeling of right which, when undisturbed for eighteen months or more, is disposed to assert itself. In some instances quite an elaborate argument set forth the rights of occupants to altars and churches to which they had been introduced by military installation. The inconvenience of individuals, however, should not be plead in bar to restoring property to its lawful owners, no matter how pious the uses to which it is proposed to convert it.

We have never heard a particular estimate of the amount of property taken from the South out of private houses, and from off the persons of individuals, but we suppose it to be considerable. The "Observer" has an exclamation as to "*How many* houses in this fair land of ours are furnished outright from the plunder of the war!" and the writer adds "some, I know." Well, well; the amount must be pretty serious—to furnish whole houses out and out. We had supposed the "pickings and stealings" of those in high position to be quite respectable: for instance, we knew that General Banks had a great fancy for other people's portraits in oil, and mahogany furniture, and that when he left Pleasant Hill, though in something of a hurry at the time, he took the sheets off the bed where he had slept, and sadly abused the hospitality of the best private residence in the place; and we knew, that Gen. Butler had a "brother." But everybody had not the facilities which position afforded Gen. Banks and Gen. Butler for furnishing whole houses "outright."

The abundance to be taken must have been very great. All the wealth of one of the most extensive, wealthy, and luxurious districts in the world—the accumulation of one of the most successful and fertile agricultural regions was the prey of the spoilers. The grandest and longest river in North America, sweeping through many degrees of latitude and longitude, had poured the fruits of an hundred harvests, and distributed untold millions, in every conceivable form of property, throughout the valleys and deltas of the South. A long period of peace, the monopoly of the cotton crop, the large crops of rice, and sugar, and tobacco, had laid the world under tribute and enriched the planters of the Atlantic and Gulf Southern States. The prospect of "plunder" was a powerful incentive, and bands of men, by and with, or without authority, searched every house, and every person, and every grave-yard, not for any particular "Wedge of gold," or for some sightly Babylonish garment, but for *all* the gold, and *all* the garments—wet and dry. The locust, and the caterpillar, and the army-worm perished, in search of food, while crossing the tracks of the armies of Gens. Sherman, Sheridan, and Banks. What proportion of values was burned, and what was deported, we can not even guess; nor is it important to know—specially in view of this "little incident which has just transpired in Indiana."

Truly, conscience is a wonderful thing; and when men yield to its enlightened teachings, they undo many things which they had done, or, like Herod, they "do many things." This Indiana "Uncle" sending back a couple of "cut-glass vases of gigantic size, and French manufacture," is something very noticeable and very noteworthy. As an indication of something better in the future, this event is a remarkable and unexpected symptom. Suppose it should lead to a general restoration of private property held by all the "Uncles" in Indiana, it would sure enough be, in the language of the "Observer," very "touching and do more to melt into love the bitterness engendered by the war than can be easily imagined." But if the "Uncles," the aunts and the cousins, not to mention nearer kin, who may possibly have received slight remittances of "cut-glass," should *not* restore anything of "French Manufacture," or any other manufacture, then these two vases, standing alone and out from that vast pile of private stealage, will be no less remarkable in the years to come, than is the celebrated Portland Vase with its marvellous curves and extinct art. The pains taken to restore these vases to their rightful owner, involving the offices of two "Grand Master Masons of two of the Western States," might be successful in other directions. Wonder if General Butler could not relieve the solitary instance by restoring a couple of goblets, or candle-sticks, or spoons, and increase by so much the force of this example. If he has nothing of the kind himself, it may be that some "Uncle" of his in Massachusetts might equal somebody else's uncle in Indiana, and contribute to the great principle which the "Observer" so justly admires and which we do also hope will very generally obtain.

MONTHLY MEETINGS.

We have a good report on all sides from the monthly meetings. Our people are taking great interest in them. They furnish a fine opportunity for the stewards to disburthen themselves of statements and calculations, which have always been interesting, but hitherto never sufficiently appreciated by the body of the membership. Wandering members who stray out of the sight and almost the knowledge of the pastor, are reported and found. The Sunday school interest is looked up and talked up. Every body is set to thinking upon possible schemes of improvement, because the responsibility of the prosperity of the Church, or its failure is, by this new arrangement generally distributed among the whole membership. It is a good time to propose church-extension schemes, the only way to prevent church-contraction; to advocate the support of the schools, colleges, and institutions, directly and indirectly connected with the Conferences—an interest, by the by, which has come to be of prime importance if we wish the Methodist Church to be alive at the end of fifty years. Here, too, the absolute necessity for the support and diffusion of the several "ADVOCATES" and for the distribution of the books of our own Publishing House, can be appropriately urged.

The Louisville Editor of the "St. Louis Christian Advocate says that in that region the preachers are bringing the various acts of the General Conference, which are yet to be considered by the Annual Conferences, before the people in their monthly meetings. This is a good movement, as the people have had little opportunity to consider these questions previous to their entertainment by the General Conference. On the western side of the Mississippi no papers had circulated, and even now the mails are but just introducing our Advocates to the Church.

To have a good monthly meeting, our circuit preachers should have Saturday and Sunday preaching, at all the different appointments of the circuit. We know of no people more worldly than farmers, and who have greater difficulty in diverting their minds off the world on a Sabbath day. The detail, the multiplied and varied forms of care, which press upon the farmer all the time like surrounding atmosphere, absolutely assail him in the house, and along the road, and at the Church. The clouds, the absence of clouds, the wind, the heat, the cold, fences, stock, freedmen, and things manifold, both tame and wild, conspire to make him the embodiment of care. We do not doubt that the first paradise was in the country, but we rather expect the second in — Jerusalem. Now unless the circuit preacher takes a welding heat he will accomplish but little. Saturday is the day to "make the connection," and start from; and Sabbath is the opportunity to secure the legitimate fruit of preaching.

THE *American Wesleyan* has a long article on Free Masonry, arising from the question now being agitated among Methodist Protestants and American Wesleyans, and touched upon in the late Cincinati Convention, namely, whether church members or ministers should connect themselves with secret societies. It sums up several striking objections to Masonry, and in concluding says: "The very least that the largest charity can say is that connection with Masonry is of doubtful propriety—it has the 'appearance of evil.'"

CENTENNARY VALEDICTORY SERMON.—Rev. Mathew Davenport, sr., who, on the 11th day of July, 1866, will be one hundred years of age—will, on that day, God willing, preach in the town of Okalona. He has been a member of the Primitive Baptist Church for eighty years, and a minister of the Gospel nearly as long.

For the N. O. Christian Advocate.

PROTESTANTISM—ROMANISM.

By the term Holy Scriptures the Protestants mean the Old and New Testament Scriptures, as they are commonly received among us; the Roman Church adds to these the Apocryphal books. These are often inserted in our Bibles, between the Old and New Testaments—not that Protestants regard them as of any Divine authority, but as a continuation of Jewish history between the close of the Old and the beginning of the New Testament. The Roman Church declares that these books are of equal authority with the Holy Scriptures, and attempts by them to prove some of her peculiar views and practices—for example, praying for the dead. The name by which Protestants designate these books shows their estimate of them—"Apocryphy," and "Apocryphal," meaning obscure, unpublished, doubtful, without authority.

Protestants do not receive these books as of inspired authority: 1. Because the ancient Jewish Church—the divinely selected depository of the Sacred Oracles—did not receive them as inspired, their catalogues of the Sacred Books entirely omitting the Apocryphal books.—Christ and His Apostles never quote from these books. 2. Because the General Council of the Christian Church, held between A.D. 360 and 370, in giving the Church a catalogue of the books to be received as Divinely inspired, entirely omit all the Apocryphal books. 3. Because four hundred years had rolled away before the Apocryphal books were admitted, and then only partially and hesitatingly. 4. Because it was not till the General Council held between A.D. 1545 and 1563, that the Apocryphal books were finally declared to be of equal authority with Holy Scripture. 5. Because the Apocryphal books, upon examination, are found to contain fabulous stories, contradictory statements, contradicting Scripture itself. These books recommend immoral practices, such as *lying, suicide, murder*, and mystical incantations. They contradict authentic history. For all these reasons the Jewish Church, the ancient Christians, and the Protestants reject the Apocryphal books from the list of the inspired books.

The Protestant Rule of Faith is the Bible, the whole Bible, and nothing but the Bible. The Romanists take the Bible (as interpreted by the priest), the Apocryphal books, the Decrees of the Councils, the Decretals of the Popes, the Bulls of the Popes, the Writings of the Fathers, with some other books—in all one hundred and thirty-five folio volumes. To this the Roman Church adds a vast mass of unwritten tradition, declared by the Council of Trent to be of Divine authority. In short, it is a Rule so voluminous, that so far as the mass of men are concerned, it is no Rule at all; not one in a hundred thousand ever having time to read, much less comprehend such a Rule.

The sufficiency of the Holy Scriptures as a Rule of Faith is declared by the Scriptures themselves—see Psalm xix, 7-9. In Luke i, 1-4, we are taught we may know the *certainty* of the things wherein we have been instructed. In John xx, 30-1, we are told these things were written "that we might believe." In first Timothy, iii, 15, we are informed that the Holy Scriptures are sufficient and *able to save*." In second Timothy, iii, 16-17, we are told the Scriptures are meant to make us complete and "*perfect*."

No doubt Christ taught, and his disciples preached many things that were not written, as true as that which has been written, but the texts quoted shew that enough has been written for our learning and salvation; that we may be perfect, and entire, wanting nothing. To admit authority outside the Bible is to give support to Swedenborgians, Shakers, Mormons, Spiritualists, and all fanatics who have some other or higher law than the Bible.

The Protestant Rule of Faith is not Private Judgment, as the Romanists allege, but the Bible, as understood by the laws of language, and in harmony with itself. The right of individuals *thus* to read the Word, and learn their duty, is the *use* of the Rule, and not the Rule itself, which is the infallible Word of God. The Rule may be abused, as the light of the sun may be, but as the sun remains unchanged, so does the Rule, no matter how much it, by possibility, may be abused.

If we depart from the Scriptures, there can be no certain rule of faith and practice. For example: the Fathers (or early Christian writers) cannot be the Rule, for some of them teach heresies, and some of their writings have been corrupted by heretics. The Decrees of the Councils cannot be the Rule, for there are examples of Councils deciding questions contrary to each other.—The Bulls of the Popes cannot be the Rule, for they, like the Decrees of the Councils, have often been discordant.

Protestants accept the Scriptures as the only Rule of Faith and Practice—because they are the only Books that have been satisfactorily proved to be inspired; because they teach all we need to know in relation to divine, spiritual and eternal things; because they are plain and easy to be understood upon all the questions relating to our duty, our happiness, and our destiny.

Protestants believe that all men ought to have the Bible, and that all ought to be permitted to read it.—The Protestants have shown their faith by their works, they have translated the Bible into two hundred and fifty languages, and are laboring to send it without note or comment to every kindred and tribe. The Romanists are opposed to translating the Bible into the languages of the nations, and to its circulation among the people. The last General Council, held at Trent between A.D. 1545 and 1563, declared against the general translation and unrestricted reading of the Scriptures. Three Bulls of the Popes in the present century have been hurled against the circulation of the Scriptures in the language of the people; and calling the doing so "a snare," "a heresy," "an attempt to undermine and overthrow the faith," and even "a fraud." The Roman priests in England refused to permit their people to have the Douay Bible—a Catholic translation—when the British Bible Society offered to publish and circulate it. The Bible is not sold in Rome, except in a costly edition of fifteen volumes, with notes and comments. None can sell Bibles in Papal countries without a written permission, under penalty of forfeiting the value of the books and denial of absolution. Bibles are exceedingly scarce, almost unknown in Papal countries, in the language of the people. The Roman Church, through her Councils, Popes and Bishops, declares the Bible to be a dangerous book. Let us consider some of her reasons for so considering the Bible: 1. "Because it cannot be understood by the people;" that is, we suppose, some of the people, and some parts of the Book, for else the priests and bishops would be debarred the Book too, for some of her ablest divines have confessed that there were parts of the Book, especially the prophetic portions, which they could not understand. This same objection lies with equal force against the study of all natural science. 2. "Because its reading may be abused." So may our food, so may our reason, and so may civil liberty; but must we starve for fear of gluttony, refuse to think for fear of thought, be slaves lest liberty should turn to licentiousness? Protestants think that image worship is in greater danger of becoming idolatry, and indulgences giving license to sin, than the reading of the Bible becoming hurtful to souls. 3. "Because its reading by the people will produce heresy." We reply that it is a fact notorious that heresies have not sprung from the common people but almost always from Church dignitaries and scholars. If there is so much danger in reading the Scriptures, why did not Christ and His Apostles warn the Church against the peril? Protestants believe the best remedy against error is, "the knowledge of the truth," and hence circulate the Scriptures and urge the people to "search them." Again, it is a fact patent to all readers of ecclesiastical history, that no Church has been more afflicted with heresies and fanaticism than the Church of Rome.

Let us consider some of the reasons why Protestants translate, circulate, and urge all to read the Word of God: 1. Because it was not until the twelfth century, A.D., that any formal opposition was made to the reading of the Scriptures, at the Council of Tolosa. 2. Because nearly all the eminent Christian Fathers for six hundred years after Christ, recommend and urge the people to search the Scriptures. The Holy Scriptures were publicly read in all the religious assemblies of the people. 3. But most and first of all, because the Scriptures themselves command to read them. For proof see Deu. iv. 10; and vi. 7; Psalm i. 2, and cxi The Jews taught their children read the Word: Deut. vi.; II Ti iii. 15; John v. 39; Romans i. Eph. i. 1; Phil. i. 1; Act xvii. Thes. v. 25. These Scriptures abu dantly set forth our duty and o privileges. Let us search the H Scriptures—they have God for the author, truth without error for the matter, and salvation for their e

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New Orleans, July, '66.

Methodist Coalitions.

The union movement among t evangelical religious bodies, and e pecially the Methodist bodies, seem to extend more and more. T American Wesleyans and Method ist Protestants, although having agreed upon a basis of union in th late Cincinnati Convention, b which they would adopt as the title "the Methodist Church," hav also made overtures to the "Uni Brethren in Christ" and the "E gelical Association" (Albright

The United Brethren, in have passed the following re tions at the recent session of t Board of Missions, held at L burg, Ohio:

"*Whereas*, The Lord is manife and to a wonderful degree mo the Christians of America to a c union with each other; and whe the non-Episcopal Methodist bo have recently proved the practi bility of an organic union betwe different denominations of simi doctrine and church polity; a whereas we believe that it is o duty as a Board of Missions to he the indications of Providence, a not only to pray but to labor th God's people may be one, as Chri and the Father are one; there

"*Resolved*, That we request bishops to open a correspond with the bishops of the Evang Association, with a view to a of our Church and that Chri body, believing that such a sure would greatly strengthe arms of the two bodies in the l of the world's evangelization."

This action is not officially au rized, but it is an indication of state of feeling among the le men of that denomination.

The *Evangelical Messenger*, i gard to this proposition, "*We welcome it most heartily, a preferable to any one yet proposed.*" "All who know anything of mutual history know that we closely linked, and that in doc in usages, in discipline, in our ified episcopacy, there is any difference at all. *The di that exist between ourselves and United Brethren in Christ could, pears to us, be adjusted without difficulty whatever.*"

This union, if consumm would form a body of 15 members.

Change of Name.

This department has been in regard to the proposed c of the name of our Church; not cause of indifference, but as a ter of policy. The editor at Louis has been influenced by same consideration, and said little, and, in the number of the per just received, expresses hope that there will be no di sion of the subject in the c papers for the present, and predicts that there will be bu tle trouble "on the border," e ly designing to convey the that the border is nearly a u opposition to it, and therefore no discussion, and has no troub fear. A well written and fo communication against the c has just been received from worthy member of the Louisv Conference, which we must, dient to the will of the editor at Louis, withhold till, in his jud the time for discussion shall ar

We will simply add that we b been as far North as Newport, as far South as Russelville—p nearly three hundred miles apar since the adjournment of the eral Conference, and have many preachers, and people many different localities in the S and have arrived at the concl that nine-tenths, if not nine twentieths, of our people are op ed to the change. We have b but one layman express himse favor of a change, and he was the South, and had been four in the Confederate army.

Preachers and people with w we have conversed very gene make similar reports, concer the localities in which they re With a unanimity absolutely prising, our people say, let name remain as it is. Men and men, who have been renowned their Union sentiments, and steadfast adherence to the Gov ment, say, touch not the u Kentucky is so near a unit for name, METHODIST EPISCOPAL C South, that our people may perfectly satisfied as to the po of our Conferences in this S when called to vote on the que submitted to them.—*St. L Christian Advocate.*

The Canada Methodist Conference.

THE forty-third session of the Conference of the Wesleyan Methodist Church in Canada began its proceedings in the Wesleyan church, Great St. James street, Montreal, on Wednesday, the 6th inst. When the roll was called nearly two hundred out of the two hundred and fifty members responded. Subsequently the number was greatly augmented. The retiring President, the Rev. R. Jones, addressed the Conference, and when the Secretary read the address of the British Conference, in which it was announced that the Rev. George Scott, D. D., was appointed President of the Conference in Canada for 1866-7, Mr. Jones then introduced him to the Conference. Dr. Scott, after addressing the Conference, introduced the Rev. Dr. Jeffers as co-delegate. The first day was occupied by the appointment of committees.

The question of Union of all the Methodist bodies in Canada received due consideration, and the following resolutions were adopted:

"1st. That this Conference cordially reiterates the expression of its conviction as to the desirableness and importance of a union of all the Methodist bodies in Canada who believe in the same doctrines, sing the same hymns, have the same form of worship, the same love feasts, the same prayer and class meetings, and the same general rules of society.

"2. That the Conference reappoint a committee, consisting of an equal number of ministers and laymen, to confer with any similar committee or committees appointed by other Methodist bodies, to confer on the subject of Union, and report to the next Conference."

The Thirty-eighth Annual Conference of the Methodist New Connection Church, of Canada, met at Waterford, in the county of Norfolk, on Wednesday, June 6th.

Notwithstanding the excitement incident to the Fenian operations, 113 ministers answered to the roll call. The Conference was opened by Rev. J. H. Robinson, the chairman, who introduced Rev. W. Cocker, the General Superintendent elect, who recently arrived from England, and who was elected president of the Conference, the usual retiring and opening addresses being made.

The subject of Methodistic Union engaged the earnest attention of the Conference, the result of which was the unanimous adoption of the following resolution:

"That a report of negotiations with various Methodist denominations with a view to union having been submitted to Conference, the Conference is glad to learn that a very friendly feeling has been evinced by the authorities of those dominations, without, however, leading, so far, to any practical result. This Conference, therefore, commits this question to the care of the executive committee for the next year with the instruction that in any further negotiations, so far as our own denomination is concerned, provision must be made for the fair and just representation of the laity in all courts in which the laws of the Church are enacted or administered."

The Conference adjourned Saturday, June 9th.

Reform in Universities.

There is a growing feeling of dissatisfaction in England in regard to the control which the State Church has over the educational institutions of the country. As the law now is, no person can take the degree of Master of Arts at Oxford or Cambridge without signing the "thirty-nine articles" of the Episcopal church, thus effectually debarring all dissenters from the honors of those universities, and as they are national in their character and in their support, this condition has long been considered exceedingly unjust. A bill has recently been introduced into Parliament to place all students upon an equality, irrespective of their religious views and relations. The High Church-men are bitterly opposed to it, but it has already passed to a second reading, and its friends will not cease from agitating the subject till all restrictions are removed. It is only a wonder that the English people have so long submitted to such unfair impositions, but in this, as in other important topics now before the public mind, there is plainly manifest a determination to get rid of some of the most objectionable features of the unjustifiable union of Church and State.

Trinity Church, Chicago, has raised the salary of the Rector to $6,000, besides his residence, and has given him $2,600 for a voyage to Europe, with leave of absence for six months.

WEEKLY SUMMARY OF NEWS.

FROM WASHINGTON.

WASHINGTON, July 3.—The address by the Democratic members in Congress runs as follows:

"To the People of the United States:

"Danger threatens the Constitution. The citadel of our liberties is directly assailed. The future is dark unless the people will come to the rescue. In the hour of peril, 'National Union' should be the watchword of every true man. As essential to the national Union, we must maintain unimpaired the rights, the dignity and the equality of the States, including the right of representation in Congress and the executive right of each State to control its own concerns, subject only to the Constitution of the United States. After a uniform construction of the Constitution for more than half a century the assumption of new and arbitrary powers in the federal government is subversive of our system and destructive of liberty. A free interchange of opinion and kind feeling between the citizens of all the States is necessary to the perpetuity of the Union. At present eleven States are excluded from the national councils. For seven long months the present Congress has persistently denied any right of representation to the people of those States. Laws affecting their highest and dearest interests have been passed without their consent, and in disregard to the fundamental principles of free government. This denial of representation has been made to all the members from a State, although the State, in the language of the President, presents itself not only in an attitude of loyalty and harmony, but through representatives whose loyalty cannot be questioned under any existing constitutional or legal test. The representatives of nearly one third of the States have not been consulted with reference to the great questions of the day. There has been no nationality surrounding the present Congress. There has been no intercourse between the representatives of the two sections, producing mutual confidence and respect. In the language of the distinguished Lieut. General, it is to be regretted that at this time there cannot be a greater commingling between the citizens of the two sections, and particularly of those entrusted with the law-making power. This state of things should be removed at once and forever. Therefore, to preserve the national Union, to vindicate the sufficiency of our admired Constitution, to guard the States from covert attempts to deprive them of their true position in the Union, and to bring together those who are unnaturally severed, and for those great national purposes only we cordially approve the call for a National Union Convention, to be held at the city of Philadelphia, on the second Tuesday, the 14th day of August next, and endorse the principles therein set forth. We therefore respectfully, but earnestly, urge upon our citizens in each State, Territory and Congressional District in the United States, in the interests of the Union, and in a spirit of harmony, and with direct reference to the principles contained in said call, to act promptly in the selection of wise, moderate and conservative men to represent them in said convention, to the end that all the States shall at once be restored to their practical relation to the Union, that the Constitution shall be maintained, and peace bless the whole country."

WASHINGTON, July 2.—A resolution was adopted in the House to-day, appointing a joint committee to inquire into all expenditures in each department of the civil service, what are the salaries, and if they can be reduced, or offices abolished. The committee sits during the recess of Congress.

Mr. Banks introduced a resolution in the House to-day, establishing conditions by which the States of Nova Scotia, New Brunswick, Canada East and West, and the territories of Columbia, Selkirk and Kamskatchka, could be annexed to the United States. As an inducement for those provinces to annex themselves to the United States, the bill proposes to pay the debt of each; which amounts on the aggregate to $85,000,000, besides pledging the United States to pay the Hudson Bay Company $10,000,000 for certain possessions.

Senator Clark, chairman of the special committee on the levees of the lower Mississippi, reported a bill making appropriations for their reconstruction. The expenditures authorized are, in the State of Mississippi $665,000, in the State of Louisiana $595,000, and in the State of Arkansas $255,000. Total $1,515,000.

The secretary of the treasury has replied to an inquiry of the Senate, stating that Albert Elmore, collector of the port of Mobile, although a resident of Alabama during the war, and at one time a subofficer of the legislature of that State, never took the oath of allegiance to the Confederacy, and was uniformly and always opposed to the rebellion. He therefore took the oath of office that he never voluntarily bore arms against the United States, and never voluntarily gave aid and comfort to persons engaged in armed rebellion.

WASHINGTON, July 4.—The Democratic Congressmen have issued an address in favor of the convention at Philadelphia. "National Union," they say, should be the watchword of every man: they denounce the radicals for persistently refusing to admit the Southern States to representation, and say that laws have been passed affecting their interest in disregard of the fundamental principles of free government. They urge free representation from all the States and territories, at said convention, to work in a spirit of harmony for the purpose of restoring the constitutional Union, and for this purpose only.

WASHINGTON, July 5.—General Grant desires a large cavalry force to locate through the South to preserve order and maintain the roads, and General Sherman also desires a large force of cavalry to keep open the lines of travel to the territories and across the plains. He writes to General Grant that without a larger force than is now at his service, he will be unable to suppress Indian outbreaks or keep open the various wagon roads towards the settlements upon which the various Indian tribes make themselves troublesome.

Representative Sidney Clark this morning received a telegram from Leavenworth, Kansas, saying that Senator Lane, of that State, shot himself through the head last night, and died at 9 o'clock to-day. Senator Lane left Washington a week or ten days ago, and at that time complained of being unwell suffering from nervous debility.

Representatives Spaulding, Banks and Thayer, the majority of the special committee on the Rousseau-Grinnell affair, made a report to-day. They condemn Rousseau for caning Grinnell, on the ground that an act of violence against a Representative is an act of insurrection against the people he represents, and that Rousseau committed an inexcusable breach of the privileges of the House. They, therefore, offer a resolution for his expulsion, while they recommend another resolution, saying that the personal collection made by Grinnell upon Rousseau, during the debate, merits the disapproval of the House.

The minority of the committee, Raymond and Hogan, while concurring generally in the views of the majority, propose that Rousseau only be reprimanded. Their report will be hereafter considered.

WASHINGTON, July 3.—It is understood that the Southern representatives will issue an address to the people of the South, recommending the election of delegates to the Philadelphia convention. They regard it as highly important that the South shall co-operate in that movement especially, and it is understood the convention is only for the restoration of the South to the Union, and not for any party purposes.

WASHINGTON, July 5.—Senor Romero, the Mexican minister, received to-day official news from El Paso, to the 8th of June. Juarez and his cabinet were to leave on the 10th for Chihuahua. It is likely on hearing of the capture of Matamoros, the government will be transferred to Monterey. The news received at El Paso from western Mexico was satisfactory. The French only hold Guaymas in Sonora, and Muzatlan in Sinaloa.

The American settlers who were captured at Cordova, Mexico, have been released, and reached Vera Cruz in sad plight.

A violation of the neutrality laws occurred on the Rio Grand on the 20th. Some French deserters, after crossing the Rio Grand, were pursued and captured by some fifteen or twenty French cavalry, who crossed the river in a large scow. The United States officer stationed there sent an official dispatch to the French commander, and the latter officer sent an insulting reply. Trouble is looked for shortly.

Signor Romero has received official confirmation of the capture of the imperial wagon train between Monterey and Matamoros, which differs in no essential particular from the accounts already published. General Carvejal expresses his ability to capture Matamoros without reinforcements.

FOREIGN.

The laying of the new trans-Atlantic telegraph cable will commence on July 8th.

The King of Hanover and the crown prince had joined the army at Gottingen.

The vanguard of a strong Prussian army had arrived at Lobovgerd.

A demonstration against the Russian policy has taken place at Carlsruhe.

FRANKFORT-ON-THE MAIN, June 19.—Thirty to forty thousand federal troops are assembling before the city. The Prussians have not crossed the Austrian frontier.

HESSEN, June 19.—The Austrians commenced hostilities yesterday. An Austrian patrol crossed the Silesian frontier at Gerbrau and fired on a Prussian patrol.

Four thousand Austrians are marching towards the frontier.

The Italian government has formally declared war against Austria. The army crossed the river Mincio without opposition on the 23d ult., having given three day's notification to the Austrian commander. that Italy would then inaugurate hostilities The Italian ministry has been reorganized under Ricosoli. It is stated that Cardinal Antonelli has resigned, and it was believed that he would be succeeded by Cardinal Alberti.

The troops at Frankfort are much dissatisfied, and complain that Austria has put them in danger before she can afford them protection.

The Prussians have captured the Elector of Hesse and his former minister of war. The Prussians left a small garrison in Dresden, and advanced into Bohemia without resistance. A slight collision occurred between the belligerents in Silesia, and the Austrians retreated.

Concerning the communication of France to Austria, the Vienna Presse says France denies any agreement with Prussia. If Austria is successful, and does not menace the existing kingdom of Italy, and does not advance beyond Milan, France will not interfere, but will assist in concluding a peace on a permanent basis; and, further, she purposes that Italy shall pay indemnity for Austria's renunciation of the fruits of victory.

St. Petersburg advices declare that no troops have been moved to the frontier, and that her policy is non-intervention.

A revolt broke out at Madrid on the 23d. The insurgents furnished the populace with arms; barricades were erected and fighting commenced. After an obstinate resistance the insurgents surrendered at discretion. Narvaez was wounded. Gen. Prim had been arrested at Bayonne by the French authorities.

The London Observer says a motion will be made in the House of Commons, expressive of confidence in the ministry, and promising favorable consideration of the reform measure at the next session, if the ministry do not announce the dissolution of Parliament.

Victor Emanuel has issued a stirring manifesto to the Italians. He recapitulates the effect of the last war on Italy and regrets that for supreme reasons the noble province of Venetia was then allowed to remain in the hands of the Austrians, but a favorable opportunity has now arrived to accomplish the independence of Venetia, and freeing her from Austrian rule. He charges Austria with having assumed a hostile and threatening attitude on the Italian frontier to disturb the pacific task of reorganization in Italy. He has replied by again taking up arms, but nevertheless had shown his desire for peace by accepting the proposal for conference. Austria having refused it affords a fresh proof, if she relies on her strength, that she does not equally rely on the goodness of her cause.

The manifesto concludes with a patriotic declaration and expression of the assurance that Italy has the sympathy of Europe, and hands over the government of the State to the Prince of Carignano, while he again takes up the eagles of Gaeta, of Passigmano, of Palestrino, and of Marino.

NEW YORK, July 5.—Vera Cruz dates to the 22d state that the vomito was raging in that city, and many deaths had occurred. The French troops that evacuated Matamoros, had arrived. It was believed Santa Anna was acting in the interest of the church party and expected to be elected president conditional upon restoring the property to the churches Maximilian cautioned reorganizing and concentrating troops. Reinforcements had been dispatched to San Luis Potosi compelled by the Liberals moving against that city.

It is reported that Belmont, the New York Banker, made two millions of dollars by gold speculations pending the late rapid rise and sudden fall of the precious metal.

Latest From Mexico.

BRASHEAR CITY, July 3.—The steamer Mamie and steamer Foote, with twenty passengers and a large mail, nine days from Brazos Santiago, arrived here this morning in distress. The steamer Mamie is a wreck. The steamer Foote is out of coal.

Matamoros was surrendered on the 24th of June, by the Imperial General Mejia to General Garcia, of the Liberal army. Generals Mejia, Olvera and staffs, with a portion of their commands, were at Brownsville, en route for Vera Cruz. The latest dates report Matamoros quiet.

GALVESTON, July 2.—Flacke's Bulletin extra of Sunday evening, July 1, has the following:

"Dispatches have been received at the head quarters of Gen. H. J. Wright, at Galveston, from Gen. Geo. W. Getty commanding at Brownsville, dated June 24, evening, containing the following highly important news:

"The right bank of the Rio Grande is now in possession of the republican government of Mexico. The battle between the forces of Generals Escobedo and Mejia, on the 16th inst, near Camargo, resulted in the total rout of the latter and capture of the train of merchandize. Bagdad was abandoned on the 18th.

The city of Matamoros was capitulated on the 23d inst. to commissioners appointed by Gen. Carvogal, Gen. Mejia with the imperial troops embarking between the hours of 3 and 4 P. M., under the protection of the United States flag.

THE SUICIDE OF SENATOR LANE.—The following dispatch is to the Associated Press from Leavenworth, Kansas, July 2: Senator Lane, of this State, shot himself last evening, inflicting a wound which resulted fatally at 9 o'clock to-day. He had been acting strangely for several days, and a careful watch had been kept over him; but, while riding last evening with his brother-in-law, Mr. McCalt and Mr. Adams, brother of his son-in-law, got out of the wagon, which stopped at the gate of the government farm and residence of Mr. McCall, and stepping to the rear, shot himself in the mouth, the ball passing out at the top of his skull. The act was, undoubtedly, the result of a temporary mental derangement. This is the third member of the family who has destroyed himself. The occurrence created universal sadness here.

THE FREEDMEN'S BUREAU IN VIRGINIA.—General Sewell, Inspector-General of the Freedmen's Bureau for Virginia, has just completed a tour of inspection in that State, and in his report recommends the consolidation of the sub-districts, and a reduction of the agents of the Bureau to one-third of the present number. He states that the issue of rations is steadily decreasing, and will be less after the crops come in. The largest issues are made at Richmond, Petersburg, Hampton and Norfolk, where there are great numbers of freedmen. He recommends that they be sent back to the country, where the demand for labor is much beyond the supply.

BISHOP WILMER OF LOUISIANA.—The telegraphic correspondent of the Associated Press in this city, under date of the 2d, say: Bishop Wilmer accepts, and a majority of the diocese indorse his election. He will be consecrated speedily by Bishop Hopkins.

TEXAS ELECTION.—The returns from the Texas election show large majorities in nearly every county for Throckmorton, the conservative Democratic candidate for governor, against Pease, the radical candidate.

Ten years ago there was not more than 300 or 400 acres planted with the vine in the United States, and now there are not less than 2 000,000 acres so planted. Formerly American wine would scarcely bring a dollar a gallon, and now it sells at from two to six dollars per gallon.

Portland, Maine, suffered terribly last week from fire. All the newspaper and insurance offices, banks and hotels, eight churches and convent schools, lawyers' offices, including valuable libraries, and nearly every prominent business house in the city, were burned, as well as a great number of private dwellings. The estimated number of houses consumed is two thousand, and the loss exceeds ten million dollars. The churches not burned are appropriated to the homeless, and committees are engaged in endeavors to alleviate the distresses of the sufferers. The flames are still troublesome in different parts of the city. Nearly all the hose pipe burst, and several fire engines were used up.

The celebration at Tammany Hall, New York, July 5, was largely attended. A letter from the President was read, in which he says there can be no nobler work than the obliteration of the passions and prejudices which retard reconciliation, and prevent the restoration of the Union.

The foreign correspondent of the Mobile Tribune says a grand public dinner was recently tendered to General Beauregard, in London, and that he has since been further honored by the acknowledgment of his superior skill as a military engineer. The British government have made overtures to the general, but he has declined them.

Barnwell Rhett was assassinated on his farm, near Charleston, July 4th.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

We have but few changes to note in the general market (says the Price Current of Wednesday) the movement having been on a limited scale in nearly every branch of trade, with but slight variation in prices. Our leading staple, however, has suffered a farther decline, while the demand for it has been almost exclusively confined to buyers for the North.

COTTON.—On Saturday prices exhibited irregularity, but without any quotable change, while the movement was confined to 1000 bales, taken mostly for the North, the bulk of the sales being at 29¾c for Good Ordinary, 30 for Strict Good Ordinary, and 33¾ to 34 for Strict Low Middling. On Monday but 500 bales changed hands at still lower prices, both Low Middling and Strict Low Middling having sold at 31c, showing, in fact, a reduction of nearly or quite 2c. per lb, as the same lists would have previously commanded 32¼ to 33c.

TOBACCO.—Supplies are coming in freely, the stock on hand is fair and the assortment is very good, but there is very little demand and only small sales are being made to the city trade at prices ruling within the range of the quotations below.

	Light.	Heavy.
Low Refused	4 to—	— to 5c, Currency.
Good do	6 to 6¾	7 to 8
Common Leaf	9 to 10	10 to 12
Fair	12 to 14	14 to 17
Good	15 to 16	17 to 18
Fine	18 to 19	19 to 20
Choice Selec'n	21 to 28	24 to 27

SUGAR.—Supplies of the production of Louisiana are nearly exhausted, but there is an ample stock of Cuba sugar on hand. The market has continued dull, but holders nevertheless remain firm in their views, and ask full previous prices. There has been no movement, however. There have been a few small retail sales at previous prices: 12½ to 13c for Common, 11c for Fair Louisiana, 14½c for Fully Fair, 15c for Prime, 16 to 17c for Yellow Clarified and 17 to 17½c for White. Cuba Sugar has been retailing slowly at 12 to 13¼c for No. 12; 11c for No. 14, 14½ to 15c for No. 15.

MOLASSES.—The market is almost bare of Louisiana, but is well supplied with Cuba. There is very little or no demand, however, for either. The stock continues to be quite firmly held, nevertheless, and better prices are asked than buyers are willing to pay. There have been a few retail sales of Cuba at 55c per gallon.

FLOUR.—The supplies, though not large exceed the demand, which is limited and only local. Prices, however have ruled about at $8 to $8 50 for Fine and Good Fine $9 50 for Superfine, $11 for Low Extra, $12 87½ to $13 50 for Good Extra and $15 75 to $16 per bbl for Choice Extra.

BACON.—The supplies continue small but the demand is confined to the retail trade at 16½ for Shoulders, 20c for Ribbed Sides, 21½ to 22c for Clear Sides and 25c to 26c per lb for Sugar-Cured Hams. There are no plain Hams in the market.

PORK.—The stock on hand is small but the market continues very dull and only retail sales have been made at $35 to $35 25 per bbl.

GREEN MEAT.—There is very little on hand. It is held by dealers, who are retailing it at 16½c for Shoulders. There are very few or no Sides in the market.

LARD.—Is in good supply but is very little in demand and is selling only in a small way at 23½c for Prime in tierces and 24½c in kegs. Prime in tierces is freely offered from first hands at 23 and 23½c per lb without selling.

BUTTER & CHEESE.—Butter is plenty and dull at previous prices. Choice Western, which is now very good, is taken in preference to Northern, owing to the difference in price. Northern is selling at 40 to 45c and Western at 28 to 32c per lb. Common Butter is very dull at 20c per lb. Cheese is in good supply but very little in demand. It is selling slowly at 15 to 18c for Western and 15 to 20c for Northern, and English Dairy at 25 to 26c per lb.

CORN.—The receipts have fallen off and the supplies on the landing have been exhausted. The stock in store is only moderate and is firmly held and an advance of fully 8c per bushel has been realized. Yesterday the sales embraced about 8000 sacks in lots 85 to 87½c for Mixed, 88 to 92c for Yellow, 95 to 98 for White Mixed and 98c to $1 for White.

OATS.—Are in fair supply and demand. The stock is mostly in store and prices are steady and firm. About 2200 sacks were sold on Saturday and Monday at 48 to 49c for Ordinary and in bad order, 50c for Ordinary and 52c per bushel for Prime.

BRAN.—The stock is small but there is not much demand and only 1200 sacks were sold on Saturday at $1 15 to $1 20 per 100 lbs showing no change in prices.

HAY.—The market is well stocked but continues dull and prices are irregular and unsettled. Yesterday 500 were sold, in two lots, at $23 for St. Louis, and the same price for New York.

INDIA BAGGING.—The stock is small and firmly held. There was a sale on Saturday of 20 bales at 31½c per yard. An advance of ½c per yard. Dealers are supplying the demand for the country at 30c in rolls and 31c in bales.

BALE ROPE.—There have been no round sales. The last were at 18c per lb. Dealers are obtaining 18½c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE.—The market has continued dull. Dealers are supplying the demand for the country, which is small at 25 to 29c per lb currency for Ordinary to Prime Rio.

GUNNY BAGS.—There are not many in the market. They are selling at 26½c a piece in large lots and 27c in small lots.

STAR CANDLES.—The stock is light, the demand is good and the market is firm. There have been small sales at 20c per lb for 12 oz, 21c for 13 oz, and 25c for full weight.

WOOL.—The market is bare. The last sales were at 15c per lb for burry, 24c for unwashed, and 28 to 35c for washed Texas Wool.

SALT.—There is a fair stock on hand. The demand is good and prices have advanced owing to the probability of an increase in the import duty. Dealers have been obtaining $1 85 per sack for Coarse in store and $1 85 to $1 95 for Fine.

NAVAL STORES.—The supplies are small and there is very little doing. We continue to quote Common and No. 2 Rosin at $4 50, No 1 at $9, Virgin dip $10 to $12, Pitch $6, Tar $2 50 to $4 per bbl; Spirits Turpentine 92½ to $1 04 per gallon.

HIDES.—There are not many in the market. They continue in good demand and prices are looking up. We quote 8½ to 9c for Green Hides, 10c for Kip Skins, and 12 to 13c per lb for Dry Hides.

ESCULENTS.—New Potatoes are selling at $4 to $4 25 per bbl. New Onions $4 00 per bbl. New Apples from Vicksburg at $5 to $8 per bbl.

POULTRY & EGGS.—Chickens sell on the landing at $8 50 to $9, Geese at $7 to $9, and Turkeys at $22 to $23 per dozen. Western Eggs are selling at $20 to $28 per bbl.

Cattle Market.

JEFFERSON CITY,
Tuesday evening, July 3 1866.

Arrived since our last: 721 Texas beeves, 12 calves and yearlings, 158 hogs, 709 sheep.

Sold, 6 Western and 922 Texas beeves, 21 calves and yearlings, 101 hogs, 1463 sheep and 4 milch cows.

Stock on sale: 19 Western and 476 Texas beeves, 121 calves and yearlings, 319 hogs, 3781 sheep and 22 milch cows.

Western Beef, choice per lb net	14 to 16
Western Beef, 2d quality, per lb net	12 to 14
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$15 to 20
Hogs per lb gross	12 to 14
Sheep in lots per head	$2 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $4 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Yearlings, per head	$10 to $14
Calves per head	$7 to $11

MONETARY.

We have no increase to notice in the movement of Foreign Exchange which has continued quiet at rates corresponding to the fluctuations in the New York Gold Market. Domestic has been in moderate supply and the previous improvement has been fully maintained.

Statement of New Orleans Gold Market week ending Friday July 6th, 1866.

FRIDAY, JUNE 29 1866,
Gold, 151; 152½; 153.

SATURDAY, JUNE 30TH.
Gold, 153; 152; 153.

MONDAY, JULY 2ND.
Gold, 152.

TUESDAY, JULY 3RD.
Gold, 151½; 151; 151½.

WEDNESDAY, JULY 4TH.
Holiday.

THURSDAY, JULY 5TH.
Gold, 152; 150½; 151; 151½; 151.

Reported by
WM. S. MOUNT, *Manager.*
The City Bank of New Orleans,
15 Commercial Place, New Orleans.

OBITUARIES.

[illegible], in the city of New Orleans, on the morning of June 25, 1866, CLOTILDE, wife of Geo. H. Penn, and only daughter of Rufus Dolbear.

Such is the cruel formula that registers human grief before the world. How sadly suggestive of broken ties; of withered hopes, and blasted joys! One short, last gasp, and all that we have loved, is—gone! The kind friend; the dutiful daughter; the gentle sister; the devoted wife; the fond mother, passes away, and desolation reigns throughout the circle of these sweet relations.

Husband, father, brother, each withdraws into the sanctuary of his own soul, and sits in silence under the shadow of his own grief; while prattling childhood prattles on in touching unconsciousness of its deep loss.

The subject of this brief sketch, was born in New Orleans, Sept. 24, 1838, and had not, therefore, completed the twenty eighth year of her age. Thus early she fell beneath the scythe of the Great Mower; but not unripe. Gifted with high natural endowments, she was capable of the rich culture bestowed on her. Having been taught to read and write before most children have well learned to talk, her education was vigorously pressed to the period of womanhood. Inquisitive and speculative in her mental cast, she improved these advantages to the last degree, and entered upon life, not only stored with useful knowledge, but embellished with all that refinement and taste, which literature and the arts could inspire. A character thus fitted to adorn society was, moreover, early sanctified by religion, and the graces of true piety added to superior charms to the beauty and loveliness of true womanhood. While young, she united with the Presbyterian Church, in whose communion she died, giving increasing evidence, especially through her long and painful illness, of entire preparation for Heaven. Her Bible, marked upon the margin of almost every page, indicates the truths upon which her faith and hopes delighted to feed. She fell gently asleep upon the Savior's breast, without a sigh of reluctance for the joys left behind her. Her husband and two children of tender age mingle their tears with those of a father and a brother; while yet in their bitter grief they wish her joy in her grand ascension to be with the Immortals.

The following lines, penned upon a bed of suffering, as a parting farewell to her beloved husband, we attach to this obituary, not only for their own beauty, but as a memorial of her taste and cultivation:

Call me no more thine own—the summer hours,
So loved by me, shall never come again;
Scarce shall I see the spring's pale flowers—
Here in this life of weary ache and pain,
I shall be thine no more.

The spring shall wake fresh verdure through the [vale
From gray winter freed, blue shall glow the sky
But ere the sweet-breath'd violets grow pale,
This fading form low in the dust shall lie,
Then shall I not be thine own.

The shadow of a parting hour is nigh;
It falls, dear one, upon my heart and thine:
Alas! to leave thee, when life's morning hour
Is goldened o'er by love almost divine—
Nay, call me not now thine own.

I shall leave thee soon, and then, beloved, will [feel
A gloomy shadow o'er thy pathway thrown;
And all too soon this truth will o'er thee steal,
That in this weary world thou art alone,
And from thee fled, thine own.

And thou wilt miss me; yet without grief,
And illumed by love's far-reaching eye,
I know that then thy purest joy shall find
In dreams of early love that buried lie—
Love when I was all thine own.

No longer thine! To wake for thee, at eve,
The chords of music sweetest to thine ear—
To love thee, and, through grief or joy,
To be thy truest friend—of all most dear—
To be thine own.

On those not distant hills, where beauty never [fades
My lingering feet shall rest. Oh! do not weep;
With me then'lt dwell, where sadness ne'er [invades,
With Him who giveth his beloved sleep—
Forever there thine own.

(H. M. P.) CLOTILDE.

THE NEW ORLEANS
Christian Advocate
IS PUBLISHED WEEKLY.

At Five Dollars per annum, in advance.

OFFICE—112 CAMP STREET, NEW ORLEANS.

This religious Journal is specially devoted to the interests of the Methodist E. Church South, and is the official paper for the Mobile, Montgomery, Mississippi and Louisiana Conferences Some of the ablest writers in the Church are regular contributors to its columns.

Its weekly summary of news is carefully compiled, and contains all the current intelligence at home as well as abroad.

Its "Commercial Column" will always be found reliable.

Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

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THE BALTIMORE EPISCOPAL METHODIST will be issued in this city the first of next month. Its publication will be under the management of the Rev JOHN POISAL, Dr. THOMAS E. BOND and Rev S. S. ROSZEL, Editors. The "Episcopal Methodist," of Richmond, Virginia, having been transferred to Baltimore, Bishop Dogget and Rev. J. E. Edwards will continue their services as Editorial correspondents. Rev. C. K. Marshall, D. D., General Agent. The best talent of the Southern Church will be employed upon its columns. The publisher has the pleasure to announce that contributions may be expected from Bishop Pierce of Georgia, Bishop Marvin of Texas, Bishop McTyeire of Alabama, Bishop Wightman of South Carolina, Dr. Summers of Nashville, Dr. Marshall of Mississippi, Dr. Huston of Kentucky and others.

The contributions of some of the most eminent men of other denominations will also enrich its columns: Rev. Dr. Palmer of New Orleans, Dr. Burgett of Mobile, Drs Bullock of Baltimore, Prof. McGuffy of the University of Virginia, Rev. Peyton Harrison, and others.

It is designed to make the paper the great organ of the Episcopal Methodist Church, yet in no partisan sense will it be denominational. The General Conference which recently met at New Orleans and the whole people of the South, concede to Baltimore a name and prestige as the proper place for its publication. No pains or expense will be spared to make it a first-class Journal and a welcome visiter to every Christian household. The names of the gentlemen who will have the Editorial management of the paper, and the corps of able coadjutors associated with them are the best pledge to its patrons, that they will find the "Episcopal Methodist," in its spirit and teaching, the advocate of conservative principles and a bulwark of defense against the dangerous tendencies of the times.

We deem it proper to assure our friends, that the salutary measures of reform, which were adopted by the late General Conference, meet the cordial approval of the conductors of this paper. As it will represent every State and Conference in the South, it will afford the best advertising medium in all our business and social relations. It invites a renewal in a stronger form of those commercial and fraternal ties which most bind Baltimore and the South more closely together.

This important organ of communication between our respective communities, will be published regularly one a week on fine paper, large type and quarto size at $4 00 per annum, or $2 00 for six months, invariably in advance.

Office of publication, 332 W. Baltimore Street Selby & Dulaney, where subscriptions and advertisements may be left. All the members of the Southern General Conference are authorized Agents. The preachers of the several annual Conferences and clergymen generally, are requested to act as agents for this paper.

THOS. E. BOND, Editor.
S. S. ROSZEL, Associate Editor.
JOHN POISAL, Publisher.
Baltimore, June 4th, 1866.

E. M. DENMAN. D. M. HOLLINGSWORTH
MARSH DENMAN & CO.,
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THE CHILD'S CORNER.

Clara Stone.

AS SKETCHED BY HERSELF.

I am a young lady of sixteen, and the handsomest that goes into our church. Everybody admires me, I know; for how can they help it? My face and figure are perfectly splendid. I know more than either of my parents, and I despise their narrow, humdrum opinions. I am entirely superior to most of my class at the academy, and shall soon stop going there; and I shouldn't think of attending Sunday-school only Mrs. Grey is so devoted to me that I can't seem to get away from her. She is very rich and knows such grand people, that I don't want to offend her; but I never look at my lessons except in the class, nor take any trouble to pay attention.

History, and dull, prosy books, I hate, and I always skip the religion in stories; but I read all the novels I can find, till sometimes I feel as stupid as if I had been taking laudanum.

I mean to get all the pleasure I can out of life. New dresses and things, and walks and rides, and games, and parties, with plenty of flirting, are enough happiness for me.

If anybody objects to my ways, I advise them not to say so, for I shan't allow meddling. I can snap them up very shortly, till they wish they had let me alone.

Once in a while, when anybody dies, I do feel uneasy, and I wish I was a Christian; but I very soon get rid of it.

AS SKETCHED BY HER ACQUAINTANCE.

"Clara is handsome and bright, that's certain. One would enjoy looking at her, if she did not spoil everything by that proud toss of her head, and her cold indifferent, sharp expression.—Sometimes we like going with her for a while; but she will suddenly turn round, with such cutting speeches and insolent airs, as to be really outrageous. She does very well in company; but nobody would want to live in the house with her, or ever think of loving her."

BY HER PARENTS

"Our poor Clara is our greatest anxiety.—Headstrong, passionate, and disobedient, she often makes our home unhappy. She plunges into whatever course of conduct she chooses, and ridicules the idea of being guided by us. O, what sin and sorrow are before her, if she goes on indulging her self-will and vanity and pride! She will alienate everybody, and harden her heart against God. How can we rest, while we see her resisting his love, and openly defying his commands?"

BY HER SUNDAY SCHOOL TEACHER.

"Clara Stone tries me more and more. With her bright, quick mind, she might be a great help in the class; but her careless air and flippant answers are enough to spoil all the other girls. Still, I pity the poor foolish child so much; I think with such distress of her soul's danger, that I bear from her what I never should have supposed I could. Her assurance and self complacency are so offensive that only the hope of doing her good could make me endure it."

BY HER PASTOR.

"That cruel Clara Stone—what mischief she does among these young people! I fear she sets herself deliberately about laughing away their serious thoughts, lest they should be Christians and leave her alone. How defiantly she repels every approach the loving Savior makes to her haughty heart. Warnings and sweet inviting voices are alike disregarded. If any one bears patiently and kindly with her for Christ's sake, she fancies herself irresistibly charming to them. Oh, the egregious folly of self-conceit!"
—*Congregationalist.*

The Will.

A little Irish boy, going to school with his Bible under his arm, was met by a minister, who asked him what book he had there.

"It ie a will, sir," said the boy.

"What will?" asked the minister.

"The last will and testamont that Jesus Christ left to me, and to all who wish to claim a title to the property therein left," said the boy.

"What did Jesus Christ leave you in that will?"

"A kingdom, sir."

"Where does that kingdom lie."

"It is the kingdom of heaven, sir."

"And do you expect to reign as king there?"

"Yes, sir; as a joint heir with Christ."

"And will not every person get there as well as you?"

"No sir; none can get there but those that claim their title to that kingdom upon the ground of the will."

The minister was so much pleased with the boy's answer that he said:

"Indeed, you are a good little boy; take care of that book in which God gives you such precious promises; believe what he has said, and you will be happy here and hereafter."

What to Seek First.

I was recently much impressed with a striking instance of the influence of a mother's word. A number of friends were met together for prayer and Christian fellowship: a young student, who has since gone out as a missionary of the cross to the heathen world, stood up and said:

"When I was a child I was one day full of bright anticipations as to what I should *do*, and what I should *be*, when I became a *man*. My ideas, both with regard to business and the honors of life, were very glowing. My dear mother listened to my boyish prattle very patiently. When I ceased she paused a few moments, and then, drawing me gently to her side, with an affectionate and solemn tone she said, 'Seek *first* the kingdom of heaven.'

"That word '*first*' was never forgotten by me. It made an impression on my mind which time never erased; and, by God's mercy, it led me to seek an interest in Jesus; and now I can give up 'all for Christ.'"

A YOUNG LADY'S REASONS FOR NOT DANCING

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into close contact with very promiscuous company, and "evil communications corrupt good manners."

3. Dancing would require me to use and permit freedom with other sex, which I believe to be wrong.

4. My parents and friends would be anxious about me if I were out late, keeping company with they know not whom.

5. Ministers, and good people in general, disapprove of dancing, and I think it is not safe to set myself against them; if a thing be even doubtful I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure, lovely and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

8. I am told dancing is a great temptation to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Saviour.

10. There are plenty of graceful exercises and cheerful amusements, which have none of the objections connected with them that lie against dancing.

CHRIST OUR GUEST.

When one of the boys in an orphans' home had said the grace, "Come, Lord Jesus, be our guest and bless what thou hast provided," a little fellow looked up and said:

"Do tell why the Lord Jesus never comes? We ask him every day to sit with us, and he never comes."

"Dear child, only believe, and you may be sure he will come: for he does not despise your invitation."

"I shall set him a seat," said the little fellow; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood empty for him; every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking all the time:

"Jesus could not come, so he sent this poor boy in his place; is that it?"

"Yes, dear child; that is just it. Every piece of bread and every drink of water that we give the poor, or the sick, or the prisoners, for Jesus's sake, we give to him. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

THE PRECIOUS LITTLE PLANT.—Two little girls, Bridget and Walburga, went to the neighboring town, each carrying on her head a heavy basket of fruit to sell for enough money to buy a family dinner. Bridget murmured and fretted all the way, but Walburga only joked and laughed. At last Bridget got out of all patience, and said vexedly: "How can you go on laughing so? Your basket is as heavy as mine, and you are not a bit stronger. I don't understand it!"

"O!" said Walberga, "it is easy enough to understand. I have a certain little plant that I put on top of my load, and it makes it so light that I hardly feel it. Why don't you do so too?"

"Indeed!" said Bridget, "it must be a very precious little plant! I wish I could lighten my load with it! Where does it grow? Tell me. What do you call it?"

"It grows," replied Walberga, "wherever you plant it and give it a chance to take root, and there's no knowing the relief it gives! Its name is *Patience*."

The severest storm ever known in Minnesota passed over Saint Paul on the evening of the 25th ult. The Cosmopolitan Hotel was leveled with the ground. Several other brick and stone buildings were crushed in and a circus tent, within which a large number of spectators were assembled, was blown down, causing the greatest terror among the women and children, none of whom, however, was seriously injured. Carriages, buggies and wagons were lifted up and shattered, whilst one vehicle taken in the rear by the tornado, was thrown clean over the horse's head.

(From the French of Napoleon Roucbel.)

The Portrait of Mary in Heaven.

Towards the close of the sixteenth century, the following correspondence took place between a young abbess and an illustrious painter:—

THE ABBESS TO THE PAINTER.

St. Mary's Abbey, Aug. 15, 1564.

My Brother,—For I may now address you as my brother. I am placed at the head of a convent. I quitted the world without any great regret; still, I confess that I feel the necessity of surrounding myself with some of those elegances which make a cloistered life more endurable. I am taking pains to redecorate my cell, and the thing I most want is a portrait of my gentle patroness. Next to a living being, nothing is such good company to me as a picture,—especially such pictures as yours. I write, then, to bespeak from you, at any price you think proper to fix, a portrait as faithful as possible, of the Most Holy Virgin. You understand, I wish it faithful, not imaginary. Take time, fix your own conditions, I shall grudge nothing to gain this essential point of fidelity; for I fancy that I could pray more earnestly to Mary, if I could represent her to myself exactly as she is now in heaven. Awaiting your reply,

Your humble, and in anticipation, grateful Sister,
Maria de Saint-Roman.

THE PAINTER TO THE ABBESS.

Cloister of the Assumption, Sept., 1564.

My Sister,—You will see, by the last date of this letter, that I, like you, have left the world; but I have not renounced painting. It was, therefore, with most lively pleasure that I received in this solitude, your order for a portrait of Mary. My labours from this time will at least have an object; and in order to make them more endnring, I mean to compose this picture with all possible care. As you wish it, I shall devote my chief attention to the likeness. I shall await your advice on the subject; but I think the following will be our wisest course to attain this end:—In the first place, I shall not copy any of the well-known portraits; for these as you are aware, Mary did not sit herself, but the most beautiful women whom the artists could find, and often, alas! they resembled nothing so little as the Holy Virgin. Neither shall I consult the different legends, or the numerous lives of the Virgin, written a thousand years after the period when she lived. No: I must go back to the fountain-head, and seek in the Holy Scriptures themselves authentic particulars respecting Mary, to guide my pencil into fidelity. I will promise you to leave nothing to chance, to permit nothing to imagination; but to study the sacred text with minute attention, even should I consume several years of my life in the research. But a little obstacle presents itself; I have no Bible. I have searched in vain for one in the library of our convent, and I write to you to-day, in the persuasion that you will be so fortunate as to find one in yours, and will allow me the use of it.

I remain, humbly and respectfully your brother,

Joseph de Saint-Pierre.

THE ABBESS TO THE PAINTER.

St. Mary's Abbey, Dec. 1, 1564.

My Brother,—Your plan is charming; and I immediately instituted a search for the book you want. Our convent does not afford one, any more than your cloister; but I wrote to Rome to request a copy from one of the libraries of the Holy Father; this favour has been granted me, and I send the only volume with this letter.

Now then, work on boldly. Meanwhile, I will pray Mary to condescend to guide your pencil, and I trust that some day you will be able to send me a work of which I shall be as glad as you can be proud. Again I repeat, take time, and do not send me the portrait till the likeness is exact.

I remain, your sister, &c.
Maria de Saint-Roman.

Two years passed away, and the correspondence, then recommenced, as follows:—

THE PAINTER TO THE ABBESS.

Cloister of the Assumption, Jan., 1566

My Sister,—Here is, at length, the work completed!—and a conscientiously faithful work, if ever there was one. But it is not enough to assert fidelity—I must also prove it; for the portrait which I send you is such, that you might question its likeness if I did not set before you at length, the authorities on which rest my pretensions to have achieved the most accurate portrait of the blessed Mary, as now in heaven, which has ever existed. I will, therefore, enter into detail on the subject.

One of the most important points to know, in order to picture a face to yourself, is the person's age. On the arrival of your Bible, I therefore directed my first inquiries to Mary's age. I opened the Gospel according to St. Luke, and from the first page I observed that Elizabeth, who conceived only six months before Mary, was then "well stricken in years;" which made me at first suspect that Mary, *her cousin*, could not be very young at the period when the daughter of her uncle or aunt was very old. But, on the whole, I would not attach much importance to thie inference; for Elizabeth and Mary might be the children of two brothers or sisters of very different ages. I only noted this point, that Mary's cousin was very old, six months before the Holy Virgin received the angel Gabriel's visit.

The second circumstance which came to my aid in fixing the age of Mary, is that when the miraculous conception took place she was already betrothed. Whence I conclude that she was at a marriageable age. It is important that this starting point should be determined; we do not risk too much in supposing that Mary was then twenty years old, especially when we remember that she was cousin to the respectable Elizabeth. Setting out thence, let us continue the reckoning.

Mary was betrothed at twenty. After the betrothal, Joseph perceived her condition, therefore when she brought her son into the world, she must have been twenty and a half.

From the first chapter of St. Luke, I pass to the second. And I see that Mary is still living, because she forgets the child Jesus in the temple of Jerusalem. Moreover, I see from verse 42, that Jesus was then twelve years old. Therefore I conclude that Mary was at that time thirty-two and a-half.

From the second, I proceed to the third chapter; and therein I learn that Jesus was baptized by John, and began his holy ministry at thirty years. Now, Mary was still living, since, as you know, and as we shall see later, she outlived Jesus on the earth. I draw farther this very clear and simple conclusion, that if the mother was twenty years and a half old at the birth of her child, when Jesus had attained the age of thirty, Mary must have arrived at that of fifty and six months.

Now, how long did the ministry of Jesus Christ last? It was easy to calculate this, by searching out from the beginning to the end of the same gospel, the number of different times during that ministry that Jesus went to celebrate the feast of the Passover at Jerusalem. Thus, in St. John ii. 12, 13, I see that Jesus descends to Capernaum, because the Passover was near.

At the fifth chapter, a feast occurs again, which must be the Passover, because St. Luke, chap 6, refers the events here related to that epoch.

At the sixth chapter, fourth verse, we find a third Passover.

Lastly, chapter 13, comes the fourth and last Passover, at which Jesus died.

These four Passovers, contained in the ministry of Jesus Christ, do not allow us to suppose that it lasted less than three, or more than four years. I take the mean, and admit three years and a-half. Now, if Mary was fifty years and a-half old, when Jesus began to preach, and if his ministry lasted three years and a half, Mary, when standing at the foot of the Saviour's cross, was exactly fifty-four.

Here the Gospel finishes; but the Acts of the Apostles commence, and there I find Mary again, at prayer with the disciples. Elsewhere I observed that, according to the order of Jesus, the apostle John must have received Mary into his dwelling. How long did she remain there? This the Holy Scriptures nowhere say, for there is no farther mention of her whatever. Whether Mary lived one, two, three, ten, or twenty years, I know not. If I would follow the tradition of the Church, I should be obliged to suppose that she lived a long while at Ephesus, where St. John was bishop; but as I desire not to age Mary without an imperative uccessity, I prefer, in the silence of the Holy Scriptures, to suppose that she dwelt in this inferior world only five or six years more, which makes her just sixty. It is at that age that Mary would ascend to heaven. But before we follow her there let us study a few additional circumstances, which may aid in setting her appearance more correctly before us.

If it be well for the painter to know the age of a woman, to aid him in gaining an idea of her countenance, another circumstance, no less helpful, is to ascertain whether the woman has had children, and how many. Never should I have dreamed of starting this question with regard to Mary, if certain passages which my eyes glanced upon in looking through the Gospels, had not awakened my suspicions.

The first hint which I received on the point, is at the last verse of the first chapter of St. Matthew. I saw that Jesus was called the "*first-born*" son of Mary; and that Joseph did not live with her, as her husband, "*till*" the birth of Jesus. The two words which I here underline, appear to me significant. But this time also I would not hasten to a conclusion, and I liked better to believe, before a still more evident proof to the contrary, that Mary had no other children besides Jesus.

Such was the tendency of my mind after reading the first chapter of St. Matthew; and I greatly hoped that nothing, in advancing in the perusal, would oblige me to resist it. It was almost with terror, that on reaching chapter xii., I encountered these words:—"As Jesus was speaking to the people, his mother and his brothers, who were outside, asked to speak to him." "His brothers!" I cried; "if Jesus had brothers, Mary then had several children! No, no; it must not be thus! No doubt the word *brother* here means *cousin;* let us pass over it, and may God grant that no other difficulties may recall me to the argument!"

I went on, and immediately found the following lines—"And some one said to Jesus, Behold, thy mother and thy brothers are without, and ask to speak to thee. But Jesus answered him, Who is my mother, and who are my brothers? And stretching out his hands over the disciples he said, Behold my mother and my brothers! for whoever does the will of my Father who is in heaven, he is my brother, my sister, and my mother!"

This close of the story only added to my embarrassment. For if, I reflected, the word brother means cousin in the first line, it ought also to mean cousin in the second. And in that case, Jesus would seriously have addressed to the crowd this burlesque phrase: "He who does the will of my Father who is in heaven, the same is my cousin! This supposition is ridiculous, absurd, impossible! This is to clothe in a grotesque form that thought—so touching in the noble expression of the Saviour, that we are brothers and sisters of Jesus Christ.

You perceive it here becomes necessary to choose between two translations and their consequences: either, Mary was accompanied by her nephews, therefore it is to cousins that Jesus compares the Apostles, and thereby we lose the beautiful name of his brothers; or else, she was surrounded by her own children, but thus Mary loses her glorious title to a perpetual virginity. For my own part, I confess that, if one must absolutely make the election, I would rather think that Mary had several children than disinherit the whole Church, the Christians of all ages, of the beautiful prerogative of being brothers and sisters of Jesus Christ.

Nevertheless, we do not so easily renounce the ideas held since our tenderest infancy, and nourished during a whole life; although my mind was convinced, my heart was not won. I still inwardly resisted, and I hoped for an almost miracle to restore to me my former illusion.

I turned the leaf, and I read the following chapter. Would you believe it? To my great surprise, I saw at verses 55 and 56, that not only brothers of Jesus were mentioned, but sisters too. The word cousin might possibly have been put for brother, for the Greek term (as a note in your Bible informs me) will bear both senses; but, alas! the word sister absolutely cannot be taken in the sense of cousin; for, according to a monk of our convent whom I consulted, these two words are never used interchangedly in the original text of the New Testament. You may, therefore, yourself judge of the force of my argument, and that without understanding either Hebrew, Greek, or Latin. I reflected:—There was in this passage the Greek words *adelphos* and *adelphe;* now, since *adelphe* always in the Scriptures signifies sister and never cousin, is it not evident that *adelphos* here means brother, and not cousin?

As for the rest, our reflection suggested by good sense settles the question: to make the word *adelphos* signify brother, it need only be taken in its ordinary sense; but, to make it mean cousin, it must be understood in its exceptional sense. If those who wrote the Bible, had believed the perpetual virginity of Mary, surely they would have avoided the ambiguity.

Directly I had admitted this interpretation, a thousand other details came to the confirmation of my new opinion. Thus, in a passage which I am examining, the Nazarenes, astonished that Jesus, who had passed his childhood among them, should to-day be working miracles, exclaim: "Is not this the son of the carpenter? is not his mother called Mary? his brothers, James, Joses, Simon, and Jude? and are not his sisters also with us?"

(To be concluded next week.)

LET THE CHILDREN SLEEP.

We earnestly advise that all who think a great deal, who have to work hard, to take all the sleep they can get without medical means.

We caution parents, particularly, not to allow their children to be waked up of mornings—let nature wake them up, she will not do it prematurely; but have a care that they go to bet at an early hour; let it be early, until it be found that they wake up themselves in full time to dress for breakfast.

Being waked up early, and allowed to engage in difficult or any studies late and just before retiring, has given many a promising and beautiful child the brain fever, or determined ordinary ailments to the production of water on the brain.

Let parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures or any way wound a child's feelings as it goes to bed. Let all banish business and every worldly care at bedtime, and let sleep come to a mind at peace with God and all the world.

ECONOMICAL WICKING.—A correspondent says: "In the present high price of kerosine lamp wicks, people can make a better wick than they buy, by taking cotton flannel, of which all have pieces, and folding it up three thicknesses, just wide enough to go into the tube, and catching the edges with coarse stitches. The wick will burn well and can always easily be rolled up and down."

A Golden Deed—A Tale of the Orkneys.

BY JEAN INGLOW.

Let us go back a long time, and talk about things which happened before we were born. I do not mean centuries ago, when the seakings in their voyages, plundering the coasts, drove by night upon the rock and went down. That is not the long time ago of which I want to speak; nor of that other long time ago when two whaling vessels, large and deeply laden, bounded against it in a storm, and beat up against it until the raging waves tore them to pieces, and splitting and grinding every beam and spar, scarcely threw one piece of wreck on the shore which was long as the bodies of the mariners. I am not going to tell of the many fishing boats which went out and were seen no more—of the many brave men that, hard by that fatal place, went under water—of the many toiling rowers that made, as they thought, straight for home, and struck, and had only time to cry, "The rock! the rock!" The time of which I mean was a wild night in March, during which, in a fisherman's hut ashore, sat a young girl at her spinning-wheel, and looked out on the dark, driving clouds, and listened, trembling, to the wind and the sea.

The morning light dawned at last. One boat that should have been riding on the troubled waves was missing—her father's boat! and half a mile from his cottage her father's body was washed upon the shore.

This happened fifty years ago, and fifty years is a long time in the life of a human being; fifty years is a long time to go on in such a course, as the woman did of whom I am speaking. She watched her father's body, according to the custom of her people, till he was laid in the grave. Then she lay down on her bed and slept, and by night got up and set a candle in her casement, as a beacon to the fishermen and a guide. She sat by the candle all night, and trimmed it, and spun; then when the day dawned, she went to bed and slept in the sunshine.

So many hanks as she had spun before for her daily bread she spun still, and one over, to buy her nightly candle; and from that time to this, for fifty years, through youth, maturity and old age had turned night into day, and through the snow-storms of winter, through the driving mists, deceptive moonlight, and solemn darkness, that northern harbor has never once been without the light of the candle.

How many lives she saved by this candle, or how many a meal she won by it for the starving families of the boatmen, it is impossible to say: how many a dark night the fishermen, depending on it, went fearlessly forth, cannot now be told. There it stood, regular as a lighthouse, steady as constant care could make it. Always brighter when daylight waned, they had only to keep it constantly in view, and they were safe; there was but one thing that could intercept it, and that was the Rock.

However far they might have stretched out to sea, they had only to bear down straight for that lighted window, and they were sure of a safe entrance into the harbor.

Fifty years of life and labor—fifty years of sleeping in the sunshine—fifty years of watching and self-denial, and all to feed the flame and trim the wick of that one candle. But if we look upon the recorded lives of great men, and just men, and wise men, few of them can show fifty years of worthier, certainly not of more successful labor. Little, indeed of the "midnight," oil, consumed during the past half century, so worthily deserved the trimming. Happy woman!—and but for the dreaded rock, her great charity might never have been called into exercise!

But what do the boatmen and the boatmen's wives think of this? Do they pay the woman?

No, they are very poor; but poor or rich, they know better than that. Do they thank her?

No. Perhaps they feel that thanks of theirs would be inadequate to express their obligations; or perhaps long years have made the lighted casement so familiar that they look upon it as a matter of course.

Sometimes the fishermen lay fish on her threshhold, and set a child to watch it for her till she wakes; sometimes their wives steal into her cottage, now she is getting old, and spin a hank or two of thread for her while she slumbers; and they teach their children to pass her quietly, and not to sing or shout before her door, lest they should disturb her. That is all. Their thanks are not looked for—scarcely supposed to be due. Their grateful deeds are more than she expects and as much as she desires.

How often in the far distance, of my English home, I have awoke in the wild winter night, and while the wind and storm were rising, have thought of that northern bay, with the waves dashing against the rock, and have pictured to myself the casement and the candle nursed by that bending, aged figure! How delightful to know that through her untiring charity the rock has lost half its terrors, and to consider that curse though it may be to all besides, it has most surely proved a blessing to her!

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ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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From Dr. Stevens' Centenary Sermon.

Methodism and General Protestantism.

The Methodist communicants of the country amount to nearly one half of the Protestant Church membership of the entire republic. They are, therefore, nearly as responsible for the Christianity of the nation as all the other Protestant Churches together.* With such a thought, we may well merge all boasting in praying and working.

Looked at in its relations to general Protestantism, Methodism assumes, if possible, a more solemn phase of responsibility. Geographers estimate the Protestant population of the globe (including non-communicants with communicants) at 80,000,000. American Methodism, then, with its 8,000,000 of population, is responsible for one-tenth of the interest and fate of the whole Protestantism of the world.

The general Methodism, which sprung from Wesley and Whitefield in 1739 embodies to-day more than one-seventh of the Protestant numerical strength of our planet. What a disaster, then, to the interests of our common Christianity would be the obliteration of this curious but momentous fact called Methodism, the most characteristic fact of our age in the religious world! What a crime against the general kingdom of God on earth would be its perversion or failure through the ambition or defection of its leaders or people!

But we are not to look to these statistical facts as any adequate measure of its success or importance. American Methodism as a part, and by far a preponderating part, of the "Religious Movement of the Eighteenth Century," claims a large share in the great moral and general results of that movement, for the movement has providentially found in this new world its chief sphere, and as early as 1820, less than thirty years after the death of Wesley, American Methodism advanced to its front with a majority 17,000 over English Methodism, with all its foreign dependencies.

THE PEACE OF METHODISM IN MODERN CHURCH HISTORY.

The Methodistic movement has come to be considered an epochal fact in modern ecclesiastical history. Isaac Taylor (himself a churchman) has not overstated its significance in affirming "that, in fact, that great religious movement has, immediately or remotely, so given an impulse to Christian feeling and profession, on all sides, that it has come to present itself as the starting-point of our modern religious history; that the field-preaching of Wesley and Whitefield, in 1739, was the event whence the religious epoch, now current, must date its commencement; that back to the events of that time must we look, necessarily, as often as we seek to trace to its source what is most characteristic of the present time; and that yet this is not all, for the Methodism of the past age points forward to the next-coming development of the powers of the Gospel."

The vitalization of the Protestant world, and the development of its resources for the Christianization of the whole world, were the providential work of Methodism, according to this philosophic writer. He shows that it resuscitated the Nonconformity of England, which, he says, "was rapidly in course to be found nowhere but in books," and that the Anglican Church, which he represents as morally dying, or dead, owes to it her moral resurrection. Archbishop Secker had declared that the declension of religion in England "threatened to become absolutely fatal," repeating substantially the opinion of Bishop Burnet, who had said that "imminent ruin hung over" the English Church, "and, by consequence, over the whole Reformation." Watts had declared that "religion was dying in the world," and Bishop Butler that Christianity was "treated as if it were now, at length, discovered to be fictitious." Across the channel Voltaire had predicted the overthrow in the next generation. Yet at the end of the first decade of Methodism, when Watts had been dead two years, and Secker and Butler were still alive, and Voltaire had more than a quarter of a century of life before him, the new evangelical movement was not only arousing the entire realm, but had assumed all its essential organic forms. It was already on its universal march of triumph full armed. Whitefield had begun preparing its way in the New World, by restoring the Edwardean "great awakening," and by extending it to the middle and southern colonies. The modern spiritual life and energy of American Protestantism generally date from his labors here, as a representative of the English Methodist revival, and a coadjutor of Wesley. He continued his preparatory work till Wesley's itinerants arrived, gave them his blessing in Philadelphia, bidding them God-speed, and then went to Newport to die, having finished his mission.

To the Methodist movement, I repeat, with Isaac Taylor, is to be attributed the modern evangelical life and progress of Anglo-Saxon Protestantism throughout the world. That movement was not merely to restore the spiritual life of the churches, but to develop most of our modern methods of evangelical propagandism. It was to introduce the first of modern tract societies, by Coke and Wesley, in 1782; to incorporate in the church the Sunday-school by Wesley, in 1785, by Rowland Hill, the Calvinistic Methodist, in the British metropolis, in 1786, and by Asbury, in the New World, in the same year; to start the first of modern church missionary societies by Coke in 1786, and the British and Foreign Bible Society (the parent of all such institutions) by Charles, the Welsh Calvinistic Methodist, in 1804; to originate, in 1817, the Bethel service for seamen, by Zebulon Rogers, who first flung to the air on the Thames that Bethel flag which is now the universal ensign of marine religious worship. It was to originate the fellowship of the "good men of Clapham," who forced religious philanthropy into the British Senate, established Exeter Hall, initiated West India emancipation, and the modern anti-slavery movement. It was thus, in many ways, all forming prominent, intelligible passages in the history of the last hundred years, to make that hundred years the most notable since the Reformation, it not since the Christian era, in religious energy and progress, as it has been in all the other chief interests of humanity.

* A writer in the *Central Christian Advocate*, March 11th, 1866, following more minute data than I have examined, estimates the Methodists in the United States and Canada at 914,077, and adds: "There are now in the Protestant Evangelical Churches in the United States and Canada about 2,075,000 Church members, so that we only lack the 75,000 of as many members as all the other Churches together. Surely, the Lord hath done great things for us!"

Posture in Worship.

The following is from Hall's Journal of Health. The Dr. is a member of the Old School Presbyterian Church, and talks with plainness:

'Of all the lazy folks in creation, Old School Presbyterians take the lead in reference to the manner in which they conduct religious worship on the Sabbath day. Every principle of physiology and common-sense is subverted; every instinct of propriety, respect, reverence, and devotion are all sacrificed to the Moloch of personal idleness and ease. The people go in, squat down on the benches, and sit, and sit, and sit, for two mortal hours, neither kneeling nor standing till two or three minutes previous and preparatory toward taking their hats and marching out. Some denominations have the decency to kneel in prayer, which seems very appropriate and becoming; the Presbyterian leans forward, spreads his elbows along the pew back for about a yard, leans his forehead on his hands and goes to sleep, becomes semi-comatose, or lays plans for next day. Some of them, the women, doubtless are devout as far as persons can be who can scarcely keep their eyes open. Does it not defy criticism, that keeping one position for nearly two hours predisposes to sleep, which is further cherished and invited by leaning forward, as just described, and closing the eyes. Episcopalians are called formal by some, and ceremonious, by their frequent change of position in sitting, standing, and kneeling; others derisively speak of it as 'bobbing up and down all the times so that a stranger can't tell what,' what, as sometimes they sit when they sing, at others stand when they sing; now the minister recites, and they stand; again he recites, and they sit; a third time, and they lean forward; sometimes he says 'Amen!' and they lean on, take no notice of it'; at another time he says 'Amen,' and 'as you were,' seems to be the order of the day. We never fail to get mixed up entirely when we go to hear the Episcopals preach; nor have we any chance of going to sleep. Who ever sits squat down two hours at a stretch at home, abroad, any where on the face of the earth, except a Presbyterian at public worship? It is the more irrational, in proportion as the worshiper is a laboring man, is actively engaged in business during the week, for the blood will tend to stagnation from the long one position, the body becomes uneasy and cries out for change, as is evidenced plainly enough by the incessant wriggling about in the pew; while the brain is oppressed by the stagnating blood, and the mind works sluggishly and sleepily. The good old-fashioned Methodist plan is the best, the most rational, devout, and becoming; to sit when they listen to man; to kneel when they address the Great I Am; to stand when they praise before the Saviour of all.—But homely old Methodism is getting out of date now; it isn't decorous in these times to 'shout aloud' and show that the worshipper is a wide awake Christian, a living man; they don't sing in these times as if they would split their throats open with the gushing unction of their songs, but they are getting to be put in strait-jackets like other people, with the 'steepelows' to their churches, and doors to their pews, as if to keep out the uncircumcised and 'be stranger;' while their forefathers' soul singing has dwindled down to a prim squeak, like a penny whistle that had the croup. What would good old John Wesley say if he could be resurrected?

The Bible Cause in Alabama.

Within the last six months I have visited many of the most important points in the State—organized and reorganized about twenty auxiliary Societies, and the most of them have been supplied with books enough for their various fields. A number of colporteurs are now engaged in hunting up the destitute, and supplying the country generally. My collections have been very small—but the friends of the Bible show a willingness, in most places, to do something. I find a few among the different churches, both ministers and laymen, who are not exactly opposed to the Bible, (and yet they do nothing for the cause) who give as an excuse that they do not want to support the A. B. S. The Christian community at the South generally believe, that they have done a good deal through the agency of the American Bible Society towards translating, and giving the Scriptures to the people abroad. I have no doubt the people of the South will be astonished at the announcement of the fact, that, as a whole, we have always been beneficiaries. This humiliating statement to our *Christian benevolence* is made from the figures.

What then, may be asked, has become of the money which has been collected by the agents in the South, for that Society, in the last fifty years? This is an important *question*, and one that the friends of the Bible, at the South should fully understand. The receipts of the Treasurer of the American Bible Society show, that the States which composed the recent Confederacy or Southern States, have received in books, salaries and expenses of agents, and donations made for the destitute, more than those States have ever paid into the Treasury of that Society. The Society is now paying my salary and traveling expenses, and is making grants of Books to nearly every auxiliary in the State for gratuitous distribution, both for white and colored, and the donations made to the colored people are under the control and direction of the various auxiliaries.

I think it due to the Christian public at the South to make these statements, that the churches and people generally, may act understandingly in their Bible work—and further, that when I come among them, they may know the object of my mission is to aid them in circulating the Scriptures among the destitute.

I have some experience in the Bible work and I give it as my opinion, not simply as an agent, but as a Christian man, that the best the churches South can do, and I mean all the churches in all the South, to supply the great destitution among us, is at once (and without further complaining and lamblinding, for all that can do no good, will never supply one poor soul with the bread of life, but may deprive many of it,) accept in good faith the sympathy and hearty cooperation, offered to us by the American Bible Society—and we should the more readily do this, from the plain fact, that that is the only institution religious or political in the nation, which proposes on proper grounds fraternal relations with us. That Society, at its last Anniversary, resolved by the help of God again to undertake the supply of the entire country with the Word of God. I ask, in the name of our Lord Jesus Christ, who gave himself a ransom for all, the Christian people of Alabama to aid me in giving the word of life to every destitute family in the State.

I shall visit the northern part of the State in a few weeks, and do the best I can to supply that part of this large field with the Bible.

I specially request the N. O. C. A. and Presbyterian, Baptist, Methodist and other Christian papers to please copy.

S. P. RICHARDSON, Agt. A. B. S.

"I forgot a great many things which have happened in the year," said a little girl, the tears running down her cheeks, "but I can't forget the angry words I spoke to my dear, dead mother."

Confession of a fault makes half amends.

Denying a fault doubles it.

A Singular Scene.

The following anecdote of Rev. Dr. Beutly, well known among the clergy of olden time, is given by a correspondent of the Salem Register:

"One night, at a late hour, the doctor was disturbed at his studies by a rattling sound among some wood, which, sawed and split for his study fire, had been left by the teamster, the afternoon previous, too late to be properly housed. He arose, went cautiously to the window, and saw a woman filling her apron with wood which she hastily carried away. He resumed his seat and recommenced his study. Shortly after the same noise occurred, and on looking out a second time, he saw a similar operation, the woman filling her great apron to the utmost limits of its capacity. When she had gone he returned to his book with a tender pity in his heart for destitution which sought relief in this lonely, dreary, not to say sinful manner. By and by he was startled by a heavy crash of falling wood, and hurrying up to the window he beheld the poor woman casting the very dust of the wood from her apron. He remained motionless, his gentle heart filled with commiseration.

"She swiftly departed and soon returned heavily laden with the wood, which she threw on the pile as if it were indeed the accursed thing. The doctor's compassion and curiosity were now intensely excited. He followed her retreating figure till he discovered her residence and thus ascertained who she was.—What she was, was no mystery to him. The last hour had shown him her virtue's lofty height. He called early the next morning on Mr. B., the wood dealer, and directed him to send a half cord of his best wood, sawed and split, to Mrs.——, but by no means to let her know from whom it came, which was readily promised. Mr. B.'s teamster, who happened to be within ear-shot, though out of sight, was not so bound, and when he tipped the wood into the poor widow's yard, replied to her eager inquiry who had sent it, by relating the conversation he had overheard.

"The conscience-stricken woman, feeling that her sin and repentance, in the lonely darkness of the midnight hour, were known, were understood by another heart besides her own, hastened without delay to the house of the benevolent man, to express her gratitude and her sorrow, and with deep humility and bitterness, told him the temptation to which her extreme poverty had reduced her, of breaking the eighth commandment. 'Sir,' said she, 'though my house was dark and cold, though my heart was wrung with anguish at the sight of my poor shivering little ones, I could not keep it, my conscience would not let me.' 'Say no more, my dear Madam,' said the good man, 'I saw it all—I saw you conquer the devil in two fair fights.'".

Sins of the Flesh.

The sins of the flesh seem to be gaining on us as a people and age. The tendency is to pamper the body, stimulate the blood by high living, heat the passions by a sensual literature, theater, fashion, and the corrupt appliances of the Greek and Roman age. Intemperance, licentiousness, the relaxation of the marriage ties, the frequency of divorce, the scandals of the public press, the addiction to the esthetic arts even, and the immense subsidizing of a vast material prosperity and boundless resources of commerce, the useful arts, sciences, and the culture of the earth, to gratify the senses and pampor the fleshly and moral appetites, demand vigilance and reform. The anxious question presses upon many hearts, How shall we clean out this Augean stable of modern civilization? Reform as reform has been tried, with its societies, pledges, and the whole apparatus of agitating machinery, and it has accomplished much good. But we have, we confess, little faith in a repetition of the same efforts. Nothing seems adequate to the sins of the flesh in our latter days but the same remedy that recast the old sensual civilizations, and out of them brought forth modern Europe. The spirituality of the Christian religion seems alone to possess that courage, persistency, resource and tender love of humanity that can say to the drunkard, the debauchee, the glutton, the sensualist of every form, Go, and sin no more. But to do the work it must be applied, preached, and wrought with amazing zeal and energy into the working thought and impulse of the time. May it not be questionable, whether the pulpit does not fire a little too high, and while sounding the lofty key of thought, and reaching the more intellectual and cultivated in society, it does not fail in being faithful and effective in its administration of Christianity, and all the resources of modern science, thought, history, and experience, to the sins of the flesh? It is a need so imperative as to demand all the spirit-forces we can bring into the field.—*Christian Inquirer.*

Ministerial Study.

The successful minister must be a faithful student. The science of theology is intimately connected with all other sciences. They are all in harmony with, and serve to illustrate it. God's two books of Revelation and Nature never contradict each other, but explain and confirm each other, because they are the products of the same hand. When religion and science unite their foundations, they form a wider basis for the support of the same temple, the one answering to the inner and the other to the outer court, and where the worshippers may bow around the same altar. The visible creation is filled with hieroglyphics, which, when rightly interpreted, bear testimony to the wisdom, power and goodness of the Creator; and the Bible is the true Rosetta stone enabling us with certainty to decipher their real significance. There is no branch of secular knowledge which may not be turned to good account by the theologian. The truths of Revelation intersect all historic, all metaphysical, all philosophical and scientific truths. The minister can never *complete* his education, simply because he can never master all the departments of learning.—Then called as he is to preach week after week, and sometimes often in the week, to the same hearers, he must study diligently, that he may have something new as well as old to bring out of his treasures, and so avoid the weariness and the dullness of repetition. All things need renewal. The strongest physical frame must recruit its ever-wasting powers with nourishment. The cedars of Lebanon must absorb the dews, and draw fresh life from the soil. The largest rivers would run dry if not fed by tributary streams. The noblest faculties of man have a limit to their original power, and the richest genius soon exhausts its native treasures. A Chrysostom, a Massillon, or a Chalmers, could grow only by mental and spiritual assimilation. Many a young preacher endowed with the finest natural abilities, has disappointed the finest hopes of the church, because he trusted too much to his original gifts, and neglected the culture obtained only by patient and persistent toil. The pastors who have longest retained their positions and maintained their standing with increasing usefulness, are those who have most conscientiously united study with prayer, and counted their past attainments as nothing, while there was so much more to know.—*Central Presbyterian.*

The Eye of an Eagle.

The eyes of all birds have a peculiarity of structure which enables them to see near or distant objects equally well, and this wonderful power is carried to the greatest perfection in the bird of prey. When we recollect that an eagle will ascend more than a mile in perpendicular height, and from that enormous elevation will perceive its unsuspecting prey, and pounce upon it with unerring certainty; and when we see the same bird scrutinizing, with almost microscopic nicety, an object close at hand, we shall at once perceive that he possesses a power of accommodating his sight to distance in a manner to which our eye is unfitted and of which it is totally incapable. If we take a printed page, we shall find that there is some particular distance, probably ten inches, at which we can read the words and see each letter with perfect distinctness; but if we move this page to a distance of forty inches, or bring it within a distance of five inches, we shall find it impossible to read at all; a scientific man would, therefore, call ten inches the focus or focal distance of our eyes. We cannot alter this focus except by the aid of spectacles.

But an eagle has the power of altering the focus of his eyes just as he pleases; he has only to look at an object, at the distance of two feet or two miles, in order to see it with perfect distinctness. Of course, the eagle knows nothing of the wonderful contrivance which God has supplied for his accommodation; he employs it instinctively and because he cannot help it. The ball of his eye is surrounded by fifteen little plates, called sclerotic bones; they form a complete ring, and their edges slightly overlap each other. When he looks at distant object, this little circle of bones expands, and the ball of the eye, being relieved from the pressure, becomes flatter; and when he looks at a very near object, the little bones press together and the ball of the eye is thus squeezed into a rounder or more convex form; the effect is very familiar to everybody; a person with very round eyes is near-sighted, and only sees clearly an object that is close to him; and a person with flat eyes, as in old age, can see nothing clearly except at a distance; the eagle, by mere will, can make his eyes round or flat, and see with equal clearness at any distance.

The Decline of British Methodism.

The district returns of the Wesleyan Methodists for the Conference year now about to close have been made up, and are worthy of consideration from their bearing upon the future of Methodism in England. The net increase is but three hundred and thirty-one members. The returns have been quite as discouraging, if not more so, for four years past. The startling fact, however, of this year's exhibit is, that several of the oldest districts, where Wesleyan Methodism has in former times had almost unbounded success, report a decline. The Oxford, Cornwall, Devonport, Bristol, Bath, Birmingham, Macclesfield, Liverpool, Manchester, and Nottingham districts show a decrease of over two thousand members. Yet in these very districts chapel debts have been largely reduced; and the number of ministers has been increased. The truth is that, while Wesleyan Methodism is improving in all material respects, in the money contributions of its people, in the style of its church architecture, and in most cases in the number of hearers who attend its ministry, it is losing fast all its aggresive power.

As might be expected, these discouraging returns have given rise to much theorizing upon their causes. The *Watchman* finds the solution of the decline in the neglect of discipline. According to its authority, in many parts of South England "love feasts are seldom held; in some places they are not held for many months or for years together; and when they are, any person who pleases is at liberty to take part—no tickets being shown or asked for. In North Staffordshire it is customary to hold love feasts without tickets being shown, or notes of admission sought for. In many places, and in a number of whole circuits in the South of England, love feasts are very seldom held, and tickets have not been shown for years. Add to this that, in these circuits, as throughout modern Methodism, the custom of showing tickets at the sacrament of the Lord's supper has become obsolete, and it can no longer be a mystery that there is a decrease in the number of our church members. Why should a man meet in class? He has the same status, he can claim the self-same privileges, the solemn church meetings are equally open to him, whether he is a member or not. In some instances he is equally made a trustee; in a few cases he attends the quarterly meeting; even in official position and administrative power he stands on much the same level as the member of society."

The Cross of Christ.

Arabia has its Mecca, England her Waterloo, and the United States their Mount Vernon; but what are all these in the light of the Christian's Calvary? Not the juggling prophet of a barbarous nation, but the Apostle of refinement and true civilization to the world has sanctified it by his presence. Not a battle, to destroy one earthly empire and saving another, was waged there; but the decisive battle of the conflict of ages between good and evil. Not the Father of a country, but the universal Brother and all-powerful Savior of mankind, died there.

Its value and sanctity are neither national nor racial, if we may coin a word. The Greek and Barbarian, the Caucasian and Ethiopian, alike stretch forth their hands toward it, bathe in its radiant effulgence, and send the gushing thanksgivings of their hearts to God for the blood that made it holy forever. O wondrous Cross of Christ! never were soul-pilgrimages made to so worthy a shrine! Absurd as were their accompaniments, terrible as their excesses, we can almost sympathize with and least excuse the Crusaders for the enthusiasm that carried them over thousands of miles to wrest even the ground itself from the dominance and insult of the infidel Saracen.

The Cross of Christ is the paradox of the ages, that thunders down to us through the corridors of time; lessons that sweep away the flimsey cobwebs of human reasoning, and lay bare to the gaze the eternal truths of God that underlie the constitution of the universe and mold the destiny of humanity. Truly, it has 'turned the world up-side down' wherever its lessons have been heeded, reversing the judgments of ages and the laws of social life.

WORDS AND THE HEART.—God hears the heart without words, but he never hears the words without the heart.

Ancient Music, and the Music of Solomon's Temple.

The disentombing of Assyrian sculptures and the deciphering of Assyrian and Egyptian inscriptions, have opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in those discoveries, that of music has been benefitted largely. The accounts of ancient musical instruments were vague, and our ideas, especially of Hebrew music, were confused, till recently sculptures and paintings have been brought to light which delineate the musical instruments of the early Oriental nations, and in a number of cases veritable specimens have been disentombed. Such for example, is an Egyptian harp found in Thebes, with its strings yet perfect enough to vibrate again, after a silence of three thousand years.

The more recent investigations prove that the parent of all known musical science was Assyria. From the Assyrians the Hebrews and the Egyptians, and indeed all Eastern nations derived their knowledge of music. The unveiled monuments show that in the time of Sennacherib music was a highly cultured art and must have existed through generations. This polished nation used a harp of twenty-one strings, the frame of which was four feet high, which accompanied minstrel songs, or was borne in the dance. The lyre of tortoise shell, the double pipe, the trumpet, drum and bell were common. Even of the bagpipe representations have been discovered, though none of stringed instruments like the violin played with the bow.

In all delineations of social or worshipping assemblies, musical instruments very like our modern ones have a prominent place. The Hebrew music at the time of the Exodus, was purely Egyptian; but it was much modified subsequently by association with Asiatic nations. In the Temple of Jerusalem, according to the Talmud, stood a powerful organ consisting of a wind-chest with ten holes, containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pairs of bellows and ten keys, so that it could be played with the fingers. According to the Rabbins, it could be heard a great distance from the temple.

Civil Worth of the Sabbath.

1. *Toil* needs it—to wipe off the grime and sweat of labor; to refresh by change of apparel; to restore and invigorate the body exhausted by labor; to enliven the mind by change of current of thought; and by all this to fit laboring men for the renewing toils of the week.

2. *Capital* needs the Sabbath—to alleviate by intermission the care of accumulation; to ease the unbending of the strained and exhausted mind; to give a sense of the value of nobler objects than silver or gold; to keep men's humanity and conscientiousness alive; to shield capital from harm by securing the power and triumph of law and order in society.

3 The *State* needs the Sabbath—to illumine the public conscience, that guardian of public safety; to cause men so to recognize the Eternal Lawgiver as to honor the earthly "powers that be;" to secure the moral atmosphere in a community, which is the only sure support of law.

TROUBLES.—Some people are as careful of their troubles as mothers are of their babies; they cuddle them, and cry over them, and fly into a passion at you if you try to take them away from them; they want you to fret with them, and to help them to believe that they have been worse treated than anybody else. If they could, they would have a picture of their grief in a gold frame hung over the mantle shelf for everybody to look at. And their grief makes them ordinarily selfish—they think more of their dear little grief in the basket and in the cradle than they do of all the world beside; and they say you are hard-hearted if you say "don't fret." "Ah! you don't understand me—you don't know me—you can't enter into my trials."—*Blind Amos, pub. by the A. S. S. Union.*

A school in Massachusetts was under examination, when one of the examiners said—if I had a mince pie, and should give three-twelfths to John, three-twelfths to Isaac, and should keep half the pie myself, what would there be left?" There was a profound study among the scholars, but, finally, one lad held up his hand as a signal that he was ready to answer. "Well, sir, what would there be left? Speak up loud, so that all can hear," said the examiner. "The plate," shouted the hopeful fellow.

Envy shoots at others and wounds herself.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - - JULY 14, 1866.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in Alabama, Mississippi, Louisiana, and a large portion of Texas.—This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square	$ 5 00	$20	$30 00
Two squares	7 50	25	40 00
Three squares	10 00	30	50 00
Four squares	12 50	35	60 00

Larger advertisements in proportion.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is FIVE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers, and be paid one dollar for each subscription over that number.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us; and this *in addition* to the commission already offered.

We will forward them by express, or in such way as they may direct.

Centenary College.

The annual meeting of the Board of Trustees and Visitors of this Institution is to be held on Wednesday, the 25th of this month. It is highly important that *every* member of the Board should be present.

The annual commencement exercises of the college will be held at that time.

J. C. KEENER, *Pres. Joint Board.*

The Mails—Notice.

We are glad to notice the extension of the mail service, after the first of July. Now that Post-offices and duly qualified Post masters may be found in many parts of the States of Alabama, Mississippi and Louisiana, we expect a rapid and considerable increase in our subscription list.

If any regular traveling preacher in either of our patronizing conferences will forward his name and the route and office which lead to him, we will send him the paper upon his own terms.

DEATH OF AN OLD CITIZEN.—Mr. A. J. Tully, an old citizen and merchant of New Orleans, died suddenly, on Thursday, at Milneburg, as he was about to take the boat for Ocean Springs, where he has been spending the summer for the benefit of his health.

REV. JAMES L. MERRICK, formerly a missionary in Persia, died recently at South Amherst. He had published a translation of a Persian life of Mohammed.

The union between their Northern and Southern members, is now fully restored in the German Reformed, the Cumberland Presbyterian and the Protestant Episcopal Churches.

The Romanists have nearly doubled their priests and chapels in England and Scotland since 1851; the convents which numbered 53 then, number now 211; and in England alone 1,800 accredited priests are at work.

SABBATH SCHOOLS.

The recent Conventions of Sabbath School Teachers held in the North have brought out the fact, that while there has been a wonderful increase for ten years past in schools, scholars, and the various agencies connected with this holy enterprise, there has been only an increase in the conversion of children of *one-tenth per cent*—but one child in a thousand. The number of pious children is reckoned to be only *two and seven-tenths* of the whole number attending Sunday Schools. How nearly this represents the religious condition of our own schools we cannot determine—sufficiently near to stir the inquiry whether the Sabbath School is, to a wholesome extent, supplying that home instruction upon which the Church once exclusively depended for the training of its youth.

Secretaries, agents, "Visitors," books, cards, pictures, celebrations, pic-nics, and songs, are very attractive and powerful agencies, and have drawn hundreds and even thousands of children to the delightful rooms which have been specially prepared for them. A stranger visiting those school-rooms upon a Sabbath morning could see nothing but that which is calculated to please. The sparkling eyes, the graceful and elegantly dressed forms, and the ringing voices of the children; the order and pleasurable variety of the exercises; the moral and religious tone of the lessons; the exciting and noble emulation of the scholars in the higher forms; the occasional constitution-making; and the regular Missionary or Tract Society Meetings, with a real President, Secretary and Treasurer; these are some of the beautiful things which constitute the training rooms of the Church.

Compared with the sober, russet, four-square style of Sunday-School of forty years ago, the modern is a very sunny, light-moving, fascinating assembly. *We* used to go in at nine o'clock, A.M.; opening exercises decidedly solemn, almost funereal; hymns out of the Hymn-Book, regular long metre—

"Another six days work is done,
Another Sabbath is begun."

Then came recitation of verses, learned "by heart;" Scripture readings, unrelieved, excepting by the Teacher's explanations and exhortations. Then to Church—a quarter of a mile through the streets, in proper order, and filed into the house and up into the gallery, comfortably and securely placed, with all the Teachers and the Superintendent, and all the congregation in full view—between you and the door.

At 2 P.M., back again in the school room. During the afternoon there was a slight diversion in the shape of a writing lesson; but at the last hour—that is, between four and five o'clock, we stacked books, slates, etc., and squared round for an old-fashioned exhortation-prayer-meeting, in which the boys were invited to the altar. The hours seemed long—this last one oppressive. On the whole, it was a somewhat dreary way of getting through the Sabbath. At the tinkle of the bell by which the classes were summoned, in regular order, to depart, we never failed to experience a sense of relief.

And yet, during a period of twenty years, this school sent out some thirty or more ministers of the Gospel, and how many church-members we know not. Whether the constancy and heavy drill of this old style Sabbath School had anything to do with its superior success, we do not determine.—There may be other causes. One cannot fail to notice, however, that many of our young people of the present day do not grow out of the Sabbath School into the Church.

The theory that children of pious people are somehow inducted to a spiritual life by a process more resembling that of a natural growth, than are the children of others, may have something to do with this difference between the two periods.—This is a modern theory. The old notion was, that it was as necessary to make a direct personal appeal to children as to any other part of the human family, to repent and to believe, that their sins might be blotted out and their hearts renewed.—The youthful heart offered an impressible nature to the Gospel, and yielded readily to the appeals and influences of the Holy Spirit. This consideration did not relax the efforts of parents, pastor and teacher to win this young heart to the Saviour, by a treatment as thorough and prompt, as decided and searching, as that employed in the case of every other sinner.

It seems to us that in our Sunday Schools there is too little time employed in reading and teaching the Scriptures; too little in prayer; too much scene-shifting, and light-drill, and episode; too feverish a desire to be interesting. Now if any man will discover a way to make spiritual things and experimental holiness interesting to the natural heart of young or old, he will have advanced the art of preaching repentance beyond any former teacher.

Parents are much disposed to yield the whole matter of training their children religiously to the S. S. Teacher. The home-teaching of the Sabbath-day has been too generally abandoned by our people.—Sabbath Schools can neither substitute or supply that combined love and authority with which a father or mother should urge the truth of Christ upon the heart of a child.—They admire this arm of the Church much more than we do, if they transfer to it the sole care of enlightening and saving a dear child.

We know of no book used in our Schools for specially teaching our youth the doctrines of the Gospel as believed by the Methodist Church. The distinctive difference between the Protestant and the Romish faith should be repeatedly and clearly stated. The Articles of Faith and the Evidences of the authority and genuineness and inspiration of the Scriptures, should be taught to the Bible classes. The "Theological Compend," for instance, contains such truths as can and should be engraved upon the minds and memories of our young people. Then we should take such pains as Mr. Wesley took to teach the *art* of singing to the children—not merely Hymns, but the art of singing, that we may recover the music of Heaven which our people once had in their devotions, but have well nigh lost. The choruses and twitterings of very diluted, infant-like poetry, called songs, are a poor substitute for the tunes of the old masters and the spiritual breathings of Charles Wesley. And when these children grow up, they will reflect with but little pleasure upon the songs they learned from their Teachers, only less worthless and ephemeral than the music which accompanied them.

The sittings in our churches are now very generally or should be promiscuous; and children should be present at the hour of worship. They should be with their parents, and make up a part of the congregation, to feel the impress of its stillness, its unity, its solemn prayer, its combined uplifted praise, and of the authoritative Word as "from the mouth of God." No Sunday School attendance should excuse a child from the holy convocation of the Sabbath.

A properly conducted school is a great aid to both parents and pastor in teaching the youth of the Church and in gathering children out of the streets to the knowledge of Christ, who, otherwise, would remain neglected and untaught. But its true end must be kept carefully in sight: not to beguile or amuse, but to instruct in righteousness.

THE WAR OF EUROPE.

The news of the check received by the Italians under Victor Emanuel suggests the possibility of Franco becoming involved in the war. Napoleon, doubtless, wishes to deprive Austria of the celebrated fortifications in the North of Italy known as the Quadrilateral. This he wishes in order to fully create and build up a powerful kingdom in Italy—a breakwater, in addition to others which already exist, between France and Russia. This is the more desirable because it limits the power of the Romish Church as a politico-religious organization, that has not only interfered politically but often has controlled public opinion in France.

A combination between Austria and Russia might prove disastrous to Europe; and if a conflict is to come between these Absolute Monarchies on the one hand, and the Limited Monarchies on the other, as come it must eventually, the sooner the better. At any rate, neither France nor England can afford to see Prussia, or Italy—the Italy that now is—overwhelmed.

The prospect, therefore, of a general war in Europe will depend upon the nature of Austrian successes. If they are great, sufficiently so to seriously cripple either Prussia or Italy, every soldier that now is, and every man capable of carrying a rifle, in France, England or Russia, will be in the conflict.

NEW POST-OFFICES.

There seems to be a good disposition upon the part of the Government to open Post-offices wherever they are applied for. Hard-swearing would be, is required to constitute a post-master; in fact, too hard to be possible to those who have been living in Alabama, Mississippi or Louisiana during the last four years. But, fortunately, when the war ceased, some of the Federal army who were already in the South as prisoners, and who choose to remain here; or mechanics who, since the war, have wandered South in search of employment, can be found—who would make not the most desirable post-masters under ordinary circumstances, but will answer a remarkably good purpose just now. Hunt up these modest and inherently qualified parties, and instal them into the honor of receiving, opening and delivering mail matter. As the qualifications demanded are *moral* for the most part, and as the Government seeks only the most incorruptible for its servants, some one else may supply the mere clerical qualifications for the office.—Surely virtue will find its way down here presently, at least enough of it to open a post office in every town. It would not be a bad idea for some person in Massachussetts or Connectient to undertake to supply this demand for postmasters. There must be a good deal of the right sort of moral material lying around loose up there, out of which a very good article of postmaster could be "qualified." At any rate, we hope that our people will take pains to put themselves in communication with each other, even if they don't care about the rest of the world.

All interests of a general kind of the State and Church depend much upon the general diffusion of post offices. A good many have been opened since the first of this month. We are availing ourselves of this fact to send the ADVOCATE to all of our agents. If the mail service should for some time yet be irregular, yet it will improve with use. If the ADVOCATE does not come promptly regularly, please let us know; keep writing, and complaining, because we have no other way of correcting the miscarriage. Do not become impatient, only write.—Write a little about the state of the Church, and about the crops, and it will fully repay us for the labor which we honestly expend in order to please subscribers.

BISHOP MARVIN is expected to return to Missouri after holding the Conferences appointed for his Episcopal district. His family are expected here sometime during next month (July).—*St. Louis Christian Advocate 20th ult.*

DEATH OF REV. J. WESLEY MILLER.—A letter from Rev. W. A. Gamewell, dated Darlington S. C. June 29, 1866, brings the sad intelligence of the death of the above-named brother—one of the most diligent, faithful, pious and cultivated members of the South Carolina Conference. His brethren, his family, the Church have suffered a great loss in his death.—*Southern Christian Advocate.*

REV. J. CANNON, an old Methodist preacher, who had spend fifty years as a pioneer among the Indians and whites on the frontier, in Vermont, Northern New-York, and Canada, died on Friday, June 22d, in Troy, N. Y., aged eighty-three years.

The Rev. Samuel Watson, D. D., of the Memphis Conference, has been bereaved by the death of his wife. She had been in feeble health for two years—owing to a shock received by her nervous system, from a battle having been fought near her residence, the shells flying over and around the house. Her end was triumphant. Her bereaved husband asks the prayers of his Christian friends, and they will not deny him the boon or withhold their sympathies in his great trial.

REVIVALS.—We have now received news, says the *Arkansas Advocate*, from Arkadelphia, Washington, Tulip, Benton, Cypress Valley and Batesville, of a highly interesting awakening of religious interest. The holy fire is spreading through the State. A general revival of pure spiritual Christianity is the conservatism now needed. Let every true patriot cry, day and night, "Oh Lord revive thy work."

Bishop Early.

Bishop Early was on the car that became detached near Coalfield station, on the Danville Railroad, on the 12th inst., and which was precipitated down a high embankment, making a complete revolution in its descent; killing one and seriously injuring many of the passengers. Bishop Early was severely bruised and battered by the accident; but, by a merciful Providence, escaped sudden death. He was carried to the residence of Mr. E. Brumall, near the scene of the terrible casualty, where he received the kindest nursing and care on the part of the family, and the most assidious attention on the part of three or four physicians. Rev. O. P. Fitzgerald, of California, happened to be on the train, and finding the Bishop in his suffering and precarious condition amid the wreck of the coach, he declined proceeding on his journey, and attended the Bishop for a couple of days until some members of his family arrived from Lynchburg, and relieved him from his charge, and allowed him to proceed on his journey. With the constant attentions of the kind family, the physicians, and friends who have been unwearied in their care and efforts to relieve the Bishop, he has continued to improve until the present, and will doubtless soon be himself again.

Fortunately, no bones were broken. The Bishop is a man of powerful constitution and irrepressible energy of mind and will, which will keep him alive and active, it may be, for years to come.

The last *Richmond Advocate* says that Bishop Early is staying in Richmond, Va., at the house of an old friend, where he will remain till he has recovered from his recent injuries. The *Advocate* says: "He is doing well, and looks better than we expected to see him. He suffers still some pain from a bruise in his side, and will, perhaps, for some time to come. He is cheerful, and speaks very gratefully of his many friends who showed him kindness in his affliction."

BISHOP ASBURY—Harper's Magazine for July has a sketch, with a portrait, of Bishop Asbury. There is much of truth in the opening sentences:

"There is a man, not even named in our leading histories, who yet has wrought more deeply into American life in its social, moral, and religious facts than any other who lived and acted his part in our more formative period. His name is Francis Asbury. His life is overlooked, and so spiritual, pervasive, and effective a force is left unnoticed. And this is but an instance in which history is ever repeating its own method."

We have this concerning the person of the Bishop:

"Bishop Asbury was 5 feet 9 inches high, weighed 154 pounds, erect in person, and of very commanding appearance. His features were rugged, but his countenance was intelligent. His nose was prominent, his mouth large, as if made on purpose to talk, and his eyes of a bluish cast, and so keen that it seemed as if he could look right through a person. He had a fine forehead, indicative of no ordinary brain, and beautiful white locks which hung about his brow and shoulders. There was as much native dignity about him as any man I ever saw. He seemed born to sway others. In dress he was a pattern of neatness and plainness."

MEETINGS FOR HOLINESS.—E. W. W., writing from New York to Zion's Herald, says:

There is a weekly meeting held at the residence of Dr. Palmer, 23 St. Mark's Place, for the promotion of Christian holiness. The meeting is held in a suit of large parlors, and they are uniformly thronged on every Tuesday afternoon. This gathering is now historic. For thirty years it has exerted a wide influence upon our denomination in this neighborhood. Of late these meetings have been, perhaps, more intense and powerful than ever before; and now very often not only the parlors, but the spacious halls and stairs are crowded with people who are anxiously interested on the subject of Christian perfection. I believe that Dr. Palmer and his excellent wife have entertained the idea of building a private chapel for the better accommodation of these services. Persons of all denominations mingle very freely in these meetings; and it is not uncommon to hear, in quick succession, experiences from the lips of Presbyterians, and Baptists, and Dutch Reformed, and Episcopalians, as well as Methodists. The meeting is recognized, however, as belonging to our Church, and the Wesleyan views of perfect love are distinctly taught and insisted upon. The services are very simple and unostentatious. Dr. Palmer commonly presides at the meeting; but after the opening exercises of Bible reading, and singing, and prayer, usually assited by some minister who may be present, he takes no further control. All are made welcome to take such part in the service as they may please; but although there is this utter absence of direction and restraint, the meeting rarely ever wavers from the single subject of heart purity. The controlling influence of Mrs. Palmer in the services gives full encouragement to any Christian women who may desire to participate; and very often some of the most thrilling, intelligent, and beautiful experiences are given by the godly women of the assembly.

RELIGIOUS CONVERSIONS IN POLAND.—A letter from Wilna, published in the *Moscow Gazette*, gives the following account of wholesale religious conversions in that province: "On Sunday, March 20th, at Podbrezie, the Roman Catholic priest, after celebrating the Mass, ascended the pulpit and delivered a sermon, in which he succinctly traced the history of the Christian Church from its earliest period, and concluded by declaring his conviction that the one holy universal church was the Orthodox Church, to which he should henceforth attach himself, and he invited his parishioners to follow his example. Conversions in the town began in February, and now there are 1300 Orthodox believers. The priest was admitted into the bosom of the Orthodox Church on March 25th, and on Easter Sunday officiated in his own church, remaining still the parish priest. This conversion is entirely spontaneous, and affords no legitimate ground for insinuations against any persons."

THE POPE AGAINST LIBERALISM.—A communication from Rome in the *Salut Public* of Lyons has the following: "A letter which the Holy Father recently addressed to the editors of the *Civilla Cattolica* has produced a deep impression here. It is a heavy blow for the liberal Catholic press. The Jesuits published this letter in the last number of their periodical, along with two articles, one of which condemns the Catholics who wish to reconcile the Papacy with the kingdom of Italy, while the other blames those who take part in political elections and consent to become deputies to the Parliament at Florence. The *Civilla Cattolica* maintains that men of good principles ought not to adhere to the Italian Government, and that they must choose between the Pope and Liberalism, no conciliation being possible. The Pope's letter approves of the opinions of the above-named journal, and consequently of this formal declaration. By this same document, the editors of the *Civilla Cattolica* are constituted a corporation or perpetual college, under the direction of the General of the Jesuits."

One of the most remarkable indications of the sentiments of the Italian people with regard to the Church of Rome is the recent vote on the Italian Chamber of Deputies on the suppression of convents. In the face of a war which demands the greatest possible unanimity of the people, the Chamber of Deputies had felt sure enough of popular opinion to adopt almost unanimously a bill for the suppression of all religious bodies throughout Italy.

It may be interesting at the present time to institute a comparison between the present Prussian army and that of the Great Frederick. On the 6th June, 1781, that monarch held a review of all the regiments of the Prussian army, both eastern and western divisions. It then consisted of exactly 50,000 men. The strength of the Prussian army of to-day is nearly 700,000.

WHO IS RESPONSIBLE?—The officials at Washington seem to be attempting to shift the responsibility of the very foolish and cruel order putting Mr. Davis in irons. It appears that the President had nothing to do with the matter, and that the order has been traced to the door of Secretary Stanton.

Boasters are cousins to liars.

The following table shows the progress of Methodism in Great Britain, in quadrennial periods since the year 1800:

	Members.
1800	113,762
1804	120,222
1808	126,655
1812	155,124
1816	191,680
1820	192,217
1824	226,939
1828	245,194
1832	256,272
1836	298,132
1840	323,178
1844	337,598
1848	338,861
1852	281,263
1856	263,865
1860	310,311
1864	329,663

The total membership of Great Britain and Ireland at the opening of this century was 113,762, while the total membership in the United States was only 64,894—a little above half that in the mother country.

The Seventeenth Annual Conference of the Methodist New Connection met in Birmingham, June 11th. The Rev. Samuel Hulme was elected president, and Rev. Thomas Fenton secretary. Last year the Methodist New Connection had over 33,000 members. A correspondent in the *Wesleyan Times* compares its growth with that of the Wesleyan Methodist Church as follows: "The Wesleyan body commenced the century with 112,000 members; it has now about 330,000, being rather less than three times what it was in 1800. The Methodist New Connection commenced the century with 5000 members; it has now over 33,000, being more than six times what it was in 1800; thus demonstrating that its increase is more than two to one compared with the Wesleyan body."

THE NEW BAPTIST VERSION.—Burleigh writes to the Boston Journal from New York, that the new Baptist version of the Scriptures is steadily gaining ground in the denomination:

"At a meeting of the New York association, held last week, at which thirty leading Baptist ministers were present, it was voted unanimously to accept the new version and to recommend it to be used in the pulpit, in the Sunday school and in the family. Rev. Dr. Wescott, who has been a long and earnest opponent of the new version, has given in his adhesion and allowed himself to be elected as associate secretary. The new first commissioners have requested donations of the new version for every engine house in the metropolitan district, assigning as a reason that the members of the paid department have a great deal of time on their hands. They have heard of the new version, are curious about it, and propose to read it in connection with the old in their leisure moments and see which is best. Orders have been received for the new book from the Pacific coast, the provinces, and from Europe. Orders for 20,000 copies are now unfilled."

DR. WHEDON'S NEW COMMENTARY.—The Advocate and Journal, in a notice of Dr. Whedon's Commentary on Luke and John, says:

"The author in handling this Gospel shows marked ability. The treatment may be less tender and dew-like than Tholuck, it is penetrative, original, and devotional. Thus happily does he detect a meaning in the words, 'The only-begotten Son, which is in the bosom of the Father.' As the *Word* was in the divine *intellect*, before its incarnation, so the *Son* was in the love, the *bosom*, the heart of God, before his early birth.' 'Jesus turned and saith,' is thus noticed: 'John still stands at his work; but his disciples will follow the lamb. Jesus turns, and our Evangelist arrives at the first thrilling word which the eternal Word uttered in his hearing.' "Which were born, not of the will of man,' is thus finely annotated: 'Self-regeneration is an impossibility in fact and an absurdity in thought. Man consents, and God regenerates. Man repents, and God forgives. Man turns, and God converts. Man believes, and God justifies.' A shrewd critic might find room for a troublesome metaphysical query, as to man's consenting to be regenerated while as yet he is totally under the dominion of sin; yet the thought as given is practically correct."

WEEKLY SUMMARY OF NEWS.

FROM WASHINGTON.

WASHINGTON, July 10.—The fourth section of twenty miles of the Pacific railroad in the western division being completed, the secretary of the treasury has ordered the issue of bonds in the amount of $320,000 to said road to which it is entitled by law.

The secretary of the treasury has also ordered bonds to be issued to the Central Pacific railroad of California, to the amount of $640,000 due the company, it having completed one quarter of the section, the cost of which exceeded $1,000,000.

WASHINGTON, July 10.—The President received visitors to-day. Rumors are afloat of a rupture between the President and Secretary Stanton, consequent on the arbitrary measures of the latter in the case of Paymaster Paulding, whom he hurried off to Fort McHenry under guard. The President directed a stay of the proceedings until the bureau of military justice could review the case and report to him, and issued an order for Paulding's immediate return.

Secretary Stanton has also dismissed three paymasters—Lieut. Cols. Dodge, Jamison and C. B. Ely—who testified in the court-martial in defense and justification of Paulding.

In the Senate, Mr. Stewart submitted a resolution, which was laid over, requesting the President to interpose in behalf of the Fenian prisoners in Canada.

The House bill fixing the number of justices of the supreme court was passed with an amendment which provides that no vacancies shall be filled in the office of associate judges until the number shall be reduced to six; that thereafter the court shall consist of one chief justice and six associates, and makes certain changes in the places of holding the courts. Under this bill Virginia, North Carolina and South Carolina are in the fourth circuit, and Georgia, Alabama, Florida, Mississippi and Texas in the fifth circuit.

The bill to enlarge the capital grounds and appropriating $50,000 for the improvement of the same, passed. The estimated cost of the property is about $400,000.

In the House the tariff bill passed by yeas 94 and nays 53. The tariff on cotton is fixed at three cents per pound, and on all foreign coal at $1 50 per ton.

Thad. Stevens is a candidate for United States Senator.

The Senate bill reducing the number of associate judges of the supreme court was another plan to head off the President. He had nominated Hon. Mr. Stansbury, of Ohio, for the vacancy caused by Catron's death. Under this bill there is no vacancy.

Col. Kuhns, Democrat, of Pennsylvania, will be turned out, and his seat in the House will be given to Koontz, the Black Republican competitor.

It is not believed the Senate will pass the tariff bill.

WASHINGTON, July 10.—*House.*—In the debate on the tariff bill, Mr. Wentworth said it would be prohibitory.

Mr. Morrill, of Vermont, thought it was in the main just, and notwithstanding the clamor against it, would prove beneficial.

Mr. Dawes, of Mass., declared that New England did not need more protection nor he did not want the responsibility of the bill to resist on the people, but so the West whose people had more interest in it than any other section.

Mr. Delano, of Ohio, said it ought to be passed. It was the first tariff bill that had ever given any thing like protection to agriculture. He appealed to the New England members to stand by it.

Mr. Cassen, of Iowa, spoke in opposition, and said its title should be a bill to prevent the blessings of divine providence from being employed by the people of the United States. He thought the bill should be recommitted and fundamentally changed; if it were not, the American people would protest until they would not buy a single thing that is protected. It was legislated for special interests, and sacrificed the interests of one half the people for the other half.

Messrs. Wilson, Garfield and others spoke.

Amendments were offered and passed reducing the duty on railroad iron to seventy cents per hundred pounds, striking out all amendments increasing the duties on agricultural products, reducing the duty on tea to 12½c. per pound and on coffee 2½c.

The House refused to allow the Alabama and Florida railroad to be credited with the duty on railroad iron for five years.

Other amendments were adopted, and it was moved to recommit or postpone, or to lay it on the table. The motions were all voted down and the bill passed.

WASHINGTON, July 10.—The Republican caucus has been postponed until Wednesday evening. One of their purposes, it is said, is to consider the best means of thwarting the action of the President during the recess of Congress.

Mr. Trumbull's bill, if passed, virtually takes the appointing power from the President, and likewise prevents removal from office without the consent of the Senate.

The President will undoubtedly veto this measure, and it is a question whether it can be passed over the veto.

It is understood the President will remove the radicals from office after the close of the session, hence the action of the Republican members, which was agreed on in caucus.

WASHINGTON, July 11.—An address has been issued to the loyalists of the South to meet in convention at Philadelphia in September next. It says the time has come when the reconstruction of the Southern State governments must be laid on the principle of protection to every citizen, on the basis of perfect equality before the law; and further, that no State government should be recognized as legislated under the Constitution that does not incorporate this principle by organic law; that if Southern men control the legislatures there will be no safety for the loyal element of the South. The reliance of the signers they declare is in Congress alone. The signers are: J. S. Fowler, Senator elect, and Wm. B. Stokes, of Tennessee, Governor Hamilton, of Texas, G. Washington, and H. G. Cole, of Ga., Judge Underwood and R. Mordewill, of Va., Byron Lofton and Dr. Goodloe, of N. C., Geo. Reese, D. H. Bingham and M. J. Saltron, of Alabama, and others.

The Herald's Washington correspondent gives publicity to an extraordinary story respecting the leaders attempting to sacrifice Jeff'son Davis and others alleged to have been implicated in the assassination of Lincoln. It says immediately after the execution of Mrs. Surratt, the judge advocate set to work to procure evidence for the conviction of Jefferson Davis, Clay and others as conspirators. Several detectives were employed to hunt up and hunt down every person who appeared to have had any correspondence or connection with the suspected parties, or any knowledge tending directly or indirectly to connect them with the conspiracy, but after weeks of industrious labor and search, the detectives failed to discover anything of the slightest consequence bearing upon the subject. This result was communicated to the radicals in the cabinet, and by them confided to the leading radicals then about to assemble in Congress, and probably to many—certainly to a few celebrities of their faction not in office. Disappointed at the result, the blood-thirsty partisans who demanded vengeance and more blood, engaged another experienced agent to work up the case and find necessary witnesses at all hazards. He did work it up and procured nearly a dozen scoundrels, who deposed under oath in the bureau of military justice, to matters or facts sufficient to hang both Davis and Clay. Among these men were Conover, Montgomery, Meredith and others. Some of them actually told the story to the President and cabinet, and it was urged upon the President to trace the facts by a military commission, but notwithstanding the opinion of Attorney General Speed that it would be legal and proper to try Davis and Clay by military commission; the President, who penetrated the designs of the scoundrels, refused. It has since transpired, and the judiciary committee know, that these men acknowledge there was no truth in their statements, which they admit were made for money.

Judge Holt, in his official report last December argued informally of Davis's participation.

WASHINGTON, July 11.—Rumors are current of dissolution of the cabinet. It is positively stated that Postmaster General Dennison tendered his resignation to-day, and that this will be followed by similar action on the part of Secretaries Stanton and Harlan, and Attorney General Speed. There is nothing official.

The Republican members of Congress held a caucus to-night and appointed a committee to report hereafter as to the necessities of public business and the proposed time for adjournment. Their own party interests were also under consideration, but as they passed an injunction of secrecy on the members, the proceedings are not fully divulged.

WASHINGTON, July 11.—The Senate passed a bill to extend for three years the time and manner of holding elections for United States Senators. Among other provision it requires that the vote shall be viva voce.

The Senate, by four majority, rejected the bill for the annexation of Alexandria City and county to the District of Columbia.

The House passed a joint resolution providing for a reorganization of the militia of the States and Territories in a uniform manner, and for the distribution among them of two-thirds of the ordnance and ordnance stores, excepting the States lately in insurrection.

FOREIGN.

In the House of Lords on the 25th Earl Russell announced that in consequence of the late hostile vote in the commons, the minority had tendered their resignation. The queen had invited them to reconsider their determination. They awaited the result of their interview with the queen on the 26th, before declaring their definite resolution. The House was adjourned.

In the House of Commons, on the 25th, Mr. Gladstone said Earl Russell and his colleagues had tendered their resignations and awaited a personal interview with the queen. The House was adjourned.

The queen accepted the resignations of the ministry.

The London Times thinks Derby will form a new ministry.

Military revolts took place at Madrid and Barcelona. Seven hundred took refuge in France, were disarmed and sent to Serrejon.

GREECE.—The Roufus ministry had resigned, and a new ministry had been formed.

THE WAR.

NEW YORK, July 8.—The Italian army crossed the Mincio without meeting with opposition from the Austrians. It then pushed towards Peschiera, but was repulsed by a short cannonade from the forts in that stronghold. The Italian army was encountered by the Austrians in great force in the vicinity of Verona, and a great battle commenced. The Austrians had repulsed both wings of the Italian army. The fight was still going on.

The reported relief of the Hanoverian army was not confirmed. Negotiations for capitulation on agreeable terms had been agreed on between the commanders of the Hanoverian and Prussian forces.

The Prussians had advanced into upper Silesia and Bohemia. The Prussians easily repulsed the Austrian hussars owing to the effective power of the needle gun.

Prince Charles's army met resistance in crossing the Bohemian frontier.

It is expected that General Benedek will debouche from Bohemia with the main body of his army upon Gorlitz, compelling the Prussians to evacuate Saxony by a flank attack.

The Prussians are arming the Coblentz and Ehrenbreitstein fortresses and defenses against the Southern Germans.

LATER.—Sunday's engagement between the Austrians and Italians, near Verona, lasted all day, and ended in the complete defeat of the Italians, who were commanded by the king. Both armies fought most bravely. The Italians were repulsed at all points. After a severe and bloody struggle, the Italians recrossed the Mincio on Sunday evening.

Prince Amadeus was wounded. The Austrians captured 2000 prisoners. The Austrians then took Custozza by assault. The Austrians occupied Sondrio in Lombardy.

Nothing is known of General Benedek's movements.

The Prussians attacked Osnreein, in Gallacia, and were beaten off with loss by the Austrians.

The Hanoverian army escaped through the Prussian corps and reached Meininger. Prussia will not blockade the Hanoverian ports nor seize private property.

Garibaldi intends marching through direct to Munich.

STILL LATER.—A telegram positively asserts that the Hanoverian army is still completely surrounded. The king has demanded twenty-four hours for deliberation on the condition upon which his army is to capitulate.

The demand has been granted. The king expects to receive assistance from the Bavarian army.

Garibaldi was successful against the Austrians near Brescia, and his volunteers held excellent positions in the Alpine Passes. The General looked to Munich as his objective point.

In the battle of Custozza the Italians met with a severe defeat. Gen. Villerz was killed. Prince Armand and Gen. Cerale were wounded.

An Austrian official dispatch announced the result as follows:

VIENNA, July 25.—The Archduke Albert telegraphed from Gorizia yesterday evening, as follows: "The Imperial army debouched at daybreak from Verona, occupied the heights of Sanguinetto and Somma Campagna, and attacked, with a change of front toward the south, the enemy's columns, which were advancing on the line of Salesino to Somma Campagna in considerable force and with much artillery. The Imperial troops repulsed the enemy at all points, after a very severe and bloody struggle. Finally Custozza was taken by assault. All the troops fought with extraordinary bravery. They captured several guns and about 2000 prisoners, and are animated by the best spirits.

"On the 23d inst. the garrison of Mantua made a sortie upon the enemy's corps of observation at Curatone, repulsed it and took several prisoners."

The following telegraph has been received from the Archduke Albert, dated June 26: "The enemy's forces driven back by our army, recrossed the Mincio yesterday evening. The Imperial army is in the best condition and in excellent spirits. The battle of yesterday is called by the Archduke the battle of Custozza. The movement of Cialdini across the river Po towards Venice will be checked by the result of the battle."

There had been serious military revolts in Spain connected, it was supposed, with Gen. Prim's conspiracy, but vigorous measures adopted by the Government had prevented a spread of the insurrection. A portion of the populace joined with the insurgent soldiery. Several hundred were killed.

The three divisions of the Prussian army commanded by the Prince Royal, Prince Frederick Charles, and Gen. Herworth, have advanced into Bohemia. No important battle have as yet occurred.

Baden has been compelled by Wurtemburg, Bavaria and Austria likewise, to join in the war against Prussia.

The States of Northern Germany have now withdrawn from the Confederation, and accepted the Prussian plan of Federal reform. This includes Bremen and Lubeck.

Prussia has officially intimated that she may annex Hesse-Cassel, and is enrolling the whole military strength of Northern Germany under her supreme command, thus depriving Austria of fully one half of the Federal army on which she relied.

A telegram from Pardubith, Bohemia, says the Prussians were beaten in a fight near Neustadt, and retreated, leaving their dead.

A Berlin telegram states the Prussians were successful in an encounter near Turin, capturing 7 officers and 500 privates.

The Austrian army at Custozza numbered 60,000.

A Florence telegram admits that the whole Italian loss was equal to or greater than that of the Austrians. The cavalry and Boxeo's division covered the retreat, which was effected in good order.

VIENNA, June 27.—Gen. Benedek's passive attitude is accounted for by his desire to have the federal troops form a junction with his army, and also to allow the Prussians to advance into Bohemia so that he can cut off their retreat.

There is dissension among the Hungarian Liberals, the Deak party being opposed to insurrection, unless the Austrians suffer defeat; and the other party favoring immediate insurrection.

FLORENCE, June 27.—The king of Italy yesterday requested the assistance of the French against Austria, offering in exchange the Island of Sardinia, in addition to important concessions upon the Roman question. The king addressed a dispatch to the president of the council, saying the battle of the 24th was neither lost nor won. He adds: "I have ordered the concentration of all our forces to resume the campaign. Our army is in excellent spirits and anxious to be led to battle."

IMPRESSION PRODUCED BY THE EMPEROR'S LETTER.

Public opinion, which has all along been so averse to war, is anything but satisfied at the Emperor's message. It is thought to be of a very ambiguous character. And the long and the short of the matter is, the H. M. will not let a favorable opportunity go by to carry out his darling object, the extension of the French territory. The consequence has been that the state of the Bourse, which was very bad previously to the communication of the Emperor, is now worse than ever.

GARIBALDI AND THE VOLUNTEERS.

Everything depends upon the success of failure of the attack of the Italians upon Venice. In a few hours perhaps, when the war between Austria and Prussia has broken out either in Saxony or in Silesia, Italy as one man will fall upon the quadrilateral, behind which Venice is sighing in chains under Austrian yoke.

Garibaldi has already left Caprera, and latest accounts inform us that he has arrived at Como, where he has been received with enthusiasm by the population. We shall no doubt hear much of the great liberator and the red shirts.

THE THREE EMPIRES.

In the coming tournament will be England, France and Russia, each of which have their proteges, and it is not unlikely that from umpires they may be forced by circumstances to become combattants; as Russia would protect Austria, France, Italy, and England, Prussia (query).

I think I have now told you how our European game of chess stands.

STILL LATER.

The Hanoverian army surrendered to the Prussians, and the men were allowed to return to their homes.

Desperate battles were fought in Bohemia near Nachod and Frauleuau. The accounts are conflicting.

A Berlin dispatch claims that the Prussian drove the Austrians on the 27th and 28th, capturing 8000 prisoners, while Vienna telegrams claim that the Austrians captured 18 guns and many prisoners.

In the fight of Frauleuau, the Austrians are said to have 4000 to 6000 killed and wounded, the Prussians 1000. There is a great rejoicing at Berlin over the alleged Prussian victory, and the people have presented an address to the king.

Vienna dispatches, on the other hand, assert that Benedek prevented the junction of the army of Prince Frederick Charles with the army of Silesia, and was successful in the engagement of the 27th and 28th, killing and wounding a great number of the enemy.

The London Times says it is difficult to decide the result of the battles. By the accounts at hand they were not decisive.

The Italian army has changed its plan of operations, and the reports from that quarter are of an infinite character.

Derby has been forced to form a cabinet exclusively tory. Threatening trouble among the London populace about the reform question.

According to the Prussian reports they defeated the Austrians at Nachod, on the 27th; at Frankenau, on the 28th, and Mondlingratz, in the vicinity, on the same day.

On the other hand, the latest Austrian telegrams give the following:

"PARDUBITZ, June 25.—The Prussians were completely defeated by the Austrians yesterday under Hohlentz, leaving behind one third of their army in killed and wounded. They will withdraw to the Prussian territory towards Glutz.

"The Austrian cavalry under Gen. Edelkein drove the Prussians off of Joirn to Furnau and compelled them to evacuate Melinka and Sheps and retreat. The Prussian loss is enormous. The Prussians here engaged are of the army of the Elbe. The Prussians on the Silesian frontier were commanded by the Crown Prince Frederick Willim. The federal army is on the point of marching from Frankfort, and a battle is expected at Crucow."

An Austrian dispatch says the Prussians attacked Oswentein June 28th, and were repulsed with heavy loss. The Austrians acknowledge the Prussians have destroyed their railroads and seriously interrupted communication with different points.

LATEST BY TELEGRAPH.

WASHINGTON, July 12.—Secretary Dennison has resigned. He wrote the president that the call for the Philadelphia convention is antagonistic to the policy of the party that nominated and elected Lincoln, and the convention over which he presided, and he therefore withdrew from the Cabinet. Rumors are credited that other resignations are to follow.

WASHINGTON, July 12.—Notwithstanding the injunction of secrecy, the proceedings of the Republican caucus have been divulged. Several members advocated the continuance of the present session until the policy of the President was more clearly developed, or the passage of measures limiting his appointing power. It was contended it would be dangerous to adjourn *sine die* and leave the patronage of the federal government in the hands of the President, especially as the next session was a short one, and must expire by limitation on March 4, 1867.

A resolution was moved by Thad. Stevens and carried, that it was the duty of every member of the Republican party to oppose the Philadelphia convention by every means possible. It was necessary to know friends from foes.

Stevens denounced Mr. Raymond in severe terms, and said he did not wish to know him personally or any other man who indorsed the hermophrodite convention to be held at Philadelphia.

This brought Raymond to his feet. In answer to inquiries of the object of the New York Times in indorsing the convention, Mr. Raymond said when he indorsed the call it was which the distinct understanding that none but Union men were to participate in the convention. He had since been persuaded into different conclusions, and was ready to admit he had done wrong. However he would retrace his course, and henceforth there would be no more indorsements of the Philadelphia convention by himself or the Times.

A resolution was offered that no Union member of Congress would countenance the Philadelphia convention. The yeas and nays were demanded and recorded, and the result was the unanimous passage of the resolution. Raymond did not vote on it.

It was stated by several gentlemen that Mr. Seward had recently expressed his opinion that the President ought and would call the Southern members and Senators elect together and recognize them as the constitutional Congress.

The question of adjournment then came up Senator Lane of Indiana, spoke warmly and excitedly. While he favored an early adjournment he hoped something would be done to prevent the threatened displacement of Union office holders and the substitution of copperheads in their places.

Senators Conness and Wilson also spoke on this subject. The latter said he had tried hard to keep from believing that the President had gone over to the copperheads, but he was now fully convinced that his worst fears were realized.

WASHINGTON, July 12.—It is rumored that Speed, the attorney general, has tendered his resignation, and that Harlan will do the same.

It is alleged that there is a fraudulent issue of stock of the Washington and Alexandria railroad to the amount of $300,000. It was used in connection with the defunct Merchants' National Bank. A New York firm advanced $100,000 on said stock.

Gen. Grant has issued an order directing all department, district and post commanders in the States lately in rebellion to arrest all persons who have been, or may hereafter be, charged with the commission of crimes and offenses against officers, agents, citizens and inhabitants of the United States, irrespective of color, in cases where the civil authorities have failed, neglected or unable to arrest and bring such parties to trial, and detain them in military confinement until such time as a proper judicial tribunal may be ready and willing to try them.

In the Senate the tariff bill came from the House to-day. Mr. Grimes moved to postpone consideration thereon until December, and after a debate the question was agreed to by yeas 23, nays 17.

The Niagara Falls ship canal bill came up but was not disposed of.

In the House a motion to appoint a committee to investigate why the minority report of the reconstruction committee was not published with the evidence taken by the majority report of the same committee, was laid on the table by a decided vote.

The speech of Senator Lane, of Indiana, was especially inflammatory, and denounced the President in the strongest terms.

Several speakers declared that Raymond was an enemy, and had no right to act in the caucus.

A committee was appointed to consider the questions presented, and report at another meeting of the cause.

It is proposed in the diplomatic and consular bill to abolish the office of minister resident of Lisbon, Portugal.

NEW YORK, July 12.—A telegram received by Gen. E. Huesta, from San Antonio de Bexar, Texas, states that the permanent deputation of Chihuahua, assembled at Presidio del Norte, a town of the State of Chihuahua, have protested against the *coup d'etat* given by Don Benito Juarez, condemning his illegal continuance in power, and the contents of the decree issued by him on the 8th day of November last, wherein he declared himself President, without authority.

The Mozart Hall Democracy indorse the Philadelphia.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

The general market (says the Price Current of Wednesday) has been without any material change since our issue. If any thing, there has been more animation in Western Produce, at irregular prices. Corn and some other articles having ruled more in favor of buyers, while flour is rather stiller. With regard to the latter, we notice for the first time since the commencement of the late war, some enquiry for export to Liverpool, which may, perhaps, be regarded as an indication of the probable influence, in one direction, of the present European conflict. We also notice some movement in Tobacco. Our leading staple has continued quiet, and although some factors have slightly advanced their pretensions, yet yesterday's sales were at a further decline.

COTTON.—We noticed in our last report that after a fair business on Friday, the market closed at 25 to 27c for Ordinary, 28 to 30c for Good Ordinary, 31 to 32 for Low Middling, and 34 to 36 for Middling. On Saturday there was again a good enquiry, but many factors were more stringent in their pretensions, and there was hardly as much scope left to buyers at the ruling rate. Yesterday the market opened dull and drooping, and with very little competition among buyers, factors were compelled to make further concessions, in order to realise. The sales were consequently at figures fully 1c lower than previous rates, but comprised 950 bales.

TOBACCO.—Supplies come in freely, the stock on hand is fair and the assortment is very good and offered market inducements to forgeing buyers, several of whom have again been looking around. Factors hold their stocks firmly at the following figures, but would make some concessions in the event of effecting large sales. We quote:

	Light.	Heavy.
Low Refused	4 to —	— to 5 Currency.
Good do	6½ to 8	6½ to 7
Common Leaf	7½ to 8	9 to 11
Fair	12 to 13	14 to 15
Good	15 to 16	16 to 17
Fine	17 to 18	18 to 19
Choice Selec's	20 to —	21 to 25

SUGAR.—Supplies of the production of Louisiana are very small, but there is an ample stock of Cuba Sugar on hand. The market has continued dull, though holders remain firm in their views, and ask full previous prices; 12½ to 13½ for Common, 14c for Fair Louisiana, 14½c for Fully Fair, 15c for Prime, 16 to 17c for Yellow Clarified and 17 to 17½c for White. Cuba Sugar has been retailing slowly at 12 to 13½c for No. 12; 14c for No. 14, 14½ to 15c for No. 15.

FLOUR.—On Monday 2000 bbls were sold at $7 50 for Fine, $9 25 to $9 87½ for Superfine, $11 50 for Low Extra, $13 50 for Good do and $14 to 14 25 per bbl for Choice. Yesterday the market was quiet but steady with sales of 1000 barrels at $9 25 to $9 87½ for Superfine, $11 50 for Low Extra, and $12 37½ to $13 50 per barrel for Good Extra.

CORN.—The receipts have increased and prices are lower although the demand has been fair. Yesterday the sales embraced 9000 sacks at 84 to 85c for Mixed and Yellow and 95c for White.

OATS.—Have come in more freely. They have sold quite readily but at a reduction of 2 to 3c per bushel. Yesterday 2000 sacks were sold at 50c per bushel.

BRAN.—Is in fair supply and holders have been compelled to submit to a reduction of 7½ to 10c per 100 lbs in order to realize. Yesterday 2000 sacks were sold at $1 10 to $1 12½ per 100 lbs.

HAY.—The market is well stocked but continues very dull and prices are irregular and unsettled. The sales were confined to 500 bales Prime St. Louis in two or three lots at $20 per ton. Ohio is quoted at $20 to $22 per ton.

INDIA BAGGING.—The stock is small and is held at 32½c per yard in lots. Dealers are supplying the demand for the country at 31c in rolls and 33c in bales.

BALE ROPE—The market is steady. Round lots are held at 18½c per lb. Dealers are obtaining 18½c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—The market has continued dull and prices, in currency, were lower today owing to the decline in Gold. Dealers are supplying the demand for the country, which is small at 24½ to 28½c per lb currency for Ordinary to Prime Rio.

GUNNY BAGS.—There are not many in the market. They are selling at 26½c a piece in large lots and 27c in small lots, readily.

STAR CANDLES.—The stock is light, the demand is good and the market is firm. There have been small sales at 20c per lb for 12 oz, 21c for 13 oz, and 25c for full weight.

WOOL.—The market is bare. The last sales were at 15c per lb for burry, 24c for unwashed, and 28 to 35c for washed Texas Wool. All descriptions are in request.

SALT.—There is a fair stock on hand. Round lots of Liverpool Coarse and Fine are quoted at $1 65 per sack, while dealers have been obtaining $1 85 per sack for Coarse in store and $1 85 to $1 95 for Fine.

NAVAL STORES.—The supplies are small and there is but little doing. We continue to quote Common and No. 2 Rosin at $4 50, No 1 at $9, Virgin dip. $10 to $12, Pitch $6, Tar $2 50 to $4 per bbl; Spirits Turpentine command 90 to 92½c per gallon.

HIDES.—There are not many in the market. They are in request and prices are still looking up. We quote 9 to 9½c for Green Hides, 10c for Kip Skins, and 12 to 13c per lb for Dry Hides.

MALT.—Is in good supply but only in retail demand at $2 20 per bushel for Canada and $1 25 to $1 80 for Western.

ESCULENTS.—New Potatoes are selling at $2 65 to $3 per bbl. New Onions $4 00 to $4 25 per bbl. New Apples from Vicksburg at $7 to $8 per bbl.

POULTRY & EGGS.—Chickens sell on the landing at $12 50. Geese at $20 00 and Turkeys at $30 00 per dozen. Western Eggs are selling at $20 to $24 per bbl.

Cattle Market.

JEFFERSON CITY,
Tuesday evening, July, 10, 1866.

Arrived since our last: 973 Texas beeves, 535 calves and yearlings; 143 hogs, 236 sheep and 25 milch cows.

Sold, 19 Western and 1036 Texas beeves, 298 calves and yearlings, 122 hogs, 236 sheep and 18 milch cows.

Western Beef, choice per lb net	14 to 16
Western Beef, 2d quality, per lb net	12 to 14
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$15 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$2 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $4 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Yearlings, per head	$10 to $14
Calves per head	$7 to $11

MONETARY.

Statement of New Orleans Gold Market week ending Friday July 13th, 1866.

FRIDAY, JULY 6TH, 1866,
Gold, 152½; 153.
SATURDAY, JULY 7TH.
Gold, 152; 151½; 154; 152.
MONDAY, JULY 9TH.
Gold, 152.
TUESDAY, JULY 10TH.
Gold, 150; 149; 148½; 148.
WEDNESDAY, JULY 11TH.
Gold, 150; 149; 148; 149½; 149; 147; 148.
THURSDAY, JULY 12TH.
Gold, 155; 147½; 149; 147½; 149½; 149.

Reported by
WM. S. MOUNT, *Manager.*
The City Bank of New Orleans,
15 Commercial Place, New Orleans.

THE NEW ORLEANS
Christian Advocate
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AT OFFICE 112 CAMP STREET, NEW ORLEANS.

This religious journal is specially devoted to the interests of the Methodist E. Church South, and is the official paper for the Mobile, Montgomery, Mississippi and Louisiana Conferences. Some of the ablest writers in the Church are regular contributors to its columns.

Its weekly summary of news is carefully compiled, and contains all the current intelligence afloat at home as well as abroad.

Its "Commercial Column" will always be found reliable.

Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

LILIENTHAL'S
GREAT PHOTOGRAPH
OF THE
BISHOPS.

This is a decided success. The artist has fixed the noble features of these distinguished divines in the highest style known to the art. Every family of our Church would like to have one. As mementoes to leave among our friends, they will be invaluable.

They will be sold at a low price, and the proceeds of the sale will be donated to benevolent objects. The plate belongs to a party who aims to promote a cause all will heartily approve. They may be had hereafter at the Book Room, 112 Camp street. There are nine Bishops present—all the college, except the venerable Soule. Address orders to Rev. R. J. HARP. Price $3; wholesale price $2 50. my5 tf

GENERAL CONFERENCE
Pic-Nic Photograph
140 PICTURES FOR $3.

One hundred and forty Bishops and Delegates to the General Conference of the M. E. Church South, including almost the entire body, taken in
ONE GROUP,
at the City Park, during the elegant Pic Nic entertainment given them by the ladies of New Orleans, by the accomplished artist Theodore Lilienthal, in various positions—standing, sitting on benches, boxes, and on the ground.

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THE CHILD'S CORNER.

Grandma's Story.

A great many years ago, when I was a little girl, I started to take a journey to see my aunt—not in the cars—they had never thought of such a thing then—but in the stage. Now, I felt very proud to be going away off without papa, or nurse to take care of me, and only my Uncle Charlie along, who was a gay, pleasant young man in college. Now I sat snugly tucked beside uncle on the back seat, sitting very straight, and wondering very much in my silly heart, if the gentleman on the front seat would not think I was a young lady—father said I was so large of my age—and then more silly, may be he would think I was grown up, and was Uncle Charlie's wife. Oh! how absurd it was, was it not, children, that I, only nine years old, should have ever thought of such a thing? My grown up consequential feelings did not last long, though, for soon the stage stopped, and a very feeble looking old man with a little girl, whose hood covered her whole face, got in. The old man saw Uncle Charlie's pleasant face and said, "If you please, sir, take your little one on your lap, and I will mine, I like to ride on the back seat, the others make me sick." "Certainly, sir." And my dignity was summarily disposed of, by uncle's lifting me, without another word, into his lap. He only laughed because he had no little girl, and it was a funny mistake. But I did not laugh, I pouted, and made uncle very uncomfortable with my fidgeting about, and sour, hateful looks. I happened to look up in a few minutes, and I saw the child, sitting in the old man's lap, and her hood taken off, but her eyes all covered up with a great, thick bandage. Soon she spoke in the sweetest voice to the old man,—"Grandpa, may be we could sit somewhere else, and let the little girl sit here. How I wondered that she knew I was cross about it with her eyes all covered up, so she could not see my face, and I had been ashamed to say nothing. "Oh, no!" said I, and forgetting my ill humor in wondering why she kept her eyes covered up that way.

Again I said, "Please don't be hurt at me, but won't you tell me what ails your eyes?" "O, yes," she said, very sweetly, "I was coming down stairs with the scissors in my hand, and put my eye out, and then the other got blind, too, and now I can never see out of either any more. But I am going to Boston to try and get the doctor there to do something for them, so that they won't hurt me so badly." My eyes filled with tears for the poor blind girl.

"Can she never see again?" said my uncle.

"No. There is no hope of that," said the old man very sadly.

"Grandma says I can see when I get to Heaven," said she, in a very low whisper, and looking very cheerful and bright as she said it.

"Is she happy that way, always?" said my uncle.

"Yes, always. Every one calls her happy Mary."

She got out, soon, said grandma, taking off her spectacles, and even then wiping her eyes, and I never saw her again; but I never forgot her, but always remembered, when I was inclined to be cross over little things, poor blind Mary, who would never see till she got to Heaven; and yet whom every one called "happy Mary."—*Western Churchman.*

Robbing God.

One Sunday a gentleman was going to church. On his way he saw a number of boys playing on the common. He wanted very much to show them how wrong it was for them to be so doing, but he knew that if he began to reprove them they would not listen to him. So he walked leisurely up to them, and sat down on the grass. Presently, in a pleasant, familiar tone, he said, "Boys, I want to tell you a story."

Directly they all gathered unsuspectingly around him, and he began as follows:

"There was once a good man who was noted for his kindness and liberality. At the time of which I speak he was on a journey. As he was pursuing his way along a lonely road, he met a man who represented himself as having suffered a great loss, in consequence of which he was in deep distress. With his usual kindness the good man drew out his purse, and after examining it, he said, 'I have only seven pounds with me, but I think with one pound I can get to the end of my journey, and you shall have the rest.' With this he handed the man the six pounds. Was not that generous? Would not you have thought that the beggar must have gone off, feeling very grateful and contented? Certainly, we should have expected this. But he did no such thing. He was not a beggar at all, but a robber; and seeing that the good man had still one pound in his purse, he knocked him down with a club and stole his last pound from him."

The boys were very indignant on hearing this. They all cried out against the shameful conduct of the robber. One of them went so far as to say he didn't think anybody could be found quite so wicked as that.

"Now stop," said the gentleman; "let me tell you, boys, this is just what you are doing. God has given you freely six days out of seven for your own use. He has kept only one for Himself, to be kept holy, and spent in worshiping Him; and yet you are so mean as to rob Him even of that!"

The boys hung down their heads. They had not a word to say, but broke up their play and went off.—*The Biblical Treasury.*

A Little Boy Moves a Great Ship.

We have somewhere read that at an English dockyard, a great ship was to be launched; an immense multitude assembled to see it glide down the slides that were to carry it into the water. The block and wedges were knocked away, but the massive hull did not stir, and there was disappointment. Just then a little boy ran forward and began to push the ship with all his might. The crowd broke out into a laugh of ridicule, but it so happened that the vessel was almost ready to move, the few pounds pushed by the lad were only needed to start it, and away it went into the water. This teaches an important lesson to every boy and girl. You often think that the little you can do, is of no account. You don't know that. A little word, a kind act, however small, may be, and often is, the turning point in one's own history, and often of great importance in its influence upon others.

From the Episcopal Methodist.

ORA.

Ora was young, and Ora was fair,
With soft blue eyes and golden hair;
Wearing the look that the angels wear.

And we loved our darling, our sweet pet girl,
Better than anything in this world;
Her price was far above gems and pearl.

But one calm day, in the summer hours,
This pearl of love, this bird of ours,
Flew off to warmer and brighter bowers.

We saw her not when the morning shone,
We met her not when the day had flown,
And we grieved till our hearts seemed turned to stone.

But we looked above us, and there, behold!
Our precious one in the Saviour's fold,
Walking the beautiful streets of gold.

And now, when we miss her at morn or night,
We say, while the tear-drops blind our sight,
The Lord who took her does all things right.

Neatness in Dress.

We are almost inclined to think that every person, and especially all young persons should be encouraged and expected to dress themselves with some degree of fresh care during the after part of each day. It may cost a little time (it certainly should not be allowed to cost much,) but it will be apt to increase a person's self-respect, and that comfortable feeling of being allied and equal to the better part of the social world, which is so desirable for all, and especially for the young.

Not long since, a lady whose ideas were thought by many to be above her circumstances, would insist on her children dressing for the afternoon neatly though plainly, but never remaining in their morning attire. To wash, to arrange the hair, and to be always dressed in the afternoon, not for company but for home life, became a habit of all the young people in that house from childhood, not without some remarks from less pains-taking neigbors.

At last, one of the children, a bright, but rather self-willed girl, remarked, "I think we all feel so much more inclined to be orderly and good when we are dressed for the afternoon."

This remark, made casually to the mother, was, she said, an abundant reward for all the trouble and care of the arrangement.

It is not expensive, but rather economical than otherwise, to pay this sort of attention to dress. A little extra washing which it may cost is nothing to what is saved by the habitual carefulness not to soil one's clothes. The sloven is the most extravagant, generally speaking, of any one in dress. So also the time that it may take is nothing, compared to the habit of order, of system, and of having a time for everything. It promotes self-respect and pleasant social feeling. The man, woman or child, who feels habitually worse dressed than his neighbors, will be apt to shrink from society and behave awkwardly in it. This will make others shrink from them, and produce a sort of warfare and antagonism most undesirable, and sure to check the flow of those benevolent and social feelings which are the source of the purest and best earthly joys, and much of all our usefulness. For all this a person must have no thought or care or pride of wherewithal they are clothed while in company.

There are some would-be philosophers who cannot see the reasonableness of all this. Let them watch the effect which the Sunday attire has, especially upon the working portion of society, when parents and children all have time and dress for the Sabbath School, the church or the private walk, or the family fireside. Does not all this produce great mutual respect among the members of the same family, among neighbors and friends, greater self-respect in nearly all, and a quiet contentment and enjoyment of existence, most of all things conducive to order and improvement? Let those families who neglect all such habits be observed, and they will almost uniformly be found disorderly, and wasteful of far more than all the cost of attending to such matters.

We have known of authors who have found it necessary to dress (From the French of Napoleon Roussel.)

The Portrait of Mary in Heaven.

Concluded from last week.

Now when neighbours enumerate the members of a family, is it not natural to think that, after having named the father and mother, they would mention the names of the brothers and sisters, rather than those of the cousins?

Finally, if Jesus were the only child of Mary, why does not the Holy Scripture say so? It says, indeed, and that several times, that Jesus is the *only Son of God*; why does it not say also, at least once, that he is the only son of Mary? If the words are different, it is because the facts are different also. We must suppose that authors, inspired by the Holy Spirit, knew how to choose their expressions, and they speak with equal truth when they call Jesus *only* Son of God, and *first-born* son of Mary.

From these considerations we must necessarily come to this conclusion:—Mary, after having conceived by the Holy Spirit, carried in her virgin womb a body free from pollution, and brought into the world the only Son of God, had accomplished her supernatural task, and from that time re-entered into the ordinary course of nature, *i. e.* became in all things the chaste wife of her husband Joseph.

Now then, according to this thirteenth chapter of St. Matthew, Jesus had at this period four brothers and some sisters. The plural of the word sisters represents at least the number two; I therefore draw this final inference: Mary had as children:—

Jesus, her first-born;
His four brothers;
And his two sisters:

in other words, Mary was mother of seven children. Now, understand, my sister, that I felt it right to take account in my picture of this important circumstance, and slightly emaciate the features already aged. But if Mary's advanced age of sixty years, and her seven times renewed maternity, came to my aid to give her the respectable features of a holy and good mother, grown old in the experience of life, and, alas! in grief also, since the sufferings and death of her first-born son must have transpierced her soul like a sword; still, none of this could yet teach me of anything of the expression of her face. Were her features beautiful and regular? or had they nothing very remarkable in them? The answer to this question appeared to me difficult to find. I even searched the whole New Testament, without discovering anything in it to put me on the track of a direct solution. On the whole, I observed in every page a marked disdain for what has to do with mere outward form. Thus God willed that his divine Son should be born in a manger; should live with artisans; should die on a cross; all through the Gospel the flesh is abased and the spirit exalted, therefore appearance is despised and reality required; throughout, the body of the Christian is counted for little, and his soul for much. Consequently, I inclined towards the opinion that such was also the case with the body of Jesus Christ, when a passage of the Old Testament came to confirm me in it. Notice how Isaiah describes the exterior of the Messiah:—"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."—*Isaiah* liii. 2. That is what Isaiah the prophet says.

Ah! doubtless, my sister, to me as to you, Jesus is the Son of God; he is a model of sanctity, of moral beauty, of magnanimity, of high-souled devotion. Doubtless Jesus is worthy of all our worship; but observe that I here speak only of the mutorial body which he assumed in Mary's womb, that he might live for a space among us in his humiliation; and though prostrating myself before the God, I can still admit that this mortal *covering* had neither beauty nor splendour, nor, indeed, anything to please the sight.*

If such were Jesus, we may, on the same grounds, and further, from the probable resemblance of mother and son, suppose that such also would Mary be.

I placed myself before my canvas and seized my pencill when a new idea struck me. It is for Mary as she is now, and not as she was in her childhood or her youth, that you have asked me, and you are right; for it is not Mary at her marriage, but Mary after her entrance into heaven who now intercedes for us. Here I had no longer anything in the Holy Scripture to guide me. The Church, indeed, speaks of the Assumption of the Virgin, but the word of God is silent upon it. What could I do? as a good Catholic submit to the Church. I admitted, without further hesitation, what that good mother teaches; *i. e.* that Mary, at the close of her earthly life (according to our calculation of sixty years of age) was raised to heaven in body and soul, and placed beside her Son. This once accepted as a fact, how should I represent Mary arriving in Paradise? Of course, with the features which she had on quitting the earth, since she did not die, but departed with the same body; but was not this body, then, in any way modified? such is the question which I thought I could put to my guide—hitherto so sure—the word of God.

I again went entirely through the New Testament, and here is what I found respecting my subject:—"In the life to come," said Jesus to the Sadducees, "those who are worthy of the resurrection shall neither marry nor be given in marriage because they are *like* the angels." Thus Mary, as now in heaven, can neither marry nor be given in marriage; she is in a manner neither man nor woman. Jesus says "She is *like* the angels."

Now, how are angels to be represented? or, at least, what is the essential difference which distinguishes these celestial creatures from human creatures? On the one hand, we must believe that their forms are analagous to ours, because it is thus that they are often presented to the personages of the Old and New Testament; but, on the other hand, we are told in the 6th chapter of Isaiah, that in the presence of God "the angels veil their faces with their wings." Whence I draw this conclusion, if not certain, at least probable, that our celestial body must differ in some respects from the present one; and that to us, as well as to the angels, this admirable method of traversing space, and of ranging from sun to sun and from world to world, will be given, that we may accomplish the commands of our God.

This is the reason why I have given wings to the queen of heaven, who is no longer either man or woman, and who entered into Paradise, on the testimony of the Church, when she quitted the earth; *i. e.* at the age of sixty years.

As to the drapery with which I have covered Mary, I was guided, not by our imaginary portraits, in which she is painted gracefully attired in light blue robes; nor have I introduced into her garments those folds, here tightened to define the form, there let loose to hang tastefully: but I have the rather conformed myself to the indications furnished by the Book of Revelation, where great multitudes of saints are seen, enveloped in long white robes.

And, now, my sister, I have completed the vindication of my portrait. I hope that you will be pleased with it; for I have accomplished what I promised—a portrait of Mary, the most faithful of all that have ever been painted.

I remain, devotedly and respectfully your Brother.

JOSEPH DE SAINT PIERRE.

P.S.—I return you your Bible, that you may yourself verify the quotations which justify my work.

A year passed away, and the Abbess replied in the following letter, which closed the correspondence:—

Abbey St. Mary, Feb. 19, 1567.

DEAR BROTHER IN OUR LORD AND SAVIOUR JESUS CHRIST,—With feelings of the purest and most vivid joy I address you. Without question you have rendered me the greatest of services; it is only just that I should endeavour to render as great a one to you in my turn. You believed you were sending me an inanimate portrait, you gave me a living being; you thought to make me acquainted with a woman, our mediatrix with Christ, you have revealed me to God the Saviour. But this needs explanation. I will unfold the matter from the beginning.

You will understand how, on the receipt of your packet, my first glance was at the picture. The sight confounded me! I read your letter; and, although with difficulty, I yielded to your arguments. Afterwards I hung up the blessed portrait in my cell; yes *blessed*, as you will see.

The more I contemplated those emaciated features, that figure enfeebled by age, the more was I disenchanted, and the more was my veneration for Mary weakened. I felt displeased with myself. "For, after all," I reflected, "she is still the very same being, and Mary is not the less powerful with God, for being neither young nor beautiful." Vainly did I again and again school myself with these fine reasonings; I was conscious of a continual diminution and failure of affection for my patroness; and at length I came to perceive that what I had hitherto loved in the Virgin was her young, beautiful, girlish face, and her graceful and pure form; but not her moral character and intercession with Jesus Christ. Having once made this confession, I wished to know for myself this Mary whom I still respected, but whom I could no longer adore without difficulty. I opened the Bible which you had sent me. There, too, as before the picture, I felt my own ideas vanish one after the other; and the young, sweet, beautiful Virgin, the mediatrix between Jesus and men, and, moreover, the Queen of heaven, was changed into a humble servant of the Lord; happy because she had been received into favour, and who, far from being able to contribute to the salvation of others, herself required to be saved. The following is the passage which struck me most vividly:—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."—(See *Luke* i. 46, 47.)

If God be her Saviour, I said to myself, then Mary was previously lost; then she was not sinless; but I continue to quote this portion of the Gospel:—

"For he hath regarded the low estate of his handmaiden."

You perceive Mary speaks of her low estate. She adds: "Henceforth all generations shall call me blessed. For he that is mighty hath done unto me great things."

Thus, then, if Mary were exalted, it was by God, and not by herself. But listen again to what the angel Gabriel says to her at verse 30 of the same chapter:—"Mary, thou hast found grace before God." Now, you understand that to find grace it is necessary to have sinned: you feel that it would, for instance, be ridiculous to say that God has bestowed grace or pardon on Jesus Christ; ridiculous, because he did not sin.

Notwithstanding, do not think that my great joy comes from the discovery that Mary was only a favoured and blessed woman, like every woman who is pardoned and saved. No; but directly I had dethroned this idol from the sovereignty of my heart, the place was prepared for Him who should always have filled it. Yes; I learned better to appreciate Jesus Christ, my only and well-beloved Saviour. And that which I find in Him is not what I formerly sought in Mary,—a carnal body, chiselled in this or that form: but a soul, a heart, a love, which nothing here below can worthily express. Ah! dear Brother, when I saw the Son of God quit the heavens to come and live on the earth; when I followed him at every step instructing the people, curing the sick, visiting the poor, from whom he expected nothing; blaming the great, at the risk of their displeasure; and, above all, when I heard this Saviour say to me: "Come unto me, you who are heavy laden, and I will give you rest; he who believes in me shall not die; I give my life for the sheep." And, lastly, when after having thus listened to him, I beheld him ascend a cross to expiate my sins, and exclaim in death, "Father, forgive them, for they know not what they do!" Oh, then I felt my heart burn within me, emotion overcame me, my eyes overflowed with tears, and I cried: "My Lord and my God; I am at length saved."

Since then, everything has seemed new to me; those Christian truths which I already called mine, seem, like beautiful images which have suddenly received life and motion. The Gospel, Christ, heaven, God, became realities to me. I felt in my heart a Divine guest explaining the word of God, rendering the good which had hitherto been so difficult to me easy, and disgusting me with the evil formerly so sweet. I am as though I had been transported into a new world, where the ideas, the feelings, all things are different from the world of yesterday; and this new world began to surround me on the day when I truly felt that I was fully and freely saved by Jesus Christ.

And you, dear Brother, will you not also finish the way which you have already half travelled? You have restored the Virgin to her place, will you not also restore our Lord and Saviour Jesus Christ to His? Ah, believe me, true peace, true joy, is there alone. Take this Bible (not the same, for I keep that myself); read it every day, praying for the Holy Spirit; and, be assured, you will soon find a better than Mary, the Mediatrix; *you will meet Jesus himself*, our God and Saviour!

The Cuttle Fish.

The colossal cuttle fish belongs to the class *Mollusca* and the order *Cehphalopoda*—so called because its organs of movement are grouped about the head. Its common name is 'cuttle fish,' and the sailors, who know most about it, call it the 'squid,' and have a proverb that 'squid is the largest and the smallest animal which lives in the sea,' which is as nearly correct as proverbs generally are. There are, in fact, cuttle fish but an inch long, which have regularly developed arms, and secrete the same inky fluid with which the larger squid, whose arms have been found 28 feet long, darkens the water when he is rushing on his prey, or when he, in turn, is chased by some hungry whale or shark, whose jaws he escapes under cover of his inky cloud. These minute squids are found in shoals, near the surface of the water, in various parts of the ocean, and are ravenously pursued by dolphins, bonits, albicore, and even by porpoises, whose choice food they are. There is a variety which measures some two inches in length, which has the faculty of darting out of the water when pursued, and is, therefore, called by seamen flying squid. It is found in vast numbers on the banks of Newfoundland, where our cod-fishmen use a peculiarly constructed hook to catch it. They use the animal for bait in catching codfish, which seem to be extravagantly fond of it, and will bite at a squid bait when even the most delicate clam does not tempt them.

The ancients knew the cuttle fish very well. They are even now found in considerable numbers in the Mediterranean, but not in such quantities as must have grown in the days when the Romans and Grecks, with a singular taste, thought a 'cuttle' the finest of fish, and paid high prices for them. In India it is eaten now; and I have seen the disgusting things bought in the bazaar of Port Louis (Isle of France) at a figure which must have made them proud, if they had that human kind of pride which values itself on a high market price.

Uses of Glycerine.—The uses of glycerine are daily extending, and as it is now a commercial article as easily obtained as alcohol, there is one application which ought to become popularly known. This is the property it posesses of dissolving out the odoriferous principle of flowers. The leaves of roses, of hyacinth, jasmin, geranium, etc., are to be put into a stopped bottle, and glycerine left in contact with them for three or four weeks. All perfume will be extracted, and as glycerine will mix readily with water, a scented wash can be prepared for the hands, as well as an extract made for use by the preparation of perfumery. If the glycerine be left in contact with red pepper-balls, it will extract a principle very strengthening to the hair, and less dangerous than the preparation of cantharides now so often used.

Good Home-made Yeast.—The following is in general use where I reside: Boil a handful of hops in two quarts of water about twenty minutes. Pare and grate three good sized potatoes. Add two tablespoonfuls of wheat flour, one do. sugar, one do. of salt; strain the hop water hot into this mixture, stirring well together; then boil about five minutes. Set away to cool to milk warmth, then add a cup of yeast and keep in a warm place until light and foaming. Put away in a jar or close vessel in a cool place. It will keep some weeks.

One step backward is equal to two steps forward; hence, retreating from duty is a compound loss—it is cowardly.

* It will not be forgotten that Isa. liii 2, ought *primarily* to be understood in a spiritual sense.—*Trans.*

OBITUARIES.

Mrs. MARGARET McBRIDE, relict of the late James P. McBride, died in Mobile Ala., March 20th, 1866, after a short but severe illness, in her 71st year. She was born in New York, Dec. 1795—came to Mobile in 1825, professed religion, and joined the Franklin Street M. E. Church, in 1829, from which time to the end of her life, she exemplified the truth and power of Christianity by a consistent and useful life, until removed by death to her reward in heaven.

Her example is worthy of imitation, and her many virtues deserve to be recorded, and will long be held in grateful remembrance by those who knew her, and have felt the force of her numerous excellences. She was in many respects a remarkable woman, possessed of a strong, clear, and well-balanced mind—a tender and generous heart, a masculine energy, combined with a singular tact for business. Always actuated by the highest and best of motives—she was admirably qualified for the position assigned her by Providence, and the result was, she was generally successful in her many undertakings. To all the rest, was superadded a zeal and readiness for every good work, whichever ardent piety incited a constant desire to promote the various interests of humanity and religion. She loved her Church ardently but her Christian charity was not limited thereto; she honored the Christian character, under whatever denominational peculiarity she found it, and many of other Protestant churches, with whom she was associated, confer the same distinction on her in a preeminent degree. The Sunday school and Missionary interests were peculiar objects of solicitude with her, both of which have surely missed her services, because physical infirmities, and family affliction compelled her for the last few years, almost wholly to retire from the active scenes of busy life. Yet her generous heart never ceased to sympathise with these important interests, and her hand was felt when unseen, supporting these and other claims of the church, as well as relieving the wants and ministering to the necessities of the needy. She did not wait for the cry of the needy to come to her door, and then doled out, as with reluctant hand, a scanty pittance to meet the wants of the moment, and thereby quiet conscience. On the contrary it may truthfully be said of her, "The cause which I (she) knew not I (she) searched out," and by such earnest and active benevolence, caused many a "heart to sing with joy"—see Job xxix 12-16. The whole paragraph may, to very large extent, be applied to her, as the crowning beauty of her character. She bore a prominent part in founding and sustaining that noble institution—the Protestant Orphan Asylum, and her name as well as her exertions and personal influence contributed largely to the desired consummation. Always a member of the Board of Managers, and for many years the principal officer, she labored assiduously for its success, and in the final disposition of her property, she left it, we learn, a handsome bequest, that it might share with heirs and legatees of the good things that God had so liberally bestowed upon her. While this perhaps was her favorite charity, she nevertheless was liberal to others, and always contributed largely to their support. The Benevolent Association of Ladies, that cared for the poor and destitute widows of the city, of which she was a prominent and active member, always met with a hearty response from her, in all its calls for assistance. Likewise to the many cases of individual indigence, that applied almost daily to her for relief,—she was wont to afford it often to the full extent of her ability? Can such a woman pass away from the walks of men without leaving the world "the poorer thereby?" Though by the peculiarity of her disease, her brain being much involved, we were deprived of her dying testimony—we, nevertheless, have her often repeated declaration, up to the time of her last sickness, that she was willing and waiting for the summons, and would hail the messenger with joy. Such a life crowned with such a declaration, needs no further testimony, that she is with God.

T. W. D.

THE BALTIMORE EPISCOPAL METHODIST will be issued in this city the first of next month. Its publication will be under the management of the Rev. John Poisal, Dr. Thomas E. Bond and Rev. S. S. Roszel, Editors. The "Episcopal Methodist," of Richmond, Virginia, having been transferred to Baltimore, Bishop Doggett and Rev. J. E. Edwards will continue their services as Editorial correspondents. Rev. C. K. Marshall, D. D., General Agent. The best talent of the Southern Church will be employed upon its columns. The publisher has the pleasure to announce that contributions may be expected from Bishop Pierce of Georgia, Bishop Marvin of Texas, Bishop McTyeire of Alabama, Bishop Wightman of South Carolina, D. Summers of Nashville, Dr. Marshall of Mississippi, Dr. Huston of Kentucky and others.

The contributions of some of the most eminent men of other denominations will also enrich its columns: Rev. Dr. Palmer of New Orleans, Dr. Borgett of Mobile, Dr. Bullock of Baltimore, Prof. McGuffy of the University of Virginia, Rev. Peyton Harrison, and others.

It is designed to make the paper the great organ of the Episcopal Methodist Church, yet in no partisan sense will it be denominational. The General Conference which recently met in New Orleans and the whole people of the South concede to Baltimore a claim and prestige as the proper place for its publication. No pains or expense will be spared to make it a first-class Journal and a welcome visitor to every Christian household. The names of the gentlemen who will have the Editorial management of the paper, and the corps of able coadjutors associated with them are the best pledge to its patrons, that they will find the "Episcopal Methodist," in its spirit and teaching, the advocate of conservative principles and a bulwark of defense against the dangerous tendencies of the times.

We deem it proper to assure our friends, that the salutary measures of reform, which were adopted by the late General Conference, meet the cordial approval of the conductors of this paper. As it will represent every State and Conference in the South, it will afford the best advertising medium in all our business and social relations. It invites a renewal in a stronger form of those commercial and fraternal ties which must bind Baltimore and the South more closely together.

This important organ of communication between our respective communities, will be published regularly one week on fine paper, large type and quarto size at $4 00 per annum, or $2 00 for six months, invariably in advance.

Office of publication, 332 W. Baltimore Street Selby & Dulaney, where subscriptions and advertisements may be left. All the members of the Southern General Conference are authorized Agents. The preachers of the several annual Conferences and clergymen generally, are requested to act as agents for this paper.

THOS. E. BOND, Editor.
S. S. ROSZEL, Associate Editor.
JOHN POISAL, Publisher.

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From Dr. Stevens' Centenary Sermon.

CATHOLICITY OF METHODISM.

METHODISM, ARMINIAN AND CALVINISTIC.

But why recall these facts? To boast? Far otherwise. Nor only because they are grateful illustrations of the success which we this year commemorate, but for two much more important reasons:

First, to remind ourselves, and, as far as may be, all our brethren of the common evangelical Protestantism of the age, that we methodists, distinctively so called, can claim no exclusive glory in this great religious history; that if we stand conspicuously on the platform, it is yet, in an important sense, a common platform. We may have too much ignored this fact. They are mostly distinguished from us by their Calvinistic, as we from them by our Arminian proclivities. We forget that Calvinistic Methodism, as represented by Whitefield and the Countess of Huntingdon, was an energetic power of the religious movement of the last century, is still such in some parts of the common field; that Methodism, as an evangelical revival, was not a dogmatic paroxysm; that the Calvinistic divergence of Whitefield from Wesley never really broke the moral unity of the movement down to the deaths of the two great founders, if it did disturb its ecclesiastical unity; that the two parties felt that they had one work in spite of their differences, and exchanged pulpits, and cooperated, and rejoiced together in their common work, and that Wesley refused to recognize the Calvinistic questions, *pro* or *con*, as condition of membership in his societies. They, on the other hand, have too much forgotten that they had an honorable share in the great movement; that, however their ecclesiastical histories may antedate that movement, yet from it dates chiefly their modern spiritual life and activity; that Whitefield, the Countess of Huntingdon, the Hills, Howell, Harris, Berridge, Shirley, Censtic, Hervey, Madden, Venn, Jay of Bath, Toplady, Romaine, and Newton of Olney, with his friend Cowper, were both theirs and ours, all in the language of Newton, "glorying in the name of Methodist;" that, in this country, Whitefield and his coadjutors, the Tennents, Blair Rowland, Frelinghuysen, and Davies, led them in their modern evangelical march; that by the labors of these men, Nassau Hall, of Princeton, arose, receiving a Methodistic baptism at its birth; that Davies, its president, was a correspondent of Wesley, and pronounced him the "restorer of religion;" that Dartmouth, (of Hanover, N. H.,) like Princeton, received funds from the English Methodists, and bears the name of one of the few British Methodists who was "noble"—the man who, as Cowper sung,

> "Wore a coronet and prayed;"

that their and our Cowper, under the influence of Newton, his methodistic pastor (who first introduced his poems to the public), celebrated the movement as a common one in words which we can all yet sing:

> "God gives the word; the preachers throng around;
> Live from lips, they spread the glorious sound:
> That sound bespeaks salvation on her way,
> The trumpet of a life-restoring day!"

that while he portrayed, in verse which will never die, Whitefield and other Calvinistic Methodist leaders, he equally revered Wesley, and portrayed him as

> "A veteran warrior in the Christian field,
> Who never saw the sword he could not wield.
> Whose fragrant memory will outlast the tomb,
> Embalmed forever in its own perfume."

METHODISM OF NECESSITY CATHOLIC.

But this general review is relevant to a second important purpose—to remind us Denominational Methodists, that our mission reaches far beyond our organic limits. Our ecclesiastical organization is inestimably important; it has been one of the chief means of our power, and, therefore, of our more general mission; but let us be careful that it tend not to narrow our horizon, and lead us to forget the wider and sublimer agency of our cause. We are an ecclesiastical organization—a sect, if you please—but we are an anomalous one, and God made us such, and designs us to continue such. While we hold steadfastly to our peculiar theology and methods, as sources of energy and success, let us bear in mind the original lesson of our mission, that our work is not so much the extension of a sect as "the spread of scriptural holiness over the land," and that we are an organization only for this purpose; that we are pledged by our earliest vows to stand up everywhere and always for Christian Catholicity; that no sincere overture of Christian fraternization can ever be repelled by us. He has never understood the historical significance of Methodism who looks at its sectarian growth as the chief aim of its labors; he has never truly appreciated its organic system who sees in it only the means of maintaining and expanding its organization. It has sublimer prerogatives; the provocation of all surrounding sects to zeal and good works; the emancipation of the religious world from the fetters of unessential dogmas and perverse traditions; the spread, not so much of technical theology as of vital religion; the substitution of this in the place of creeds and traditions; the diffusion of popular religious thought; the rescue of the common degraded masses to holy living and eternal salvation.

In this our hundredth year we should remind ourselves more profoundly than ever, that our work, as at the beginning, is a catholic and a universal one; that however strong our hosts, we are not an army by ourselves, but are in the grand line of battle of general evangelical Christendom; that be we the artillery or the cavalry, or whatever else, in the common field, we move in harmonious cooperation with the whole evangelical host, that be it our work to dash upon and scatter the columns of the enemy, or thunder them out of the way, it is but to clear the way for the advance of the whole evangelical array; that if we allow our own and other regimental flags, for convenience in the field, we insist that none other than the common banner of the cross shall wave at headquarters over us all; and that when the victory shall be won, we shall be ready, if not to cast away our distinctive flags, yet to hang them up, not at our altars, but from the roofs of our temples, and have none wave without, over all the city of our God, but the universal ensign of the common faith.

Down to his last hour Wesley never lost sight of this catholic mission of Methodism. When about seventy-six years old he wrote: "The remark of Luther, that a revival of religion seldom continues above thirty years, has been verified many times in several countries; but it will not always hold. The present revival of religion in England has already continued fifty years. And, blessed be God! it is at least as likely to continue as it was twenty or thirty years ago. Indeed it is far more likely, as it not only spreads wider, but sinks deeper than ever. *We have, therefore, reason to hope that this revival will continue, and continually increase, till the time when all Israel shall be saved, and the fulness of the Gentiles shall come.*" Meanwhile Methodism was in full organization, and he ceased not to consolidate it continually. He saw that, in order to accomplish its general work, it must itself have a peculiar and powerful apparatus. The Church of God had seldom or never seen an abler organizer than John Wesley, nor had it ever seen a more catholic one; and there is no truer expression of the historical significance of Methodism than that it was the depreciation of ecclesiasticism and the appreciation of religion.

I wish not, then, by these remarks, to restrict our denominational vision, but to enlarge it; not to impair our *esprit de corps*, or our practical system, but to ennoble them by a sublime consciousness in the church of a great and peculiar destiny. We are not a locomotive dragging a single car, in a rivalry of speed, with other lines; the train behind us reaches out of sight; the route before us circuits the world! If we presume to deem ourselves the locomotive, let our engineers never forget their responsibility for the whole train and the whole route. Let them see to it that the fires be kept up, and all the surrounding mountains kept awake with the echoes of our movement. Let us accept Isaac Taylor's prophecy, "that the Methodism of the last age points forward to the next coming developments of the powers of the Gospel!"

The Word "Selah."

The translators of the Bible have left the Hebrew word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning of *eternally, forever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhymical note. Herder regards it as indicating a change of tone; Matheson as a musical note, equivalent, perhaps, to the word *repeat*. According to Luther, and others, it means *silence!* Gesenius explains it to mean: "Let the instruments play and the singers stop." Wocher regards it as equivalent to *sursum cordâ*—up my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah!" or "Awake, Jehovah!" and the like, "still earnest addresses to God that he would remember and hear, etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks an abridged expression used for Higgaion Selah—Higgaion indicating the sound of stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra.*

A PERSIAN FABLE.

BY MRS. ELLEN HUNTINGTON GATES.

In the pleasant land of Persia
Grew a rose tree, tall and fair,
Never were there sweeter roses
In the wide world anywhere.
Proud it swung its crimson censers,
Till it seemed that odors rare
From a thousand golden vials
Angels hands had emptied there.

Came a lady, tall and stately,
Paused to view a tree so rare,
Heard the wild birds singing o'er it,
Twined its buds amid her hair,
When, down looking, for a moment,
Loud she cried; "Alas! alas!
Here among these regal blossoms
Grows a tuft of common grass!"

Stooping forward to uproot it,
Then there came a cry of pain.
Faint and low, yet deep it entered
In the lady's heart and brain;
And the lesson which it taught her,
She could never quite forget—
Even when she bowed to worship
'Neath the lofty minaret.

"Spare me, spare me," thus it whispered.
"I may be of low degree—
But the stars look down from heaven,
And the rain drops fall on me;
If you will but breathe my fragrance,
It to you will plainly show,
Though I am but grass so humble,
I among the roses grow."

—*Sunday School Times.*

Rules for Ministers.

A correspondent of the *Northern Christian Advocate* suggests a few rules which ministers of all denominations would do well to follow. He says:

Never make an apology in the pulpit; you will lessen yourself by so doing. Don't make long introductions to your sermons; a portico should never be as large as the house. Do not make a repeater of yourself, by repeating the same thoughts in your firstly, secondly, thirdly, lastly, and in conclusion. Never defend yourself in the pulpit against any evil thing said of you. You are set for the defence of the gospel, and not of your own reputation. Keep your account with God and not with men, and he will defend you. Don't preach long sermons, they do no good, but often do harm. Every moment you detain your hearers after they become weary, you damage them and yourself also. But the length of a sermon is not always measured by the time taken in its delivery. A sermon that has neither height, depth, or breadth, must necessarily be a long one. Or a sermon which does not interest the hearer will always be a long one. As long as you can hold the fixed attention of your hearers it will be safe to go on, but when you can neither gain nor retain such attention, close as soon as possible. Give your hearer as many thoughts in as few words as you possibly can. Never shun to declare all the counsel of God, for you may safely preach a whole gospel everywhere.

Occupation.

Occupation! what a glorious thing it is for a human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, fold its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torrent—rather seek by occupation to divert the dark waters that threaten to overwhelm you into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that they may brighten the future—flowers that will become pure and holy, in the sunshine which penetrates to the path of duty. Grief, after all, is but a selfish feeling; and most selfish is he who yields himself to the indulgence of any passion that brings no joy to his fellow men.

Beautiful it is to understand and know that a thought did never yet die; but as thou, the originator thereof, hast gathered it and created it from the whole past,—so thou wilt transmit it to the whole future. It is thus that the heroic heart, the seeing eye of the first times, still feels and sees in us of the latest, that the wise man stands ever encompassed and spiritually embraced by a cloud of witnesses and brothers: and there is a living literal communion of saints, wide as the world itself, and as the history of the world.—*Carlyle.*

The man of thought strikes deepest and strikes safely.—*Savage.*

New Theory Respecting the Cholera.

A work was published in 1855 by Dr. Pettenkober, Professor of Chemistry in the University of Munich, entitled "Investigations and Observations in regard to the Propagation of Cholera, with Reflections on the Proper Means of Arresting its Progress." The author was engaged for a lengthened period by the government in investing the progress and mode of propagation of the disease in Bavaria; and this volume of facts is the result of his and other physicians' researches, not only in Germany, but in England and India.

Dr. Pettenkober claims to have established the following facts:

1. That it is not contagious, in the usual sense of the word; but that it can, nevertheless, be carried from one place to another.

2. That it always follows the usual routes of commerce.

3. That no elevation above the level of the ocean furnishes a guaranty against the disease, nor is any depth necessarily exposed to its ravages.

4. That no contagious matter is floating in the atmosphere, and that consequently the disease is not propagated by floating currents of air.

5. That it is not propagated though the water.

6. That it is propagated through the earth.

7. That the earth receives and develops the cholera contagion from the excrements of diseased persons.

8. That the excrements from a diseased person thrown into a sink or privy are capable of transforming the whole mass into a hearth of cholera contagion.

9. That the gases disengaged by the decomposition of organic substances, especially of excrement, penetrate the earth, rise to the surface, and become then the cause of fever and of cholera.

10. That there has not been a single case of cholera observed in Bavaria that could not be traced to that species of infection.

11. That the stools of persons afflicted with cholera, or that peculiar species of diarrhea which usually precedes cholera, are more infectious than of those who are actually seized with the disease.

12. That cholera is always carried to a place where it has not yet appeared by a diseased person, and communicated through excrements brought in contact with the earth; and that there is no other way of propagating the disease. Immediate contact with the patient, inhaling the air of the sick room, washing the dead body, nay, even dissecting it after death, does not communicate the disease.

13. Not every species of earth acts on the process of decomposition in like manner, and the capacity for spreading the contagion in the manner above stated varies in consequence with the composition of the soils on which dwellings are built. On rocky foundations, granite or sandstone, cholera never becomes epidemic. An alluvial soil, underlaid with lime or clay, or any other cause which keeps the ground moist, may become a teeming womb for the cholera contagion.

14. The cholera poison may be in a person from one to twenty-eight days without manifesting itself. This fact furnishes a measure for the distance to which it may be carried from one place to another.

15. The disease, which is not communicate by contact, is carried to the inmates of houses, sleeping in rooms exposed to the cholera poison as above engendered.

16. If the cholera, as proved in London, is more intense and fatal in the plains than on elevations, it will, on investigation, be found that it is owing to the better drainage, by which filth is removed before it is decomposed, or before it enters, as in damp or wet soils, into process of fermentation. Dr. Pettekober found some of the worst cases of cholera on hills where the privies of houses still higher situated emptied into sinks or sowers of improper fall.

17. To prevent contagion, the stools of cholera patients must be disinfected before they are emptied. The best disinfecting agent is vitriol of iron. Chloride of lime only purifies the air, but does not destroy the cholera poison.

18. When strangers from cholera districts are expected to arrive, the privies of hotels and boarding-house, where they are expected to put up, ought to be disinfected with vitriol of iron, say once a week. In the rooms and corridors of hospitals, turpentine may be spread on paper and exposed to the atmosphere. The ozone (electrified oxygen) thus given out is the best purifier of the atmosphere.

19. Care must be had not to allow any linen to be washed which is soiled with the excrements of a cholera patient. The process of maceration to which soiled clothes are usually subjected is capable of developing and communicating the disease in its worst form. Jamesson found the same truth in 1817, '18, and '19 in India, without tracing it to its source.

20. There are no other sanitary regulations capable of preventing or arresting cholera in its progress than those which have reference to cleansing and purifying those places which serve to collect or convey human excrements.

A Walk Across Europe by a Boy.

A feat of juvenile courage and perseverance has just been accomplished by a French boy of 13, which is worth mentioning. Three months ago, dissatisfied with his treatment by an uncle in Paris, he started from the latter capital with 66 francs in his pocket to go to his mother, who is married to a second husband, a French workman in the employ of Shah and Teherean. With the aid of a map and guide book, the little adventurer tramped right across Europe, receiving such hospitality by the way that, on reaching Constantinople, he had still nearly half his francs remaining. After a short rest in Pera he crossed the Bosphorus, en route for Persia, but a little beyond Scutara was stopped by some Turkish policemen and brought back until an interpreter was found. His story being thus learned, he was passed over to Peru and placed in charge of the French Consul, in whose custody he now is, unable to understand why he should have been interfered with, and angrily impatient to pursue his journey. Love for his mother, and a keen yearning for her protection, rather than any mere wild impulse of boyish adventure, seem to have been his chief motive throughout.

OUR WONDROUS ATMOSPHERE.—The atmosphere rises about us with its cathedral dome, arching toward the heavens, of which it is the most familiar synonym and symbol. It floats about us like that grand object which the apostle John saw in his vision—"a sea of glass like unto crystal." So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests like snowflakes to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the bulk of mankind never realized the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap-bubble sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavingishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back the color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climates. The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, the chastened radiance of the gloaming, and the clouds that settle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands round the heavens. The cold would not either shed snow-feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail or un, nor fog, diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, the sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening are gathered by degrees, and the bowers have time to how their heads and each creature space to find a place of rest, and nestle to repose.

In the morning the gairish sun would at one bound burst from the bosom of night and blaze above the horizon, but the air watches for its coming, and sends at first one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth till her eyelids open, and, like man, she goeth forth to her labor till the evening.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin, Palmyra lies buried in the sands of the desert; Nineveh and Babylon have disappeared from the the shores of the Tigris and Euphrastes. Damascus remains what it was before the days of Abraham—a centre of trade and travel, an island of verdure in a desert, "a predestined capital," with martial and sacred associations extending beyond thirty centuries.

From the Watchman.

Southern Methodist Bishops.

The following list presents the names and dates of the ministerial advancement of all the bishops of the Southern Methodist Church now living:

JOSHUA SOULE,	
Born in Maine,	1781
Entered the Ministry,	1799
Ordained Deacon,	1801
" Elder,	1803
" Bishop,	1824
JAMES OSGOOD ANDREW,	
Born in Georgia,	1794
Entered the Ministry,	1812
Ordained Deacon,	1814
" Elder,	1816
" Bishop,	1832
ROBERT PAINE,	
Born in North-Carolina,	1789
Entered the Ministry,	1818
Ordained Deacon,	1822
" Elder,	1824
" Bishop,	1846
GEORGE FOSTER PIERCE,	
Born in Georgia,	1811
Entered the Ministry,	1830
Ordained Deacon,	1832
" Elder,	1834
" Bishop,	1854
JOHN EARLY,	
Born in Virginia,	——
Entered the Ministry,	1807
Ordained Deacon,	1809
" Elder,	1811
" Bishop,	1854
HUBBARD HINDE KAVANAUGH,	
Born in Kentucky,	1802
Entered the Ministry,	1823
Ordained Deacon,	1825
" Elder,	1827
" Bishop,	1854
WILLIAM MAY WIGHTMAN,	
Born in South-Carolina,	1808
Entered the Ministry,	1828
Ordained Deacon,	1830
" Elder,	1832
" Bishop,	1866
ENOCH MARVIN,	
Born in Missouri,	1823
Entered the Ministry,	1841
Ordained Deacon,	1843
" Elder,	1845
" Bishop,	1866
DAVID SETH DOGGETT,	
Born in Virginia,	1810
Entered the Ministry,	1829
Ordained Deacon,	1832
" Elder,	1833
" Bishop,	1866
HOLLAND NIMMONS MCTYEIRE,	
Born in South-Carolina,	1824
Entered the Ministry,	1845
Ordained Deacon,	1848
" Elder,	1849
" Bishop,	1866

Synopsis of Art and Science.

It is a curious fact that Humming Birds are rarely, if ever, found in Oriental countries. The dryness of certain caverns, or parts of caverns, is due to the hygroscopic properties of Nitrate of Lime. For the same reason, the bodies of animals in such places resist decay. The eyeless fish which are found in subterranean rivers, are viviparous, or give birth to their young alive. Oviparous fish do not multiply when excluded from light. The experiment was made in the catacombs in Paris.

In supplying a city with water, it is estimated that each individual will require about four gallons and a half of that fluid per day, for drinking, washing, etc.

The strata of rock of the greatest thickness are made by the lowest animal life.

As a rule, the oldest strata of the Earth's crust have the greatest dip.

The highest mountains were upheaved last. The Rocky Mountains were created, so to speak, at a much later date than the Cumberland and Alleghanies. These last may have been originally as high, perhaps higher, than the former when first upheaved. The hills are not everlasting when subjected to atmospheric and aqueous influences.

Geologically, America is a much older continent than Europe. This is the New World in point of European colonization only.

Water deprived of air, and other impurities, will not boil at 212 degrees, and when it attains a temperature of about 260 degrees, it passes into steam with explosive violence.

Absolutely, there is no such thing as a Cold-blooded Animal. Most of the animals have a temperature higher than that of the medium in which they live. The lower animals can not adapt their systems to changes of temperature. If the temperature of the body of man were reduced as much by changes of atmospheric heat, as that of a hybernating animal, he would speedily find himself completely narcotised by a slight reduction of temperature.

The skin of all animals is essentially of the same chemical composition. That of a rhinoceros and that of a man differ in thickness only.—*Louisville Industrial Gazette.*

Our dispositions will be suitable to that which we most frequently think on; for the soul is, as it were, tinged with the color and complexion of its own thoughts.—*Antonius.*

THE TOWER OF BABEL.—The tower of babel, on which late accounts announce that a cross was recently placed by a missionary, consists now of only two of the eight stories formerly erected. The remains are, however, visible from a very great distance. Each side of the quadrangular basis measures two hundred yards in length, and the bricks of which it is composed are of the purest white clay, with a very slight brownish tint, which in the sun assumes a wonderfully rich hue, scarcely to be imitated by the painter. The bricks, before being baked, were covered with characters, traced most surely by the hand in a clear and regular style. The hitmen, which served for cement was derived from a fountain which still exists near the tower, and which flows with such abundance that it soon forms a stream, and would invade the neighboring river did not the natives from time to time set fire to the stream of bitumen, and then wait quietly until the flames should cease for want of aliment.

STATISTICS OF WAR.—A German savant, M. Haussner, has recently published some remarkable statistics, showing the sad effects of war. He states that the European wars from 1815 to 1864 cost the lives of 2,762,000 men, and this figure does not include those who died from epidemics created by war. The Crimean war destroyed over a half million of men. The total loss of life in Europe of the wars from 1792 to 1815 was 5,340,000. The Crimean war cost six and half billions of francs. The impending war, should it continue three years, would nearly bankrupt one-half of the European powers.

ANOTHER SUBMARINE CABLE.—The commander of the steam cutter Dix Decembere, belonging to the Electric Telegraph Company of France, which vessel was about to sail from Toulon to Ajaccio, to lay down the electric cable between Corsica and the Sanguinaires Islands, has suddenly received counter orders. She is forthwith to enter the port of Toulon to take on board twenty-two thousand yards of electric cable, manufactured at the works there on account of the Italian government. By further instructions the captain of the Dix Decembre is bound to sail within three days, and to lay the cable across the entrance to the Straits of Bonifacio in order to establish a communication between Italy and the Island of Sardinia by Leghorn, Genoa and Corsica.

WHAT WRITING REQUIRE STAMPS.—1st. Instruments of writing, dated before October 1, 1862, do not require a stamp.

2. Those dated between October 1, 1862, and August 1, 1864, may be stamped either before or after use by the Court, Register, or Recorder.

3d. Those dated since August 1, 1864, and not 12 months old, may be stamped before a U. S. Collector, without payment of penalty of $50.

4th. Those dated after August 1, 1864, and more than 12 months old, can be stamped upon the payment of the penalty of $50.

And every assignment of a note, which assignment is dated since October, 1, 1862, without regard to the date of the note, is to be stamped as an agreement, namely, *five cents* only, no matter how large or how small the note may be.

All persons having notes unstamped should have them attended to at once. A receipt for money or property, over $20, no matter what the amount, requires only a *two cent* stamp.

THE NATURE OF DIAMONDS.—Experiments show that diamonds cannot be produced by Plutonic agency, as they become black when subjected to a high degree of temperature. They are, on the contrary, of Neptunian origin, and were at one time in a soft condition, is proved not only by the impressions of grains of sand and crystals on the surface of some of them, but also by the inclosure of certain foreign bodies, such as other crystales, germinating fungi, and even vegetable structure of a higher organization. If these conclusions be accepted, confirming and extending as they do the views held by Newton, Brewster and Liebig, diamonds seem to be the final product of the chemical decomposition of vegetable substances.

TWO SORTS OF ATHEISM.—There are two sorts of atheism, one well known, that will not believe in God at all, the other hardly less dangerous, that will not believe in Him adequately. The first denies Him a place in life, the last denies Him an effectual cooperation, but a genuine faith insists at once on both.

Flowers never put on their best clothes on Sundays, but wear their spotless raiment and exhale their odor every day.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - - JULY 21, 1866.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in Alabama, Mississippi, Louisiana, and a large portion of Texas.—This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square....	$ 5 00	$20	$30 00
Two squares....	7 50	25	40 00
Three squares..	10 00	30	50 00
Four squares...	12 50	35	60 00

Larger advertisements in proportion.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is THREE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "NEW ORLEANS CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D.

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us; and this in addition to the commission already offered.

We will forward them by express, or in such way as they may direct.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No.* 27.—REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, J. B. WALKER, L. PARKER, *Executive Com. Joint Board of Publication.*

The Mails—Notice.

We are glad to notice the extension of the mail service, after the first of July. Now that Post-offices and duly qualified Post masters may be found in many parts of the States of Alabama, Mississippi and Louisiana, we expect a rapid and considerable increase in our subscription list.

If any regular traveling preacher in either of our patronizing conferences will forward his name and the route and office which lead to him, we will send him the paper upon his own terms.

DOCTOR OF DIVINITY.—We notice that the honorary degree of D. D., was conferred upon Bishop Marvin, by Trinity College, of North Carolina, at its recent commencement.

FRATERNIZATION.

Dr. Whedon and Dr. Wise of the Northern Methodist Church are still estimating "the proposition to pray" which was made by the N. Y. Conference East to the Southern Methodists. Dr. Whedon explains: that he proposed; as a sinner, to pray *with* a sinner. Dr. Wise considered it to be the proposition of one Christian to pray with another Christian; and as such he could not endorse it. In fact nothing that looks like endorsing the Church South, could be favor. Repentance and confession must precede all real piety: the Southern Methodists have not shown signs of either Dr. Whedon replies, that being possibly a greater sinner than Dr. Wise, *he* could propose prayer consistently; he had once apologized for, and defended slavery; had afterwards attacked proslaveryism in a spirit too passionate, had possibly "mixed the malign with the moral."—Moreover, "he says, "I had belonged to a Church which *organically* kept hold of slavery, under less compulsion than the Southern Church, until revolution destroyed it. I am therefore *organically* a sinner. I do not feel, therefore, that either I or my Church (with exception of Dr. Wise and a choice few) can claim to be so transcendently immaculate as that we may not bow at the same altar with the Church South, and pray for the pardon of sins, some of which we see, and some of which, perhaps, our obstinate self-conceit will not let us see, and so be penitent for. Herein I do not stain the honors of the heroes of the historic anti-slavery contest. I only claim that we are not so superlatively pure, even touching slavery, that we may not bow beside the South before God as fellow sinners."

We possibly may do the Doctor injustice by not quoting to greater length from an article which certainly displays a good spirit and much Christian magnanimity.

It is quite illustrative of the accurate analysis of poor human nature which our Saviour gives in the parable of the two men who went up into the Temple to pray—the heartiness with which the Pharisee thanked God that he was *not* as "this Publican,"—that a man should account himself as "too immaculate" to pray beside a sinner, in God's temple.

While these two holy men are discussing the difficulty there may be in praying with the Church South, they seem to overlook the fact that *we* have some religion of *our own*, which makes it difficult for us to pray with either or both of them; that it requires more of the spirit of Christ for us to pray with them than they can possibly exhibit in praying with us or for us. Let them, in the honesty which they profess, decide. The sin of slavery they got rid of by getting rid of us—unwillingly; so much of the slave territory as was retained by them, was held most willingly—and the slavery on it—till the war settled the question. So far we are even. When an "effectual door" seemed open, they forced our ministers out of their pulpits at the point of the bayonet, by military order, and held our houses of worship *in all the principal towns of the South*, until obliged to give them up by President Johnson. Is this true or not? Let Dr. Whedon and Dr. Wise pause, before prayer, a moment, to consider and answer. If true, which is easier, for them to pray with us, or we with them? We believe that really it is very difficult to pray heartily with a man, or for a man, whom you have treated with wilful injustice, and it is fully as hard to consent to pray with a man from whom you have suffered injustice, when, as Dr. Wise would say, "he has shown no disposition to confess himself wrong or to deplore his folly;" but, harder still, to let him pray for you. If we knew of a single instance where the Church North had *voluntarily* retired from our churches, or had retired directly upon the end of the war, then there might be some credit given to the declaration that they simply took the churches to advance loyalty. However much sin "rebellion" may contain, "loyalty" can be no excuse for taking the private property and the altars of an enemy. Let those learned and holy men remember that "rebellion" against the Government was not "rebellion" against the M. E. Church North; and it may help them to imagine how much grace is required in our people to consent to pray with them. It may possibly suggest to them that there is not quite as much religion in their offer to pray *for* us, as there would be if they had done less *to* us. Let them pause a moment, and ascertain if the Church South has done any violence to the Northern Methodist Church, at any time, in any way.—When they measure what has been suffered at our hands, it would be well to reverse the question. This is the really insoluble portion of this problem of prayer. The Church North acts, and looks, and talks, as if it had demeaned itself in a commonly honest and even brotherly way toward us. It comes forward with a solemn manner and proposes prayer, though *this very moment it holds thousands of dollars' worth of our church property, and is trying to wrest thousands more from us.* As hard as it may be for such people to pray, it is exceeding hard to hear them at it. They ask us to repent; all we ask of them is to restore.

RELIGIOUS INTELLIGENCE.

The Bishop of Natal, Dr. Colenso, the representative of the free thinking party in the Church of England, has issued a book of Hymns, in which the name of Christ does not appear. His curious apology is.

A violent attack (as you will see in the *Witness*) has just been made upon me with reference to my new hymn book, which, strange to say, I find does not contain the name "Jesus," or "Christ," from one end to the other. This was quite unintentional on my part, and has arisen from the fact of my having rejected hymn after hymn which contained *prayers to Christ*, which I do object to on scriptural and apostolical grounds, as I hope to set forth in a sermon; and others in which the name of Jesus is used familiarly and irreverently; and others in which some objectionable doctrine is taught in the hymn throughout, or in some verse of it.

After having read every morning of his life, "O Lamb of God, that takest away the sins of the world, have mercy upon us miserable sinners," "Christ have mercy upon us," he now conscientiously refuses prayer to Christ.

The ground taken by the *Spectator* is a very simple and intelligible one. It is "*impossible* for any Church which believes in the incarnation as a fact, not to base its spiritual and devotional services on that teaching." If Christ be really God manifest in the flesh, then prayer to Christ is the natural and proper devotion of Christians.

It remains to be seen whether there is salt enough in the political Church of England to correct the infidel writing of this Bishop of Natal.

The Rev. Dr. Deems, in a letter written from Baltimore defines the "Watchman:"

It does seem to be the most difficult thing to eradicate the idea that THE WATCHMAN is a "religious" paper in the technical sense. It is no more so than the *Tribune*, the *Times*, the *World*, or the *Round Table*, or *Child's Home Gazette*, or *Willis's Home Journal* It is a Literary and Political Family Newspaper, conducted on Christian principles and removed from partisanship.

RELIGION IN MARIETTA, GA. — A Methodist minister writes that he has just "closed a meeting of considerable interest, resulting in the addition of fifteen members, which, added to six previously received, make twenty-one additions for the year. The condition of religion in Marietta is indeed very good, and there are grounds to hope for a brighter day to this cruelly oppressed people."

A Spanish service has been inaugurated in connection with Dr. Hawks' congregation, now worshiping in University Chapel, New York. At this service the Book of Common Prayer is used. The sermon is also in Spanish, and the preacher is the Rev. Angel H. De Mora.

Several "Episcopal-Methodist" (Southern) churches have been organized on "the Peninsula." We have learned that there are three on Easton District.

THE HOME MONTHLY: Devoted to literature and religion. Edited by Prof. A. B. Stark, and Rev. Felix R. Hill. Nashville, Tenn.: Printed by A. H. Redford, agent, Southern Methodist Publishing House, 1866.

This very excellent Magazine makes its appearance, and pleasantly surprises with its strong family likeness to the "Home Circle," our old favorite. Its subscription price is $2 00 *per annum;* or $1 50 *for six months, in advance.* Address *Rev. Felix R. Hill, P. O. Box* 391, Nashville, Tennessee.

We have read this first number entirely through, and shall be satisfied, notwithstanding the apology of the editors, to compromise upon it for an average of interesting matter.

Contents: Reading, Recollections of the War, Petroleum of Louisiana, Poets Laureate, The Conflict, The Conquest, The Crown, Rural Life, Augusta J. Evans, The Southern Novelist, Money at Interest, A Ride on Skins down the River, The Little Child's Prayer, The Sickle and the Sword, Home *vs.* the Springs, The Constitution of a Church, The Three Sisters, The Angel's Gift, and Editorial Department.

Its taste, variety, and quantity of valuable matter, constitute it just such a family monthly as our people need.

Baltimore Episcopal Methodist.

The first number of this paper has reached us. It was lately the Episcopal Methodist of Richmond, under the editorial control, of Drs. Edwards and Doggett. The title indicates the change of domicil. Now published by Rev. John Poisal, Revs. Thos. E. Bond, M. D., and S. S. Roszel, Editors. Bishop Doggett and Dr. Edwards will continue their services as editorial correspondents. It is published on fine paper, large type, and quarto size, at $4 per annum. This specimen number pleases us much. We will venture to say it is very nearly what a church paper should be. The typography, the literary merit, the tone and spirit are all satisfying. Every column tempts our scissors. All hail and welcome to the Baltimore Episcopal Methodist! Ever prosper the enterprise of our noble brethren of Baltimore! The salutatory is more than able. But it must speak for itself, so far as our space will permit. We can give our readers only the concluding part:

The *Episcopal Methodist* desires to promote peace, love, and charity; to bind up the heart-wounds of our lacerated communities; to change cursing for blessing, and the temper of strife for the spirit of benevolence. But we do not mean to confound evil with good, and to protect wrong-doers from the inconveniences of complaint, or the punishment of resistance. The Prince of Peace drove a morally incorrigible crew out of the temple with a whip; and as sin does not grow better with age, we may not expect that such people will be got rid of by milder means now. We hope never to give occasion of offence to any, but "it needs be that offences come." Religion, in this world, is a forced state, and can have no peace without peril to existence. He who would have the truth must contend for it; and the Gospel has no respect for any man, or any set of men, who make the basis of their Christianity to consist in keeping aloof from contests, upon the issue of which the purity and power of Christianity depend. Such people find a cheap exhibition of grace in rebuking the earnestness of men to whom the Church is more precious than an hereditary pew, and truth more dear than Sabbatical cushions; but it is a grace much more epicurean than Christian, and is much more correctly catalogued by the public than the exhibitors suspect. This may suffice for what St. Jerome called his "prologus galeatus," or *helmeted* preface.

We hold to what is good and what is true: we will consciously attack neither; but, by God's help, we will fearlessly defend both. We are explicit, because we would deceive nobody. We do not intend to weary our readers with unprofitable doctrinal controversies, nor demoralize them by indecent quarrels. We will not war with our sister Churches. We desire, above all things, not to perpetuate that sectional hatred which is fast hardening into permanent hostility between the two great geographical sections of our unhappy country. Our desire is positively and earnestly the contrary to this. But we will not glove the treacherous hand that asks to be clasped, only that it may crush and disable forever. We will not commend the poisoned cup, because it is tendered us for wine. We will not silently permit the great conspiracy of the age to go on to consummation until our Church and country are hopelessly subjugated by an unholy confederation of ecclesiastical pride and jacobinical socialism. We can do but little to prevent these things. The multitude, when well fed, never thinks. Whether it be capable of thinking, we do not know; but it has never given sensible sign of it. That it can be roused to see the danger to its own liberties, which, by the infallible justice of the Almighty, is the inseparable accompaniment of self-lending for the enslavement of others, we dare not hope. Against all appeals to reason and conscience, it lifts up its buttered bread and laughs or growls according to individual nature. But there are men who think and there are multitudes whose bread is not buttered, and there is hope in them; above all, there is hope in God, who will preserve His own truth, though "the seas roar and the mountains shake with the swelling thereof."

It is a solemn time for men. It is a time which calls loudly for every man to find his work and do it. We think we have found ours. We will do it, and may God give us prosperity!

DOMESTIC MISSIONS.

TO THE PREACHERS AND MEMBERS OF THE M. E. CHURCH, SOUTH.

DEAR BRETHREN: The time is near at hand when your respective Conferences will convene. Please observe—

1. That you are respectfully requested to organize all the missionary ground in your bounds into regular missionary work, as far as practicable, both among the whites and colored, and report accurately to your Annual Conferences.

2. Please to take up your missionary collections in due time, keeping a correct account as to what portion is raised for Domestic, and what for Foreign Missions. Do not fail. Make the effort everywhere, though your prospects of success are not encouraging. Give every member and friend of the Church an opportunity of contributing much or little, as each may have the will or ability. Our missions at present look to *small* contributions, but *many* contributors, for support.

3. We beg the hearty co-operation of the laity, and especially of local ministers and official members of the Church.

Remember that nine-tenths of all collected for Domestic Missions is to be expended in the bounds of your respective Conferences. Now, dear brethren, do not let this simple request pass unnoticed. Souls are perishing for lack of knowledge. Please do your duty, and your reward shall be given.

J. B. McFERRIN, Sec'y.

Mansfield College Commencement.

Rev. Charles B. Stuart, President of this institution, was in the city last week. We learn through him that the examination which began on the 23rd of June, was well attended and creditable. The commencement exercises took place on the 28th. The annual address was delivered by J. Pinckney Harris, Esq., of Shreveport, which was regarded by all as an effective and eloquent effort. Five young ladies were graduated, by whom appropriate essays were delivered.

Bishop Marvin was present, preaching on the nights of the 25th and 26th, besides making an impressives address on commencement day. His presence and labors contributed greatly to the interest of the occasion. Eighty nine pupils were in attendance during the past session, all remarkably studious and well behaved. The institution will be refurnished and opened for pupils in the last of September next. The prospects of the College are encouraging, and we predict for it, under the present competent management, a large and increasing patronage. President Stuart and his wife are tried instructors, of long experience, and will be ably assisted by as many additional professors as circumstances require.

Death of Elbert A. Holt.

The Montgomery papers announce the decease, in that city, of this estimable and useful man. We cannot but mourn the loss of a warm-hearted, affectionate kinsman, and an earnest, useful Christian. He was a man of strong convictions, and much practical sagacity. He possessed in an eminent degree the qualities which make one successful in life. He was also a man of warm and quick feelings, which responded promptly to the claims of kindred and friendship, and still more readily to the exhibition of a Saviour's dying love. For many years he was a devoted member of the Methodist Church, and sometimes he preached to the congregations of neighbors and their servants who assembled in a church near to his country residence. But a short time ago we enjoyed the pleasure of a long ramble with him through the streets of Mobile, when he told us of the precarious condition of his health, and then went on to speak at length of his hopes and prospects for the future beyond the grave. He was full of glowing, trustful confidence, founded simply upon the merits and mediation of our Saviour Jesus Christ. We feel entire confidence that the hopes which he then so calmly and yet so fervently expressed, have been more than realized in the vision of celestial glory.

At the time of his death he was the President of the Alabama Bible Society.—*Presbyterian Index.*

For the N. O. Christian Advocate.

HELP YOUR PASTOR.

By being considerate as to his work—there are few who are fully considerate in this regard. Not that they mean wrong, but there is want of just views of what the pastor has to do.

Some may regard him simply as a preacher—in the act of preaching—talking twice or thrice a week—lecturing at the prayer meeting, leading a class. These are estimated as so many hours of occupation. There must be much leisure where so few hours of the week are taken up in public services. The toil of preparation—the investigation—the reading and study, are forgotten. As if the mind could be kept in working order without the tonic of mental discipline, and as if sermons, worth hearing, spring from the dust, and are born in the hour of delivery. How much time is needed to prepare the sermons which must be delivered, week after week, and month after month to the same congregations? Specially if they be different sermons as well as different texts?

Some may lose sight of the preacher, and look only to his work as pastor—visiting so many sick people, burying so many dead, and making calls, for prayer and social converse, upon a given number of families. No very hard work this, and never enough of this done. And it would be light if pastoral visiting were all, or half that a preacher has to do. Consider also among how many this sort of labor must be distributed. Not to be monopolized by one, nor by a few, but justly divided amongst many. May there not be over exaction here? Demanding too much, where all that is possible is already conceded?

Your pastor is the head of a family. There are claims here upon his time—a good deal of table-serving, cares, anxiety, and manifold engagements. To neglect his own household would be to deny the faith and make him worse than an infidel. In the range of general knowledge, literature, science and theology, there is continual progress. Of old books and new there are many, and your preacher ought to be acquainted with them. Intelligent people must have intelligent preachers. And in order to this, preachers must give attention to reading. Wesley required his preachers to study five hours a day. This may be regarded as the minimum. With a moderate capital in the way of early education, more than this is required, that a preacher may sustain himself in a station or circuit for any length of time.

There is also need of relaxation. The meetings that are rest and pleasure to you, are exhausting labor to the preacher. His severest labors you never see—the brain toil and agony of the study, and the concern and deep solicitude for the Church which find utterance in the wrestlings of the closet. The lawyer, the teacher, the merchant, have their vacations and seasons of rest. Should the preacher have no remission from toil? Help the preacher—your pastor—by being considerate of his work. Look at it, not in one, but in all its parts. Let there be a sympathetic and kindly appreciation of it as a whole.

Help by your personal offices and prayers. In the pastoral field prosper you can do much to open his way to the people, by introducing him to families, and by seconding his visits there, by your own intercourse and example. Every member of the church should be a co-worker with the pastor here—exerting himself to extend the influence of the church, by seeking those that may be led to the house of God, and identifying them with the congregation. Instead of exacting so much pastoral time for yourself, contribute some of your own time and influence to this very work.

The social gifts and influence of church members need to be more consecrated to this end. You may thus help your pastor in the circles where he visits, and you may exert a saving influence in families where he has no entrance. Consecrate your social relations and your personal intercourse to God and the Church. Your pastor does not like to blow his own trumpet. He feels even a delicacy in asking the people of the world to hear him preach. There should be no glorying in men. But help you may give in this direction; you may uphold and extend his influence, and largely swell the number of his hearers.

And the Methodist preacher, more than others, has a claim for this sort of assistance. He does not send himself, he is amongst you in obedience to the appointing power; and, by the brevity of his pastorate, is more dependent upon your aid in attaining to social influence and usefulness. Help him, therefore, by all the character, position, and social influence that you have. Strengthen his hands in the pastorate, as coworkers with him in this important field. Help him to hunt up the stray sheep, to minister to the poor, the afflicted, and to increase the number of those that wait on his ministry.

And in the pulpit help him. By your punctual attendance. Every additional hearer contributes to the general interest of public worship. Every intelligent and appreciative hearer adds much: and if he be a prayerful hearer, still more. By being punctually present you help your pastor to preach. He feels that there are prayerful and appreciative brethren about him, and he preaches better for it. Apart from all considerations of good or edification to yourself, if your presence help him to preach, is it not your duty to be there, not merely as a hearer, but as a helper? As a helper ought you not to be *before* the pulpit when your pastor is *in* it? Your pastor must have an invulnerable sensibility, who does not feel some slight discouragement and down-heartedness, when his members, absent themselves voluntarily from the public service. If it is his duty with pains-taking to prepare a sermon and to preach it, *it is* equally the duty of his brethren, by their prayers and presence, to help him in the proclamation of the Gospel. The utterance of the pulpit then becomes the utterance of many, and the travail of one carries soul is shared by the church.

By your presence you may thus help your pastor to preach, but by heartily engaging in the public worship you may help him more. In our simple liturgy we ought to retain the scriptural response. Therein you may help the public prayer. How much it helps the preacher to hear the audible *amens*, plenty of them and frequent rising up from the pews? Without them he might *hope* that others are praying with him, but with them he *knows* it. This *amen* as a congregational liturgy is almost dying out in some quarters. May it live, for the sake of the preachers, be revived. Not the half suppressed and inarticulate sigh, but the plain, broad, sonorous AMEN of our fathers.

In the singing, too, you may help your pastor. Learn to sing, and sing. It is a great evil for a congregation to depend upon the preacher for singing. They ought to do it themselves. Every Christian should feel bound to help in this part of worship. And good congregational singing will help the preacher. Many a good sermon has been spoiled by the discord, feebleness and deadness of the singing. If the preacher has not been paralyzed by it, the hearer has, and the sermon is lost. Whatever may be the drawing power of the pulpit, bad singing and feeble singing may repel full as much.

Singing must be made the aid and the help of the pulpit, and in order to this it must be singing "with the spirit and with the understanding also." The interest and usefulness of nearly every means of grace depend greatly upon the singing. Go then to the house of God, to the prayer meeting and to the class room, determined to contribute your part in this act of worship. Learn to sing, meet as a church to practice. Do it for conscience sake, as a high duty you owe to God, and thereby help your pastor.

In these and many other ways you may help your pastor. Help him. Do not encumber—do not embarrass his work: but help him in it. Regard yourself not simply as a beneficiary of this ministry, but as an assistant and coworker with him in the Gospel filed.

THE CONFEDERATE DEAD.—Major General Sheridan has just issued a General Order from his headquarters in this city, forbidding the erection of any monument within the limits of this department, "intended to commemorate the late rebellion," and, further, he prohibits the reorganization of former Confederate soldiers, "for whatsoever purpose."

Bad thoughts quickly ripen into bad actions.—*Bishop Porteus.*

WEEKLY SUMMARY OF NEWS.

FROM WASHINGTON.

WASHINGTON, July 15.—Attorney General Speed has resigned. Judge Stansbury of Ohio, or Browning of Illinois, will be his successor.

The resignation of Secretary Harlan is an event to be duly expected.

Notwithstanding the Republican caucus on Saturday night voted to adjourn on the 23d, it is believed the session will be prolonged until August 1st.

WASHINGTON, July 15.—The President having, on Friday, signed the internal revenue bill, the bureau at once commenced its compilation with the laws of which it is amendatory, and the preparations of instructions and regulations under the same.

The nomination of A. W. Randall, as Post master General, was referred to the Postoffice Committee, as is usual in such cases.

Attorney General Speed's letter to the President, tendering his resignation, is very emphatic in its disapproval of the President's policy.

A. Heydreck has been recognized by the President as Belgian Consul at Galveston.

The elaborate report of the Committee on Foreign Affairs will be presented early this week. It strongly sustains the Monroe Doctrine. There is a large majority in Congress who endorse this and are ready for measures more effective than the mere declaration of the principle.

WASHINGTON, July 16.—The President has returned the Freedmen's Bureau bill to the House of Representatives without his signature. He says the legislation it proposes is not consistent with the welfare of the country, and that it falls clearly within the reasons assigned in the veto message of a similar measure in February. He refers to that document for his objections. He says that the act now in force will extend some months beyond the meeting of the next Congress, and if additional legislation be required, Congress can then mature a bill. He opposes it as a class of legislation unwise, as setting up military tribunals which are liable to come in conflict with the civil law and unnecessary as the laws of each State protect the person and property alike of white and black. He also objects to it on the score of economy. The acts of violence which are made the pretext for the bill, he contends are confined to State or section, but are common throughout the country, and in consequence of the agitation and derangement incident to a long and bloody war. While such occurrences are to be deplored, they furnish no reasons for a continuance of the Bureau beyond the time fixed in the original act. The conduct of agents is likewise noted as leading to fraud, corruption and oppression. He further urges as another reason against the necessity of the legislation contemplated by this measure, that reference may be had to the civil right bill, now a law of the land, and which will be faithfully executed as long as it shall remain unrepealed, and may not be declared unconstitutional by the courts of competent jurisdiction. Its provisions he declares furnish full protection to all persons, without distinction, and although it did not receive his approval, yet he considered its remedies far preferable to those presented in the present bill. The provision relative to a confirmation of certain sales of sea lands, is considered unwise, partial and unconstitutional. In conclusion he again urges the danger of that class of legislation as tending to keep the public mind in a state of uncertain expectation, disgust and restlessness, and finishing false hopes to classes of persons of support and maintenance, regardless of the pursuits of a life of independence or labor, and regardless of the constitutional limitation.

The Freedmen's Bureau Bill was put on its passage in the House immediately after the reading of the President's veto message, and passed by the requisite vote—ayes, 103; nays, 33. It was immediately sent to the Senate, which body also passed it by a two-thirds vote—ayes, 33; nays, 12. The bill is therefore a law.

In the House, Mr. Farnesworth offered a resolution calling on the President for copies of the opinions of the members of the Confederate Cabinet on the status of Confederate leaders, immediately preceding the surrender, which was adopted.

WASHINGTON, July, 17,—In the last Republican caucus, Mr. Boutwell gave the following reason why Congress should not adjourn: A distinguished gentleman from the South was in town, from whom he had learned that the Louisiana Convention would meet on the 30th, for the revision of the State Constitution, and that an amendment would be adopted disfranchising rebels and enfranchising the loyal inhabitants without distinction of color. If Congress should be in session when the Constitution should be adopted, it could, in accordance with the precedent established in the Rhode Island case, accept and thus give it validity as the Constitution of the State. In the Rhode Island case the Supreme Court decided that it was for Congress to decide which was the Constitutional Government of any State in which doubts existed. If Congress should not be in session, a long time must elapse before action could be taken. The new government of the State might fail to get a foothold, and the country would experience a very serious calamity.

Mr. Ashley, of Ohio, asked whether the gentleman supposed a new constitution would be adopted without being submitted to the people of the State.

Mr. B. replied he did not know how that might be. It might perhaps be submitted to the loyal people of the State.

Mr. Ashley said that to await for the convention to act, and tho people to vote, would take us over to October, at least.

Gen. Banks also favors waiting for Louisiana. The "distinguished gentleman" is Judge Howell.

WASHINGTON, 17.—The following dispatch was received to-day from Major Gen. Thomas:

NASHVILLE, TENN, July 14.

Lieut. Gen. Grant—Some of the members of the House of Representatives of the Tennessee General Assembly conduct themselves in a very refractory manner, absenting themselves to prevent a quorum, thus obstructing business. The Governor cannot manage them with the means at his disposal, and has applied to me for military assistance. Shall I furnish it?

G. H. THOMAS,
Major General Commanding.

The following answer was immediately given:

WASHINGTON, D. C., July 17.—Gen. Grant will instruct Gen. Thomas that the facts stated in his telegram do not warrant the interference of the military authorities. The administration of the law and the preservation of the peace in Nashville belong properly to the State authorities, and the duty of the United States forces is not to interfere in any way in the controversy between the political authorities of the States, and Gen. Thomas will strictly abstain from any interference with them.

E. M. STANTON, Secretary of War.

WASHINGTON, July 19.—In the Senate, a bill was passed, appropriating $50,000 to the Portland sufferers. The House resolution to adjourn on the 25th, was laid on the table. The bill to fund the national debt was taken up, and an amendment was adopted prohibiting the depositing of money in national banks, where there was a United States depository. The bill was passed. It provides for the payment of $180,000,000 annually on the principal and interest of the United States debt. Another provision authorizes an excess of gold to be sold for the United States notes in open market, when the sum in the treasury is about $50,000,000.

Mr. Trumbull offered a joint resolution recognizing Tennessee as a State, and as such, entitled to all the guarantees and rights, which was ordered to be printed.

In the House, Mr. Stevens offered a resolution, the Senate concurring, that when Congress adjourns, it adjourn to meet on Saturday, December 1st, unless sooner called together, which power, in case of emergency, is hereby granted to the presiding officers of both Houses. Some objections being made to considering the resolution now, Mr. Stevens withdrew it, but gave notice that he should offer it to morrow.

Mr. Bingham called up the resolution, months ago reported from the reconstruction committee, providing for the admission of Tennessee into the Union. Mr. Stevens opposed it by a motion that it be laid on the table, which failed.

Mr. Bingham offered a substitute, to at once restore the State to its proper relations to the general government.

Pending the subject, the House adjourned.

This new-born zeal was superinduced by the reception of a telegram from Gov. Brownlow, that the House of Representatives of Tennessee had ratified the constitutional amendment by 43 against 11.

WASHINGTON, July, 19—Gov. Brownlow's dispatch to Forney, announcing the action of Tennessee on the constitutional amendment, was as follows: "The battle has been fought and won. The constitutional amendment was carried in the House by 43 against 11. Two of Johnson's creatures refused to vote. Give my respects to the dead dog at the White House."

To day, on Steven's extraordinary resolution, Speaker Colfax expressed the opinion, although it was a new question, that if the two Houses took a recess they could authorize their presiding officers to call them together at some day during the recess. This resolution contemplated an indefinite and conditional recess. If Congress adjourned *sine die*, no power but the President could convene them in advance of the regular session. Mr. Trimble suggested, sarcastically, that it would be well to provide, in the resolution, that if the President of the Senate and Speaker of the House of Representatives disagreed as to whether they could reconvene Congress, there should be some umpire to decide the interesting little differences. The Speaker said that by the terms of the resolution, the recess could not be terminated and Congress again convened, unless the presiding officers of both houses agreed. The resolution was withdrawn to be renewed.

There was some excitement in the House over the announcement that Tennessee had ratified the constitutional amendment. The efforts of Bingham to have the State at once restored to her practical relations with the Union, was strongly opposed by Stevens and his followers. The Republicans, with the Democrats who acted on the other side, were in the majority, and prevented an adjournment, and voted down all other motions made by Stevens. Mr. Bingham finally got his resolution, to admit the Representatives from Tennessee, before the House, when this body adjourned. The question will come up to-morrow. The House agreed to the Senate amendment of the consular and diplomatic bill, abolishing the office of minister of Portugal. This is done to express the opinion of the radicals against Harvey, the present minister, on account of his telegraphing, in 1861, the sailing of the vessels sent to furnish supplies to Maj. Anderson, at Fort Sumter.

FOREIGN.

A great battle occurred on the 3rd July near Ludilz. The Prussians gained a complete victory, capturing 14,000 Austrians. The loss on both sides are terrible. Austria has sent in a flag of truce.

Austria has agreed to the cession of Venetia and accepted Napoleon as mediator. Napoleon immediately communicated with the belligerents.

The Prussians carried Gitschen by storm, after an obstinate defense, and a junction was effected between the army of the Elbe, under Prince Frederick Charles, and the army of Silesia, under the Crown Prince. Five thousand prisoners were captured at Gitschen, and the losses by the Austrians in the series of combats are altogether estimated at 20,000 killed and wounded, and 15,000 prisoners. In the battle of the 28th and 29th, the corps of Austrians, under Gen. Goblentz, was nearly broken up. It lost four guns and eight flags.

It is officially denied that the Prussians lost 18 guns as stated by Vienna dispatches.

The Austrians have retired to a strong position between Josepstadt and Koneggratz. Their retreat is said to have been precipitate.

The Army of the Elbe has advanced beyond Gitzchen. The King of Prussia was at Glizchen on the third on a visit to the army.

The London *Times* says: "Horrible as the carnage has been, it is a mere prelude to the pitched battle now unavoidable in which a quarter of a million of men will be engaged on either side."

King Victor Emanuel sent a telegram congratulating the King of Prussia on the victory of his arms.

The operations between the Italians and Austrians is confined to skirmishing. No engagement of importance has occurred in that quarter. The Italians are preparing for another onslaught, and the soldiers are eager for the fray.

Berlin dispatches, of the 1st, give official accounts from the Crown Prince, giving the result of three days' combats. The fighting of the 5th Prussian corps, which has been engaged, cannot be too highly estimated. On the 27th, it was opposed by the 6th Austrian corps, which was used up on the 28th. The 6th Prussian corps was commanded by Archduke Leopold and Gen. Testely, nail the fighting on those days was over extended lines. Goblentz's corps was broken up, losing heavily in guns, killed, wounded and prisoners. The Austrians have evacuated Oswecin. Dresden is being fortified.

The Prussian march in Bohemia is thus far triumphant.

Benedek is concentrating his forces for a great battle.

The Austrian loss was 4000, besides the prisoners captured at Hitschen. The Prussian loss was heavy. Several Austrian regiments were nearly decimated on the 28th. A Hungar battalion was annihilated to the last man.

The Austrians claim a minor success at Turnau on the 30th.

A Berlin dispatch of the 3d says: Notwithstanding the arduous campaign and sanguinary fighting the Prussian army is in high spirits and excellent condition.

Benedek was compelled, in consequence of the retreat of the Austrian and Saxon troops, to abandon his operations near Gitschen and concentrate at a distant point.

The Austrians claim the capture of 4000 men and 14 guns at Custozza. The Austrian Hussars advanced on the Italian territory near the Mincio, but were driven off. The division that suffered the most at Custozza is not dispirited, and wishes to be placed in front at the next battle.

The Paris *Moniteur*, of the 5th, makes the following announcement: After having maintained the honor of his arms in Italy the Emperor of Austria concurred in the ideas expressed in Napoleon's letter of June 11th to his Minister of Foreign Affairs, cedes Venetia to the French Emperor and accepts his mediation, for concessions of peace.

Napoleon hastened to respond to the summons, and immediately communicated to the Kings of Prussia and Italy, in order to bring about an armistice.

The battle of Luditz lasted twelve hours. The Austrians were completely routed, losing 14,000 prisoners and 106 cannon. Three Archdukes were wounded. Princes Lichtenstien and Undischer are prisoners.

The London *Times* says the war is virtually ended.

Garibaldi attacked the Austrians at Monticello on the 30th, and was repulsed. Garibaldi was wounded in the thigh.

Derby's Cabinet has been installed.

It is rumored Archduke Albert supercedes Benedek in command of the Austrian army.

The Austrians have evacuated Lombardy.

LIVERPOOL, July 5.—Prussia and Italy have accepted the proposed armistice, upon condition that Prussia shall retain her present military position, and that her troops shall be supported by the counties occupied. Austria is not to increase her army in the field. Italy is to occupy one fortress in quadrilateral. Italy, in her reply, demanded two fortresses.

Vienna telegraphs report good prospects of an armistice for six weeks.

Hostilities have not been resumed. The Austrians continued to retreat without molestation. The Prussians had advanced further into Bohemia. There has been severe fighting on the frontiers of Venetia and Tyrol.

The shore end of the cable was successfully laid on the 6th. The old cable had been tested and found in perfect condition.

The Prussians had gained another victory, defeating the Bavarians at Diembach.

The people of Italy and Prussia are said to be strongly opposed to the armistice; desiring the terms to be dictated to Austria at Vienna.

Vienna dispatches say Gens. Clain, Gallias and Krayenalgne, and Field Marshal Stein will be court-martialed.

The King of Prussia has ordered the release of all prisoners, paroling them not to serve during the war.

Heavy cannonading was heard in the direction of Konigratz on the evening of the 7th, and it was believed the Prussians were storming that forth.

At Berlin, the statue of Frederick II was crowned with laurels, in honor of the victory.

A Trautenau dispatch says the victory against the Austrians was decided by the army of the Prince Royal succeeding, by great efforts and forced marches, in reaching the battle ground in season to direct the attack against the right wing of the Austrians. The king decorated the prince on the field with the order of military merit.

The Tyrolese priests are inciting the peasantry against Garibaldi, by proclaiming his force as bandits and denouncing him as an anti-Christian.

La Presse, semi-official journal of Paris, of July 6th, says King Victor Emmanuel has not acceded to the armistice proposed through France. He alleges as his reason that he has to consult with his ally, the King of Prussia. In consequence, the Italian government has been advised that it will have to cease immediately every act of hostility against Venetia, it being French territory.

A French commissioner is going at once to Venetia, to assume its government in the name of the emperor. Orders have been issued to the French squadron in the Mediterranean immediately to repair to Venice, and hoist the French flag instead of the Austrian upon all fortified posts on the Venetian coast. The cession of Venetia to France is complete and definite without any other condition on the part of Austria, except to withdraw the guns and all munitions of war found in fortified places. Within forty-eight hours the whole of Venetia will be French territory, and it will depend upon the good will of France either to keep or part with it.

La Presse further says that it is the intention of Austria to continue the war against Prussia if she perseveres in her intentions as asserted in her project of federal reform communicated to the governments of Northern Germany. The Emperor Francis Joseph declares his resolution to transfer his capital to Pesth, should he be unable to defend Vienna, and to call to arms the white population of his States.

Judge Harbeson, of the Louisville city court, has excluded negro testimony on the ground that Congress cannot unanul a law of Kentucky which forbids the introduction of such testimony against white people.

There were five cases of cholera in Brooklyn and two at New York last week.

Roberts, the Fenian president, was indicted to-day by the grand jury for violation of the neutrality laws.

The shippers' warehouse at Mobile last Tuesday was destroyed by fire with 1000 bales of cotton, involving a loss of $150,000, which is covered by insurance.

Kossuth has, it is said received a great number of invitations from Hungarians to put himself at the head of a revolution in Hungary, in case war continues.

Late advices from the plains report great excitement in the Blue country in consequence of a large body of Indians who manifest hostile intentions. The whites beyond Blue river are abandoning their homes and crops. A raid of two thousand Indians from Blue river to Smoky Hill valley is seriously apprehended. There are but few troops in the threatened locality. Gen. Pope was to be at Santa Fe on the 15th of this month.

A Liberal Donation.

Mr. C. H. McCormick of Chicago, has recently given another instance of his enlightened liberality. The Union Theological Seminary at Hampden Sidney, Prince Edward County, Virginia, connected with the Presbyterian Church, has suffered the loss of about one-third of its permanent funds by the disasters of the war. Dr. Smith, one of the Professors of that institution, is now in this city, soliciting aid toward repairing the loss and otherwise enlarging the endowment of the institution, to place it on a scale adapted to the increased expenses of the times. We understand he has received a letter from Mr. McCormick, informing him that he gives to the Seminary *thirty thousand dollars*, the endowment of a Professorship. Dr. S. has received, also, very liberal aid in his enterprise from several of our leading men in benevolent operations. He can be addressed, care of Turnbull & Baxter, No. 96 Duane street, or at his lodgings, No. 166 Jay street, Brooklyn.

Mr. McCormick has also added five thousand dollars to his contribution of ten thousand for the endowment of a Professorship in Washington College, Lexington, Virginia, of which General Lee is President. The chair is filled by Prof. R. S. McCulloch, formerly of Columbian College, New York. It is well known in Presbyterian circles that Mr. McCormick endowed the Theological Seminary of the Presbyterian Church, Chicago, with one hundred thousand dollars in 1859, and the Assembly, at its recent meeting, appointed Dr. E. D. McMasters the Professor of Theology in that institution. Thus the money of a native of Virginia, a decided conservative, is perverted to sustain an institution whose professors are of a Radical stamp. We are not surprised that Mr. McCormick prefers directing his benefactions in a channel more congenial with his tastes and antecedents.—*New York News.*

The Assistant Commissioner of the Freedmen's Bureau in Alabama forwards to the Commissioner his estimate of the number of rations it will be necessary to issue to the destitute people of the State in the month of July, 1866: Huntsville, 4,800; Demopolis, 660; Tuscaloosa, 1,020; Talladega, 1,170; Selma, 1,380; Montgomery, 2,850; Greenville, 750; Mobile, 1,635. Total, 15,000.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

We have no material change (save the Price Current of Wednesday) to notice in the general market since our last report, operations having continued on a limited scale in nearly every branch of trade, but in our leading staple the movement has been more animated, and under the influence of the foreign news prices have improved 1 to 2c per lb.

COTTON.—On Monday there was no improvement apparent until the accounts from Liverpool by the Nova Scotian, noticed above, gave an additional impulse to the demand, and 1600 bales changed hands at prices showing an improvement of 1 to 2c per lb, Good Ordinary commanding 28 to 30c and Low Middling 32 to 34. Yesterday the market opened with a very fair enquiry, but the movement being checked by the stringent pretensions of factors, many of whom asked above our outside figures, the sales were confined to 1000 bales, at full prices.

TOBACCO.—The receipts have again decreased and are now small, but the stock on hand is fair and the assortment is good. There has again been a fair enquiry on foreign account, but the prices offered are mostly below the views of holders, who are very firm in their asking rates. We quote a firm maket at the following rates:

	Light.	Heavy.
Low Refused..	4 to—	—to 5c, Currency.
Good do	5½ to 6	6½ to 7
Common Leaf	7½ to 8	9 to 11.
Fair.....	12 to 13	14 to 15
Good.....	15 to 16	16 to 17
Fine.....	17 to 18	18 to 19
Choice Selec'n	20 to —	21 to 25

SUGAR.—Supplies of the domestic production is about exhausted, but that of the foreign production is fair. The market has continued dull, and what little is doing is mostly in a retail way. There were a few small retail sales at previous prices; viz.: 12½ to 13¼c for Common Louisiana, 14c for Fair 14½c for Fully Fair, 15c for Prime, 16 to 17c for Yellow Clarified and 17 to 17½c for White. Cuba Sugar has been retailing slowly at 13 to 13¾c for No. 12; 14c for No. 14, 14⅝ to 15c for No. 15.

MOLASSES.—The market is bare of Louisiana, but the supply of Cuba is fair. Cuba Molasses is retailing at 55c per gallon. There have not been any round sales but a cargo could not be bought under 55c per gallon, and that price was refused yesterday for half a cargo.

FLOUR—The receipts continue light and the stock on hand is small, but the demand is limited and only local and prices have further declined 25c per bbl. The sales on Saturday and Monday were at $9 25 for Superfine, $11 to 11 15 for Fine, Extra, $13 to 13 25 for Good Extra and $14 to 14 25 per bbl for Choice Extra. Yesterday there was a better demand but at a reduction of 25c per bbl on the foregoing prices, and 3000 bbls were sold to dealers in small lots at $9 to $9 25 for Superfine, $10 for some on its merits, $10 75 for Low Extra, $11 25 to 12 for Good Extra and $13 to $14 per bbl for Choice Extra.

BACON—Sugar-cure Hams are in good supply, but there are not many Sides on hand and Shoulders are scarce, and although the demand is only at retail, still better prices have been obtained. There have not been any wholesale transactions, excepting 50 tcs good Sugar-Cured Hams to arrive, at 26c per lb. A lot of 25 casks Shoulders sold on the spot at 17½c and 10 and 20 do at 17½c per lb. Shoulders are retailing at 17½c Ribbed Sides 20½ to 21c, Clear Sides 22c and Sugar-cured Hams 25½ to 26½c per lb. Round or larger lots could be purchased from ½ to 1c per lb below the above figures. The market is bare of plain Hams.

PORK.—There is a good stock on hand but the market is dull, there being no demand for round lots. Holders are very anxious to realize $35 per barrel for Mess, which may be quoted at $35 50 per bbl. It is retailing slowly at $35 25 to $35 50 per bbl.

GREEN MEAT.—The market is bare. The last sales were retail at 16½c per lb for Shoulders.

LARD—Is in good supply but is not in demand and sells only in a retail way at 23 to 23½c per lb for Prime in tierces and 24½c in kegs. Prime in tierces has been freely offered from first hands at 23½c per lb without selling.

BUTTER & CHEESE.—We have again to note a dull market at previous prices. Northern Butter is selling at 40 to 43c and Western at 28 to 32c per lb. Common Butter is very dull at 19 to 21c per lb. Cheese is in good supply but very little in demand. It is selling slowly at 15 to 18c for Western and 15 to 20c for Northern, and English Dairy at 25 to 26c per lb.

CORN—The demand has continued good and the receipts being small prices have advanced 5c per bushel for Mixed and 5 to 10c for White. Yesterday 10,000 sacks were sold at 87½ to 90c for Mixed, 92 for Yellow and $1 05 to $1 10 per bushel for White.

OATS—Are in fair supply and continue in moderate demand at about previous prices. Yesterday the market was quiet but firm at 52½ to 53c per bushel for Choice.

BRAN. Continues in moderate supply and demand and prices are unchanged. Yesterday 600 sacks sold at $1 12½ per 100 lbs.

HAY.—There is a good stock on hand but sales are slow. Yesterday 103 bales New York sold at $21 per ton.

INDIA RAGGING. The stock is small and holders are asking 33c per yard. Dealers are supplying the demand for the country at 31½c in rolls, an advance of 1c, and 33c by sales.

BALE ROPE.—The market is quiet. The last sale was 18c per lb. Dealers are obtaining 18½c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE. There has been a better demand for the country which dealers have continued to supply at 24½ to 28½c per lb currency for Ordinary to Prime Rio.

GUNNY BAGS.—There are not many in the market. They sell in a way at 35c a piece.

STAR CANDLES.—Are in fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 21c for 13 oz, and 25c for full weight.

SOAP.—A lot of 100 boxes Palm sold at 7½c per lb; subsequently 8c was obtained.

RICE.—There is no Carolina in market and no India in first hands. The latter is selling from second hands at 9 to 11c per lb. Louisiana commands at 11½ to 13c per lb.

WOOL.—There is very little in market. The last sales were at 18 to 19c for unwashed Texas. All descriptions are in request.

SALT.—Round lots of Liverpool Coarse and Fine are yet quoted at $1 65 per sack, while dealers have been obtaining $1 85 to $1 95 for Fine.

NAVAL STORES.—With little on hand and in the absence of important sales we continue to quote Common and No. 2 Rosin at $4 50, No 1 at $9, Virgin dip $10 to $12, Pitch $6, Tar $2 50 to $4 per bbl; Spirits Turpentine command 90 to 92½c per gallon.

HIDES.—Are in fair demand, but there are not many on hand and only small sales are making in consequence at 9c for Green Hides, 10c for Kip Skins, and 12 to 13c per lb for Dry Hides.

ESCULENTS.—Potatoes are selling at $3 to $3 10 for St. Louis and $3 25 to $3 50 for Louisville. Onions $1 00 to $1 25 per bbl. Apples $4 to $5 per bbl.

POULTRY & EGGS.—Chickens sell on the landing at $12 00. Geese at $10 00 and Turkeys at $30 00 per dozen. Western Eggs are selling at $18 to $22 per bbl.

BEANS.—Are dull at $5 to $7 per bbl.

Cattle Market.

JEFFERSON CITY,
Tuesday evening, July, 17, 1866.

Arrived since our last: 1480 Texas Beeves, 307 calves and yearlings, 31 hogs and 20 milch cows.

Sold, 981 Texas beeves, 258 calves and yearlings, 114 hogs, 2121 sheep and 5 milch cows.

Stock on sale: 1611 Texas beeves, 136 calves and yearlings, 118 hogs, 4939 sheep and 31 milch cows.

Western Beef, choice per lb net.....	— to —
Western Beef, 2d quality, per lb net..	— to —
Texas Cattle Choice per head.....	$35 to 50
Texas Cattle 2d qual, per head.....	$20 to 35
Texas Cattle 3d qual, per head.....	$15 to 20
Hogs per lb gross.....	12 to 14
Sheep in lots per head.....	$2 25 to $4 25
Creole Sheep, per head.....	— to —
Texas Sheep, per head.....	$3 25 to $4 25
Choice Sheep, per head.....	$6 to $8
Milch Cows, choice per head.....	$80 to $100
Milch Cows, per head.....	$50 to $80
Yearlings, per head.....	$10 to $14
Calves per head.....	$7 to $11

MONETARY.

Statement of New Orleans Gold Market week ending Friday July 20th, 1866.

EXCHANGE.—Domestic opened this week at ¼ premium, week ending at par with downward tendency.

FRIDAY, JULY 13TH, 1866,
Gold, 150; 152; 151½; 152¼; 152; 151; 151½; 151¾; 152; 150¼.

SATURDAY, JULY 14TH.
Gold, 151; 150½; 150; 150½; 150¼.

MONDAY, JULY 16TH.
Gold, 150; 148.

TUESDAY, JULY 17TH.
Gold, 146; 151½; 147; 147.

WEDNESDAY, JULY 18TH.
Gold, 148; 149; 148; 148.

THURSDAY, JULY 19TH.
Gold, 148; 146; 148; 148.

Reported by
WM. S. MOUNT, *Manager.*
The City Bank of New Orleans,
15 Commercial Place, New Orleans.

THE BALTIMORE EPISCOPAL METHODIST will be issued in this city the first of next month. Its publication will be under the management of the Rev John Poisal. Dr. THOMAS E. BOND and Rev S. S. ROSZEL, Editors. The "Episcopal Methodist," of Richmond, Virginia, having been transferred to Baltimore, Bishop Degget and Rev. J. E. Edwards will continue their services as Editorial correspondents. Rev. C. K. Marshall, D. D., General Agent. The best talent of the Southern Church will be employed upon its columns. The publisher has the pleasure to announce that contributions may be expected from Bishop Pierce of Georgia, Bishop Marvin of Texas, Bishop McTyeire of Alabama, Bishop Wightman of South Carolina, Dr. Summers of Nashville, Dr. Marshall of Mississippi, Dr. Huston of Kentucky and others.

The contributions of some of the most eminent men of other denominations will also enrich its columns: Rev. Dr. Palmer of New Orleans, Dr. Burgett of Mobile, Dr. Bullock of Baltimore, Prof. McGiffy of the University of Virginia, Rev. Peyton Harrison, and others.

It is designed to make the paper the great organ of the Episcopal Methodist Church, yet in no partisan sense will it be denominational. The General Conference which recently met at New Orleans and the whole people of the South, concede to Baltimore a name and prestige as the proper place for its publication. No pains or expense will be spared to make it a first-class Journal and a welcome visitor to every Christian household. The names of the gentlemen who will have the Editorial management of the paper, and the corps of able coadjutors associated with them are the best pledge to its patrons, that they will find the "Episcopal Methodist," in its spirit and teaching, the advocate of conservative principles and a bulwark of defense against the dangerous tendencies of the times.

We deem it proper to assure our friends, that the salutary measures of reform, which were adopted by the late General Conference, meet the cordial approval of the conductors of this paper. As it will represent every State and Conference in the South, it will afford the best advertising medium in all our business and social relations. It invites a renewal in a stronger form of those commercial and fraternal ties which must bind Baltimore and the South more closely together.

This important organ of communication between our respective communities, will be published regularly one a week on fine paper, large type and quarto size at $4 00 per annum, or $2 00 for six months, invriably in advance.

Office of publication, 332 W. Baltimore Street Selby & Dulaney, where subscriptions and advertisements may be left. All the members of the Southern General Conference are authorized Agents. The preachers of the several annual Conferences and clergymen generally, are requested to act as agents for this paper.

THOS. E. BOND, Editor.
S. S. ROSZEL, Associate Editor.
JOHN POISAL, Publisher.
Baltimore, June 4th, 1866.

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THE CHILD'S CORNER.

How to Honor a Mother.

In the north of Enrope is a mountainous country called Sweden. Its winters are long, snowy and cold. Its summers are short, but very lovely and sweet-aired, especially in the valleys between the high mountains.

The inhabitants of that country are noted for their industry, virtue and contentment. One morning, a long time ago, a certain king of Sweden, called Gustavus the Third, was riding through a village in one of the beautiful valleys, not far from Stockholm, the capital city. As he passed along, he saw a young girl filling a pitcher with water that gushed from the cool rocks which overshadowed the roadside. He stopped at the fountain and asked the girl for a drink. She knew not the stranger, but gracefully stepped forward and lifted the pitcher to his lips as he sat upon his horse. She was evidently very poor, but her kindness, so tenderly expressed upon her countenance, together with her artless, unembarrassed politeness, at once attracted the King's attention, and touched his heart. Judging by her appearance that she was a child of poverty, he told her, that if she would go to the city, he would find her a pleasant home.

"Ah! good sir," answered the girl, "Providence places me here, and I am not anxious to change my position in life. I am content, and if I were not content, it would be impossible for me to accept your kind offer."

"Indeed! Why not?" said the king in some surprise.

"Because my mother is poor and sickly," she replied.

"And you remain at home to take care of her."

I am her only help and companion, said the girl, looking upon the ground with a genuine modesty that won the sympathies of her royal auditor. "I am happy in my lot, and am thankful that I can take good care of and comfort the one so dear to me. No offer, however tempting, could induce me to leave my mother."

"Where is your mother?" inquired the king, becoming more interested in the noble girl.

"In yon little hut by the side of the road," said she, pointing toward the humble dwelling. It was a low, thatched building, covered with moss and vines, very neat and clean, but so old and weather-worn that it afforded but a poor shelter in time of cold and storms.

Gustavus alighted from his horse, and followed the girl into the hut, to see her mother. He found her sick and suffering, lying upon a bed of straw—a pale, thin woman—sinking under her infirmities, and looking forward to the grave only as a bed of rest. The king was almost overcome at the pitiable sight, and said, while tears came into his eyes—ah, yes, and those tears were more beautifully radiant and glorious than the brightest dazzles that ever glanced from his crown of diamonds—

"I feel sorry, mother, to find you so destitute and afflicted."

"Yes, yes, my dear sir," said the lady in a feeble voice; "but I am so glad that God has given me an affectionate daughter. She is always trying to relieve me, and is my constant comforter. May God in his love remember and bless her—my dear child: and her voice was checked back by sobs, and her face was covered with tears.

The good king wept with the poor widow.

What a sight! How the angels of heaven hovered over that lonely hut, breathing joy unspeakable into three hearts—the suffering woman's, the sympathising king's and the final daughter's. The monarch never received such a blessing on his throne in the palace, as there in the lone hut by the wayside! He handed the daughter a purse of gold, and directed her to a better house, where she and her mother might be comfortable, saying as he departed:—

"Go on, my young friend, in your way of dutiful love and care, and you shall lack for nothing while I have means to help you. I am your king.—Farewell!"

Gustavus ever remembered the poor family, and made provision to have a sum of money regularly sent to the woman for her support; and at the mother's death he presented the daughter with a handsome fortune.

Young readers, for your parents' sake, and Christ's sake, but also for your own sake, remember the command, "Honor thy father and thy mother."

Trifles are sometimes very expensive. A boy at Portland, Maine, threw a fire-cracker into a pile of shavings a few days ago, and it cost the city about ten millions of dollars.

Life is often a constant struggle for riches, which we must soon leave behind. They seem given to us as the nurse gives a play-thing to a child to amuse it until falls asleep.

A fluteless flutest is spoken of in Havre as performing wonderful things. He makes a flute out of his left hand, which he holds to his mouth, using the right hand in lieu of stops. The notes he produces are not to be distinguished from those of the real instrument. His name is Fereyra.

(From the French of Napoleon Roussel.)

THE CHRISTIAN CATHOLIC.

In a retired village of —— [illegible] ved, not long ago, a good cure amongst some two or three hundred parishioners. One Sunday, after coming from mass he reflected upon the little benefit which his auditors had probably derived from it, he found himself in the midst of some dozen of his people, who were chatting before the door of the church. It occurred to him, that, by a familiar conversation with these simple villagers, he might be more useful to them than by chanting to them the vespers in Latin. He halted, therefore, amongst them, seated himself upon a stone, and, his two hands supported on the head of his walking-stick, he commenced thus in a good-natured tone:—

"Tell me, John, are you a Christian?"

"Why, yes, Mr. Cure," replied John, all amazed.

"And how did you become a Christian?"

"Because—because you baptized me when I was quite little; and so I am a Christian."

"Well, but my good fellow, do you think that that thief, whom the police arrested last month upon the highway, and who was condemned yesterday to ten years in the galleys, for having stolen £800 from our notary—do you think that that robber was a Christian?"

"Most certainly not!"

"However, like yourself, he has received that baptism which renders you a Christian?"

"Yes."

"And why?"

"Because I.—Ive made my first communion."

"Well, you have heard speak of Cartouche?"

"Yes, sometimes; was *he* a Christian?"

"No he was a brigand, like Mandarin. Well now, my friend, Cartouche and Mandarin had both received their first communion; so you see, also, that the communion does not make the Christian?"

Our worthy peasants regarded each other, not well knowing what their cure was after. He continued:—

"Mr. Schoolmaster, you can better inform us, I dare say, what renders you a Christian?"

The schoolmaster, persuaded that the cure had selected him to decide the difficulty to the satisfaction of all, was, for the moment, greatly flattered to hear himself thus appealed to; so, after having coughed, and cleared his throat, he replied:—

"I am a Christian, 1st, because I go every Sunday to mass; 2ndly, because I go to confessional every month; 3rdly, because I observe the penances imposed; I repeat my paternosters; I keep the fasts—Lent, and all the rest."

"Your answer is longer than the others (the pedagogue looked well satisfied with this commencement): but it is worth no more (the master betrayed his vexation); for you must remember," continued the cure, "that all the heretics condemned by the church, all the hypocrites who trade in religion, all who go to mass, fast, recite their paters, observe their penances; and yet neither these heretics, nor these hypocrites, are Christians."

The auditory was thoroughly taken by surprise—every one feared to be questioned; a child of ten years of age present was alone unconcerned: it was to this child the cure addressed himself.

"Tell me, my little Joseph, what must one do to be a Christian?"

"Sir, we must love the blessed God, and be very good."

"Blessed art thou, heavenly Father," exclaimed the pastor, raising his eyes to heaven; "for that thou hast revealed to babes the things which thou hast hid from the wise and prudent! Yes, my friends, that which makes the Christian, is the feeling of his heart. He who has confidence in Jesus Christ to obtain for him forgiveness of his sins, and who, thus pardoned, loves God with all his heart, and his neighbour as himself, he is a Christian: in two words—religion consists not in the ceremonies performed by our feet, our hands, or our mouths; it is in the sentiments of faith and love of our hearts."

The cure here ended his conversation, and withdrew. These words, which so completely astonished our good peasants, will not so much surprise the reader, when he learns that our cure, for some times past, has devoted himself to the reading of a great volume, inherited from an uncle, and that that study in which he was seen to be engaged morning and evening, preceded and followed by prayer, had caused him more than once to forget his breviary, and had sensibly modified his religious opinions.

He thought he saw, in his church, more than one thing which was not good; yet, not being at present quite clear about it, he continued, at the same time, to read his book, and to say the mass.

But, this time, he had wounded the self-esteem of the schoolmaster, who, to revenge himself, reported the said conversation to the vicar; he spoke in his turn to the Bishop, and the following Thursday the cure received from his superior, who was also his uncle and his friend, the letter now to be read:—

"My dear nephew, and brother in Jesus Christ,—it has been told me, that last Sunday you held in your church a conversation, the consequence of which will be to bring into contempt all the holy practices of our church, and which puts the salvation of man beyond the influence of the priest. You are aware how dangerous such doctrines are. I wish to believe that your words have been ill understood, and that, without doubt, you meant to say that all these practises ought to be accompanied by the sentiments of the heart; but that ceremonies and sentiments are equally necessary; that if faith, if repentance, be necessary on the part of the believer, the intervention of the priest is no less necessary to receive that faith, to receive that repentance, and to fulfill the ceremonies of baptism, confirmation, extreme unction, &c., without which there is no salvation. I hope, then, that you will reply in this sense, and, at the same time, thus explain yourself in your next exhortation at mass.

"I salute you," &c.

The cure read and reread this letter: he found something which hurt his heart and his understanding; however, he scarce knew how he should reply.... He did not reply; he waited, and during that time it was noticed that he shut himself more frequently in his study to pray and read his folio, as was apparent from the end of his garden towards which his window looked. At length, after some weeks of study, here is the answer he sent:—

"My Lord, and dear Uncle,—I said that all the ceremonies of the Church help nothing for salvation; and to day, after having prayed to God and read his word, I say again, they help nothing. There are only three ways by which salvation can be obtained:—either by ceremonies alone—and in this case the greatest villains would be saved, whilst dying in impenitence (that which you would admit no more than myself); or, the religious ceremonies and the sentiments of the heart are equally indispensable—that which you believe to be true, and that which I am about to show to be false. If baptism, confirmation, fasts, mass, extreme unction, &c., are indispensable in order to be saved, the adultress whom Jesus Christ pardoned, the thief to whom our Saviour made promise of paradise, St. Stephen, who died a martyr, are consequently not saved; for, in the time of the adultress, mass was not said; the thief had no time to be baptized; St. Stephen did not receive extreme unction.

"If the ceremonies of the Church are indispensable for salvation, Christian sailors, cast by a shipwreck into a desert isle, Christian prisoners dying in heretical countries, or savages who may have been converted by the simple reading of the Bible, and who should stay in their country far from every priest and every sacrament; all these men, notwithstanding their sentiments, their faith, their love, would not then be saved, because they have not done that which they *could* not do.

"If our ceremonies were absolutely necessary to salvation, it would only need that a bad priest should refuse, by caprice or hatred, the sacraments to his parishioners, that they might be damned. If you reply that these are only exceptions, and that, in these cases, men may be saved without our religious ceremonies, I answer, These practices are not, then, necessary; one may be saved *sometimes* without them, and if *sometimes*, why not *at any time*? If the grace of God sufficed for St. Stephen, why shall it not suffice for me? If one may be saved without the absolution of a priest, in a desert isle, why not in my village? Is God less powerful in one age than in another, in one country than another? And my dear uncle, that which simple good sense tells us, the word of God tells us also. Listen to these words:—'To what purpose the multitude of your sacrifices, saith the Lord; incense is an abomination unto me; cease to do evil, learn to do well, seek judgment, judge the fatherless,' &c. 'The Lord,' says King David 'takes no pleasure in sacrifices. 'The sacrifices acceptable to God are, a broken spirit.' 'The Lord regardeth the heart.' However, my lord, think not that I wish to abolish all ceremonies: there are some which I believe were established by Jesus Christ himself, and which, for that reason, are good and useful. But it is one thing to say that a ceremony and a sacrament are useful, another to assert that they are indispensable. Wine is useful to life, when it fails, one can dispense with it; whilst water is indispensable, and, if it fails, we die. But if we follow the consequences of this unfortunate principle admitted by our Church, of the necessity of the sacrament and of the priest for the salvation of believers, you will be alarmed at the abuses to which it gives rise.

"Our Church has declared ceremonies necessary, and the heart of man, naturally corrupted, has seized upon this principle with eagerness, and has pushed it farther. The more outward worship appeared indispensable, the more he believed he could dispense with the worship of the heart; so that each has now learned how to reserve to himself his favorite passion, whilst imposing on his body a few extra ceremonies. For man will consent willingly to all privations, to all sacrifices, provided that you leave him at liberty to preserve the idol of his heart; one avarice, another pride, a third impurity. He will give you his time, his money, his exertions; he will submit himself to fasts, to abstinences, to confessions, &c. He will regard all these as good, useful, necessary, indispensable for salvation; he will even attach to these more importance than you desire, and that precisely so much the more easily to satisfy his dominant passion. My lord, this is a truth of which I have seen a thousand instances in my Church; I avow that I have myself experienced the same thing more than once. I have remarked, after attending mass in the morning, that I have thought myself authorised to act more freely in the evening.

"More than once I punctiliously observed Lent, in the secret hope of making up for it afterwards. At other times, tempted to sin, I gave way more easily, thinking, that, on confession, I should obtain absolution. After confession, I felt more at ease. It seemed as if my conscience, lightened by the absolution of the priest, could well now afford, without much risk, to charge itself afresh with some little sin. Oh, my lord, how deceitful and desperately wicked our hearts! One must study oneself with care to discover it; but be sure if others have not discovered it in themselves, it is because they are willing to be deceived. Let no man tell the people the whole truth; let no man say the ceremonies are good, as external signs, to symbolise, the sentiments within us: but that, after all, they are but symbols; that baptism by water is only an image of the purification of our heart from all its vices; that the Lord's Supper is only in remembrance of the great sacrifice of Jesus Christ, who died to redeem us from our sins.

"Let us tell them, indeed, that their attention should be directed within them, and in studying themselves, they will recognise the truth of these words of the New Testament:—'Men being filled with all unrighteousness, fornication, wickedness, covetousness maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God,' &c. (Rom. i. 29) And when these unhappy sinners shall feel deeply their spiritual misery, let us disclose the treasure of salvation; let us announce to them that an expiatory sacrifice has been made for them, and that, according to the word of God, Christ has borne our sins upon the tree, that his blood has been shed for the remission of the sins of many; tell them that God gives them that heaven which they have not merited; and if they dare not believe in such a benefaction, open the Bible before them, and let them there read for themselves those sweet truths which have too long remained concealed: 'You are fully justified; you are saved by grace, by faith, and that not of yourselves, it is the gift of God.' God grant, my dear uncle, that these promises of the Bible may rejoice your own heart even as they have mine!

"Accept," &c.

Three days after, my lord sent one who should replace our cure, and invited him to pass some weeks at his dwelling. The bishop was a respectable old man—sincere and of good faith. He had never cherished the least doubt against the authority of his holy Mother Church; also as a respectful and submissive son, he subjected his body to its most minute observances—his health had even suffered thereby. Ever seeking an internal peace which he could not find, experiencing the want of assurance of his salvation, he added pilgrimages to fasts, to pilgrimages haircloth next his skin; and all this greatly fatigued his body, and tranquillized his soul but little. He ceased not to ask himself, if he had done sufficient to gain heaven; and he trembled at the thought that he was still, perhaps, some steps off, perhaps at the threshold, but still exposed to fall into hell! Then, fresh abstinence, fresh fears; and thus life flowed away, divided between the sufferings of his body and the anguish of his soul. One may suppose, in such a case, to what intent he has summoned the poor cure; he hoped to lead him back to opinions more comfortable to those of the the Church, from which he saw him wandering rapidly. The cure accepted the invitation of his bishop, who at first said very little, but received him with kindness.

The following day, in order to be more quiet, my lord resolved to start with him for the country, having no other witnesses than three or four children, who were watching their flock, a few steps beyond.

During a walk in the park, he broached at length the great subject.

"Tell me, my dear nephew, where did you pick up these doctrines, so opposed to those of the Church? Is it not Satan who has suggested them?"

"No, my lord; it is the Bible."

"That is why you have distributed one hundred copies of this book in your parish, according to what I have heard?"

"My lord, I thought to do no harm in placing the words which God has addressed to all, before the eyes of the faithful."

"But do you not perceive that the simple people cannot understand this book, which ought only to be read and explained by the priest?"

"No, I do not see that; and I find, on the contrary, God has judged that *all* are able to comprehend it, since he recommends it to be read by *all*. Thus Jesus said to the Jews: 'Search the Scriptures.' The Psalmist said: 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.' Moses desires the king to read the law every day of his life. He says to all people: 'Put my word in your heart, bind it on your hands, inscribe it on your houses.' St. Luke commends the inhabitants of Berea, 'because they compare the preaching of Paul with the word of God. St. Paul, writing his Epistles to different churches, addresses himself not only to the priests, but says: 'To you who are at Rome.' 'To all those in Achaia.' And if all the Israelites of the time of Moses, all the Jews of the time of Christ, all the inhabitants of Rome and of Achaia might read the Bible, I see not why all the Christians of our day should not also read it."

"But do you not know," replied the bishop "that the Bible is obscure, and cannot be understood by all?"

The cure smiled, and replied: "You shall judge." At the same time he beckoned to the children who tended the flock to approach; and when the little ones of ten or twelve years stood in a semicircle, near the bishop, the cure said to the youngest:—

"My child, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind!' Do you understand me."

"Oh! yes, Mr. Cure! we must love the blessed God."

"And you, my child, listen: 'There is none righteous; there is none that doeth good.' Do you understand?"

The child cast down his eyes; he had so well comprehended these words, that his conscience had caused him to apply them instantly to himself; and as he had just been striking one of his companions in a quarrel, he answered:—

"It was he who began; he gave me a kick too."

"It was much more your fault," said the other.

"No!" said a little girl, "it was both of them."

"Well, my little friend," said the cure, "Attend; 'Christ has died for our sins; there is no more condemnation for those who are in Christ; believe in the Lord Jesus and thou shalt be saved.' What does that mean, my child!"

"It means that God will pardon our sins if we love Jesus Christ."

"Now you," said the cure to the fourth; "'If any lack wisdom, let him ask of God, who giveth to all liberally.' 'Pray without ceasing.' What do these words mean?"

"Wait! that means that we must pray God to make us very good."

"Quite right, my children; fight no more; love Jesus Christ, who has died to obtain the forgiveness of your sins; ask God to make you very good, and you will go to heaven."

The children escaped, quite delighted.

"Well," said the cure to the bishop; "it appears that these children have understood my words well enough."

"It is not astonishing," said the latter; "they were so simple."

"Yes; but those words, so simple, were precisely those of the Bible. If these children have understood them, I suppose that their fathers and mothers will understand them likewise."

"Yes; but all the pages of that Bible are not so clear as those you have quoted."

"I grant it; but even if the simple believer had understood these four passages only of all the Bible, would it not be worth his while to read it? Moreover, experience and good sense unite to affirm, that after the Bible has been read some time, with prayer, the most simple reader will very soon see an passage help him to understand another less clear; that which he has learned will help the understanding of that which remains to be learnt, and then these obscurities will be completely cleared up. When a friend addresses us a letter of which some words are effaced, we do not on that account reject the sheet of paper; we read a second time, a third time, until that which precedes, or that which follows, helps us to understand the difficult words."

"But," answered the bishop, somewhat perplexed in raising all these difficulties, "is it not better to submit the Bible to the interpretation of the councils, whose decisions are directed by the Holy Spirit, according to the promise of Jesus Christ?"

"But," returned the cure, without hesitation, "why should the Holy Spirit, who can direct the decisions of councils, not direct also the thoughts of the simple believer who shall implore it with humility? for that promise was not made alone to councils, but to as many as the Lord should call."

"But, then, if each one may read and interpret the Bible, you will have as many creeds as individuals; whilst in submitting the Bible to the interpretation of councils, you will have a uniform faith."

"I doubt it; for how will uniformity be attained better by reading the decrees of the councils than by reading the Bible? Will it be easier to understand the Latin, of the Council of Trent, than the Latin of the Vulgate?"

"No; but the priest is there, to interpret the decrees of the council to the simple believers."

"But, then, will it be easier to make the believer understand the French of his cure, who speaks in the pulpit, than the French of De Sacy, who speaks through the translation of the Bible? Latin for Latin, French for French. I like better to read the text than the commentary. The Bible is worth more than the explanations; unless we pretend that, when God speaks, men know better what he intends to say than himself, and that men have a greater capacity to make themselves understood."

"Finally," said the bishop, with impatience, "what do you wish to conclude from all that?"

"I conclude, that since the Bible is the word of God, every man is bound to go and draw from that word the rule of his faith and conduct, without any one having the right to impose another upon him; and that, if the simple believer ought to listen to his pastor, it is only so far as his pastor speaks conformably to the Bible. Then the faith of the Christian will be an enlightened faith, and so much the more firm as it shall be more intelligent. Then the Christian shall be able to say in his conscience that he obeys God rather than men, since he searches in the book which all Christian communions (the Catholic, Apostolic, and Roman Church the first) are obliged to recognise as the source of all religion—as the word of God. Is it not at the source that the water of a rivulet is most limpid? Does not each step that it proceeds over the dirt and mud of this earth contribute to pollute it? Well; in the same way, will not religion be most pure at its source in the mouth of God, and will not every step made in passing from mouth to mouth tend to corrupt it? Give, then, the Bible to the people, and then they will understand that it is not certain vain ceremonies that save the sinner, but the blood of Christ alone, and the renewal of the heart by the Holy Ghost."

The cure spoke with such warmth, that the bishop saw he could never succeed in inducing him to abandon this new course by mere persuasion. He brought into play, therefore, turn by turn, the fear of hindering his advancement in the Church, the menaces of the condemnation of Rome, &c. But all availed nothing; the cure returned always to this response: "Show me by the Bible that I am mistaken, and then I shall be ready to submit," And he supported, with resignation, all the petty persecution raised against him.

A few months later, the bishop fell seriously ill; he grew worse day by day. The fear, or rather the certainty of an approaching death, doubled his terrors on the uncertainty of his salvation. He endeavoured to assure himself, and wondered that he was unable. In vain he repeated to himself that but few saints had submitted to austerities so severe and so numerous as he; continually his conscience reminded him of his sin, and made him fear that he had not yet performed sufficient penances for the expiation of his faults before Him "whose eyes are too pure to regard iniquity." In this state of trouble he recalled the calm, the peace, which the cure seemed to enjoy when with him; and the thought that that serenity of soul was, perhaps, the fruit of his new convictions, and that, after all, there might indeed be something there good and true—that thought brought light to his spirit. At the hour of death, one is little troubled about proprieties before the world which we should have observed in a state of health. My lord! summoned his nephew, and sent to say, that he desired to converse with him upon serious subjects. The cure betook himself to the dying man. On seeing him first enter, "Welcome, said the bishop; take a seat and let them leave us alone for a few minutes." When all had withdrawn, and the cure, having closed the door, reseated himself by the bedside of his uncle, the latter said, in a sorrowful and solemn voice:—

"My dear friend, I have no time to lose, and without going out of my way, I come to the question at once. You know my life, you know that I have acquitted myself scrupulously in the duties of my religion; and yet I confess that in the moment of appearing before God, even after having received the holy sacrament for the last time, I tremble at the thought of appearing at the tribunal of my Judge! Something more powerful than myself tells me that I am not ready to appear, and I feel that I do not enjoy, in my last hour, that Christian calmness which sees death approach without fear, which welcomes it even with joy. I have observed in you, dear brother, this precious calm; and even harassing you for your doctrines, I was internally struck by the composure which they produced in your soul. Oh! I pray you, tell me quickly how you have obtained it."

"Look here," replied the cure; I have been myself in the state of mind in which I find you now. In studying my life, I discovered each day new imperfections; the more I constrained myself to live holily, the more I felt sin weigh on my conscience. If I performed a good action in the eyes of the world, I felt that it was bad in the sight of God, because vanity and pride had always a share therein. If I forced myself to make a resolution in the sight of God, at the instant when deciding to do good, I found an interested motive enter to urge me also, and thus pollute the source. Finally, I came to hate myself. I held life in horror; and what contributed to increase my terrors was, that I found in my Bible-readings such declamations as these: 'The wages of sin is death!' 'Cursed is every one who continueth not in all things written in the Book of the law to do them!' 'Whosoever shall have kept the whole law, and yet have offended in one point, is guilty of the whole.' One day I thought I should lose my senses, and in despair I cast myself on my knees, striking my breast and exclaiming, 'O my God! take pity on me. I am a great sinner; what must I do, what must I do to be saved?' On the instant I raised myself, opened my Bible, cast my eyes upon it, and there I found these words which I had just uttered, 'What must I do to be saved?' Struck by the coincidence, I hastened to read the words following. It was precisely the reply to our question, thus: 'Believe in the Lord Jesus Christ, and thou shalt be saved.' '*Believe, and thou shalt be saved*,' said I. 'What! *it is* sufficient to believe?.... I thought I must have misunderstood; I re-read these words, and I found again and again: '*Believe* in the Lord Jesus Christ, and thou shalt be saved.' In order to throw light on this thought, I looked at other passages of my Bible, which treated the same subject, and which were indicated by references. I found a great number, the sense of which was always, '*Believe in the Lord Jesus Christ, thy sins shall be pardoned, and thou shalt receive eternal life.*' I confess, however, that this faith which was required, this salvation offered so freely. All this was at first in my head without entering my heart: when one day the word of gospel, 'saved by grace,' fell like light into the depth of my soul. 'Grace! oh! I understand,' cried I; I was condemned to hell as a brigand upon the scaffold, and when about to perish, my king sends me a pardon!'

"'I understand I owed to my master a heavy debt of sins, and my God has cancelled them! He confers a favour—grace! Oh, understand this word,' How sweet it is! how powerful to chase all fear from my heart! Now, living or dying, I am saved! What love has God has had for me! and to-day I am saved. What love I must have for him! How pleasurable to do his will! How willingly I would sacrifice myself to his service, and to the welfare of my brethren, who know not yet what this grace is—the pardon, the love of God!' Grace! this word encompassed all my soul, and then, an ever-increasing peace spread itself through my heart. I experienced the reality of that promise of Jesus,—'I give you my peace; not as the world giveth: let not your hearts be troubled, neither be afraid.' Since that time I have had no greater happiness than to labour to effect the will of my God. Doubtless, I fall still frequently into sin; but I never rise without trembling, and without finding, even in those falls, new strength by which to hold faster for the future. Since that time, I feel as if consumed with desire to make known that good news to my brethren, and I am happy, indescribably happy, when I see my words fall in a heart well prepared, and another soul escaping hell by turning to the Saviour."

"But, dear brother," interposed the bishop, moved by these words of fire, "who guarantees you that that assurance of your salvation which you believe you experience, is truly a reality ratified in heaven by God himself, and that it is not purely the fruit of your imagination?"

"I have for my guarantee the witness of the Holy Spirit which I bear in my heart, and which made St. Paul say, 'That the spirit of God witnessed with his spirit that he was adopted of God.' I know that the world may tell me that this is still the fruit of my imagination. But what matters what the world says and thinks? It is sufficient for me to feel, myself, that it is otherwise. I say to all, Ask God for his spirit to enlighten you; you will then learn how to sanctify yourselves. If my counsel be put in practice, the truth will soon be seen, and I bless my God. If they believe me not, and mock at me, I am not the less assured of my salvation. I pray for the unbelievers, and I hope always for him: I know that God can convert him even at the last hour. Yes, my dear uncle, it is not in yourself that you must seek your salvation—your works, always imperfect, will never give you security. You need a Saviour, powerful, perfect, holy. You need Jesus Christ, Son of God, God manifest in the flesh. It is only with such a support that you will no longer fear to fall, and such an advocate with God, that you will be assured against condemnation."

During the following days the two friends had several conversations. The bishop grew weaker, but, at the same time, his soul seemed to renew its strength: he listened much more than he spoke. He made his nephew read him different parts of the New Testament; among others, the Epistle to the Romans, and that to the Galatians. At length, one Sunday evening, as his nephew, kneeling at the foot of his bed, concluded a prayer in these words—

"My God, we look not to ourselves, nor to our works, but solely to Jesus Christ for our salvation."

The bishop raised his eyes to heaven, whilst pronouncing these words—"*Amen? Lord! Amen!*" he breathed forth his last sigh.

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OUR GERMAN CORRESPONDENCE.

GOTTINGEN, June 27, 1866.

EDITOR ADVOCATE: What, though German music, through Beethoven and Mozart had attained to such exquisite perfection?—the bugle and drum are now the only instruments that are used. Yea, the land of Luther and Melancthon, the land of Kant and Hezel, of Neander und Ewald, the land of unsurpassed erudition,—this land has now become the slaughter pen for patented tyrants and despots. At the unjust bidding of unprincipled potentates, are brothers led to battle against brothers, friends against friends.

In vain do men seek for any other cause of this war, but the Prussian ambition to unite Germany into one empire, and over which king William I. is anxious to preside. This you call good and proper. It is; for to coming generations it may prove of incalulable benefit; but at present—to the fifty million Germans now living — it will prove a calamity. Such bloody battles as in America have been recently fought, may indeed not be witnessed here; nevertheless, inasmuch as the country is so marvelously thickly settled, and the people are generally so very poor, here will be far more actual suffering here than you witnessed during "the rebellion."

It is now only a week that hostilities commenced, and already has Prussia wrested from Austria the territory of her principal allies, viz: Hanover, Saxony and Hesse Cassel. The armies of the two latter did indeed succeed in uniting with that of Austria, under the renowned Marshal Benedek, but the Hanoverian army, 22,000 strong, is near Gotha, entirely surrounded by the Prussians, and will be forced to capitulate. Austria has certainly failed in fulfilling her promises to Luckless George V., who, with his son, is with his army surrounded, and forced to surrender. Although the Hessian army escaped, the Elector was captured at his castle "Wilhelm's Hohe," by the Prussian force under Gen. Boyes. On yesterday the Elector passed through here under heavy escort, on his way to a Prussian fortress at Stettin.

Gen. Falkenstein is the Prussian military commander of Hanover, carrying on the government on a fearfully oppressive plan. The taxes have already been more than double, and all the cities are forced to bring in heavy contributions. An order from him issued to-day, speaks for itself:

"I command:

I. That no articles as advertisements be inserted in a newspaper which are not previously endorsed by my subaltern officers.

II. The violater of this order will be fined $100, and imprisonment at fort. ——GEN. V. FALKENSTEIN."

Privately this General tells the people that his present despositism was like some painful operation of a surgeon: it is necessary to ensure the rights of the people?—to ensure the Prussian success.

As a correspondent it is very unfortunate for me not to be able to sympathise with either of the belligerents; for when such sympathy exists, opinions, through prejudice, become quickly definite, decided, and are therefore definitely expressed. With all my christian charity, I cannot discover that either of the belligerents cared for the people. The war, believe me, is a war of potentates, and who use their soldiers as machines to carry out their wild schemes. Would that God delivered Germany from the existing evil!

Several of the German minor monarchs, such as the Dukes of Oldenburg, Mecklenburg, and Coburg, and a few others, have entered into league with Prussia, and have already expressed their willingness personally to forego any privileges of sovereignty, so far as they conflicted with the organization of a new German general government. The Duke of Coburg is elder brother to the deceased Prince Albert of England, and is the only German monarch who is praised for advocating liberal views.

Prince Frederick William commands the extreme left wing of the Prussian army, and after seizing the kingdom of Saxony without opposition, is advancing against Bohemia, where at present a battle with the bulk of the Austrian army is very imminent.

The news of a bloody encounter between the Italians, under La Marmora, and the Austrians under Prince Charles, near Vienna, where the latter had been eminently victorious, has been fully confirmed. The battle took place on the 24th inst., it being the anniversary of the Battle of Solferino. Impetuous volunteers avail not against veteran regulars. The Austrians made 2,000 prisoners. The expedition of Garibaldi through the Tyrol to Bavaria is so impracticable, that it is fully believed, it was assigned him by his king simply to place him out of the way of the other generals, by whom he is cordially hated.

The American sympathies with the king of Italy, are doubtless entirely misplaced. For seven years he has now dominated over the country of Cesar, and all he has thus far accomplished was, to bring the same to the verge of national bankruptcy. Not even in Austria are the finances in a worse condition. Statistics show that for the last seven years of peace, his expenditure has more than doubled his income.

The Venetians have little cause to desire to be united with Sardinia. It would be to change despotic masters.

Yours,

J. B. A. AHRENS.

FREE THINKING IN SCOTLAND.

The proceedings of the Established and Free Assemblies recently held in Edinburgh, show clearly, even to us at this distance, that Scotland cannot look for exemption from the severe conflict of theological thought through which England is passing. In England the opposing forces are in close conflict, while in Scotland we only hear in the meantime the random shots of the out-lying pickets.

Any one cognizant of the atmosphere of thought that has for the last fifteen years filled the Scottish Universities, especially the University of Edinburgh, will not now be taken by surprise at the issue towards which matters seem hastening in the Scottish Churches. The body of doctrine embodied in the Scottish Philosophy as taught by Sir Wm. Hamilton, is undoubtedly the safest system of speculation of the present day. Whatever fault may be found with the details of the Common Sense School of Sir Wm. Hamilton, this cannot be denied that it teaches clearly the limits of human enquiry and the point in human knowledge beyond which it is madness to seek to go. This is true. And Sir William Hamilton and his expounders deserve the gratitude of all men for having again built up the barriers against universal scepticism, which had, since the days of Reid and Stewart, begun to crumble down. With the metaphysical body of doctrine taught in the Scottish Universities there can be, therefore, little or no fault found. It is in the spirit engendered in the pursuit of this doctrine that the danger lies. The gold the adventurous miner brings home from the fields of the gold country is a valuable commodity, and it would be cant or folly to treat it as tinsel. As far as this result reaches, the miner may not have laboured in vain. But for all this the miner may have contracted such wicked habits while digging out the gold that the possession of it may have been purchased at a dear price. The Scottish Philosophy is undoubtedly gold of no mean purity; but in its pursuit many a promising student has lost his ardent piety and child-like faith. Of the Scottish Universities, especially since the revival of the Scottish Metaphysics, as Mr. Spurgeon hinted before the Free Church general assembly, it may be well remarked that "here lies the heart of many a promising young student."

It is unnecessary to explain here how it is that the eager study of the speculative questions raised by Mental Philosophy is fitted to engender in the mind doubts before which nothing is safe or sacred. We state a fact that is well known. The witnesses of this fact are found in three classes that each year go out in large numbers from the Colleges of Britain. One class, the smallest we are glad to believe, go out confirmed infidels. Another class, a very large and influential class, go forth with a certain measure of faith in the Bible, and a certain amount of reverence for Christ, but it is a faith they feel equally in the writing of Shakespeare, and a reverence that Socrates shares with Christ. These young men are today, to a large extent, the editors and contributors of the newspaper and periodical press of Britain. A third class enters the church, but they enter with a grudge against the Confession of Faith that meets them on the threshhold. They sign the Confession very much in the spirit of the Aberdeen Professor who, to his signature appended E. E., that is Errors Excepted. For the sake of salary or status they profess a general regard for the doctrines of the church, but lose no opportunity of silently and secretly throwing discredit on them. Dr. McLeod, Professor Lee and Principal Tulloch are the champions of this Broad School, which prevails to an alarming extent within the bounds of the Established Church. What matters may grow to, it is hard to say. The probability is that if this negative Theology prevails to any large extent in the Established Church so as to control the action of its General Assembly, a very large number will feel compelled to leave the body. The Established Church is, however, in the main sound, and possesses able champions of the good old ways, who as yet are more than the matches on the floor of the Assembly for the Free Thinkers. Should Norman McLeod and his party be hard pushed, one ignorant of the men might expect that that clique would have the manliness to come out and with Gilfillan of Dundee, Waddell of Glasgow, and Colenso of Natal, retire to a Theological cave of Adullam, where they would be in a position to receive every one that is in distress, every one that is in debt, and every one that discontented. But such a manly, honest course none need ever expect from that school. There is little of the hero, and less of the martyr in the Editor of "Good Words." As long as his efforts are confined to words, he may do well enough: but when it comes to deeds we will find that his decided belief is that discretion is the better part of valor.

This partial unsettlement of belief amongst the young men and rising thinkers in Scotland, in the church and out of it, is only a temporary disturbance of the steady progress of true christianity in that land. "Truth like a torch, the more 'tis shook it shines." As long as man is encompassed with pain, sickness, death, there is little danger that subtle, unstable, and prond free-thinking will permanently withdraw the popular heart from the grand old doctrines that have, since the world began, cheered and sustained man in his chequered pilgrimage. The needle of the compass is not more true to the pole than are the deepest instincts of man's heart when stirred by sorrow and suffering, to all the teaching of the word of God. The thirty-three years that remain of this century will witness in Scotland, as well as in England, a severe conflict of thought. The great doctrines that our fathers were wont to take on trust will be subjected to an ordeal of fire. But there is nothing to fear in the result. The wood, hay, and struhble, will be burnt, but the gold, the silver, and the precious stones, will come out uninjured.

Let us not suppose that the wave that is now passing over Britain will subside before it reaches this distant colony. Our turn will soon come. In view of this, two questions are of great interest to us, the spontaneous search and demand for such a being, and in that measure developing his rational possibilities. And if this be so, if creation philosophically involve a descending movement on the Creator's part proportionate to the ascending one contemplated on the Creator's part,—then it follows that creation is not a simple, but a complex process, involving equally a Divine action and a human reaction, or the due adjustment of means and ends; and that no writer, consequently, can long satisfy the intellect in the sphere of religious thought, who either jauntily or ignorantly overlooks this philosophic necessity. This, however, is what Messrs. Strauss and Renan and the author of *Ecce Homo* agree to do; and this is what makes their several books, whatever subjective differences characterize them to a literary regard, alike objectively unprofitable as instruments of intellectual progress.

I look upon every true thought as a valuable acquisition to society, which cannot possibly hurt or obstruct the good effect of any other truth whatsoever: for they all partake of one common essence, and necessarily coincide with each other: and like the drops of rain which fall separately into the river, mix themselves at once with the streams and strengthen the general current.—*Middleton.*

Thoughts are but dreams, till their effects be tried.—*Shakspeare.*

From the Nashville Christian Advocate.

THE SOUTHERN UNIVERSITY.

The first week in July was truly a gala time in the quiet town of Greensboro. On Sunday, in the morning, Bishop Wightman, as Chancellor of the Southern University, delivered a masterly discourse, commemorative of the virtues of one of the founders and and ex-president of the Board of Trustees of this Institution, Robert A. Baker. The preacher gave us a fine portraiture of this great nobleman of the Church. The discourse was delivered by special request of the Trustees and Faculty of the University, and its publication in the columns of this paper has been called for by the Board. Our readers will find it on the first page of our present issue. The sermon was preached in the Chapel of the University, and was followed in the afternoon by another, worthy of the reputation of the preacher, the Rev. R. K. Hargrove, President of Centenary Institute. At night, the Rev. C. D. N. Campbell, pastor of the Methodist Episcopal Church in Selma, gave us a capital discourse in the Presbyterian Church.

On Tuesday morning we had a most delicious treat—an oration before the Clariosophic Society, by the Rev. C. D. N. Campbell. In it the young men had their capacities and responsibilities marked out to them in a most felicitous and impressive style. The address seemed to imprint itself on the mind of every hearer; but we hope soon to have it in print, that its power for good may be extended and continued. The Society, by special resolution, requested its publication in the Nashville Christian Advocate. The exercises of the occasion were increased in interest by excellent music, and fervent devotions conducted by Bishops Andrew and Paine.

On Tuesday night the Clariosophic Society had its Exhibition, which comprehended, with prayer, music, etc., the following Addresses by members of the Society: Literary Fashion; by J. W. Sunipey; The Man and the Book, by D. M. Callaway; Objects of Life, by W. S. Wightman; Talent and Genius, by T. W. Dyer; I seek a Man, by T. J. Seay; I Seek a Woman, by W. Walker. These orations were characterized by more than an average amount of masculine vigor and felicity of conception and delivery. As all these young men are devoted members of the Church, we trust the Lord will call and qualify them for the work of the ministry—three of them, indeed, are sons of ministers, and one—the first named—is already a preacher.

Train up thy hardy soldiers, Lord,
In all their Captain's steps to tread;
Or send them to proclaim thy word,
Thy gospel through the world to spread.

On Wednesday morning the graduating exercises took place. Excellent addresses were delivered by Thos. J. Happell and Elliott N. Hutchinson, who took the Degree of A.M. Darby M. Callaway, Heman Bangs Magruder, Thos. J. Seay, and Thos. O. Summers, Jr., graduated in Latin and Greek. J. L. Borden graduated in Latin. T. P. Crutcher, D. M. Callaway, J. W. Sampey, T. J. Seay, W. Walker, and W. S. Wightman graduated in Chemistry. The Baccalaureate Address of Chancellor Wightman was worthy of the man and of the occasion. By a special resolution of the Board of Trustees, its publication in the Christian Advocate was requested.

There was a good attendance of the members of the Board, whose business was dispatched with harmony and satisfaction. The President, the Hon. Joseph T. Taylor, is is eminently adapted to his responsible position in the Board. The vacancies occasioned by the death of Brothers Baker and Goodman, were filled by the election of Mr. Carey W. Butt, of Mobile, and Dr. F. M. Peterson, of Greensboro. The Board has made provisions for the employment of another professor to teach Modern Languages, Hebrew, etc., as Chancellor Wightman will not be able to devote his whole time, as heretofore, to the University. The Board has secured his services for the present year, so far as may be compatible with his Episcopal duties, which, until the Conference sessions, will be in the neighborhood of the University. He positively declines to receive any salary from the Board. The excellent character and deportment of the students, testified by the Faculty and citizens, elicited a highly complimentary resolution from the Board of Trustees. We must say that we never knew a set of students study better, and deport themselves more decorously, than those who have just left the halls of the Southern University. Many of them have joined the Church during the session, and nearly every one seems impressed with the superlative importance of a thorough Christian education.

Among other praiseworthy acts of the Board, we may note the conferring of the degree of D.D. upon Bishop Marvin, and the Rev. W. H. Anderson, of the Louisville Conference. This is the first time the Southern University has exercised its prerogative of conferring degrees. The Board was unanimous in its vote; and it is hoped that it will continue to be sparing and discriminating in the bestowal of its honors.

On Thursday night the students, assisted by the ladies of Greensboro, gave an elegant and most sumptuous entertainment in the University building. The guests were variously estimated at from five to fifteen hundred persons. The venerable Bishop Andrew and other dignitaries were in attendance. Lemonade, ices, a world of confectionery, meats, etc., were there—together with the feast of reason and the flow of soul—but, as a matter of course, no inebriating beverages or dissipating dances. The buildings being beautifully illuminated, made a fine display.

The Commencement Exercises of the Preparatory Department took place before our arrival: we understand that the preps have been doing remarkably well, under the management of Professor A. H Hutchinson, A.M.

ECCE HOMO.

A SURVEY OF THE LIFE AND WORK OF JESUS CHRIST.

The merits of this book are popular and obvious, consisting in a strain of liberal, enlightened sentiment, an ingenious and original cast of thought, and a painstaking lucidity of style, which leaves the writer's meaning even prosaically plain. There is a good deal of absurd and even puerile exegesis in its pages, which makes you wonder how so much sentimentality can co-exist with so much ability; but the book is vitiated for all purposes beyond mere literary entertainment, by one grand defect, which is the guarded theologic obscurity the writer keeps up, or the attempt he makes to estimate Christianity apart from all question of the truth or falsity of Christ's personal pretensions towards God. The author may have reached in his own mind the most definite theologic convictions, but he sedulously withholds them from his reader; and the consequence is, that the book awakens and satisfies no intellectual interest in the latter, but remains at best a curious literary speculation. For what men have always been moved by in Christianity is not so much the superiority of its moral inculcations to those of other faiths, as its uncompromising pretension to be a final or absolute religion. If Christ be only the eminently good and wise and philanthropic man the author describes him to be, deliberating, legislating, for the improvement of man's morals, he may be very admirable but nothing can be inferred from that circumstance to the deeper inquiry. If he claim no essentially different significance to our regard, on God's part, than that claimed by Zoroaster, Confucius, Mahomet, Hildebrand, Luther, Wesley, he is to be sure still entitled to all the respect inherent in such an office; but then there is no *a priori* reason why his teaching and influence should not be superseded in process of time by that of any at present unmentionable Anne Lee, Joanna Southcote, or Joe Smith. And what the human mind craves, above all things else, is repose towards God,—is not to remain a helpless sport to every fanatic sot that comes up from the abyss of human vanity, and claims to hold it captive by the assumption of a new Divine mission.

The objection to the *mythic* view of Christ's significance, which is that maintained by Strauss, is, that it violates men's faith in the integrity of history as a veracious outcome of the providential love and wisdom which are extant and operative in human affairs. And the objection to what has been called the *Troubadour* view of the same subject, which is that represented by M. Renan, is, that it outrages men's faith in human character, regarded, if not as habitually, still as occasionally capable of heroic or consistent veracity. We may safely argue, then, that neither Strauss nor Renan will possess any long vitality to human thought. The are both fascinating reading;—the one for his profound sincerity, or his conviction of a worth in Christianity so broadly human and impersonal as to exempt it from the obligations of a literal historic doctrine; the other for his profound insincerity, so to speak, or an egotism so subtile, so capacious and frank, as permits him to take up the grandest character in history into the hollow of his hand, and turn him about there for critical inspection and definite adjustment to the race, with absolutely no more reverence nor reticence than a grain buyer shows to a handful of wheat, as he pours it dexterously from hand to hand, and blows the chaff in the seller's face. But both writers alike are left behind us in the library, and are not subsequently brought to mind by anything we encounter in the fields or the streets.

The author of *Ecce Homo* does no dishonor to the Christian history as history; however foolishly he expatiates at times upon its incidents and implications; much less to the simple and pefect integrity of Christ as a man, but no more than Strauss or Renan does he meet the supreme want of the popular understanding, which is to know wherein Christianity has the right it claims to be regarded as a final or complete revelation of the Divine name upon earth. We think, moreover, that the reason of the omission is the same in every case, being the sheer and contended indifference which each of the writers feels to the question of a revelation in the abstract or general, regarded as a *sine qua non* of any sympathetic or rational interconrse which may be considered as possible between God and man. We should not be so presumptuous as to invite our readers' attention to the discussion of so grave a philosophic topic as the one here referred to, in the limited space at our command; but surely it may be said, without any danger of misunderstanding from the most cursory reader, that if creation were the absolute or unconditioned verity which thoughtless people deem it, there could be no *ratio* between Creator and creature, hence no intercourse or intimacy, inasmuch as the one is being itself, and the other does not even exist or *seem* to be but by him. In order that creation should be a rational product of Divine power, in order that the creature should be a being of reason, endowed with the responsibility of his own actions, it is imperative that the Creator disown his essential infinitude and diminish himself to the creature's dimensions; that he hide or obscure his own perfection in the creature's imperfection, to the extent even of rendering it fairly problematic whether or not an infinite being really exist, so putting man, as it were, upon 1st. Are we fostering a newspaper periodical press that can be relied on for help when the conflict begins? 2nd. Are we giving our rising ministry the thorough training that will fit them to take the field with confidence against the most intellectual and cultivated form of infidelity that ever attacked the essentials of the Christian religion.—*Montreal Review.*

Ancient Music.

The disentombing of Assyrian sculptures and the deciphering of Assyrian and Egyptian inscriptions, has opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in these discoveries, that of music has benefitted largely. The accounts of ancient musical instruments were vague, and our ideas especially of Hebrew music were confused, till recently sculptures and paintings have been brought to light, which delineate the ancient musical instruments of the early Oriental nations, and in some cases veritable specimens have been disentombed. Such, for example, is an Egyptian harp found in Thebes with its strings yet perfect enough to vibrate again after a silence of 3,000 years.

The most recent investigations prove that the parent of all known musical science was Assyrian. From the Assyrians, the Hebrews and the Egyptians, and indeed all Eastern nations, derived their knowledge of music. The unveiled monuments show that in the time of Sennacherib, music was a highly cultured art, and must have existed through generations. This polished nation used a harp of twenty-one strings, the frame of which was four feet high, which accompanied minstrel songs, or was borne in the dance. The lyre of tortoise shell, the double pipe, the trumpet, drum, and bell were common. Even of the bagpipe representations have been discovered, though none of stringed instruments like the violin played with a bow.

In all delineations of social or worshiping assemblies, musical instruments very like our modern ones have a prominent place. The Hebrew music at the time of the Exodus was purely Egyptian; but it was much modified subsequently by association with Asiatic nations. In the Temple of Jerusalem, according to the Talmud, stood a powerful organ consisting of a wind-chest, with ten holes containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pair of bellows, and ten keys, so that it could be played upon with the fingers. According to the Rabbins, it could be heard at a great distance from the Temple. The organ question has agitated the Scotch churches for many years; but we have never heard this interesting fact produced in favor of the use of the organ in public worship.

In a recent work by Carl Engel the whole subject of the music of the ancients, both vocal and instrumental, as it is illustrated by the discoveries of the last few years, is ably elucidated; and those who are fond of musical research, can, find no better volume than this to furnish both entertainment and instruction. As yet no other edition than that of John Murray of London has been published.

A Barometer which every body can Afford to Keep.

To save himself the trouble of carrying an umbrella, for four or five hours, while riding on horseback, on cloudy, threatening days, the writer had been in the habit of consulting the Barometer of a friend. The following communication in the *Scientific American* has furnished him with a storm-glass of his own, which makes him quite independent in this respect. We have tried it now for about two months, and find it to be very reliable:

"Dealers in philosophical and optical instruments sell simple storm-glasses which are used for the purpose of indicating approaching storms. One of these consists of a glass tube ten inches in length and three-fourth of an inch in diameter, filled with a liquid containing camphor, and having its mouth covered with a piece of bladder perforated with a needle. A tall phial will answer the purpose nearly as well as the ten inch tube. The composition placed within the tube consists of two drachms of camphor, half a drachm of pure saltpetre, and half a drachm of the muriate of ammonia, pulverized and mixed with about two ounces of proof spirits. The tube is usually suspended by a thread near a window, and the functions of its contents are as follows:—If the atmosphere is dry and the weather promises to be settled, the solid parts of the camphor in the liquid contained in the tube will remain at the bottom, and the liquid above will be quite clear; but on the approach of a change to rain, the solid matter will gradually rise, and small crystaline stars will float about in the liquid. On the approach of high winds, the solid parts of the camphor will rise in the form of leaves and appear near the surface in a state resembling fermentation. These indications are sometimes manifested *twenty-four hours* before a storm breaks out! After some experience in observing the motions of the camphor matter in the tube, the magnitude of a coming storm may be estimated, also its direction, inasmuch as the particles lie closer together on that side of the tube that is *opposite* to that from which the coming storm will approach. The cause of some of these indications is as yet unknown; but the leading principle is the solubility of camphor in alcohol, and its insolubility in water, combined with the fact that the drier the atmosphere the more aqueous vapor does it take up, and *vice versa*.

Here, then, is a storm glass, so cheap, that the poorest can afford to have one; and simply as a matter of *curiosity*, to say nothing of *convenience*, it is well worth keeping.—*Calendar.*

Rules for Sedentary People.

H. T. Tuckerman, in one of his essays, describes an interview he had with Sismondi, in the course of which Tuckerman spoke of the difficulty of combining mental toil with health. To this Sismondi said:

"There is vast error on this subject. Be assured that we were intended for intellectual labor, and that there is a way of making it subservient to health. I will tell you a few rules founded on experience: Vary the kind of work—let it be research one hour, meditation another; collation to-day, and revision to-morrow: do this on system: give the first part of the day to the hardest study, the afternoon to exercise, and the evening to social intercourse; let the mind be tasked when the brain is most vigorous, that is, after sleep; and woo the latter blessing not in the feverish hours of thought and emotion, but after the gentle exercise of the mind which comes from pastime and friendliness."

He considered occasional travel and prudent habits the best hygiene for a man of sedentary pursuits; and the great secret both of health and successful industry, the absolute yielding up of one's consciousness to the business and the diversion of the hour—never permitting the one to infringe, in the least degree, upon the other.

When we have found God, there is nothing worth looking for in men; we must then give up our best friends, for the good friend is in the heart, the spouse who is jealous, and will have everything else put out.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - - JULY 28, 1866.

TO ADVERTISERS.

THE NEW ORLEANS CHRISTIAN ADVOCATE has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in Alabama, Mississippi, Louisiana, and a large portion of Texas.—This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square....	$ 5 00	$20	$30 00
Two squares....	7 50	25	40 00
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Larger advertisements in proportion.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is THREE DOLLARS PER ANNUM, IN ADVANCE: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South-west are our Agents. They will receive a paper for five subscribers.

3. If money forwarded by mail is registered at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "*New Orleans* CHRISTIAN ADVOCATE," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. KEENER, D. D., or Rev. J. B. WALKER, D. D

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us; and this *in addition* to the commission already offered.

We will forward them by express, or in such way as they may direct.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No. 27*: —REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, } *Executive Com.*
J. B. WALKER, } *Joint Board of*
L. PARKER, } *Publication.*

The Mails—Notice.

We are glad to notice the extension of the mail service, after the first of July. Now that Post-offices and duly qualified Post masters may be found in many parts of the States of Alabama, Mississippi and Louisiana, we expect a rapid and considerable increase in our subscription list.

If any regular traveling preacher in either of our patronizing conferences will forward his name and the route and office which lead to him, we will send him the paper upon his own terms.

THE NEW DISCIPLINE.—Orders for this publication may now be sent to the Depository in this city, as the Agent has just received advices from Nashville that a large quantity are on the way here.

THE SAVIOUR IN THE HOUSE.

PART I.

The Holy Spirit has seen fit to record one visit of many which the Saviour doubtless made to the house of Martha and Mary. It is delightful to imagine him in the house of his friends, as were these two sisters. The Saviour of Men in the family—how the heart unites with the imagination to produce a picture of that Divine form amid the every day scenes of human life! This could scarcely have been the occasion of a first visit; for Martha speaks to him as one quite familiar, and he replies as if the habit of her domestic care had come under repeated view. At the first introduction of the Saviour, it is quite likely that she was fully attentive to the words of the distinguished Teacher, but now, at a later period, when better known, she received him more as a friend.

The Master's comprehensive and sifting estimate of her character would have surprised greatly upon a first acquaintance, but such is evidently not his object; though her heart was "naked and opened unto the eyes of the Saviour," then, as afterward, he choses rather to correct than to surprise. It is also not improbable that Mary, at the first, was fully as much overwhelmed as her elder sister at the thought of entertaining so distinguished a Guest; and at the momentous and blessed hour when Jesus first crossed their threshold, there was but little difference noticeable between the welcome, the attention and the care of the two sisters.

And when, by and by, the knowledge of that Great Friend became familiar, and his illustrious presence had oftentimes graced their humble abode, each of the sisters displayed her regard for him in a characteristic and widely differing way. That one should have exclusively listened and the other exclusively served, is unlikely in any other supposition; but it is quite natural that the bent of the one—"given to hospitality"—should lead her to be "*cumbered about much serving;*" and that the other, in the spirit of faith, of true contentment, and in a placid repose, should at length be found, forgetful of the more common demands of friendship, in rapt attention, "at Jesus' feet."

It is this distinct development of *lawful care* on the one hand, and of *holy contentment* on the other, that attracts the notice and receives the award of the Master. These two principles sometimes are found in the same house, but never in the same heart. "Man is born to trouble as the sparks fly upward." It is no marvel, then, if even our best affections should strengthen and multiply our cares. The love we bear those of our blood, the claims of life upon strength and mental forecast, the "honest things" which must be provided, the education of dear ones dependent, not to mention higher trusts of State or holier of Church, all tend to fill the heart with care even in the presence of the Saviour, until it is pierced with many cares, as we see the hand of a child filled with splinters. These cases are so unavoidable, so proper in themselves, and they exercise such noble parts and qualities of the soul, that one is often ready to appeal to the Saviour not only for vindication but relief, and say: "*Carest thou not that I serve alone?*" To one whose heart inclines that way, the air, earth and sea are not so full of poetry as they are of trouble. And the question is, how far the sympathising Saviour will be touched with these our infirmities, and share with us these troubles—for "he careth for us."—There is no doubt that in the real and deep troubles of the soul the Saviour is nigh—amid the raging of the waves—when "all the waves and billows" threaten to go over our frail bark, then he will appear and speak to us. In those "calamities" we must run to him until the storm be overpast. "Let not your heart be troubled," "believe in me," are words enough to assure us in the most trying moments of our history. Yet there is a great deal of trouble of a lawful kind which he refuses to share—yea for which he chides: "*Martha, Martha, thou art careful and troubled about many things.*". We may make an idol of care, of honest care, as much as of any other thing which has good in it. If one could overlook the Saviour in a too great anxiety to entertain the Guest, we may easily toil for those we love, and think for them, and we may yield to the daily pressure of home-care, until the Saviour is almost displaced thereby. The time, the thought, the energy of our lives are exhausted in this direction; and the Saviour is not heard. We commune not with him in prayer, and we fail to grow up into the great faith that there is "*but one thing needful.*" He does not fill our sky, our land, our sea. He is not to us "all in all."

It is the tendency and the result of care that decide its character.—Nothing is harmless that robs us of Christ, however innocent in itself. The home, the small cares of housekeeping, have cheated many a good wife and fond mother out of life—the life of faith. Care is the offspring of distrust. Not until the "*many things*" of care are solved into the "*one thing needful*" of faith, is the heart released from the bondage of death. Who has not seen a man live with Care: when he walked, Care walked beside him; when he sat, Care sat; and when he slept, Care pretended to sleep with him.—Like a spectre, Care watched at his dying bed. When at the last the poor wretch aroused, he bitterly cried: "Away from me! thou hast robbed me of all my life and all my hope." But even then Care gave place only to Death.

To drive this "skeleton" from the house, the Saviour warns: "*Martha, Martha,* set your affections not on things of the earth, however good." The Saviour enters that we may *sit at his feet* and feel the power of his presence. He affectionately dissuades from some of the offices of kindness, lest in our care for him, we neglect to love him. "Little children, keep yourselves from idols. Amen."

THE SMILE OF DEATH.

The face of the dead is not unfrequently clothed with a smile. Even the soldier killed in battle is sometimes found with this expression. In the last moment of life, and with the last breath, this smile is often seen to break suddenly and luminously upon the features, and to spread a more than earthly light over the countenance, that, but a moment before, was drawn and contorted with pain.

This phenomenon is perhaps confined to the believer and to little children—such is our observation. But the peculiar smile that thus lights up the dying, and lingers for many hours upon the face of the dead, is doubtless remembered by many a bereaved heart. This is the soul's last impress upon the features which have reflected its thoughts and emotions, and it surely indicates some wonderful and joyous feeling.

As it is the last, so it must be made just as the union of the spirit with the body ceases, and just as the light of Eternity dawns upon the soul. Not yet disengaged, but loosening from the instrument which, in life, has reflected every joy and sorrow, the soul stamps upon the almost forsaken tabernacle, the first glimpses of the heavenly rapture. It is just then that the interior sight begins to look out, the heaven opens, and the inheritance of light, now breaking upon the soul, leaves a trace of its beauty upon the medium of expression.

This phenomenon doubtless marks the period of pain, and may largely grow out of the transition from suffering to perfect release from all bodily uneasiness. But there must be release also from moral and mental suffering. The out-look of the soul must be one of pleasure, and of conscious happiness. This smile is perhaps the nearest to any thing like manifestations which come back to us from the world of spirits. It is only in this transition state, between the embodied and disembodied, that it is possible. There is a moment, but a moment perhaps, when the chasm is bridged, when the two elements of the visible and invisible are united in one life and consciousness; and when both worlds are open to the soul.

Without placing too much importance upon the mere circumstances of dying, there is yet comfort and encouragement here. Death may not be the dark and fearful thing we have imagined, when it is the time of the sweetest smile that ever glows upon the face. Scriptural assurance and promise are strikingly confirmed: "I will fear no evil." "He that believeth in me shall not see death." Christ has destroyed him that has the power of death, and delivers from the fear of it. "Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

Perhaps it is not doubt of their salvation, but something in the mysterious and untried passage of dying that terrifies. Says some timid believer: "I feel that all will be well, but there is something in the struggle that brings misgiving. There is something so solitary—there is about it an awful isolation. I have never been there before. None have returned to tell me what dying is." But we have seen just such fearful ones die. They never had assurance satisfactory to themselves until this hour came. But they had it then; and the heavenly light was in their last look.

Thousands of people just as good as Enoch and Elijah have died. There were reasons why two men of all the human race should not die. These reasons could not have been altogether in their transcendent merit and holiness. Was it a peculiar privilege, and to be generally desired? If we knew better what death is, perhaps we should say not. To them it may rather have been a sacrifice, but accompanied with glorious compensation. Apart from grace, death is doubtless fearful enough—whether as a leap in the dark, or as a certain and fearful looking for of judgment and fiery indignation. But Christian dying, with the supports of grace, the indwelling Spirit, the ministry of angels, and the life immortal spreading out before us, must be rather a privilege. The smile of death tells us this. How many of these smiles does memory recall. Amidst scenes of sadness and sorrow, where there was much of the repulsive, and the heart-rending, the clouds have opened, and this heavenly light has flashed upon the scene. It has helped to confirm our hopes of the loved spirit, which consciously and tenderly, to us has raised this signal of joyous victory; and it has left upon the stricken heart, not the ruder and repulsive memory of features distorted and wasted by suffering, but of a face whose last office was to tell us of the rapture of heaven.

SATISFIED HONOR.

Austrian honor is satisfied by the victory of Custozza, and she cedes Venetia to France—that France may make her own bargain and give it up to Italy. Thus thousands of lives have been sacrificed upon a point of honor, just as deliberately and coolly as if that many men had been slaughtered on the altar of pagan worship.

Montezuma sacrificed twenty thousand human beings to the sun annually. How many will be sacrificed to honor before these Christian nations will be done? The cession of Venetia before the war began, would have been an act of political justice, and by satisfying Italy, would have prevented her alliance with Prussia, and the war would not have taken place at all. The Austrian Sovereign, in effect, avows that the loss of Venetia was contemplated from the first, that it was the intention to give it up, but that honor demanded a fight first.

A few thousand men must be killed, several thousand homes must be made desolated, and thousands of immortal souls must be sent unprepared and suddenly into Eternity, before an act of right and justice could be performed. Now that a point of honor has loosed the dogs of war, they cannot be so easily withdrawn from the taste of blood. Neither Prussia nor Italy are disposed to stop, and eastward the Russian bear begins to growl. Turkey, too, with the bone of contention, Roumania, between her and the Bear, is beginning to be exercised. All Europe is likely soon to be in the squabble, and a general war seems to be at hand. Millions of men may have to be slaughtered before this complication can be settled. And all of this is brought about, that a point of honor, which looked to no material advantage, might be satisfied. We are assuming that this declaration about satisfied honor is sincere. It may not be so, but the lesson is very much the same. There must be a sentiment to which hypocrisy, even, addresses itself. Here is human sacrifice—on the largest scale, human victims immolated, and at the altar of something called honor. Austria says, "I intended to give up Venetia all the time; but it was needful that these thousands of people should be butchered before it could be done consistently with my honor."

The presiding elder of Glascow district, Louisville Conference, reports over 700 conversions and additions since the conference session.

THE NEEDLE GUN.

The greatest battle of these days was fought recently, between the Prussians and the Austrians. It was in Bohemia, the land of Huss, and is called the battle of Sadowa. Twelve hours—a July day—it raged, the combatants were the flower of European discipline, and the numbers engaged probably exceeded those engaged in the heaviest battle of Lee and Grant.

The success of the Prussians in this and other recent conflicts, is attributed in no small degree to the use of the *needle* gun, which the Austrians have not. Napoleon, who is always on the alert, has ordered the French army to be furnished with this weapon as soon as possible.

What is the needle gun? Does it shoot needles, or some other sharp thing? Here is a description of it, which we find in the Paris Correspondence of the New York Times.

A friend furnishes me the following description of the needle-gun, which he asserts is not superior to the American breach loaders: "This arm, already adopted in the Prussian army, is a carbine or needle-gun, that is to say, a central-gring gun, being loaded from the breach, on a system similar to that of the guns which are beginning to be used by our great amateurs of the chase. The cartridge is placed in the chamber with the rapidity which is required to discharge the gun of Lefauchex, and all other pieces in which the barrel is discharged or displaced by a simple movement. This barrel receives its charge and is restored to its place in a few seconds. The firing, in place of being determined by the employment of a cap, as in our fire-arms, is produced by the contact of a needle with the cap, which cap is placed in the centre of the cartridge and the movement of this needle is produced by the play of the battery which works upon a strong spiral spring placed behind the lock of the gun. This spring runs through the powder and pushes against an explosive lozenge, cap or priming placed between the charge and the ball. The firing then is central, interior and instantaneous. The powder taking its full force of expansion at a time, the charge may be less considerable: the piece being rifled, the precision is much greater. This portable fire-arm being light does not fatigue the soldier, and being loaded by the breach and the priming being attached to the cartridge, the discharges may succeed each other in as rapid succession as those fired from a revolver. Such is the murderous weapon which has excited so much ridicule in so many military circles in Europe, and of which Prussia is making such terrible use to-day to her own aggrandizement."

PERSONAL.

A letter from BISHOP MARVIN dated Marshall, July 14th, gives cheering news. He says: "I am in the midst of a protracted meeting. I am about closing my labors among them, and removing my residence. The church is wonderfully revived. The work is a deep one. The Church has humbled itself before God in dust and ashes, and He has poured out his Spirit in great measure. All that come to the altar are converted, and most of them in a day or two. There seems to be a wonderful degree of faith in the Church which commands the presence of God in such a manner as to make faith easy to the penitent."

In a letter from Bishop KAVANAUGH, dated Versailles, Kentucky, to a friend in this city dated July 2nd, we are glad to learn that though he recovered his strength very slowly, he now is well and on the day previous had preached twice.

Bishop Early.

We learn from our exchanges that Bishop Early has so far recovered from the effects of the great injuries he received from the accident on the Danville railroad, several weeks since, that he left Richmond Friday for his home in Lynchburg. The Bishop is still suffering from the hurt in his side, and also from Neuralgia. He is remarkably cheerful, though he is very feeble. He does not murmur, is not the least impatient, but illustrates a grateful and resigned spirit. The shock to his system is fearful, and his recovery is a proof of the great strength of his constitution and vigor of his unconquerable will, which by the blessing of Divine providence, have stood so many severe trials.

MADISON COLLEGE, located at Sharon, Madison county, Miss., is to be revived. The trustees are taking the necessary steps to have the college building thoroughly repaired. The Rev. H. F. Johnson, of the Mississippi Conference, has been tendered the presidency.

Sharon Female College.

MR. EDITOR: The examination and commencement exercises of Sharon Female College, (Madison county, Miss.,) closed yesterday. The college has progressed very well, under the presidency of the Rev. S. D. Akin. He opened the institution on the 2nd of Jan., 1865, with eleven pupils; during the past term he had about ninety. This speaks well of the president and his assistant teachers.

The examination passed off very pleasantly, and was attended by a large concourse of people. Some excellent compositions were read, and some of them were read exceedingly well. I am tempted to make special allusion to a few, but I refrain.

On Monday night three prizes were distributed to those who had made the most improvement in penmanship. The successful contestants were Misses Martha Parker, Lela E. Johnson, and Jessie K. Akin.

Miss Pattie Cross, of Sharon, Miss., graduated. She will never reflect discredit on her *Alma Mater*. Her essay and valedictory showed a well cultivated mind *and heart*.

The commencement address was delivered by the Rev. Levi Pearce. It was just such a one as you would expect from him—strong, pointed and practical.

I can cordially recommend Sharon Female College to all having daughters to educate. I visited it frequently during the past term—the course is full and the teaching thorough.

H. F. JOHNSON,
Chairman of Vis. Com.

Sharon, Miss., July 19, 1866

THE SECRETARY FOR DOMESTIC MISSIONS, Dr. McFerrin, writes a very interesting letter to the Memphis Christian Advocate, in which he says:

I was very much pleased at the progress of the work among the colored people in the bounds of the Somerville District. They have a regular organized church at La-grange, and several on the Macon and Wesley Circuits, and in the neighborhoods of Mount Zion, Covington and Raleigh. Brother Moss thinks that by the meeting of the Annual Conference he will have a full Presiding Elder's District organized in the bounds of his work. He is now taking steps for the organization of Quarterly Conferences among this people. Already, at some points, they have experienced revivals among the blacks. It was delightful to witness the cheerful hope among our brethren in reference to the future of our beloved church. Let us all go to work in earnest, trusting in God, and Zion will soon be "fair as the moon, clear as the sun, and terrible as an army with banners."

Sunday was a delightful day. It was spent in Somerville, long noted as a place of intelligence and generous hospitality. By appointment, the writer delivered the "Commencement Sermon," in the large chapel of Dr. Rivers' Seminary. The crowd was very large and the interest general. The Doctor has a very flourishing school, and is doing good service in the cause of education. We have no better "educator" in the West than Dr. Rivers. Besides, he is an active, faithful, successful minister of the gospel, exerting a powerful influence upon the community where he resides. At night I delivered a Missionary address at the Methodist Church and took up a very good collection for Domestic Missions. In our appeals we do not urge very large contributions from individuals—except in cases where persons have been exempt from the general ruin that has spread over our country—but we do insist that each member and friend of the church shall contribute, as he has the ability, and that we are not to withhold our contributions because they are small. The fact is, Mr. Editor, we have heretofore relied too much upon large donations, liberal subscriptions, and have not made our people *all* feel their responsibility. We must go to work on a different principle, we must strive to enlist all our people in the great movements of the church, and make each feel that he has an interest in every enterprise that looks to the conversion of the world and the elevation of our race.

OUR GERMAN CORRESPONDENT.—We have already enriched our columns by quoting from the pen of PROFESSOR AHRENS. We are happy to announce him as a regular correspondent of the Advocate. He will favor us with weekly letters. Being in the neighborhood, if not in the very atmosphere of the continental war, his opinions will be worth much to us, as well as his information. He is a Methodist preacher, a German and a highly accomplished gentleman; besides has resided long enough in this country, to understand our language and people.

The following from the "Times" shows that the Editor has not become familiar with the *name* of the Northern Methodist sheet, and has confounded it with the New Orleans Christian Advocate:

The New Orleans *Christian Advocate*, which assumes to be in part, at least, a religious journal, has reached its twenty-seventh number. John P. Newman, D. D., is the responsible editor. He is a smooth, oily-tongued, polished speaker, slightly pumpous, inclined to pulpit theatricals and devotedly attached to that new Apostolic order—"The Blood-hounds of Zion." The reverend gentleman inaugurated the fashion of displaying flags in our Methodist churches, of converting the pulpit into a political rostrum, and seemed highly delighted when his partisan auditors filled his religious ears with noisy demonstrations of applause. In bold stretches of imagination, this political pulpit orator has few equals. About a year ago he published an account of some religious exercises at which he had assisted, but his description was so ornamented with imaginary scenes and incidents that one of his companions and reverend brothers felt called upon to publish in our columns a lengthy corrective communication. Assuming to be a follower of "the meek and lowly One who, "when he was reviled, reviled not again," and who commanded his people to love their enemies, he demands something more than an eye for an eye and a tooth for a tooth. To show the spirit which animates Dr. Newman, as a journalist, we give the following from yesterday's *Advocate*:

"*Harpers' Weekly* is doing more by its pictures to expose the sickly and unwise sympathy expressed for the traitor, Jefferson Davis, than any hundred journals in the land. In the numbers for June 30th, and July 7th, are two notable pictures; one is entitled "The contrast of suffering—Andersonville and Fortress Monroe," and the other, "Why he cannot sleep." In the delineation of these pictorial representations, the artist was inspired, and he impresses the mind more powerfully than he could have done by an elaborately written argument on the guilt of the prisoner and the punishment due his crimes. The morbid sympathizers with this great bad man, should carefully study these remarkable pictures, and learn therefrom that justice no less than mercy has claims upon society."

The Congregational Church and Secret Societies.

The General Association of Illinois appointed last year a special committee consisting of Rev. Henry Beecher, Prof. Samuel C. Bartlett of the Chicago Theological Seminary, and President Blanchard of Wheaton College, to make a report upon the relation of oath-bound secret societies to Christian Society. The committee have lately reported, and their report was adopted by the General Association with little or no opposition.

The report, drawn up by Prof. Bartlett, states that there are some legitimate concealments of an organized character, such as the privacies of the family and of business firms, the temporary concealment of public negotiations at critical stages, the occasional withdrawal of scandals which could only disturb and demoralize communities, and the secresy of military combinations; and that organizations whose whole object and general method are well understood and are known to be laudable and moral — such as associations for purely literary or reformatory purpose — are not to be sweepingly condemned by reason of a thin veil of secresy covering their precise methods and procedure; yet the outer veil of secresy is deemed to be unwise and undesirable, inasmuch as it holds out needless temptations to deeds of darkness, and gives unnecessary countenance to other and unlawful combinations; and whenever the act of membership involves an unconditional oath or promise of submission, adhesion, and concealment, under all circumstances, that compact is a grave moral wrong. In regard to Masonry the report says: "Then there are certain other widespread organizations—such as Free Masonry,—which, as we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Saviour, and Christianity as the only true religion; because, while they are, in fact, nothing but restricted partnerships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men into confidential relations to bad men; and, because, while in theory they supplant the Church of Christ, they do, also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches."

WEEKLY SUMMARY OF NEWS.

Mr. Seward has addressed a letter of extraordinary significance to Senator Doolittle on the subject of the proposed Union National Convention which we give entire.

DEPARTMENT OF STATE, Washington, July 11, 1866.—*Sir*: Excuse me for expressing surprise that you ask me whether I approve of a proposed Union National Convention at Philadelphia. After more than five years of disturbance by civil war, I regard a restoration of the unity of the country its most immediate as well as its most vital interest. That restoration will be complete when loyal men are admitted as Representatives of the loyal people of the eleven States so long unrepresented in Congress. Nothing but this can complete it; nothing more remains to be done and it is nothing more is necessary. Every days' delay is attended by multiplying and increasing inconveniences, embarrassments and dangers at home and abroad. Congress possesses the power exclusively. After a session of seven months, Congress still omits to exercise that power. What can be done to induce Congress to act? This is the question of the day. Whatever is done must be done in accordance with the constitution and laws. It is in perfect accordance with the constitution and laws that the people of the United States shall assemble by delegates in convention, and that when so assembled they shall address Congress by respectful petition and remonstrance, and that the people by their several States, Districts and Territories shall approve, sanction and unite in such respectful representations to Congress. No party could do this effectually or even seem willing to do it alone. No loyal or popular organization could do it effectually. It is the interest of all parties alike, of all the States and of all sections; a national interest, the interest of the whole people. The convention may not succeed in inducing Congress to act, but if they fail the attempt can make the matter no worse. It will be a lawful and patriotic attempt made in the right direction; an effort to be remembered with pride and satisfaction whether it succeeds or fails. The original union of the States was brought about by movements of the same character. The citizen who objects to the convention is bound to propose a better plan of proceeding to effect the desired end. No other plan is offered or even thought of. Those who oppose it seem to me to manifest at least unconcern, if not opposition to all reconstruction, reorganization, and reconciliation between the alienated masses of the American people. To admit that the Convention will fail would be to admit that the people of the United States are deficient in either wisdom or the virtue necessary to continue the existence of the Republic. I believe no such thing. A great political writer says that the Government is a severe religion, and that the people of every country are divided into two classes, each maintaining a distinct political faith. The one class always fearing the worst that can possibly happen, and the others hoping under every circumstance the very best that can in any event happen. Without accepting this theory as absolutely true, I think that all men do generally act from a motive to guard against public danger, or else from a positive desire to do good. Both classes may therefore favor the attempt to restore the unity of the country.

WM. H. SEWARD.

To the Hon. J. R. Doolittle, Chairman Executive Committee.

The events at the North are rapidly shaping themselves for trouble. The conflict is for the spoil. Who shall hold and control that immense power and wealth lodged in the Government at Washington. The Radicals are determined, cost what it may, to keep in power. They are ready to sacrifice the Constitution, the Sovereignty of the States, both Northern and Southern, the great doctrine of taxation only with representation, the liberty of persons, of the press, and every principle that may oppose itself, or even stand in their way to universal ascendency.

Against them the President opposes his whole strength. Montgomery Blair, who doubtless speaks advisedly, in a speech at Reading, Pa., on the 19th July, predicted that, should the radicals carry the October election, there would be the establishment of two Presidents and two Congresses, for the radicals would immediately impeach President Johnson and turn him out; while on the other hand, the Democratic members of Congress would unite with the regularly elected members from the South. He also warned his hearers that they were on the eve of another civil war. The battle-field would be in the North, while the South would remain a unit.

The designs of the Radicals are well known to Mr. Raymond of the New York *Times*, a prominent Republican member of Congress. Upon the resolution recently forced through the house, calling on *the States* to organize, discipline and equip their militia, and directing that two thirds of the arms, ordnance and ammunition now under custody of the General Government be *distributed among the States*—among the loyal States at once, among other States not until further orders, Mr. Raymond says, *this "is the first step towards preparation for another civil war."* He adds:

Most of the leading and reflecting Radicals in Congress take this view of the political future: If the Fall elections result in the choice of Northern Democrats enough to constitute, when added to the members from the Southern States, a majority of the House, they assume that this majority, thus constituted, will claim to be the Congress, and will act accordingly, and that they will be recognized by the President as the body to which he will send his message, and whose sessions he will, if the necessity should arise, protect by military force. They assert, on the other hand, that the Union members from the loyal States—if they constitute a majority from those States—will claim to be the only legal Congress, and will, if necessary, invoke an insurrection of the people to maintain them in that position. They do not in the least conceal their purpose, in the event of such a collision, to appeal to force, and to "drive the rival Congress, with the President and his Cabinet and supporters, into the Potomac," to use the language of one of the ablest and most sincere of their number. If you will recall the remarks of Mr. Boutwell, of Massachusetts, in last week's first caucus, you will see this movement clearly foreshadowed, indeed avowed. He declared his belief that an issue of *force* was rapidly approaching, and that we must be prepared to meet it. He acts, and all who co-operate with him in these measures profess to act under the apprehension that the President intends to resort to force—that he means to disperse the present Congress on its re-assembling in December if it refuses to admit the Southern members; and Mr. Farnsworth ascribed to Mr. Seward the declaration that this Congress should never reassemble unless the Southern members were admitted—in support of this belief. I need scarcely say that Mr. Seward never made any remark of the kind, nor that the project ascribed to the President is purely an invention, or at best the crazy dream of a politician nightmare. But in either case it serves the same purpose. It covers, and is held to justify, the determination to arouse the North, and prepare for a resort to force upon the assembling of the Fortieth Congress in extra or in regular session; and *this determination is avowed*. And the resolution to which I have referred, for an organization of the militia and a distribution of arms in the Northern States, is the initial step to its execution.

It is impossible to shut our eyes to the fact that a GREAT CONSPIRACY against the Constitution and the Government in its present form, is now developing. That small parties of these conspirators are in many of the prominent places of the South, under various guises, reporting, watching, distorting the truth, fomenting discord between whites and blacks, between the North and the South; professing peace, war is in their hearts. Their importance is derived from their connection with their principals at Washington, and their quality as spies. It becomes every man who heartily wishes well to the whole country, to look well to these characters, as capable of evil; to sustain the President by wisdom and moderation, and a firm advocacy of the *constitution of the United States as it was*, recognizing the Sovereignty of the States, and the distinct rights of the Executive, the Judicial, and the Legislative departments of the General Government. In the Providence of God, the Southern States may yet prove to be the bulwark of the Constitution and the Union.

CITY NEWS.

Coming nearer home, on the evening of the 24th a mass meeting was held in Lafayette square, by the friends of the President to sustain the National Convention about to be held at Philadelphia.

FROM WASHINGTON.

WASHINGTON, July 24.—The President has signed the joint resolution admitting Tennessee, but says the preamble consists of statements, some of which are assumed, while the resolution is merely a declaration of opinion. It comprises no legislation, nor does it confer any power which is binding upon the respective Houses, the Executive or the State. He further says the right of each House under the Constitution to judge of the qualifications of its own members is undoubted, and his approval or disapproval of the resolution could not in the slightest degree increase or diminish the authority in this respect conferred on the two branches of Congress, but he is earnestly desirous to remove every cause of further delay, whether real or imaginary, on the part of Congress to the admission of the loyal Senators and Representatives from Tennessee. Notwithstanding the anomalous character of the proceedings, he affixes his signature to the resolution; at the same time his approval is not to be construed as an acknowledgment that Coogress has the right to pass laws preliminary to the admission of the representatives from any of the States nor is it to be considered as committing him to all the statements in the preamble, some of which are without foundation. Among them he states that there is reason to believe the Tennessee Legislature has not ratified the late amendment passed by Congress. A part of the message was greeted with derision and laughter by the radicals, and with applause by the Democrats. Subsequently the Committee on Elections reported favorably on the credentials of the Tennessee members, an invitation was extended to them to come forward to be sworn. Maynard, Taylor and Snoks appeared and took the oath. This was followed by much applause, and the new members received the congratulations of the Speaker and others.

WASHINGTON, July 26.—A board of officers has been appointed by the Commissioner of Freedmen's Affairs for the purpose of revising the regulations for the government of the Bureau, to meet the requirements of the recent act of Congress extending the duration of the Bureau two years. Gens. Tilson, Sprague and Gregory constitute the board.

The Secretary of State gave a dinner party to day to the Tennessee delegation. Among those present were ex Gov. Sharkey, of Mississippi, and ex-Gov. Parsons, of Alabama.

When the credentials of Senator Patterson, of Tennessee, were read, Mr. Sumner moved their reference to the Judiciary Committee, with instructions to inquire whether he could take the oath. Sumner said he was a Judge under the Confederate Government, and therefore disqualified. After considerable discussion, the motion was agreed to.

The Senate has confirmed Major Gen. Sherman Lieutenant General, vice Grant, promoted, and Rear Admiral Porter as Vice Admiral, vice Farragut, promoted.

FOREIGN.

The Paris *Moniteur* of the 14th says negotiations were still pending, and the best feeling prevailed between Prussia and France; but the latest advices seem to indicate that the war will continue.

The Prussians occupied Prague and are still advancing.

Benedek's army is organizing and is 160,000 strong, exclusive of the cavalry and artillery. They are on the line of Olmutz and Brunn.

The Prussian headquarters on the 12th were only three miles from Brunn.

The Prussian under Mantenffel attacked the Bavarians at Kissingen. The latter defended their position ten hours and retreated to take a position on the Main.

The Bavarian commander, Zeullen, was killed. The loss was heavy.

The Vienna *Press* of the 14th says the proposed mediation of Napoleon has ended for the present and Austria must trust to her own strength and resources. She is resolved to fight to maintain her position as a great power.

The London *Times* declares England cannot follow Napoleon in an intervention calculated to aggravate present evils.

The Moscow *Gazette* asserts that Russia does not want a change in the European boundaries, and cannot submit to the dictatorship of France.

Russia is despatching troops to the Silesian frontier.

The Italians have occupied Padua; notwithstanding the French fleet has gone to Venice, Italy persists in advancing toward Venice.

A dispatch from Florence, Italy, of July 13, says the Court of Berlin has declared to the Italian Cabinet that an armistice, on the basis of the cession of Venetia, is admissable. The Italian Government, in its reply, is said to have announced its resolution to continue offensive operations against the Austrian Empire, without relaxation, in conformity with the engagement mutually entered into by Prussia and Italy, until both these Powers shall have obtained from Austria satisfactory terms for the conclusion of peace.

The Emperor of Austria is making concessions to Hungary. He announces that conscription is suspended, and calls upon the Hungarians to volunteer.

The Prussians were defeated in a sanguinary conflict at Aschaffenberg, and marched towards Frankfort, which was evacuated by the Federals. The Diet had removed to Augustenburg.

The Prussian headquarters were at Brunn. It was reported the Russians occupied Iglau.

The London *Times* thinks the Prussians would be before Vienna by the 7th, and doubts that the Austrians can withstand the victorious Prussians.

Cialdini occupied Padua and Vicenza, towns on the railroad to Venice.

It was declared in diplomatic circles at St. Petersburg that Russia has no present intention to abandon her neutral attitude, and will not, excepting a foreign power shall intervene in the affairs of Germany.

Unless Cialdini is dislodged from Padua and Vicenza, on the railroad to Vienna, he will prevent the Austrians from recieving any aid in the impending battle with the Prussians.

The London *Times* believes the repeated Austrian losses in Bohemia will deter the Emperor from a final encounter near the capital, and that an interview between the two monarchs will take place before the Prussians shall be ready for the onset.

The Austrian Emperor told his people that Vienna should be treated as an open city, and that he would limit the operations to a defence of the line of the Danube, which might bring the Prussian attack on Florisdoff, two or three miles from the gates of Vienna, where the Austrians have an intrenched camp.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

Most branches of trade (says the Price Current of Wednesday) continue inanimate. Nothing worthy of notice is doing in Sugar and Molasses, and operations in Western Produce have been mostly confined to the supply of jobbers or home consumption; but the movement in our leading staple has been comparatively active, and until yesterday at fuller prices than could have been realised last week.

COTTON.—We noticed in our last report that, after a moderate business on Friday, the market closed at 20 to 21c for Low Ordinary, 25 to 28 for Ordinary, 29 to 31 for Good Ordinary, 32 to 34 for Low Middling, and 35 to 36 for Middling, since which there has been a continued fair demand, and prices have ruled more in favor of factors. We repeat our quotations of last Saturday as follows:

Low	20 to 23
Ordinary	25 to 28
Good Ordinary	29 to 31
Low Middling	32 to 34
Middling	35 to 36

TOBACCO.—The stock on hand is fair. There is some enquiry on foreign account, but holders are very firm in their views and ask mostly higher prices than buyers are willing to pay. We continue to quote a quiet but firm market at the following rates:

	Light.	Heavy.	
Low Refused	4 to—	— to 5c,	Currency.
Good do	5½ to 6	6½ to 7.	
Common Leaf	7½ to 8	9 to 11	
Fair	12 to 13	14 to 15	
Good	15 to 16	16 to 17	
Fine	17 to 18	18 to 19	
Choice Select's	20 to —	21 to 25	

SUGAR.—The supply of the domestic production is about exhausted, but that of the foreign production is fair though not large. The market has continued dull, and what little is doing is only to a retail way. Prime to Choice Porto Rico and Cuba are retailing 16, 16½c, Yellow Clarified at 17 and White at 17½c per lb.

MOLASSES.—The market is nearly bare of Louisiana, but the supply of Cuba is fair. The demand is limited, being only local and confined to a few distillers. The only sale since our last review was a cargo of 300 hogsheads Cuba at 50c per gallon.

FLOUR.—The supplies are small but the market has continued very dull. The demand is limited and confined to dealers, and prices have ruled more in their favor. The grades below Superfine are altogether neglected, while Superfine and those above are difficult to dispose of. Yesterday the market was quiet with sales, to dealers, of 800 bbls. in lots at $8 to to $8 75 for Superfine, $10 to 10 50 for Low Extra, $12 12½ for Good Extra, and $12 75 per bbl for Choice Extra.

BACON.—The market is well supplied with Sugar-cured Hams, but there are not many Sides and Shoulders on hand. Yesterday a lot of 10 casks Shoulders sold at 17½c per lb.

PORK.—Extreme dullness has continued to prevail. There has not much offered at retail Round lots of Mess could be purchased readily at $34 per barrel.

GREEN MEAT.—The market is bare of Sides and Hams. There are some few Shoulders on on hand, which are retailing at 17½ to 18c per lb.

LARD.—Is in good supply but the market continues extremely dull and there is no demand for round lots or for export. The retail demand is supplied by dealers at 23c per lb for Prime in tierces and 24½c in kegs.

BUTTER & CHEESE.—Is a fair stock of Butter on hand. The demand for Western is good but Northern is neglected. Northern Butter is selling at 40 to 43c and Western at 25 to 35c per lb. Cheese is in light supply and fair demand. It is selling at 15 to 18c for Western and 15 to 20c for Northern, and English Dairy at 25 to 26c per lb.

CORN.—The supplies are barely sufficient for the demand, which continues good, and prices have ruled more in favor of sellers. There were sales on Saturday and Monday of 6,000 sacks at 90 to 92½c for Mixed, Yellow Mixed and Yellow, and $1 10 to $1 12½ per bushel for White. Yesterday the supplies being very light the sales were confined to 2000 sacks at 90c for Yellow Mixed, 92½ for Yellow and $1 12½ for White.

OATS.—Are in fair supply and moderate demand at about previous prices. Yesterday 1500 sacks sold at 52c and 133 sacks at 52½ per bushel.

BRAN.—Is in fair supply but little in demand. There were sales on Saturday and Monday of 1000 sacks at $1 12½ per 100 lbs.

HAY.—There is a good stock on hand but sales are very slow, and only in a jobbing way. Yesterday 390 bales Prime Ohio sold at $23 and 50 at $23 50 per ton.

INDIA BAGGING.—Is scarce and is much in request. Holders are asking largely advanced prices. An offer of 33c per yard was refused for a lot of 100 bales on Monday, and 33½c was asked, while subsequently 33½c was refused for a lot of 50 bales and 34c asked. Dealers are supplying the demand for the country at 32c in rolls, and 34c in bales.

BALE ROPE.—The market continues quiet. A lot of 200 coils sold on Monday at 18c per lb. Dealers are obtaining 18½c per lb. Iron Cotton Ties are selling at 17c per lb.

COFFEE.—Has been in fair demand for the country. The medium grades are in fair supply but the lower and higher grades are scarce. The demand is supplied by dealers at 27 to 27½c per lb currency for Low Fair to Fair Rio.

GUNNY BAGS.—There are not many in the market. They sell in a limited way at 37c a piece.

STAR CANDLES.—Are in fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 22c for 14 oz, and 25c for full weight.

SOAP.—Palm is jobbing at 8c per lb.

RICE.—There is no Carolina in market and no India in first hands. The latter is selling from second hands at 9 to 11c per lb. Louisiana commands 11½ to 13c per lb.

WOOL.—There is very little in market. The last sales were at 18 to 19c for unwashed Texas.

SALT.—Round lots of Liverpool Coarse and Fine are quoted at $1 75 per sack, while dealers have been obtaining $1 85 to $1 95 for Fine. There is only one cargo of Turks' Island on hand. It is held at 65c per sack.

NAVAL STORES.—The stock on hand is small, but there is very little in demand. Sales are making in a small way as follows: No. 2 Rosin at $4 50, No 1 and Virgin dip at $8. Pitch $6, Tar $2 50 to $4 per bbl. Spirits Turpentine commands 65 to 72½c per gallon.

HIDES.—Are in fair demand, but there are not many on hand and only small sales are making in consequence of the for Green Hides, 10 to 10½ for Kip Skins, and 12 to 13c per lb for Dry Hides.

ESCULENTS.—Potatoes are selling at $2 to $2 70 for St. Louis and $3 25 to $3 50 for Louisville. Onions $3 25 to $3 50 per bbl. Apples $3 to $4 50 per bbl. Cabbages 18 to 25c a piece.

POULTRY & EGGS.—Chickens sell on the landing at $12 00. Geese at $10 00 and Turkeys at $30 00 per dozen. Western Eggs are selling at $18 to $20 per bbl.

BEANS.—Are dull at $5 to $7 per bbl.

Cattle Market.

JEFFERSON CITY,
Tuesday evening, July, 24, 1866.

Arrived since our last: 818 Texas Beeves, 1304 calves and yearlings, and 20 hogs.

Sold, 1052 Texas beeves, 499 calves and yearlings, 72 hogs, 50 sheep and 17 milch cows.

Stock on sale: 1090 Texas beeves, 941 calves and yearlings 80 hogs, 5248 sheep and 23 milch cows.

Western Beef, choice per lb net	—	to	—
Western Beef, 2d quality, per lb net	—	to	—
Texas Cattle Choice per head	$35	to	50
Texas Cattle 2d qual, per head	$20	to	35
Texas Cattle 3d qual, per head	$ 9	to	20
Hogs per lb gross	12	to	13
Sheep in lots per head	$3 25	to	$4 25
Creole Sheep, per head	—	to	—
Texas Sheep, per head	$3 25	to	$4 25
Choice Sheep, per head	$6	to	$8
Milch Cows, choice per head	$80	to	$100
Milch Cows, per head	$50	to	$80
Yearlings, per head	$10	to	$14
Calves per head	$7	to	$11

MONETARY.

Statement of New Orleans Gold Market week ending Friday July 27th, 1866.

FRIDAY, JULY 20TH, 1866,
Gold, 150; 148.

SATURDAY, JULY 21ST.
Gold, 149; 147; 147½.

MONDAY, JULY 23RD.
Gold, 148.

TUESDAY, JULY 24TH.
Gold, 150; 148; 148½.

WEDNESDAY, JULY 25TH.
Gold, 149; 148.

THURSDAY, JULY 26TH.
Gold, 147; 147½.

Reported by
WM. S. MOUNT, *Manager*.
The City Bank of New Orleans,
15 Commercial Place, New Orleans.

OBITUARIES.

ALBERT JEFFERSON TULLY, son of J. A. and Sarah Jefferson Tully, was born in Tuscumbia, Ala., on the 1st day of October, 1826; and died on the morning of the 12th July, 1866, of disease of the heart. The deceased was for more than twenty years a resident and merchant of New Orleans, and for the same length of time, was an exemplary and useful member of the M. E. Church, South. As Sabbath School teacher and superintendent he was active and devoted, and for a considerable time he was an industrious and capable Steward in one of the charges of this city. Up to the breaking out of the war, by industry and enterprise he had greatly prospered in business, and was liberal and generous in his prosperity. As a son and brother, he was a model of filial and fraternal tenderness, unselfish in ministering to others, and blessing them with unwearied kindness. In the war he was actively employed, usually as a volunteer, and had the reputation of being one of the best scouts in the army. He returned to New Orleans, at the close of the war, broken in health and fortune. A spiritual cloud hung over the last months of his life. He died suddenly, snatched from the midst of life and business, unexpectedly to himself and to his friends. But a few days before his death, he declared to some of his friends that his only happy days had been spent in the service of God, and the enjoyment of religion, and avowed his purpose to regain his lost assurance and comfort. His religious state was doubtless, in a great measure, owing to the wreck of his fortunes, the shattered condition of the nervous organization, and the mortal malady which for a long time preyed upon him. We knew him in years gone by, as the considerate friend, the devoted Christian, and the refined and generous collaborer in every good work. His was a clouded sunset, but one may not say more. "The judge of all the earth will do right."

L. PARKER.

July 23rd, 1866.

Died in the triumph of Christian hope, May 19th, 1866, at Lisbon, Claiborne Parish, La., Sister MARY E. MCGEHEE, consort of Major Samuel M. McGehee. The deceased was the daughter of Joseph and Elizabeth Blackwell, of Elbert county, Georgia. Was born Nov. 12th, 1829, embraced religion and joined the M. E. Church, South, when about fifteen years of age, was married April 20th, 1852.

At the commencement of the late war, her home was in Jefferson county, Arkansas, but after the Federal army took possession of that part of the State, she moved to Lisbon, Claiborne Parish, La. She immediately attached herself to the church, and thus maintained her union with the people of God.

She was conscious of her approaching end, but met death without dismay. She bade her children and husband an affectionate farewell, and when asked if her sky was clear, replied "as clear as the noon day sun." Sister McGehee was an affectionate wife, a devoted mother, a true friend, an elegant lady, and a consistent christian.

N. A. CRAVENS.

The Southern and Memphis Christian Advocates please copy.

"Blessed are the dead who die in the Lord."

Departed this life in Ashley county, Ark., Friday morning, at precisely six o'clock, June 8th, 1866, after a short illness of two days and nights, Miss MARGARET ELIZABETH WILLIAMS, wife of Rev. Chas. A. Williams, in the full triumph of Christians Faith. When asked if she should die from this illness "where would she go, her answer was calm but firm, to Heaven." Often has she been heard to say: she did not desire to live in this troublesome world, and if it was not for leaving her little boy without a mother's care, and a mother's training, she would rather depart and be with Christ. She was born in Shelby county, Ala., June 25th, 1840. Was converted and converted under the preaching of old Father Bolding, at Reader's Spring Camp ground, at the age of eight years, and from that time till her dissolution lived a consistent member of the M. E. Church, South. She had lived with her husband twelve years and one week happily together, ever cheering him on in the path of duty. She has but gone before to beckon him to the heaven of Eternal Rest.

She leaves a little boy aged five years two months and three days, who will never experience a mother's love or a mother's care. Although youthful, being but twenty-five years eleven months and seventeen days old, she had long since discovered the vanity of all the worldly pursuits which have an end under the sun." She had much of the Ithuriel spirit; having given up the comforts of a settled home, and the pleasures of domestic life, to go forth with her husband to do good, and work in the Lord's Vineyard tho remainder of her days. Surely she has her reward. C. A. W.

The following tribute to the memory of Col. R. A. BAKER and DUKE W. GOODMAN, was paid by the Board of Trustees, of the Southern University of Ala., at its recent meeting:

Whereas, It has pleased Almighty God to remove from us by death, since our last annual meeting, two members of the Board, to wit: Robert A. Baker and Duke W. Goodman; and whereas these brethren beloved were highly efficient members of the Board, and devoted friends of the Southern University, therefore,

Resolved, That we deeply deplore the loss which we have sustained in the death of Robert A. Baker and Duke W. Goodman.

Resolved, That the Southern University has sustained a great loss by this dispensation of Providence, to which however we bow with humble submission, knowing that God doeth all things well.

Resolved, That we tender to the stricken families of our deceased brethren our deep sympathies, and offer in their behalf our fervent prayers; and that the Corresponding Secretary be and is hereby instructed to transmit to them copies of these resolutions, and also to the Church papers for insertion in their columns.

THOS. J. RAMSAY.
Sec'y Board Trustees.

Greensboro, Ala. July 5th, 1866.

NEW DISCIPLINES.

The Agent at the Depository has just received the invoice of the first shipment of the New Discipllnes, from Nashville, on the 24th inst.

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Huntsville, Ala., July 1st, 1866.

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THE BALTIMORE EPISCOPAL METHODIST will be issued in this city the first of next month. Its publication will be under the management of the Rev John Poisal. Dr. THOMAS E. BOND and Rev S. S. ROSZEL, Editors. The "Episcopal Methodist," of Richmond, Virginia, having been transferred to Baltimore, Bishop Dogget and Rev. J. C. Edwards will continue their services as Editorial correspondents. Rev. C. K. Marshall, D. D., General Agent. The best talent of the Southern Church will be employed upon its columns. The publisher has the pleasure to announce that contributions may be expected from Bishop Pierce of Georgia, Bishop Marvin of Texas, Bishop McTyeire of Alabama, Bishop Wightman of South Carolina, Dr. Summers of Nashville, Dr. Marshall of Mississippi, Dr. Huston of Kentucky and others.

The contributions of some of the most eminent men of other denominations will also enrich its columns: Rev. Dr. Palmer of New Orleans, Dr. Burgett of Mobile, Dr. Bullock of Baltimore, Prof. McGuffy of the University of Virginia, Rev. Peyton Harrison, and others.

It is designed to make the paper the great organ of the Episcopal Methodist Church, yet in no partisan sense will it be denominational. The General Conference, which recently met at New Orleans and the whole people of the South, conceie to Baltimore a name and prestige as the proper place for its publication. No pains or expense will be spared to make it a first-class Journal and a welcome visitor to every Christian household. The names of the gentlemen who will have the Editorial management of the paper, and the corps of able coadjutors associated with them are the best pledge to its patrons, that they will find the "Episcopal Methodist," in its spirit and teaching, the advocate of conservative principles and a bulwark of defense against the dangerous tendencies of the times.

We deem it proper to assure our friends, that the salutary measures of reform, which were adopted by the late General Conference, meet the cordial approval of the conductors of this paper. As it will represent every State and Conference in the South, it will afford the best advertising medium in all our business and social relations. It invites a renewal in a stronger form of those commercial and fraternal ties which must bind Baltimore and the South more closely together.

This important organ of communication between our respective communities, will be published regularly once a week on fine paper, large type and quarto size at $4 00 per annum, or $2 00 for six months, invriably in advance.

Office of publication, 332 W. Baltimore Street Selby & Dulaney, where subscriptions and advertisements may be left. All the members of the Southern General Conference are authorized Agents. The preachers of the several annual Conferences and clergymen generally, are requested to act as agents for this paper.

THOS. E. BOND, Editor.
S. S. ROSZEL, Associate Editor.
JOHN POISAL, Publisher.
Baltimore, June 4th, 1866.

THE NEW ORLEANS
Christian Advocate
IS PUBLISHED WEEKLY
At Five Dollars per annum, in advance.

OFFICE 112 CAMP STREET, NEW ORLEANS.

This religious journal is specially devoted to the interests of the Methodist E. Church South, and is the official paper for the Mobile, Montgomery, Mississippi and Louisiana Conferences. Some of the ablest writers in the Church are regular contributors to its columns.

Its weekly summary of news is carefully compiled, and contains all the current intelligence afloat at home as well as abroad.

Its "Commercial Column" will always be found reliable.

Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

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This is a decided success. The artist has fixed the noble features of these distinguished divines in the highest style known to the art. Every family of our Church would like to have one. As mementoes to leave among our friends, they will be invaluable.

They will be sold at a low price, and the proceeds of the sale will be donated to benevolent objects. The plate belongs to a party who aims to promote a cause all will heartily approve. They may be had hereafter at the Book Room, 112 Camp street. There are nine Bishops present—all the college, except the venerable Soule. Address orders to Rev. R. J. HARP. Price $3; wholesale price $2 50. my5 tf

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THE CHILD'S CORNER.

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"Mamma," said a little girl to her mother one day, "won't you tell me how I can be good inside?"

"What do you mean?" asked her mother.

"Why, I mean I don't have right feelings in my heart. Papa calls me a good girl, and so does aunty, and most everybody; but I'm not good at all."

"I'm very sorry," said the mother.

"And so am I," said Kitty; "but I know my heart is very wicked Why, mamma, when I was dressed to ride yesterday, and the carriage came to the door, you remember papa said there was no room for me. Well, I went into the house, and when you came back aunty told you I had been very good about it. But she didn't know. I didn't say anything to her, but I went up stairs, and though I didn't cry, I thought very wicked things. I kicked the cushion about because I was so vexed; and I wished the carriage would upset and the horses would run away. O! mamma, won't you tell me how I can be good inside?"

Now, there are a great many children, and grown up people, too, who are like Kitty. They keep their lips from saying bad things, but they can't keep their heart from thinking and feeling what is bad. If we want to be good inside, we must get our hearts changed. None but Jesus can do this. He says: "A new heart will I give them, and a new spirit will I put within them." Make the fountain pure, then will the streams which flow from it be pure also.

The Sky Inside.

"I think the rain was very provoking," said Bessie Jones, looking out the window with an angry frown upon her brow. "It is very provoking. It always rains when I don't want it. It is spoiling the slides, and there wont be an inch of ice left in an hour to skate on. Now where's my fun this afternoon, I should like to know?"

"You can stay at home and sew," said her aunt.

"I want to skate," said Bessie. "This rain is very provoking."

"The provoking is all in your own heart, Bessie," said her brother. "If you only had blue sky inside, you would not mind the rain outside."

Yes, it is so. Blue sky inside, that is a sweet, serene temper, takes all the little disappointments of life without fretting.

How to Win a Child's Heart.—The heart of a child is easily won. It needs no besieging, no formidable preparation for a grand assault, no advancing by regular approaches. You have only to go, in the name of love, and demand a surrender; and without parleying, the prize is yours.

"Love begets love." Anger and hate beget anger and hate. Smiles are like musical voices amid the hills, which come back to those that utter them with all their original sweetness.

Did you ever smile on a child without receiving an answering smile? On the contrary, when you have looked down coldly, perhaps with a frown, into the eyes of a child, have you not seen the reflection of your manner and expression in the mirror-like face of the little one?

Love children, and they will love you. Let children feel that you care for them—that you sympathize with them in all their little sorrows, and rejoice with them in all their little joys, and that you are their true and unselfish friend; and in those feelings you have the key to their hearts.

One word for you, dear teachers. You want to be loved by your scholars; then love your scholars. If you do love them, it will not be necessary for you to say so, in order that they may be conscious of the fact. Children read hearts intuitively. They read your affections for them in every line of your face, in your moistened eye, in your unforced smile. They hear the declaration of it in every tone of your voice. They have the assurance of it in your manner—in your actions, which "speak louder than words."

Happy are ye who have the love of the little ones under your care. It is a fountain of no common joy to your heart, and it gives you an influence over them which can be obtained in no other way.

A Beautiful Answer.—A little girl in Yorkshire, once, when water was scarce, saved as much rainwater as she could, and sold it to the washerwoman for a cent a bucket, and in this way cleared near five dollars for the Missionary Society. When she brought it to the Secretary she was not willing to tell her name. "But I must put down where it comes from," said he. "Call it, then," said the little girl, "rain from Heaven."

Forgiveness.—A little blind boy was once asked what forgiveness was. He answered: "It is the odors which flowers breathe when trampled upon."

How admirable is that religion which, while it seems to have in view only the felicity of another world, is, at the same time, the highest happiness of this.

The Chinese population of San Francisco exceeds 58,000.

A Sketch of the Life and Death of the Rev. Green Millsaps.

BY A FRIEND.

The subject of this brief sketch was born in Copiah Co., Miss., Oct. 2nd, 1841,—was born again of the Spirit at a very early age, and attached himself to the M. E. Church. When arrived at more mature years, however, he became careless, and although exceedingly moral and correct in all his conduct and deportment, yet, to use his own expression, he became the "vilest of sinners," in consequence of having sinned against so much light—having slighted so many mercies, and done despite to the Spirit of Grace, which was constantly wooing him back to the Savior.

In July, 1860, he entered upon his collegiate course at Green Castle, Indiana, and vigorously prosecuted his studies, until the breaking out of the "rebellion," when, full of ardor and enthusiasm, he enlisted in the cause of the South—was wounded in the battle of Seven Pines, before Richmond, and as thoughts of eternity crowded upon his mind, he felt all the terrors of an awakened conscience, and resolved, if spared, to devote his life to the service of God. This wound not proving so serious however, as anticipated, he soon rejoined his command, and became almost as thoughtless as before, though he sometimes tried to pray, as his broken vows loomed up before him, reminding him of his unfaithfulness and heart-wanderings—causing him to feel himself a miserable sinner; and being unable to divest himself of the impression, that if he yielded to the teachings of the Holy Spirit, he must become a herald of the Cross, his timid nature shrank from performing the public duties that he felt would devolve upon him. Thus he struggled with the weakness of the flesh, and the strivings of the Spirit, until he was again brought to the verge of the grave, and once more resolved to consecrate himself to the service of his divine Redeemer, but such is the depravity of the human heart that it required another chastening, and not until a dear young brother—the playmate of his childhood, and the companion of his riper years—fell in the siege of Vicksburg, did he fully dedicate himself to God.

Now did he indeed lay all upon the altar, consecrating himself with all his redeemed powers, for time and eternity, to be wholly the Lord's; and for near two years there was never, perhaps, a brighter example of our holy christianity — exemplifying all the christian graces, and teaching, both by precept and example, the doctrine of holiness.

Last fall he received license to preach—was admitted in Conference held at Crystal Springs, Miss., Nov., 1864, and with a burning zeal for the salvation of sinners, and the advancement of the Redeemer's kingdom, entered upon the work of the ministry. Not long, however, was he permitted to labor in his Lord's Vineyard, for "Death, who loves a shining mark," chose him as his victim, and he returned home to die. A few extracts from his journal will show the state of his mind at this time. He says, "April 24th, retired to bed last night feeling at perfect peace with God and all mankind—with a 'conscience void of offense.' My heart seemed to be filled with God. 'Oh! for this love, let rocks and hills their lasting silence break.' Soon after lying down, I was taken with hemorrhage, but my peace was not disturbed, for when the grave appears just before me, my Savior speaks to my heart from the gospel, 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.' Thank God, I have no fears of death or the grave, for, 'since Jesus hath lain there, I dread not its gloom,' and feel assured that these afflictions shall work out for me a far more exceeding and eternal weight of glory.' I am sure I am growing in grace—becoming daily better fitted for the society of heaven, for none but the pure and holy can ever be admitted there. In a letter to a friend, he says, "I am glad to hear you say, that you are earnestly seeking a holy heart, do not be discouraged—'Press on toward the mark for the prize.' Refrain from every thing in which you feel the least sense of condemnation. You will find it necessary to observe stated times for fasting and prayer. Redeem time by diligence in your domestic affairs, that you may have much time to devote to God and your little children do not neglect your servants—every Sabbath evening I call the colored children together, and try to teach them about God, and their duty to him, and to each other—teach them little hymns and prayers, etc."

It was his custom, before he joined the Conference, and after he returned home, as long as his strength would permit, to hold meetings with his father's servants once or twice a week—reading and expounding them the plan of salvation, and the way to heaven. The poor, the destitute, and afflicted were his especial care, and he was ever ready to administer, both to their temporal and spiritual wants. On Monday, the 23rd of April, he called to see the writer, and seemed unusually heavenly-minded and prayerful, and as was his uniform custom, wherever he went, held prayers with the family, which was his last public effort; and heaven did indeed seem near, while we listened to his earnest pleading, and joined with him, for the last time, in fervent supplication. The next day he was taken with hemorrhage from the lungs or heart, which increasing in violence, threatened immediate dissolution. The writer visited him at this time, and found him patient, calm and happy though unable to talk. On Sunday, the 7th of May, the eucharist was administered by Rev. Messrs. Nicholson and Bowen, a means of grace which he always much enjoyed.

In the evening, he had the colored children called in, to sing for him, and their ebony faces gleamed with delight, as they flocked in to do the bidding of their idolized young master. He continued to grow worse from day to day, unable to converse much, but would give a word of warning or reproof to every sinner or careless professor that came in. His patience and meekness through out his severe and protracted illness, was remarkable, and was a clear exhibition of the transforming power of grace.

On Friday evening, the 9th of June, the writer again visited him, and found him rapidly sinking. About one o'clock, he desired the family to be called in; when all were assembled, he requested us to come around his bed, and offer silent prayer. Never can the writer forget the impressive solemnity of that hour! After being thus engaged for a few minutes he requested us to sing,

"Loving Jesus, gentle Lamb."

And then took a most affectionate leave of each member of the family and the friends present — had the servants called up, and desired that they should pass through his room one by one, which they did, shaking hands with, and bidding them good-bye. He then wished us to sing,

"Jesus, lover of my soul,"

and seemed indescribably happy—praying most fervently for the church, and requesting us to tell all his friends to meet him in heaven; and now that his work was all done, he folded his hands across his breast, repeating several times with great emphasis, Come, Lord Jesus, come! Oh! never did the writer so fully realize the words of the poet, "The chamber where the good man meets his fate, is privileged beyond the common walks of virtuous life, quite on the verge of heaven." It was indeed a Bethel, in which the Shekinah of God's presence was gloriously manifested, and the notes of praise were heard in that chamber of death. An hour or two more, and the last battle of eternity was fought, the victory won, and the triumphant spirit entered upon its eternal rest. "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

The Southern Churchman contains a letter from Gen. Fisk, of the Freedmen's Bureau, to Bishop Quintard, of Tennessee, proposing to transfer the Memphis Colored Orphan asylum to the care of the Episcopal Church. The following short extract will exhibit the spirit of the letter:

"I have regarded it as the imperative duty of the Christian ladies in the late slave States to take the initiative in the work of educating and Christianizing the Freedmen, and that all the aid extended to the cause by benevolent organizations in the Northern States, should be supplementary to the well directed efforts of their brethren in the South. Who can be better prepared successfully to conduct the work than those whose lives have been spent in intimate association with the colored people, and with whom they are to dwell in future?"

(From the French of Napoleon Roussel.)

THE CATHOLIC AUTOMATON.

A rich mechanician retired from business, and took a country house. The Cure of the place, whose church stood hard by the garden of the new parishioner, came to call upon him, and, after the accustomed introductory speeches, the conversation took the following turn:—

"I hope," said the Cure, "to have in you, not only a good neighbour, but a good parishioner."

"I, for my part, do not share that hope."

"How! will you not come to mass?"

"For what purpose; since you celebrate it in Latin, and I do not understand a word in that language?"

"Never mind that, it suffices to hear it."

"Oh, if to hear it be all, the thing is soon done."

"Of course. But you will also do well to come to vespers."

"I shall not understand a word of them."

"Still you will be present."

"So be it. Thus, by listening to mass and assisting on vespers on Sundays, I shall become a good parishioner?"

"Oh, but during the week you will also have duties to fulfil."

"What are they?"

"Why, for example, you must not eat meat on Wednesdays, Fridays, and Saturdays."

"I do not see what good that will do my soul or my body—it will make me neither fatter nor holier."

"Never mind that, the church enjoins it."

"I hope then, that three days in the week will satisfy you, and that you will leave me the other four."

"Without doubt; except indeed the forty days in Lent, the Ember Week, and the vigils, at which seasons abstinence and fasting are incumbent."

"But what connexion is there between these fasts and holiness of heart and life?"

"I have already told you, that the church enjoins them."

"I own that I fear often to fail in my obedience to the church."

"In that case the church will not deal hardly with you, she will cancel your fault at the cost of a certain number Paternosters and Ave Marias."

"But surely, to thus to repeat the same words twenty or thirty times, is a very sure way to say them without attending to them; it is to degrade ourselves below a parrot, which at least thinks about the sound it utters, even if it does not understand it."

"You constantly revert to your fixed ideas of thinking, feeling, and understanding. The main point is the doing, executing, accomplishing. Whether you think about them or not, your Ave Marias are no less actually repeated."

"Good! good!"

"And besides," said the Cure, looking down demurely, "there is in every parish a pious man, whose prayers may be substituted for yours; and masses...."

"What! Latin words, rapidly chanted by an inattentive priest; can these have a certain efficacy in the matter of my salvation?"

"Certainly they can. The rapidity has nothing to do with it, nor has the inattention; the one thing necessary is, that the priest's primary intention should be to do what the church does; and provided that he do not look off the book, or omit one word of the service, he may get on as fast as he likes. The work accomplishes itself alone. In fact, our grand principle is just this: the value of an action depends upon its material accomplishment, and not upon the moral dignity of the person who accomplishes it; or, as our theological treatises express it, '*Ex opere operato, et non ex opere operantis*,' which means that the value of a sacrament depends upon the action done, and not upon him who does it. Here is a case in point, quoted by one of our doctors: a criminal priest, being pursued by order of his bishop, took refuge in a baker's shop, and there, by way of revenge, he consecrated all the dough that it contained. Do you know what happened in consequence?"

"No."

"All that dough was transformed into the body of Jesus Christ."

"What! at a baker's?"

"Yes."

"By the hands of a priest who was a criminal?"

"Yes."

"In spite of the spirit of revenge which led him to think of such a consecration?"

"Yes, yes, yes—our theologians affirm it."

"And where are those theologians?"

"Those are the doctrines are taught in our seminaries."

"Here again, I have nothing to say in reply—and indeed, I begin now to understand the spirit of the church. For instance, this explains to me the virtue of baptismal water, of wax tapers, &c."

"Exactly so."

"Well, then, sir, I must tell you, that I have a cousin in England."

"What! in England? he is then a Protestant."

"Of course."

"You must convert him."

"That would not be very easy; and, indeed, I was just going to tell you, that I have heard him laugh at Catholicism a hundred times, and advance somewhat cogent arguments against its doctrines."

"In that case there is another method of conversion."

"What is that?"

"Look here, get this medal sewn inside his coat, without his knowledge, and be sure that sooner or later he will feel its good effects."

"In converting him?"

"Yes."

"Without his knowledge?"

"Certainly."

"But in order to change one's opinion, one must think!"

"I tell you, once more, that the medal operates of itself, and that the main point is, that it should operate, and not that your cousin should think."

"In this case I have no more to say. I own myself conquered."

"And your family, my dear neighbour, will, I hope, follow, your example."

"Oh, as for my family, they will be sure to do as I do."

"Thus, then, you are converted."

"We shall see. Good morning, sir." And without waiting for an answer, the mechanician withdrew. As for the Cure, who, during this conversation had been passing a rosary through the fingers of one hand, and with the other carelessly lifting, every now and then, a medal to his lips—he now withdrew, perfectly convinced that all this had acted *ex opere operato*.

After this conversation, days, weeks, months passed without the mechanician availing himself of his nearness to the church to go to mass or confession. Nevertheless the Cure had not lost all hope, for his neighbour had sent to ask him for a medal, and in the meanwhile was spending his time in fabricating a master-piece of mechanism, placed in a pavilion, at the end of his garden, built up against the church. This peace of mechanism was one of those men made of wood, iron, and leather, which, being set in motion by springs and counterpoises, move and speak like living beings. It was, in short, a first-rate *automaton*.

(To be concluded next week.)

How Stands the Glass.

When crossing the Banks of Newfoundland in a packet-ship, at a time when icebergs were abundant, the question was constantly addressed to the captain, "how stands the glass?" For it was by the dipping of the thermometer into the water, that the captain ascertained whether any of those dangerous ice-mousters were drawing near to us.

This is a fitting question for our churches just now—*how stands the glass?* The true thermometer of a church to indicate its spiritual temperature is its prayer-meeting. We have passed through the general "week of prayer," and during that week, how stood the thermometer? It was bitter as Greenland out of doors, but was it warm and melting in the circle gathered round the mercy-seat? A cold prayer-meeting marks a cold church. It is at once the cause and the consequence of spiritual declension.

If the prayer-meeting is thin and chilly, if the few who are there have left their *hearts* behind them in their houses, their shops, or their counting-rooms, then let the church understand that they are in the perilous region of the icebergs. The pastor of such a church carries a heavy heart. Conversions are rare. Backsliders multiply. The sanctuary becomes an orthodox ice-house.

The Italian Generals.—The principal Italian generals are thus described: Gen. La Marmora is a tall, thin man, with a long face and a prodigious nose. He has a great passion for his profession, and is an inflexible disciplinarian. General Cialdini is a good-looking man, below the average height, with a bushy moustache and imperial. He has keen, sparkling eyes. This officer is very popular in Italy, and the soldiers have great confidence in him. Gen. Durando is a fine old man, with a grand military aspect, and is greatly esteemed throughout the continent. Gen. Della Rocca, the king's principal aid-camp and intimate friend, is about 50 years old. His hair and moustache are quite white, and his general appearance is that of a dignified, aristocratic veteran.

Luck and Labor.—Luck is ever waiting for something to turn up. Labor, with keen eyes and strong will, turns up something. Luck lies in bed and wishes the postman would bring him news of a legacy. Labor turns out at six o'clock, and with busy pen or ringing hammer, lays the foundation of a competence. Luck whines. Labor whistles. Luck relies on chance. Labor on character. Luck slips downward to indigence. Labor strides upward and to independence.

Bulwer, the novelist, in a letter to a gentleman in Boston says:—"I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found." What an admonitory confession.

When a piece of iron is thrown in a trough where chickens drink water they are not affected with chicken cholera. A gentleman who has tried it, says that his chickens are thriving while those of his neighbors are dying daily. As the chicken cholera is raging to some extent it be well to try it. Iron will not hurt fowls, and a trial of it might be beneficial.

Selecting Grass Adapted to the Soil.

It is often important to select those kinds of grass that are adapted to the soil rather than to be at the expense of adapting the soil, by the application of expensive fertilizers, to particular kinds of grass which do not readily accommodate themselves to the soil. It is fair to assume that every variety of the cultivated grasses was designed to subserve some good purpose in the agriculture of our country; and, therefore, it will be the business of the agriculturist to become familiar with their characteristics, in order to adapt different kinds to different soils.

Prof. Gould has said on this subject: "A portion of the meadow grasses will only grow on alkaline soils; and some of these demand an excess of moisture, while others only put forth their full luxuriance when there is an excess of lime. Some grasses are adapted to the sunlight, while others love the shade. Some are valuable for hay, but not for pasture; and so forth. Some kinds are forced into great luxuriance by one kind of manure, which may operate almost like a poison on other varieties.

"One species of grass abounds in that kind of nutriment which will enlarge and strengthen the muscles; another, ill-adapted to nourish the muscular tissues, will lay on fat rapidly; while another, which is deficient in both these respects, is rich in those elements which support respiration and furnish the fuel for the production of animal heat."

When a farmer is about to introduce a new kind of grass, his first inquiry should be, Will it be adapted to my soil? or, will it flourish luxuriantly with the system of cultivation that I have adopted?

Certain soils on high table-land or river-bottoms may produce timothy grass four or five feet high, which will make three tons or more of hay per acre, while the soil not half a mile from it may be poorly adapted to timothy, or any other grass, but red or white clover. On these points, a little science and good common sense will often be of great advantage and profit.

Where the soil is not naturally dry, it will be utterly impracticable to produce a heavy crop of any kind of clover, either red or white, until the ground is relieved of its surplus water. Instead, therefore, of attempting to grow a crop of clover, on such ground, seeding withered top (*agrostis vulgaris*) will give eminently better satisfaction, as this kind of grass is better adapted to low and moist land than clover or timothy. Where the soil is composed mostly of a deep vegetable mold of a dark color, if pasture is the object, there are no other kinds of grass that will usually succeed better than orchard grass and timothy. The quantity requisite for an acre, where the soil is in a good state of fertility, is about six quarts of orchard grass seed. The last-mentioned grass seed weighs, in this state, fourteen lbs. per bushel, and the first forty-five lbs.

Every farmer should determine, if possible, by experiments and observation, what kinds of grass will succeed best on his farm, and give such the preference, whether grass is grown for pasture or for hay.

Protecting Trees from Worms.—The bandage system, which we were the first to suggest some fifteen years ago, and often referred to it since, is the only effectual protection we have against the operations of worms in fruit trees. We have not in not a single instance have we ever had a worm in our orchard or trees where this system was properly followed. It is simply to bandage the bottom of the tree with any kind of muslin or cloth and tie it, letting the bandage be about six inches above ground and two inches below. It should be applied in February, or as soon as the ground is in a fit condition to go upon. These bandages should be removed at the end of October. As long as this is continued we defy the worm. The bug lays its eggs an inch or two above the ground early in the spring, and that is as soon as the warm days in March will admit of its coming forth from its winter quarters; the eggs are soon hatched by the sun, being laid on the sun-side of the trunk, and the young grub finds its way down to the soft bark beneath the soil, where it gradually works its way in. The bandage prevents both the laying of the eggs and the descent of the grub. Let doubters try it. One man will bandage two hundred trees in a day. We have no doubt it will also protect the peach tree in the same way.—*Germantown Telegraph.*

Antidote for Snake Bites.—This is the Smithsonian antidote for snake and insect poison:

10 grains of iodide of potassium.
30 grains of iodine.
1 ounce of water, the solvent,

To be kept in a phial with ground glass stopper, and applied externally to the wound.

House flies may be effectually destroyed without the use of poison. Take a half-teaspoonful of black pepper in powder, one teaspoonful of brown sugar and one of cream tartar; mix them well together, and place them in the room on a plate, where the flies are troublesome, and they will soon disappear.

Salmon, Shad, Bass and Alewives.

The diminished supply of most species of fresh, water fish, particularly the salmon, is so serious, that unless there are more stringent laws regulating this fishery, they will soon disappear from our rivers. This process of extinction has been going on for years on the Hudson, Delaware and Merrimack and their tributaries, that recourse to breeding the fish must be had, as in China for years; also in Europe, in the middle ages, when a monk in France invented the process of artificially fecundating the eggs of fish. In this country, recently, Mr. Kellogg, of Hartford, Ct., first attempted this in 1855, by placing the fish in a small pond in Simsbury, Ct. Since that time, Treat & Sam, of Eastport, Me., having obtained the control of three large ponds having a common outlet into the river St. Croix, began their breeding operations in the spring of 1857, when a number of striped bass, alewives and shad were placed there alive; the shad and alewives spawned about the first of June, and in about three weeks millions of the fry were seen; the gate was then closed, and the growth of the young watched for three months, after which a portion of them were allowed to proceed down the river to the sea. The salmon spawned in November, and the eggs were hatched in the spring. Mr. T. did not see the young till the summer of '59, when they were above a year old, and were from ten to twelve inches long. The young were all allowed to follow their natural instinct, and to proceed to the sea at the proper season. Mr. T. confidently expected the return of fish, such as survived the danger of the sea, to deposit their spawn. I have not as yet learned whether his anticipations have been realized.—*L. M. I., in Boston Cultivator.*

Facts Worth Remembering.

"Cosmo," in the Philadelphia *Saturday Evening Post*, gives the following facts worth remembering:

It is worth while, for all farmers, everywhere, to remember that the rough culture is better than three mortgages on his farm.

That an offensive war against weeds is five times less expensive than a defensive one.

That good fences always pay better than lawsuits with neighbors.

That hay is a great deal cheaper made in the summer, than purchased in the winter.

That a horse who lays his ears back, and looks lightning when any one approaches him, is vicious. Don't buy him.

That scrimping the feed of fatting hogs is a waste of grain.

That over-fed fowls won't lay eggs.

That educating children is money lent at a hundred per cent.

That one evening spent at home in study, is more profitable than ten lounging about country taverns.

That cows should always be milked regularly and clean.

That it is the duty of every man to take some good, reliable entertaining paper, and pay for it promptly—of course.

Facts Concerning Human Life.

The total number of human beings on the earth is computed at 3,000,000,000 (three thousand millions), and they speak 3,064 known tongues.

The average duration of human life is 33 1-3 years.

One fourth of those born die before they are 7 years old, and one-half before the age of 17.

Out of 100 persons only six reach the age of 60 years.

Out of 500 persons only one attains the age of 80 years.

Sixty persons die every minute.

Tall men live longer than short ones.

Married men are longer lived than the single.

Rich men live, on the average, 42 years, but the poor only 30 years.

There is a drunkard to every 71.

Rushing Tomatoes.—Those who love good tomatoes will take pains to cultivate them so as to insure them, as near as may be, in their full perfection. There is no other fruit that delights more in air and sunshine than the tomato. They should have, therefore, abundance of room, and the vines sustained from falling to the earth. I have found stout brush firmly set round the plants to answer better than any other method. The branches have room to extend themselves as they like, while the limbs of the bush keep them in their positions. By this method the fruit is more fully exposed to the general influences of the air and sunshine, whereby it attains a more delicious flavor, larger size, and comes quicker to maturity.—*Rural New Yorker.*

Making a River Beautiful.—The people of San Antonio are damming the San Antonio River to make it again what Albert Sidney Johnson said it was once—"The most beautiful stream I ever beheld! it is so clear and of arrowy swiftness."

When God makes our cross a little heavier he means that we shall come to him for added strength to carry it. We must draw closer to the Lord our strength, and live more simply upon him. He has fullness without limit, and of his fullness shall we receive.

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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OUR GERMAN CORRESPONDENCE.

GOTTINGEN, July 7th, 1866.

EDITOR ADVOCATE: In vain the muses invite us to their bowers, in vain Minerva and Apollo smile,—Mars is king, Mars rules, is omnipotent,—all influential and popular. Why longer vainly advocate that mind is superior to matter, the intellect superior to the physical frame? The animal of man's composition rules, the passions reign.

Germany, the land of law, of exquisite refinement, is now, throughout its borders, echoing to the thunder of the cannon. From the pulpits, I hear nothing but sermons on the war; on the war, lectnre the Professors of the University; in the home circle, at public places, on the cars, in the omnibns you hear nothing but comments on the war and recent battles. I wonder if a lover could speak to his mistress of aught else but war, the German, the European war, which now is so seriously raging.

Of the battle near Gotha, between the Hanoverians and Prussians, I believe I made mention in my last. After 5,000 young men of both sides were killed and wounded, the blind and obstinate King of the former was compelled unconditionally to surrender himself his army. For the time being has been expatriated. It is that he will return and reign where his father, the former Duke of Cumberland, uncle to the Queen of England, came from—Great Britain. With him, Germany can spare some thirty-five other monarchs.

A telegraphic dispatch has just now arrived here, stating that the Prussian army, under Gens. Manteufel and Falkenstein, the same which whipped the Hanoverians, not beyond Gotha achieved another victory on yesterday, over the army of the Bund, commanded by the ancient Prince Charles of Bavaria, who, *in* the battle of Waterloo, was *the* prime of his life. The Prussian army appears really invincible: it conquers where it goes.

In Boliemia, on the 3rd inst., near Konigsgratz, the bulk of this army, under the Prussian Crown Prince, Frederick William, and his brother, Frederick Charles, has had a general engagement with the Austrians under Field Marshal Benedek, resulting in a brilliant victory to the former. The first report, that sixty thousand men of both parties were killed, wounded, and taken prisoners, has thus far not been contradicted. King William I. was himself on the field, supervising the manoeuvers of his legions. Both parties fought with unprecedented valor. Prussia secured in this engagement twenty pieces of cannon, and drove the enemy ten miles beyond the battle-field. In Berlin this victory has created intense pleasure. All the bells from the church towers were for twelve hours unremittingly ringing, not a pistol or gun was left unfired during the night the city was brilliantly illuminated, all the theatres open, and admittance gratis, and the King and Bismark his first minister, whom two weeks ago the Prussians would have gladly hung, poisoned or shot, are now the most popular men in the world.

A little pamphlet a week ago published at Berlin, and supposed to have been written by the celebrated divine Hengstenburg, is now creating great excitement in literary circles. It advocates the idea of consolidating all Germany into one large empire. The thoughts are very pointedly expressed, nor has the writer worn gloves when framing the epithets applied to kings and others. He speaks in this wise: In 1848 you talked (meaning the people at large) and labored, expending vast amounts of money and blood to secure the unity, the consolidation of Germany. But the cunningly nourwished rivalries between the thirty-six different monarchs in Germany frustrated your plans. Now, a liberal king, Wilhelm I, whose heart has bled for many years upon seeing the dissensions and misfortunes of his Fatherland, is attempting to carry out your programme. But, strange to say, thus far, you oppose his policy, because he is a king. Many kings have been great rascals, but does that show that King William may, in this instance, not have noble aims? The matter stands simply thus: If in 1848 you were right, then you are now asses for not supporting the king; and if the king is now wrong, then you were asses in 1848 for advocating what was wrong. Awake Germans! Like mad dogs, drive your princes to Mexico, and from thence in to the Pacific Ocean, and be no longer the laughing stock to all foreign lands! The cause of Prussia is the cause of Germany! *Es lebe mein Vaterland!*"

This, and more than this, have the recent victories brought about a reaction in favor of the Prussian Government. Might, you know, is always right, and he who is fortunate and successful never lacks friends.

But will the rest of Europe quietly look on, and allow Prussia, allied to Italy, to banish Austria from Germany, and to establish a new empire in the heart of Europe? Russia sympatizes with Austria, but Russia will not act. England, wrapped in its self-sufficiency and egotism, has found upon the calculation that war is an uncertain speculation, being content to be let alone. But what will Napoleon do? It is believed that he has entered into a recent treaty with Prussia, receiving the provinces of Rhinish Prussia, West of the Rhine, as a reward for his neutrality. This is very probable.

But suddenly a new phase has been ushered into the difficulties. This morning's news tells the world that the Cabinet of Vienna had applied to Napoleon for intervention, agreeing at the same time to abandon Venetia, since its military reputation in Italy during the recent victory had been established. In that case Italy would cease to be an enemy to Austria, and Prussia might find itself ere long more than matched.

Yours,

J. B. A. AIKENS.

SURGERY IN CENTRAL AMERICA.—Dr. Charles Dorat, an English Surgeon, now residing at Santa Anna, State of Salvador, Central America, has witnessed a novel suture. He writes to a friend in England as follows: I will mention a curious case of native surgery I witnessed a short time ago. The patient had received a serious stab in the abdomen, from which protruded about half a yard of intestines and a portion of omentum, the former having a longitudinal slit about three inches long. On my arrival I found that an Indian medico had sewed up the wounded gut with the nippers of a large ant. The insect, which is said to be very savage, was taken by the body, and its head presented to the united lips of the wound, which it bit and held fast. The operator, then, by a pinch of the fingers, killed the ant, leaving his head fixed to the gut. Another and another ant thus applied, to the number of a dozen or fifteen, effected this singular suture, the gut was then replaced and no inflammation ensuing, the man recovered speedily. This curious practice is said to be usual in this part of Central America.

VIRTUE.—Virtue is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not; but a delicate plant that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard a spirit that will be conjured away with a charm, slain by a single blow, or dispatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice, and the planting in of virtue into its place for a few years or weeks! Yet he who procrastinates his repentance and amendment, grossly does so; with his eyes open, he abridges the time allotted for the longest and most important work he has to perform; he is a fool.

RECRUITING AND DRILLING.—A recruit is a valuable accession to the army, because he can be made a soldier. But he is only a recruit, and by no means an available soldier, until drilled. Recruiting without drilling, therefore, is a very useless thing. So it is in regard to the Christian army. Our brethren have been recruiting. We hope that they are now diligently engaged in drilling their recruits; teaching them personal duty, social duty, as soldiers of the Captain of our Salvation.

For the N. O. Christian Advocate

"The Treasure in Earthen Vessels."

The grand reason here assigned for the treasure being in earthly vessels is, that the excellency of the power may be of God, and not of us. The significant fact that the treasure is in earthly vessels is suggestive of some useful reflection. The minister of the Gospel has a heavenly treasure, and the word of the Lord endures for ever; but the minister has it in an earthly vessel. Though called of God, though ambassadors for Christ, they are men of like passions with other men.—They are frail men, liable to temptation, perhaps the objects of greater satanic malignity and more subtle and seductive temptations, than ordinary combatants in the Church Militant. Special messengers from Satan were permitted to buffet Paul—may it not be so with other ministers?

The love of *ease* is as natural to ministers as to other men. The temptation to seek the quiet, the comfort, and the independence of a home, often powerfully and plausibly addresses itself to the mind of the minister. To those of them especially who have wives and little ones, and yet without home or "certain dwelling-place," to be wanderers on the earth is a condition of life painful to contemplate and often more painful to experience.

Dreams of ambition and aspirations for renown are as likely to assault ministers as other men. They will be tempted to share the glory with their Lord, and desire some of the excellency of the power which belongs to God alone.

Ministers are tempted to grow *weary* with unceasing toils and perpetual wanderings, and ungird their harness and lay their armor by, and turn to some other vocation more congenial with flesh and blood.

Such are some of the peculiar temptations which those who have the treasure in earthen vessels may anticipate. But, while ministers may hope successfully to resist these temptations, there are painful experiences incident to the condition of earthen vessels which they may not hope to escape.

Exhaustion and infirmity must come upon them as upon other men. Losses and bereavements must come into their houses and hearts as they come to others, for though they have a heavenly treasure, they have it in an earthly vessel. These afflictions in the history of the minister are specially intended to enrich their experience, "that they may be able to comfort them that are in any trouble by the comfort wherewith they are comforted of God."

From the fact that the ambassador for Christ has this treasure in an earthly vessel, he should learn the need of great prayerfulness and carefulness. Judas by transgression fell. "Demas loved this present world." Solomon, the wisest preacher on whose lips ever flamed the wisdom of heaven, proved recreant to his holy trust. In the long history of the Church not a few examples occur of those who have forgotten that they had the heavenly treasure in an earthly vessel, and have failed of that holy diligence which alone could secure the safety and honor of the treasure. As the tables on which the finger of God inscribed the immaculate transcript of his holiness were brittle tables of stone, it was needful that Moses should handle them with exceeding care; but Moses, in a moment of passionate forgetfulness, hurled them to the ground, and they were broken. So the tables on which God has written the call to this holy work are fleshly tables. Let the ministers of Christ be careful how they keep their vessels in sanctification and honor, and how they handle the word of God, lest they become castaways.

The fact that the minister has this treasure in an earthly vessel should admonish him to be diligent, for the vessels are frail and under the most favorable conditions of health and carefulness, must soon fail and perish. Each should ask himself the question, how many more years may my vessel last?—how many more years may I be honored to retain my commission, and cry, "Behold the Lamb?" Let each inquire, shall I, in ten, five, or one short year, be relieved of my position to bind and loose, remit and retain, and be called to the audit of life's dread account. If such are the solemn possibilities incident to the condition of an earthly vessel, how diligent should be the laborer in the vineyard of the Lord. Such a man should be earnest; he can never consistently be a trifler.—When the world's seductive voice calls to rest and ease, let the messenger of God, the minister of the Church, be prompt to reply, "Wist ye not that I must be about my Master's business?" The man truly called of God has no time to be seeking the fruitions of earthly ambition, no time for sinful pleasure, no time to gather gold, while the voice of God is for ever sounding in his ear, "Go preach my Gospel!"

The ministers of Christ have the heavenly treasure in earthly vessels—and therefore their value and importance to the Church and to the world, arises not from themselves but from the heavenly treasure committed to their care. A serious recollection of this fact will be a powerful antidote against all temptations to official and spiritual pride. Whatever may be the power and efficiency of their ministry—whatever the honorable acceptation God may give them,—they must ever remember that they are but earthen vessels, and that the excellence of the power is of God and not of them.

The minister of the Gospel is but an earthen vessel, yet he has committed to him God's richest gift to man. What an honor is this! An honor angels are not permitted to enjoy. Once were the angels honored to proclaim the "glad tidings," and then only to a few poor shepherds who watched their flocks by night; but so delighted were they, that they shouted "Glory to God in the highest!" To this "high calling"—this work honorable and glorious, ministers are called, called from all the common-place materialities of life, and separated to the Gospel of God. No other man in any of the walks of life is called to so exalted and responsible a trust. Does the philosopher call the flaming lightning from the skies? You handle the more powerful and illuminating word of God, whose entrance "giveth light to the understanding."—Does the harnessed warrior flash on bannered fields his shining blade, and shout to glorious war? You are called to wield the sword of the Spirit, which is the word of God, quick and powerful, piercing even to the dividing asunder of the soul and spirit." Does the adventurous navigator discover and open to the oppressed and overcrowded millions a new continent, as the gift of his glorious enterprize and toil? You tell of life and immortality, and point to fairer worlds on high. Ye are the honored almoners of God's bounty, to distribute the blest and broken "bread of life." It is your blessed function to bear to sin sick souls the sovereign balm for every wound—the cordial for every fear. Let not the minister weary in well doing, or complain at his lot, but rather give all diligence, and feel that an honor unutterable has been conferred on a worm of the dust to utter God's awful and glorious name.

W.

There are only two genuine remedies for sorrow—*prayer* and *work*. Trust in heaven and keep doing is the best recipe for every human care. There are no wounds of the spirit which it will not heal.

Samuel Smith, of Bristol, died on Thursday of last week, aged eighty-eight, and his wife, aged eight-six, died the day after. The couple had been married for sixty-seven years, and, during the whole time, had been separated only three days. The funeral was observed on Sunday, and they were both buried in the same grave.

CONTROVERSY.—Wesley, very near the close of his life, made this public declaration: "In the younger part of my life I was fond of controversies, but I have now lived long enough in the world to know better."

We may owe it to our enemies to forgive; we owe it to ourselves not to forget.

SAVING MINISTERS.

It has been lately proposed in the papers, as a means of preserving clergymen for a longer use, to a greater age, while they are young they should not be expected to do so much as is required of them; that for the first five years of their ministry only one sermon on the Sabbath should be given. Not one minister in a million is ever disabled by hard study, or dies prematurely from that cause. A far better plan would be to require them to preach every day and sabbath too, for the first years of their ministry; and, "as ye go, preach;" take circuits and preach in destitute places, five, or ten, or fifteen miles apart; a sermon a day on an average the year round; and two or three on Sabbath, the oftener the easier. The advantages are, that they would become acquainted with the country, would be brought into personal contact with a great variety of persons, would see human nature in its multitudinous phases, and thus, in after-life, would be able to read a book more instructive to them than any other except the Bible; and reading it well, would put in their hands a key which would unlock the human heart, and give them so complete an access to it, that the people would say, "Never man spake like this man;" "He told me all that I did." Patrick Henry owed his greatest power to what he learned of nature by talking to all sorts of people in his little country store. Another advantage is, that this daily active life, breathing pure air almost all of daylight, would enable them to work off that diseased bodily condition which is generated in theological seminaries, and would so knit and compact the constitution, so renovate it, not only by exercise, but by the change of food and association, as to lay the foundation for many years healthfulness in the future. It is impossible for an intelligent man to doubt for an instant that four or five years spent in riding every day on horseback, in the open air, with the accompanying and exhilarating mental exercise required in preaching, would be as certain to build up the constitution as spending from morning till night in confined rooms, and eating heartily all the time, without any systematic exercise, would pull it down and destroy it. There is nothing perplexing or mystic, or mind-racking in ordinary ministerial duty; it is more of calm contemplation, like that of the natural philosopher, the longest-lived of all other classes, as statistics say. They study the works of God; the clergy study his Word, which is a surer "word of prophecy" and a plainer. The destroyers of our clergy are not hard study; not the difficulties connected with their calling, but reckless and unnecessary exposures, wrong habits of eating, unwise neglect of wholesome bodily exercise, bad hours of study, and criminal inattention to the securement of those bodily regulations which are indispensable to health the world over. Preaching often does not kill. Look at the Whitefields and the Wesleys, and multitudes of others like them. Confinement does not even kill; Baxter, and Bunyan, many more, lived in jails for years together, and that, too without opportunities for exercise for their living was plain, and that not over-abundant, nor tempting either—*Hall's Journal of Health.*

A Peculiar Feature of the Gospel.

The perfect serenity with which the Gospels are written is to me the most striking proof of their inspiration. Remember the authors were deeply and personally implicated in the matters which they record. Remember that they had sacrificed everthing to the great cause which they maintain. Remember that Peter (from whom is supposed to have emanated Mark's Gospel,) and John were men of ardent feelings and of deepest affections. Remember that all the Christians of that day, but especially those who were taken to be ringleaders in the sect of the Nazarenes, were the subjects of every species of insult, slight, and persecution, which the combined malice of earth and hell could fling upon them. And then remember what the Gospels are; and that they are the plainest of the plain narratives, plain even to homeliness, untinted with a single hue of passion; that the writers do not appear in the character of advocates, whose aim is to maintain a cause, and to work up an interest in the hearer by large comments, and fervid declamation on facts; but that they confine themselves to the functions of mere witnesses, stating, in a passionless, emotionless way, without note or comment, what took place, extenuating nothing in their own party, and setting down naught in malice against their antagonists, mentioning their own faithlessness, and the denial of Peter, equally with the good traits of Nicodemus, Joseph of Arimathea, Gamaliel; and then it becomes apparent that, in order to enable them to write thus, the minds of the writers must have been lifted up above the storm and clouds of passion and prejudice, into that pure and serene light which enables us to descry all objects in their right and undistorted proportions—the light of Truth, or in other and better words, the light of God.—*Goulburn's Introduction.*

A Faithful Eldership.

We may assume as a fact that the ministry of our Church are not only duly acquainted with the proper demands of their calling, but that these demands are fully met and answered. The ability of one man, however, is not adequate to the supply of all the wants of a large congregation. He may speak into them the counsel of God, as the Spirit shall give him utterance. He may be wonderfully appreciative of the spiritual necessities of his people, and able to divide them their portion in due season, giving to the weak the sincere milk of the word, and to the strong that meat which may nourish their vigor and increase their power for usefulness in the Church. But there are many things which he cannot do alone, and for the accomplishment of which he must rely upon those who have been given to him as fellow-helpers in the Gospel. We are more convinced, with every year of our experience, that quite as much depends upon a faithful eldership as upon an able, zealous, and devoted pastor. Where these are combined in the same church, there may always be found a high degree of prosperity in its temporal and spiritual affairs. Where either is wanting, there need be no marvel if piety declines and the support of the Gospel diminishes, until leanness saps the strength of both pastor and people, and the church, which ought to be instinct with life and activity, is added to the long catalogue of those which have a name that they live and are dead.—*N. C. Presbyterian.*

The Libraries of the Old World.

Paris stands foremost of all the earth in respect to grandness of her libraries, thirty-two of which she possesses. Of these the Imperiale is the noblest institution of the kind ever founded, comprising 1,400,000 printed volumes 125,000 volumes of MSS. and 300,000 maps and charts—total, 1,825,000 volumes—nearly two millions! In that city the Arsenal Library contains 200,000 volumes; the St. Genevieve 250,000 volumes; the Nazarine, 200,000 volumes, and several others 100,000 or less. In Rome the Casantense (in the convent of Minerva) contains 120,000 volumes. The Imperial Library of Vienna possesses 300,000 volumes of priuted matter, and 16,000 MSS. The icy civilization of St. Petersburg warms into existence the Imperial Library with 42,000 volumes, the Academy of Sciences, 100,000, and the Hermitage 120,000. The Royal Library of aristocratic and classic Hague numbers 100,000 volumes of choice literature. The banking millionaires of Berlin take pride in their Royal Library, founded in the middle of the seventeenth century, and containing 600,000 volumes. Brussel's Public Library has 100,000 volumes; and also a Royal Library, established in 1837, containing nearly 100,000 volumes. The Public Library of Berne numbers 35,000 volumes; and Copenhagen boasts of 120,000 volumes in her University Library, while the Royal, occupying exclusively a large and elegant structure, claims 400,000 volumes, besides 15,000 MSS. In Trinity College University Library, at Dublin, there are 150,000 volumes; while the University Library of Edinburg, Scotland, numbers 100,000. The Royal Library of fashionable Marseilles contains 45,000; Basle, Switzerland, 50,000 volumes in her Public Library; and the National in Pracardo Commercio, of Lisbon, has 150,000. Old and absolute Spain, in the Madrid, where Gil Blas flourished in the olden time, the National Library, founded by Philip V. contains 130,000 volumes, while that of San Isidro, of the same city, has 66,000. And lastly, the British Museum of London contains 460,000 volumes of choice and rare collection, embracing history, biography, the arts and sciences.

Garibaldi at Home.

I was suprised to see a hearty, jovial man, with a great blonde beard. But for the eyeglass he used, and the stick he carried, there were no traces visible of the waves of time which have dashed against him, or of the cruel bullet which struck him at Aspromonte. He gave me his hand, and a hearty, sailor like grip into the bargain; and if it be snobbish to have wished to kiss that horny paw, I am glad to have been, for once in my life, at all events a snob most egregious. I suppose he wore the renowned red shirt; but this garment was not visible. His upper man was all swathed in one of those ample striped blankets, through a hole in which the head is passed, and which are called in some parts of South America gregos, and in Mexico serapes. As a head dress he wore a velvet cap of the porkpie form, and very coquettishly worked with gold embroidery. And if there be no peril of falling into the pathos by alluding to a hero's boots—I think there is no such peril for are not the boots of Napoleon an inseparable part of his dress?—I may mention that Garibaldi's extremities were shod in "double soled, square-toed lace-ups," the possession of a pair of which would have instilled great joy into the heart of a British peasant, but which would scarcely have excited the admiration of of Silver-stick in Waiting.—*Letter from Italy.*

The Poor in England.

In a recent number of *Chamber's Journal* we find an article giving a description of the condition of the dwellings of the poor in England, and their miserable mode of life. It is based on facts contained in a new book published in London under the sanction of the Society of Arts, entitled *The House of the Working Classes.*

The same fearful tenement houses which exist in New-York may be found in London, crowded even more excessively. "The virtues of chastity and purity are insisted upon from the pulpit on the seventh day in vain, to hearers who are doomed to lie three, nay, even *six* together in one bed, no matter what their sex or age, night after night."

"In these crowded cottages," it is further remarked, "it of course often happens that not only the sick and sound, but even the living and the dead, are lodged in the same room. The corpse lies with the sleepers until the burial day arrives, generally *under* the bed, to give more room, but sometimes actually *upon* it! Think what this must be in the heats of summer, when the malady has been loathsome and putrefaction is rapid, let alone the extinction of all reverence for the presence of Death! It is, in fact, the merest mockery to talk of Reverence under conditions where 'common decency between the sexes can not be said to be destroyed only because it never has (nor could have) existed.' Without entering into this part of the subject further, we may observe that the *most unfavorable phase* of the early development of the passions caused by overcrowding is 'a tendency to very early marriages, entered into with an utter absence of all provision for domestic comfort, and an entire recklessness about the future.' It is, indeed, almost a subject for congratulation that while not one fifth of the children of the rich die before the fifth year, more than one half of the children of the ill-housed poor are taken away from the miseries to come; if they attain maturity, their stunted and ill-developed forms have an average duration of life shortened by from twenty to forty years below proper period."

If we accuse the poor of producing their own mortality by these filthy and vicious habits, we should remember that these very habits are engendered by their miserable dwellings. The fault is not so much that of the tenant as that of the landlord and the builder of the tenement house.

"The gin shop is a haven of refuge from pestilence and discomfort. The unmentionable horrors of a poor man's house, always ill provided—often *totally destitute* of those conveniences without which education itself is vain to lift Humanity above the Swine, are not to be imagined by us, who can send our servant for the plumber at any moment. 'Nothing short of a tornado could ventilate' such dwellings—and their name is Legion; 'while in still weather, the atmosphere in them is unchanged and unchangeable.' Then, again, with respect to personal cleanliness, the complete washing of the body in a workingman's cottage is a problem of practical difficulty. There is no space, no privacy, and very seldom a proper supply of water. In thousands of instances, neither man nor wife is completely washed for months together. In such confined dwellings the washing of the clothes even—not a pleasant institution among ourselves, remember—is a domestic curse among the poor, costs twice as much as is necessary in labor, soap, and fuel, and drives Paterfamilias in despair to his Club—the Tap Room."

In order to improve public morals, we must begin with a purification of the smaller streams of individual character.

Many a sweet-fashioned mouth has been disfigured and made hideous by the fiery tongue within it.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - AUGUST 4, 1866.

WANTED,

A FIRST-CLASS TEACHER OF MUSIC—one capable of taking charge of the Musical Department in a Female College. The best of reference will be required. For further information apply to me personally, or by writing, at this office, 112 Camp street; or to Rev R K Hargrove, Summerfield, Ala.

The Principalship of the Art Department of the Centenary Female College at same place is yet to be filled. Address same parties.

J. C. KEENER.

New Orleans, August 4th, 1866.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No.* 27. —REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, J. B. WALKER, L. PARKER, } *Executive Com. Joint Board of Publication.*

The Mails—Notice.

We are glad to notice the extension of the mail service, after the first of July. Now that Post-offices and duly qualified Post masters may be found in many parts of the States of Alabama, Mississippi and Louisiana, we expect a rapid and considerable increase in our subscription list.

If any regular traveling preacher in either of our patronizing conferences will forward his name and the route and office which lead to him, we will send him the paper upon his own terms.

Episcopal Visitations.

BISHOP PAINE will (D.V.) visit the following places, and preach, and ordain any preachers who have been elected to orders that may be present at the times specified, viz:

Carr's Church, Smith county, Miss, first Sabbath in September.

Jackson, Miss., Wednesday night, September 5th.

Crystal Springs, Thursday, September 6th, (in the day or at night, as may be thought best by those interested there.)

Brookhaven, second Saturday and Sunday in September.

Canton, Thursday night, September 13th.

Third Saturday and Sunday in September, at Wesley Chapel, in Holmes county, Miss., near Durant, on Miss. Cent. R.R.

HUNTSVILLE FEMALE COLLEGE,—*North Alabama.* — This Institution which has been for years largely patronized by our people in Alabama and Louisiana, is now presided over by Rev. J. G. Wilson, A.M. We recommend it most heartily, and call the attention of our readers to the advertisement in this issue.

MANSFIELD FEMALE COLLEGE.—We call special attention to the advertisement of this well known and most excellent Methodist Institution, under the direction of Rev. Charles B. Stuart and his accomplished lady.

☞ Several original article are laid over till next week for want of space in this number—some obitnary notices among the number.

THE SAVIOUR IN THE HOUSE.

PART II.

Martha was no less than Mary a firm believer in Jesus as a Saviour and Friend. Her danger was in the direction of taking a one-sided view of Him who is our pattern, and who is therefore to be received in all his offices, in the full harmony of his perfect character. Her faith tended to the practical uses of godliness, profitable for the life that now is. But she was attempting that which has shipwrecked thousands. Lest her spiritual life should subside into a state merely tributary to the life that now is, the Saviour declares: That no offices of love or hospitality, however reasonable in themselves, no common business of this life, must be mentioned with those "good things" which the Holy Spirit has revealed unto us, and which he was himself then dispensing—"the better part." That where it is absolutely requisite to choose between the two, or to neglect the one because some other thing must suffer, in the discharge of duty, and because we are not adequate to both, then there is but the "*one* thing," and that only is and ever will be "*the better part.*" It must be chosen at every sacrifice.

And the place which Mary gave to this "one thing" constituted the heart-wisdom of her choice. This is the great point, the importance she gave to her portion in Christ.—It was not only before etiquette, but before all things. Was there no time to sit, alas! not even at the Saviour's feet! Then she took the time. O weighty disturbance that prevents my "*hearing his words,*"—a guest, a garment, a book, a brief, a plough, these demand attention and may not be put off!

The great troubles of life are social, and the great pleasures, and so too the house is the very place to show our great devotion to Christ. At the table, in the parlor, and in the nursery, is the "candlestick" upon which the "candle" is to be placed, "that it may give light to all in the house." Little eyes drink in *this* light. Here the voice of the Saviour is heard, as Adam used to hear the voice of God in the Garden of Eden, morning and evening; and one, as Mary, has always time to hear the Saviour. The very countenances of parents teach their children; and cheerful looks, and sweet words, and true contentment at home, train the tender ones on Christ, as Eve laced the grasping tendrils on the bowers of Eden. For this a bustling religion has no heart; by anxious looks and frequent complaints, it raises a dissatisfied brood—long before the child can determine the exact meaning of care, it sees it sitting on the brow of father and mother, and its own face gathers in little furrows the undefined evil that is evidently abroad.

A constant sense of the presence of the Saviour is "better" than all this, and if our children can but see that we sit at his feet, all attentive to his word, they too will love the Divine Teacher. But if we leave the things of Christ to take their chances with the things of this life, as if the one was equal to the other, we shall have outwitted our own souls, and driven the Son of Peace from the house.

One who is now a living minister of the Gospel, was brought to repentance by the memory of his mother. Long after her death he recalled the blessed vision of a dear mother reading the Scriptures, as was her custom, after all had retired for the night; setting out the stand, putting on her glasses, and in the silence of that hour poring over the Word—the only believer in the family.

"Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Sweet counsel—oh that I could follow it! The only way possible for you is, draw so nigh the Saviour as to *feel* his care for you. It is only here, at his feet, that the spirit of contentment flourishes. The contented soul rejoices in the Word more than in "brooks of honey." He eats his food with gladness; he rejoices in the outgoings of the morning and the evening. All his springs are in Christ; the wavings of the forest, the smell of the field, the hymns of the birds among the branches, all the harmony and all the freshness of nature, fill his thought and being with unutterable gratitude to God. Want and care, and fear, are far, because God and Christ are near. The future is bright, for the new and holy City of God moves to meet him at his coming. He has no fear, for the mountain is full of chariots and horsemen of fire. He sees through the telescope the Plains of the Redeemed and the Gates of Praise:—All the universe pays tribute to him, for he receives its thousand utterances as so many praises to the Saviour who loved us, and who "redeemed us by his own blood."

This is the unfading good, the "*better part which shall not be taken away,*"—this rapture which is only felt at the feet of Jesus.

CENTENARY COLLEGE.

The friends of Centenary enjoyed the pleasure of meeting once again in its classic halls, at the annual exhibition of the Preparatory Department, and of the two College Societies. During the war the town of Jackson was on the dividing territory between the two armies, and was held repeatedly by both. Subject to raids at any time, the place became too warm for the uses of a school. At one time the battle raged immediately about the College buildings, and it is of the good providence of God alone that they were not destroyed. Many of its students were in the army, indeed all who were capable of bearing arms. Its halls were therefore deserted, or only occupied as a military hospital. Directly upon the return of peace, it was opened under the superintendency of its old faculty. Since that time classes have been regularly taught by Professors Wiley, Potter and Miller. About sixty students have been in attendance, and at the usual time the people gathered, as a matter of course, to witness Commencement.

We always wondered at the audience which a Jackson Commencement, as by magic, evokes from the surrounding country; but never more so than on last Thursday.—Scarcely the least advertisement was made of the occasion, and we expected "a beggarly account of empty boxes." But to our surprise, the gathering, for brilliancy and numbers, was worthy of the best days of the College. It was difficult, in the presence of that fair, quiet, well-dressed company, to realize that there had been a war, or that nearly every individual there present had taken part in that great drama—had but just passed out from its scenes of rage and hope, of pain and grief, of daring and conflict. It was like standing on the beach amid the glassy lines and gentle ripplings of sea waves, as they kiss the shore, and there trying to realize the storm which has passed off in darkness, wrath and strength.

Yet the noble forms which we missed in that assembly told the great story sadly, truly enough.—Thank God, amid the worst disasters of time, youth revives, and faith is born anew, and hope anchors "within the vail." As yet, death has not quenched life, nor ever will.

While sitting on the platform, half listening to the speakers, we could but call up those venerable men whose very presence gave grace and dignity to these annual occasions. It was easy to see again the form of John Lane, great in the simplicity, the purity, and goodness of his nature; Dr. Winans, our Boanerges; the gifted Campbell, son of fire and love; the all-perfect Methodist preacher, Dr. Drake; and, alas, how many others who warmed into life, and sustained and surrounded with their strong arms this Centenary College! A few were present who still connect us with that glorious panel: the Hon. Edward McGehee and the Rev. B. Pipkin, both of them far advanced toward the mortal and immortal limit, yet active in soul, and not inactive in body. We could but regret that so few of the Preachers of the Mississippi and Louisiana Conferences were present. They should be there annually in force. Our institutions of learning need our support more than ever; and must have it, if we would succeed in building up the cause of God.

The exercises of a Preparatory Department have the happy effect of reversing life's wheel for five minutes, and throwing us back into a school-room about fifteen hundred miles and some thirty-five years distant. What so refreshing as the question: "What's banished from Rome?" or, "Can a Roman Senate long debate?" or that other aboriginal touch, "The rank thistle nodded in the wind,"—"the Indian lover wooed his dusky maid," "all this is past away, across the ocean came a pilgrim bark,"—which last reminded us that we saw a man, during the war, suddenly start up and wish that *that* pilgrim bark had sunk in the middle of the Atlantic ocean. We were surprised at him.

To listen to the boys, and live over again those eventful "exhibitions," is a very good annual habit, and quite compensates for attending an "examination." To spend an entire year without a "Phœnix!"—just think of it; who can envy that man? This bird belongs to our civilization as the Stork does to that of China, or the Ibis to the Egyptian. All speeches at literary clubs, at exhibitions, and at the hustings, go more or less upon this bird; and we suppose that its figure is stamped with more or less distinctness upon the mind of every Legislator in E Pluribus Unum.

The speeches were well committed and well spoken. "Cataline" was exceedingly well rendered, and the "Colloquy" a good thing, a very good thing—only the character of a pick-pocket or a drunkard should never be introduced upon the school stage; no youth should ever be associated in our thoughts with such a character, even in sport, for five minutes. Thus much for the future.

The young gentlemen of the Franklin Institute and the Union Literary Society acquitted themselves with much credit. They were specially happy in an unaffected manner and entirely free from rant. The subjects were well chosen and treated sensibly. There was no straining. Most of the speakers had been through the war, had seen life in its sober and sobering realities, and now were full young enough to enter upon the training of college life. We give the speakers and their themes:

PONOU AMOIBA SOPHIA—W. E. Atkinson, Jackson, La.

PRO PATRIA ET VIRTUTE—L. N. Dixon, U.L.S., Amite Co., Miss.

ETERNITY—F. D. Brane, F.I., Jackson, La.

EVILS OF WAR—C. N. Meryman, U.L.S., West Feliciana, La.

OUR COUNTRY: ITS PAST AND PRESENT STATE—C. W. Davis, F.I., Wilkinson Co., Miss.

AN APPEAL FOR CENTENARY COLLEGE—S. S. Norwood, U. L. S., West Feliciana, La.

INTEMPERANCE: THE DEMON OF DESOLATION—W. Y. Dixon, F. I., Jackson, La.

A GLANCE AT THE FUTURE —H. C. Rogers, U.L.S., Amite Co., Miss.

CHRISTIANITY THE GEM OF CREATION —G. P. Miller, F.I., Jackson, La.

STATE OF LOUISIANA—J. W. Shelmire, U.L.S., Jackson, La.

The College begins its next session on the *first Monday in October*, with a Freshman Class of eleven students. The institution is out of debt. Two-thirds of its Endowment Fund are secure. The indebtedness of the patrons of the College for tuition is in the way of collection, and we doubt not will be regarded by them as a debt of more than ordinary obligation. The Professors have shown great devotion to the institution, and must be paid.

The Rev. W. H. Watkins, D.D., was introduced to the audience at the close of the exercises, as President of the College. In a pertinent and felicitous speech he assumed the responsibilities of the office, and called upon the citizens of the town, the friends of the College, and the students themselves to sustain him in the discharge of his duties. He announced that the following graduates had been elected to the degree of Master of Arts: E. S. Drake, E. R. Jones, C. Chamberlain, and F. W. Schwing

We felt, as the audience rose to depart, that Centenary had renewed its youth, and, with the blessing of our Heavenly Father, would again send forth its tides, in flood and power, for the enlightenment and salvation of the people.

HEALTH AND TEMPERATURE. — We have now entered the month of August, and our city was never in a more healthy condition. The bills of mortality are low for the large population and the season of the year. We can safely say that not a case of cholera or yellow fever has yet occurred. No epidemic of the latter need be apprehended now, as no sporadic cases have yet appeared. New Orleans is at this time healthier than any other large city in the United States. The heat has not been remarkable. The hottest day of the summer up to August 1st, was the last day of July, when the most reliable thermometers stood at 92 degrees at 2 o'clock P. M. During our hottest weather the thermometer has ranged from 80 to 90 degrees.

THE ATLANTIC TELEGRAPH.

The event of the age has transpired. Hume's test of miracles would explode this great fact of a connection between Europe and America, so perfect, swift and subtle, that a whisper in the court of St. James may be heard by the President at Washington as readily as a message can be sent from the White House to the Capitol. Whose experience in the days of Hume would warrant him in believing a witness who should affirm it to be possible for a messenger to out-run the tide-wave, or leave the sun lagging behind! But so it is. The great truth is the great fiction to the ignorant sons of human philosophy. It is quite instructive to see with what scorn positive science displays this accomplished ocean-telegraph "in answer to the sceptical *cui bono* of those who are so apt to decry the aspirations of genius and the triumphs of intellect." In the hearts and thoughts of many how commonplace are those moral and religious systems of truth which stand still while the scientific and intellectual world are moving forward with such tremendous strides! It may not quiet such sceptics to aid them to the yet stranger fact, that no advancement ever was made by the human mind, in the discovery of moral truth. That nothing was discovered from the days of Moses until Christ, and then nothing from Christ until now—not a word, not a law, not a line. Nothing from Plato, nothing from Seneca, nothing from Greek or Roman, nothing from Egyptian or Syrian, from the myth-period or the historic-period, ancient or modern — nothing from papyrus, tablet, or obelisk; nothing in hyroglyphic, or in cuniform character, of any positive moral precept, apart from the Tables of Horeb, by the hand of Moses, or the Sermon on the Mount by the mouth of Christ. No other evidence is required to show that moral and religious truth lies entirely outside of the region of human discovery. That the man who looks for improvement and progress in religious truth, looks for it in the Divine mind, of which bible-truth is but a transcript.

How mercifully God withholds these great inventions and discoveries of science, which are a sort of half-inspiration, and from His great treasury deals them out to the successive generations of men, so that they constitute a wealth of children which may not be wasted by their parents. He thus protects posterity from the profligacy which would spend all it has in its own right, and then mortgage to the amount of thousands of millions, all the inheritance of children so far as that can be anticipated. The discovery of California, of Petroleum, of Chloroform, and the Telegraph, are the merciful gifts reserved by Heaven for this generation.

There is a great lesson of perseverance to be read and learned in the Atlantic Telegraph. We did Mr. Cyrus Field the injustice to class him among the great stock originators and manipulaters of Wall street. But there was a soul and purpose in the man which is worthy of imitation. We were rather doubtful of that solitary congratulatory message between the Queen and President Buchanan of 1858; we thought that may be it was an electric myth, as empty as some other "telegraphic" breathings we wot of. Mr. Cyrus Field *knew* that that message was a truth, and that knowledge urged him to the final success. The *Crescent* gives a summary of the various attempts which preceded the present brilliant achievement:

"The expedition which has just crossed the Atlantic is the fifth attempt of the kind. The first was made in the summer of 1857. The cable was coiled half on board the United States steamship Niagara, and half on the British steamer Agamemnon. They began to lay it in mid-ocean on the 26th of June, the Niagara proceeding toward the American coast, the Agamemnon toward Ireland. After the wire had three times broken, the attempt was given up. The following August it was renewed on a different plan. The shore end was made fast at Valentia Bay, and the Niagara began paying out on the 7th, the purpose being that the Agamemnon should begin operations when the Niagara had exhausted her half of the cable. On the 11th, after 335 miles had been laid, the wire broke again. The third attempt was made with the same vessels in 1858. The ends of the cable were joined in mid-ocean on the 29th of July, and on the 6th of August the two ships arrived simultaneously at their respective destinations.

"This was the partially successful effort which is identified with the name of De Sauty.

"Certain defects in the paying-out machinery, and the more serious faults in the construction of the cable itself were avoided the next time, and on the 21st of July, 1865, the Great Eastern left Valentia Bay with another telegraphic cable. An accident to the machinery caused the loss of the cable when the voyage was more than half over; they grappled it three times, in two and a half miles of water, but had no rope strong enough to lift it on board, and the enterprise was then abandoned for the year.

"The first undertaking was, but a crude affair in comparison with that of 1866.

"The cable, in 1858, had a breaking strain of a little over three tons, or was capable of bearing five miles of its own length in water. The present one will bear a strain of eight tons, or twelve miles of its own length in water. Then, a slight defect of insulation was fatal; now, so wonderfully have telegraphic instruments been improved that it is easy to work through a submarine cable with a foot of its copper conductors stripped bare to the water."

The existence of this sea-line of telegraphic wire, will greatly increase the military strength of Great Britain. Both ends of the electric chain are on British soil. Powerful forts will be built around them. In the event of a war with the United States, it will lessen immeasurably the difficulties which distance and the ocean present against Europe. But who can tell how soon this astounding element of strength may be balanced or may be neutralized by some still more astounding discovery in the immeasurable resources of the laws of the natural world. Thought always was swifter than light, but we have lived to see language only less swift than thought itself.

THE BEAUTY OF HOLINESS.

This is the beauty of God. The King in his beauty is the King in his holiness. It is therefore moral and spiritual: made up of those attributes which are perfections, and as a whole constitute "the perfection of beauty." God has manifested himself to us in this character. If we are attracted to him, if we find delight and satisfaction in him, it is because we are sensible of this beauty.

There may be the sense of the beautiful in the divine work, an admiring and appreciative feeling excited by the things that are made. The soul may even revel in merely sensuous conceptions of the glory with which God arrays himself in the heavens. It may dwell with pleasure upon the splendors of the throne, and the ineffable exhibitions of color, form and sounds which make up the visible features of the heavenly courts; and at the same time, there may be no perception of the real beauty of God.

Holiness is the beauty of angels, beyond the grace of form and motion; and the resplendent vestments, and the glowing liaments baptized in an eternity of light, is this beauty of holiness. The real angel is not the outward circumstances, but rather the inward life, the spiritual nature which only the moral eye can perceive. And so of man. He is capable of this beauty, and the religion which ennobles and saves him, is distinguished by it. It is the only beauty of our humanity.—Despoiled of it by sin, it is restored by grace. Holy living in a sinful world is inexpressibly beautiful; and a holy heart, with its sanctified tempers and affections, exceeds all jeweled adornments.

Holiness is the beauty of worship. The place may have exhausted the resources of architecture in its construction. The fretted vault, the dim religious light, the high sounding organ, and the impressive form, may all be there, but there is no beauty without clean hands and pure hearts. However comely, decent, or even imposing, be our worship, it is, in God's sight, a vile and loathsome thing, without the broken spirit, the contrite heart, and the earnest effort after a higher and purer spiritual life. God must be worshiped in the beauty of holiness; that is, in spirit and in truth, or he is not worshiped at all. All else is an offense and a mockery.

Holiness is the beauty of the Church.—"Out of Zion, the perfection of beauty, God hath shined." "A glorious Church, not having spot or wrinkle, or any such thing," is the true Church of Christ. It is holiness that makes Zion, "beautiful for situation, the joy of the whole earth." The living spiritual temple, fitly framed together, groweth into a holy temple in the Lord. This is the ornament and embellishment of Jerusalem which is from above. The kingdom of heaven is a *pearl* of great price. The holy Jerusalem, descending out of heaven from God, hath foundations garnished with all manner of precious stones, and gates of pearl, and golden streets. Holiness is the beauty of the Church militant and triumphant.

Holiness is the true and everlasting beauty, the only beauty that is a joy forever. All natural forms are but types of this, and are stamped with change and decay. Their office is to lead the soul to the higher regions of spirit life, and to the purity that sees God. To the besotted and corrupt soul, the beauty of the flowers, the landscape, and the glowing sunset is not felt. The pen of unsanctified genius may describe the visible phenomena, and a certain style of sentiment and emotion may be awakened, but the morally base are forever shut out from the inner sanctuary of material beauty. Blind to God, they must be blind to what is essentially beautiful.

And the beauty of holiness is felt only by the holy. To them this is the beauty of heaven, the loveliness of Christ, the attractions of a life of faith. To them the law would be repulsive if it did not require holiness, and the charm of redemption is the purity which it secures and demands. To the unspiritual the Saviour awakens no desire. Their language is, "He hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him." Of holiness they may have some conception as it stands out in contrast to sin, and as it is exhibited in its antagonism to moral evil. They may have some apprehension of it as disclosed in the requirements of the law, and its searching analysis of the heart But the element of beauty which inheres in holiness is not discovered. The utility, the necessity, the reasonableness of holiness may be admitted, but its *beauty* is neither seen nor appreciated.

There are minds alive to the useful in nature, but dead to the higher functions of the beautiful with which this same natural world is invested. And there is possibly a lower plane of religious life, which stops at the profitableness of godliness, its benefits as exhibited in the industrial and social relations, and its more negative aspect of deliverance from the evils of sin, whilst the beauty of holiness is comparatively an undiscovered element in the spiritual life.

The beautiful is never superficial. The first glance at a work of art, or at a scene in nature, never takes it in. The beauty of holiness is the profoundest element of the spiritual life. Its perception is the deepest of spiritual perceptions. The thing itself lies in the depths of God, and is only discovered by the deep-sea soundings of the soul that hungers and thirsts after righteousness. Holiness to be desired for itself must be beautiful to the soul, and until this attribute is perceived in it, it is never fully sought, nor possessed. It is in this perception that the positive and upward flight begins, and where the heart, loosened from all lower ends, exclaims "I beseech thee, show me thy glory!"

DOLBEAR COMMERCIAL COLLEGE—The above well known institution had a monthly commencement on the 26th inst, and conferred diplomas on the following named gentlemen.

O. F. Childers.....Alabama.
F. L. Carr.....Mississippi
Z. Wardlaw.....Mississippi.
W. J. White.....Arkansas.
G. T. Crawford.....Louisiana.
W. A. Buckley.....Mississippi.
P. Tisne, Jr.....Louisiana.
T. Woodruff.....Alabama.

Making eight graduates in all. There were twenty graduates in the May class, and seventeen in the class for June—thus making forty-five graduates from this institution within the last sixty days. The service Mr. Dolbear thus renders the community in turning out so many young gentlemen thoroughly fitted for the pratical business duties of life, ought to be, and no doubt will be, duly appreciated. The curriculum of studies in this college embraces accounts, bookkeeping, penmanship, French, Spanish and German; the English, however, being paramount, and regarded as of the first importance, as it ought to be. The best proof of the excellence of Mr. Dolbear's system of instruction consists in the fact that his graduates all immediately obtain good situations on profitable salaries. President Dolbear, himself, delivered the address at the late graduation, and awarded the diplomas, Mr. O. F. Childers, of Alabama, one of the graduates, delivering the valedictory

WEEKLY SUMMARY OF NEWS.

The first item is the successful laying of the Atlantic Cable. Messages have been sent to and from Europe. They are now laying a cable across the Gulf of St. Lawrence, and when this is completed, the connection with the Eastern world will be perfect. A tariff of charges has been published for telegrams to Ireland, England, the continent, India Africa and everywhere else. Twenty pounds or about one hundred dollars for twenty words, is the rate for dispatches to England.—Something more for the Continent and India.

Our daily life now spreads out, and over the whole earth. The events of yesterday at the Antipodes comes to us in the morning papers at to-day. This is such a wonderful thing that every body is filled with a quiet consciousness of something they know not how to express. Space and time are annihilated together. The swift steamship moves but slowly upon the surface of the sea, tossed by its billows and driven by its storms, whilst through its still and awful depths, the thoughts and words are darting in a moment from continent to continent. Will this enterprise help on the cause of Christ, and the brotherhood of man?

The first message was news of peace. This is glad tidings, and we hope a happy omen for the Atlantic telegraph. May it in its office some day to tell us of universal peace, that the temple of the war-god is shut to be opened no more.

Details of the convention riot will be found in our columns. Peace was restored by the civil authorities. It was an outburst of rage and fury provoked by a band of conspirators, who incited the negroes to violence. The death of so many of these deluded victims is to be deplored. The negro is peaceable and harmless when let alone. He becomes turbulent and savage only when under the misleading influence of those incendiaries who seek their own aggrandizement at the expense of their country's ruin. After the riot was subdued, the city was taken out of the hands of the civil authorities, and placed under martial law. The parties arrested by the police have been indiscriminately released: and a military commission appointed.

Success of the Atlantic Telegraph.

NEW YORK, July 29.—Atlantic cable a success. The following has just been received:

HEART'S CONTENT, July 28th, 1866.—We arrived here at 9 o'clock this morning. All well. Thank God. The cable has been laid, and is in perfect working order.

CYRUS W. FIELD

HEART'S CONTENT, Friday, July 28, 1866, 9:30 A. M.—The Great Eastern has just anchored opposite the telegraph office. The cable was spliced on the Meteor, and will be here in three or four hours. The whole distance run is sixteen hundred and sixteen nautical miles. The cable payed out is eighteen hundred and sixty-four miles. The slack was a little less than twelve per cent. absolute distance.

HEART'S CONTENT, July 27, 1866

To His Excellency President Johnson, Washington, D. C.:

SIR—The Atlantic cable was successfully completed this morning. I hope that it will prove a blessing to England and the United States, and increase the intercourse between our own country and the eastern hemisphere.

CYRUS W. FIELD.

WASHINGTON, July 29, 1866.

Cyrus W. Field, Heart's Content:

I heartily congratulate you, and trust your enterprise may prove as successful as your efforts have been persevering. May the cable under the sea tend to promote harmony between the republic of the West and the governments of the East.

ANDREW JOHNSON.

WASHINGTON, July 30.—The following is the message of the Queen and the response of the President over the cable:

Osborne, July 28, 1866.

To the President of the United States, Washington:

The Queen congratulates the President on the successful completion of an undertaking which she hopes may serve as an additional band between the United States and England.

The following is the president's reply:

EXECUTIVE MANSION, Washington, July 30—11:30 A.M.

Her Majesty, the Queen of the United Kingdom of Great Britain and Ireland:

The President of the United States announces with profound gratification the reception of Her Majesty's dispatch, and cordially reciprocates the hope that the cable which now unites the Eastern and Western hemispheres may serve to strengthen and to perpetuate peace and unity between the Government of England and the Republic of the United States.

ANDREW JOHNSON.

FOREIGN.

LIVERPOOL, July 21.—The announcement that the Austrians had accepted the proposals for the suspension of hostilities caused great buoyancy in all the markets, the prevailing opinion, especially among the Germans, being that peace was almost certain to be concluded, and consequently there will be no resumption of hostilities. The Italian answer had not yet been received. There were no reports of further fighting.

LIVERPOOL, July 22.—In the great naval fight off Lize, the Italian iron clad Re Italia was sunk by collision nt the commencement of the battle. An iron-clad boat blew up with all on board amidst the cries of "Long live the King and Italy!" from the crew. The Italian account states that an Austrian man-of-war and two steamers were sunk.

Vienna dispatches say the Italian fleet was driven, and was being pursued by the Austrian in the direction of Ancona.

It is asserted from Paris that Austria has consented to retire from the German Confederation.

LONDON, Saturday Evening, July 28.—The latest reports from the seat of war state that peace preliminaries between the contending parties were progressing, but no details have been received.

LONDON, July 28.—An armistice of four weeks from yesterday has been signed by Prussia, Austria, Bavaria and other German States. The propositions embrace lasting peace over the whole continent of Europe.

The *Tribune's* special, dated Friday, night says: In the House of Commons, Lord Stanley said the Cabinet was anxious to remove any irritation growing out of causes connected with the war between the North and the South. If the American Cabinet presented claims to the English Government it was intended to issue a Royal Commission inquiring into the neutrality laws.

LONDON, July 30.—A great reform meeting was held to-day. Thirty thousand persons were present. Resolutions were adopted declaring they had no faith in the Government. Petitions were read which will be presented to Parliament demanding inquiry into the conduct of the chief of police. The procession was immense and passed off quietly.

Austria's naval victory was much overrated.

Hyde Park riots and movements to form exclusive reform leagues have perled the Derby Government.

Sinberg advices say that all the Russian soldiers on furlough have been called in. Military trains start every day from Warsaw to the Silesian and Gallecion frontier. Russian troops are marching from Padolia to Bessarabio.

The Spanish Government has prohibited the sale of newspaper in the public streets.

Several French newspapers have received Government warning for publishing false news.

The Moscow *Gazette* expresses entire sympathy with the Italian cause, and favors the annexation of Rome to Italy.

THE GREAT CONSPIRACY.

One act of the great drama which has evidently been cast with a view to political effect, was produced and suddenly brought to a close in this city, in the Mechanics Hall, on Monday last. The Clique, headed by R. King Cutler, was in effect defeated by the following telegram received on Subbath, the 29th:

MESSAGE FROM THE PRESIDENT TO LIEUT. GOV. VOORHIES.

WASHINGTON, July 28.

To Hon. Albert Voorhies, Lieut. Gov. of Lousiana:

The military will be expected to sustain, and not obstruct or interfere with the proceedings of the courts. A dispatch on the subject of the convention was sent to Gov. Wells this morning.

ANDREW JOHNSON.

The conspirators, however, met according to appointment, and we chronicle the terrible and significant events which followed, as they have been reported by the city dailies:

MEETING OF THE CONVENTION.

President pro. tem. Howell took the Chair at 12:10 o'clock, after which a prayer was delivered by Rev. Mr. Hortoo.

The roll was then called, and the following members of the old Convention found to be present: Robert W. Beanie, Terrence Cook, R. King Cutler, John L. Davies, James Duane, James Ennis, W. R. Fish, G. H. Flagg, Edmund Flood, Edward Hart, John Henderson, William H. Hier, R. K. Howell, George Howes, H. Mass, L. P. Normand, P. K. O'Connor, Benj. H. Orr, John Payne, Eudaldo G Pintudo, O. H. Poynot, Charles Smith' John A. Spelliey, C. W. Stauffer, W' H. Waters—in all 25.

As there was no quorum present, (a quorum is 76) R. King Cutler moved to send out the Sergeant-at-Arms for absent members, and a recess of one hour was then taken.

THE RIOT—LARGE NUMBER KILLED AND WOUNDED.

While the members of the convention of 1864 were in assession, an immense congregation of negroes, armed with clubs, was arrayed in front of the State House, where the convention was assembled. On every thoroughfare, blacks with clubs, in their lists, were tending in tides to the capitol.

Between 12 and 1 o'clock a procession of black people, armed with sticks and headed by a band of music, crossed Canal street in the direction of the State House. A gentleman, in passing them, was knocked down by one of them. Mr. Crevon, aid of the chief of police, witnessed the outrage, and, although assailed by several of the negroes, arrested the person who broke the peace and secured his imprisonment. The procession marched on. In the vicinity of the State House, as we have heard, some white and colored boys got into a quarrel. White men, standing on the steps of the State House, exhorted the negroes to kill every white person—man, woman or child—who interfered with them.

About this moment the police, apprised by Mr. Crevou of the dangerous state of affairs, came on the spot. The doors of the State House were immediately closed. Shots were fired on the police. Some five or six hundred persons, black and white, made a fortress of the State House. Twice or thrice they made offers of surrender, and, when the police advanced to receive the surrender, they were met with pistol shots.

A terrible excitement spread abroad. It seemed as if a war of races was precipitated upon the people with all its horrors. It was a day of anguish to every citizen of New Orleans. But in the midst of all that excitement we witnessed some beautiful instances of charity. A negro who had but one arm, and who, it may be supposed, lost his other arm in the federal army, was pursued by some boys, and the poor darkie was protected by a gentleman who had been a so-called rebel in the Virginia army.

The conflict in front of the house might be called a battle. The people inside were in a desperate situation. Occasionally a sally was made, with desperate resolution, but no sally could drive those men from their place. It was a field of capture or of slaughter, where resistance was offered.

The contest was carried on for about two hours. A number of policemen, whose names we have not learned, were wounded in the struggle. But they never gave an inch.

We have heard several circumstances, which, in the absence of authentic information, we do not report.

We saw a gentleman wearing the uniform of the United States, conspicuous among the gallant men who assailed the State House. Dr. Dostie was severely wounded, and his worst wound was from this soldier, a Massachusetts gentleman, who proclaimed that the white should be the ruling race of this continent.

Some twenty or thirty negroes were killed in this encounter.

The universal expression of sentiment was that of regret that the poor negro, who was incited to demonstrations of violence, was the victim of the contest, while the white man, who had inflamed him, escaped. Nevertheless, a few of those, who seemed to love incendiarism, met their fate.

Dr. Dostie is believed to be mortally wounded.

The life of Mr. Shaw, a member of the convention, and an office holder under General Butler, was saved only by the most strenuous exertions of the police. He was brought to the police station with a slight injury.

Mr. Michael Hahn was also somewhat injured but very slightly. In the melee he received a slight wound in the head.

Mr. R. King Cutler was arrested on the roof of the building, concealed behind some bricks, and did not look near so brave as either Hahn or Shaw.

Mr. C. B. Duplessies, one of the secretaries of the convention, was wounded—it is supposed mortally.

Mr. Edgar Henry Cenas, only son of one of our most respected citizens, was shot whilst entering the Mechanics' Institute with the police—the ball entering the right cheek half an inch above the corner of the lip, and passing through, made an exit near the vertebral column.

Police officer Sokulowski, an excellent public servant, received a wound in the abdomen as he approached the State House. His wound is regarded as dangerous.

Officer Hennessy, a very efficient officer, was also badly wounded.

Dr. W. H. Hire, a member of the convention, received some injuries.

Dr. Mercier and Mr. Hart and one or two other gentlemen of the medical profession, whose names we did not hear, were at the Station House attending to the wounded with tender assidnity.

Mr. John Henderson, jr., was there, and he seemed to be in a hopeless condition.

To sum up the casualties of the day, so far as we have been informed, about thirty negroes were killed and several white persons were dangerously wounded.

About six o'clock in the evening a section of artillery was placed on Canal street, and soon after, the mayor was informed that the military authorities would take possession of the city government. His office was then occupied by the military.

The prisoners arrested by the police during the day were discharged by order of Gen. Baird.

TELEGRAM FROM PRESIDENT JOHNSON.

WASHINGTON, July 30, 1866.

To Andrew S. Herron, Attorney General of Louisiana:

You will call on Gen. Sheridan, or whoever may be in command, for sufficient force to sustain the civil authorities in suppressing all illegal or unlawful assemblies, who usurp or assume to exercise any power or authority, without first having obtained the consent of the people of the State. If there is to be a Convention, let it be composed of delegates chosen fresh from the people of the whole State. The people must be first consulted in reference to changing the organic law of the State. Usurpation will not be tolerated. The law and the constitution must be sustained, thereby peace and order.

ANDREW JOHNSON.

SPECIAL TELEGRAMS TO THE N. O. TIMES.

WASHINGTON, July 31.—The Radicals are seeking to make great capital out of your riots, while the Conservatives here declare that the whole movement was concerted in Washington.

Gen. Banks is said to have stated that the Radicals wished anarchy and bloodshed in the South. It would be convincing proof that the Southern people were not fit to be in the Union.

He said it would be a great card for his party, and already they are howling tremendously.

WASHINGTON, August 1.—The President is overwhelmed with dispatches from New Orleans.

Many of them are evidently highly colored.

The President has advices of the action of the Grand Jury and the suspension by Gen. Baird of the writs for arrest in the hands of the Sheriff.

Gen. Baird is positively enjoined by the President from interfering with or obstructing the course of the the law, and the order to him will be sent to-day.

He is commanded to aid the authorities when called upon as per mention made in the authority delegated to Attorney-General Herron.

WASHINGTON, August 2.—Charges of a very serious nature are said to be preparing against Gov. Wells.

It is reported that Gen. Canby will produce very strong documents against him. Others are said to be preparing affidavits tending to show that Wells was largely interested in land and other schemes, and made use of this to further his own interests, to the detriment of the State and General Governments.

It is probable that all these charges will be sent before the Louisiana Legislature, when he is brought up for impeachment.

There are rumors of a new military commander for the Department of the Gulf. I regard nothing as more certain.

It is likely that Lieut. Gov. Voorhies will soon find himself in full possession of the Governor's portfolio.

The President will not tolerate the least partiality or departure from justice regarding the recent riot.

The civil authorities are expected to execute the laws against all offenders.

WASHINGTON, August 2.—The New York *Herald*, of to-day, has a long communication about the New Orleans riot, tracing its origin to the Radical Reconstruction Committee of Congress.

Howell, Lynch, and Hahn are said to be a committee of the Convention to negotiate with the Radical leaders.

It says Wells first pronounced the scheme of reconstruction revolutionary and tending to riots and bloodshed. The people would not submit to it. He would have nothing to do with it.

Being cajoled, flattered, and promised Congressional aid, he yielded.

When the committee was told it would lead to revolution, Thad. Stevens said "of course it is revolutionary: aint these revolutionary times?" Fessenden said "what if people do kick up row, all the better for us North.

A dispatch from Austin says: J. H. Bell, Secretary, of Texas, has been notified by the President that the Legislature would be permitted to assemble without hindrance on the 6th of August; also that Throckmorton would be inaugurated soon after, without interference, as Governor, and that the President has notified him that orders would be given for the transfer of the State Government to the elected authorities.

Great preparations are making for the Philadelphia Convention. It is anticipated that there will be fifty thousand people present. Virginia delegates were elected by the joint action of the Bell, Breckinridge, and Douglas Conventions of 1860. Members of the Convention are arriving in Washington daily. It promises to be a grand success. Efforts are making by the President's friends to induce Vallandigham not to attend. A great outcry is being raised by the Radicals against the Convention on account of some who have been extreme men in the past going there as delegates.

From Vicksburg.

MR. EDITOR: At the Third Quarterly meeting Conference for Vicksburg station, held on the 30th of June, 1866. The following resolutions were presented and unanimously adopted:

Resolved, That the action of the late General Conference of the M. E. Church, South, held in New Orleans, in regard to lay representation, in the Annual and General Conferences of said Church, is most cordially approved, and its adoption very respectfully and urgently requested of the Mississippi Annual Conference at its next session.

Resolved, That the said General Conference, in recommending the extension of the right of the laity, to representation as proposed, has given another evidence of the unselfish and enlarged views of the ministry of the M. E. Church, South, which will be highly appreciated by its membership, and more fully than ever identify them with all the varied interests and success of their beloved church.

Resolved further, that the changes proposed as to the name of said church, the probation of its members—duration of the pastoral relation, etc., are fully approved by this Quarterly Conference, and their adoption by appropriate legislation recommended.

Resolved, That the Secretary be directed to furnish copies of these resolutions to the N. O. Christian Advocate, and Episcopal Methodist published at Baltimore, Md.

R. D. HOWE, Sec'y.

Cotton in Turkey.

The cotton crop throughout Turkey will be much larger this year than any grown before, but the heavy fall in prices will have a serious effect. At present the price of cotton has fallen to eight piastres per oke, the rate some time since ranging as high as twenty-three piastres. Various circumstances combine to produce this unfavorable state of things, the monetary crisis and the full caused by increased imports from America being the principal causes.

Beautiful was the reply of a venerable man to the question whether he was still in the land of the living: "No; but I am almost there."

John Bright's remarks in the English House of Commons, in opposition to the law of primogeniture in the transmission of real estate in England may be regarded as the first direct warning of change given by the people of that country to the peerage and aristocracy.

Into a bell glass full of air a central tube is made to carry a slow current of hydrogen. At the end of the tube, which is carried nearly to the dome of the bell glass, electric sparks are made to pass. The hydrogen is immediately ignited, taking the form of small luminous spheres, which rush about in all directions. After a few seconds there are an infinite number of these little luminous globes, which seem to play at hide-and-seek without ever coming into contact.

THE POPULATION OF THE AUSTRIAN EMPIRE.—The empire of Austria consisted in 1857 of thirty-five millions of inhabitants, of which it lost about 2,726,000 by the peace of Villafranca in 1859. Austria still retains about thirty three millions, and of these two and a half are in Lombardo-Venetia. The other elements of the population are as follows: Germans, 8,000,000; Slavonians, 3,800,000; Poles, 2,000,000; Ruthenians, 2,800,000; Croatians, 1,400,000; Czecks and Slovacks, 6,000,000; Magyars, 5,000,000; Jews, 1,100,000; and Bohemians, 150,000. With religion, the population is thus divided: Catholic, 22,500,000; United Greeks, 3,500,000; Greeks, non-united, 3,000,000; Lutherans, 1,200,000; Calvinists, 2,000,000; Jews, 1,000,000. Austria proper contains little more than 2,500,000 inhabitants; Hungary, 10,000,000; Galicia, 4,000,000; Bohemia, 4,800,000; Austrian Silesia, 450,000. The population of Prussian Silesia consists of about three and a half millions. The territory taken from Denmark during the late war contained about 888,750 inhabitants, thus divided: Schleswig, 365,417; Holstein, 476,000; Lauenburg, 46,486.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

The principal feature (says the Price Current of Wednesday) in the market since our last review is the advance in our leading staple predicated on the gratifying news received through the Atlantic cable, that a treaty of peace had been signed between Austria and Prussia. It is remarkable that the first intelligence from Europe on the accomplishment of this truly great enterprise, the laying of the Atlantic cable, should be of such importance and so cheering in its character; for it is reasonably inferred that the treaty referred to its forerunner of a similar one with Italy, which would restore peace to Central Europe, stimulate manufacturing enterprise on the Continent, increase the demand for our leading staple, and cause a material advance in prices from the increased wants of consumers.

On Saturday there was a limited enquiry at the opening, but at a later hour the movement assumed more animation, and, notwithstanding the stringent pretensions of factors as well as the limited and poorly assorted supply offering, the sales amounted to 1800 bales at full prices, desirable and over-running list commanding outside figures, and, in some cases, stiffer rates. On Monday the previous demand was continued with a fair degree of spirit. Yesterday the market opened with a fair enquiry, but the movement was checked by the high demands of factors. We now advance our quotations as follows:

Low	22 to 25
Ordinary	27 to 29
Good Ordinary	31 to 32
Low Middling	34 to 36

TOBACCO.—The stock on hand is fair. There is some enquiry on foreign account, but holders are very firm in their views and ask mostly higher prices than buyers are willing to pay. We continue to quote a quiet but firm market at the following rates:

	Light.	Heavy.	
Low Refused	4 to—	— to 5c.	Carreney.
Good do	5½ to 6	6½ to 7	
Common Leaf	7½ to 8	9 to 11	
Fair	12 to 13	14 to 15	
Good	15 to 16	16 to 17	
Fine	17 to 18	18 to 19	
Choice Select	20 to —	21 to 25	—

SUGAR.—The supply of the domestic production is about exhausted, but that of the foreign production is fair though not large. The market has continued dull, and what little is doing is only in a retail way. Prime to Choice Porto Rico and Cuba are retailing 16, 16½c, Yellow Clarified at 17 and White at 17½c per lb.

MOLASSES.—The market is nearly bare of Louisiana, but the supply of Cuba is fair. The demand is limited, being only local and confined to a few distillers. The only sale since our last review was a cargo of 300 hogsheads Cuba at 58c per gallon.

FLOUR.—The supplies are small but the market has continued very dull. The demand is limited and confined to dealers, and prices have ruled more in their favor. The grades below Superfine are altogether neglected, while Superfine and those above are difficult to dispose of. Yesterday the market was quiet with sales, to dealers, of 800 bbls, in lots at $8 to to $8 75 for Superfine, $10 to 11 50 for Low Extra, $12 12½ for Good Extra, and $12 75 per bbl for Choice Extra.

BACON.—The market is well supplied with Sugar-cured Hams, but there are not many Sides, and Shoulders on hand. Yesterday a lot of 11 casks Shoulders sold at 17½c per lb.

PORK.—Extreme dullness has continued to prevail. There has not much offered at retail. Round lots of Mess could be purchased readily at $34 per barrel.

GREEN MEAT.—The market is bare of Sides and Hams. There are some few Shoulders on on hand, which are retailing at 17½ to 18c per lb.

LARD.—In good supply but the market continues extremely dull and there is no demand for round lots or for export. The retail demand is supplied by dealers at 23c per lb for Prime in tierces and 24½c in kegs.

BUTTER & CHEESE.—In a fair stock of Butter on hand. The demand for Western is good but Northern is neglected. Northern Butter is selling at 40 to 43c and Western at 25 to 35c per lb. Cheese is in tight supply and fair demand. It is selling at 15 to 18c for Western and 15 to 20c for Northern, and English Dairy at 25 to 26c per lb.

CORN—The supply is fair but the demand has fallen off. Yesterday the sales were at 82½ to 85c for Mixed, 85 to 87½c for Yellow, and $1 10 to $1 12½ per bushel for White.

OATS—Sold yesterday at 52c for Prime and 58c for choice.

BRAN.—Yesterday 500 sacks sold at $1 12½ per 100 lbs.

HAY.—There is a good stock on hand but sales are very slow, and only in a jobbing way at $23 to $24 per ton for Prime Ohio River.

INDIA BAGGING.—Dealers are supplying the demand for the country at 33½c in rolls, and 36c in bales.

BALE ROPE—The market continues quiet, lots are quoted at 18c per lb. Dealers are obtaining 18c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—Is in fair demand for the country. The demands supplied by dealers at 27 to 27½c per lb currency for Low Fair to Fair Rio.

GUNNY BAGS.—There are not many in the market. They sell in a small way at 37c a piece.

STAR CANDLES.—Are in fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 22½c for 14 oz, and 25c for full weight.

SOAP.—Palm is jobbing at 8c per lb.

RICE.—Is selling from second hands at 9 to 11c per lb. Louisiana commands 11½ to 13c per lb.

WOOL.—Supplies have been coming in quite freely. Buyers have withdrawn and the market is dull. There is a great deal of hurry Wool on hand but no demand for that description. The last sales of unwashed Texas were at 17 to 18c per lb.

ESCULENTS.—Potatoes are selling at $2 to $2 70 for St. Louis and $3 25 to $3 50 for Louisville. Onions $3 25 to $3 50 per bbl. Apples $3 to $4 50 per bbl. Cabbages 18 to 25c a piece.

BEANS.—Are dull at $5 to $7 per bbl.

SALT.—Round lots of Liverpool Coarse and Fine are quoted at $1.75 to $1 80 per sack, while dealers have been obtaining $1 85 to $1 90 per sack for Coarse in store and warehouse, and $1 95 to $2 for Fine.

NAVAL STORES.—Sales are making in a small way as follows: No. 8 $2 and $3, No. 2 Rosin at $4 to $5 No. 1 $5 to $6, No. 1 White $7, Pitch $5; Tar $2 50 to $4 per bbl. Spirits Turpentine commands 60 to 65c per gallon. At retail 65 to 70c per gallon.

HIDES.—Are in fair demand, but there are but few on hand and only small sales are making in consequence at 9½ to 9¾c for Green Hides, 10½ to 11c for Kip Skins, and 12 to 13c per lb for Dry Hides.

Cattle Market.

JEFFERSON CITY, Tuesday evening, July 31, 1866

Arrived since our last: 1272 Texas Beeves, 625 calves and yearlings, and 577 sheep.

Sold, 806 Texas beeves, 241 calves and yearlings, 75 hogs, and 4 milch cows.

Stock on sale: 1421 Texas beeves, 828 calves and yearlings, 80 hogs, 5823 sheep and 23 milch cows.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$ 9 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $4 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Yearlings, per head	$10 to $14
Calves per head	$2 50 to $10

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught

TERMS:

Tuition fees per term,.....$40 00
Contingent fee,..... 5 00

Board can be obtained at $20 to $25 per month
aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

S. H. KENNEDY & CO.,
General Commission Merchants and
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57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

MANSFIELD FEMALE COLLEGE

FACULTY: Rev. Charles B. Stuart, A. M., President; Mrs. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this Institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one half in advance, and the remainder at the close of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition	25 00
Incidental Fee	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish	15 00

Ornamental branches at usual prices.

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address
CHARLES B. STUART, President,
aug4ft Mansfield, La.

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For circulars containing terms, etc., address the President.

Huntsville, Ala., July 1st, 1866.

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The Agent at the Depository has just received the invoice of the first shipment of the New Disciplines, from Nashville, on the 24th inst.

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THE CHILD'S CORNER.

A Saviour for Nine Years Old.

A little girl went to Church one Sabbath. She listened with all her might. Mr. Adams preached to grown up people, so I do not know how much of the sermon she took for herself: but when she camo home she said:

"Mother, is Jesus a Saviour for a little girl nine years old?"

Her mother, I know, said, "Yes, indeed." Jesus is a Saviour for a little girl nine years old. He knows just how you feel; he knows what vexes you. He knows your little trials and temptations. He knows what makes you glad and when you are happy. He can feel for you. He can carry your little sorrows for you. He can take away the evil of your heart, and give you his Holy Spirit to make you good and happy.

He is a Saviour, also, for ten years and twelve years; and for a child of one year, and two years, and so on all the way up. He was a babe in his mother's arms, and a boy at his mother's knee. He worked and studied and played as you do, and knows all about you; and he died upon the cross to save you, my little one. You needn't be afraid to go to him and tell him all your wants, and thank him for all your enjoyment. He is not a stranger to you. There is nobody in the world so much *interested* in you as he is; nobody watches you so constantly or loves you so tenderly; and though Peter and John and the other disciples saw him go up to heaven, yet he is still on earth, redeeming and blessing the children.

The Penitent Son and the Pious Father.

The son of a minister had by some means excited the displeasure of his father. His father thought it right to be reserved for an hour or two, and when asked a question about the business of the day he was very short in his answer to his son. An hour of two elapsed. The time had nearly arrived when the youth was to repeat his lesson. He came to his father's study and said:

"Papa, I cannot learn my lesson unless you are reconciled. I am sorry I have offended you. I hope you will forgive me. I think I shall never offend you again."

His father replied, "All I wish is to make you sensible of your fault. When you acknowledge it, you know all is reconciled with me."

"Then, papa," said he, "give me the token of reconciliation, and seal it with a kiss."

The hand was given and the seal most heartily exchanged on each side.

"Now," exclaimed the dear boy, "I will learn Latin and Greek with any boy," and fled to his study.

"Stop, stop!" said his father. "If what you have done be evil, God is displeased, and you must apply to him for forgiveness."

With tears starting to his eyes, he said, "Papa, I went to him first. I knew unless he was reconciled I could do nothing." And with tears now fast rolling he said, "I hope—I hope he has forgiven me; and now I am happy."

His father never had occasion to look at him with a shade of disapprobation from that time to death.

Dr. Miller's Duck Story.

The late Dr. Miller, of Princeton, as all his students will remember, abounded in anecdotes, which he related to his classes from year to year, to illustrate the points made in his lectures. One of them occurs to us, just now, as specially applicable to the new converts which have recently come into the Churches within the bounds of our circulation:

A celebrated judge in Virginia was, in his earlier years, skeptical as to the truth of the Bible, and especially as to the reality of experimental religion. He had a favorite servant, who accompanied him in his travels round his circuit. As they passed from court-house to court-house, they frequently conversed on the subject of religion, the servant, Harry, venturing at times to remonstrate with his master against his infidelity. As the judge had confidence in Harry's honesty and sincerity, he asked him a great many questions, as to how he felt and what he thought on various points.—Amongst other things, Harry told his master that he was often very sorely tempted and tried by the devil. The judge asked Harry to explain to him how it happened that the devil attacked him (Harry,) who was so pious a man, so sorely, whilst he allowed himself, who was an infidel and a sinner, to pass unnoticed and untempted. Harry asked, "Are you right sure, master, that he does let you pass without troubling you?" "Certainly I am," replied the judge; "I have no dealings with him at all. I do not even so much as know that there is any such being in existence as the devil. If there is any such being, he never troubles me." "Well," said Harry, "I know that there is a devil, and that he tries me sorely at times."

A day or two afterwards, when the judge had gotten through his docket, he concluded to go on a hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The judge stealthily crept up the bank and fired upon them, killing two or three and wounding as many others. He at once threw down his gun and made strenuous efforts, with the aid of clubs and stones, to secure the wounded ducks, whilst he permitted the dead ones to float on, for a time, unnoticed by him. Harry, as he sat in the seat of the carriage, watched his master's movements with deep interest, and when he returned said to him: "Massa, whilst you was a splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it jist come into my mind why it is dat de debil troubles me so much, whilst he lets you alone. You are like the dead ducks; he's sure he's got you safe. I'm like de wounded ones, trying to git away from him, and he's afraid I'll do it, so he makes all do fuss after me, and jist lets you float on down de stream. He knows he can git you any time; but he knows its now or never wid me. If you were to begin to flutter a little, and show signs like you were agoin' to git away from him, he would make jist as big a splashin' after you as he does after me."

The illustration struck the learned judge with great force, and led him to reinvestigate the grounds of his skepticism, and, through Harry's instrumentality, he was fully brought to sit with him at the feet of Jesus, and to learn of him. The illustration is a homely one, but it sets forth a great truth in the experiences of those who set out in the Christian course.—They must expect to be assailed by Satan as they never were before. If he fails of success in causing their fall by the use of one form of temptation, he will try another. He is a cunning old fox. He has tried so long, and had so much to do with men, that he is now an adept in devising means to ruin them, and make them as miserable and degraded as himself.—Young Christians, therefore, should not think it strange concerning the fiery trials which are to try them, as though some strange thing had happened to them, when they are assailed in new, and to them, hitherto unknown methods of assault. As long as the devil feels that sinners are safe, and that he is sure to get them at last, he allows them to float on quietly upon an unruffled current; but the moment they attempt to throw off his yoke, and to assert their independence of him, they must expect his wrath to wax exceeding hot, and his assaults to fall thick and fast upon their heads. They should not be ignorant of his devices. He goes about as a roaring lion, seeking whom he may devour.—*Pres. Herald.*

A Singular Discovery.—News of the discovery of a mammoth in the frozen soil of arctic Siberia has just been received from the Imperial Academy of Sciences at St. Petersburg, to the satisfaction of palæontologists, who are hopeful that it will afford an opportunity for a complete and trustworthy description of the ancient creature. It was discovered in 1864, by a Samoyod, near the Bay of Tas, the eastern arm of the Gulf of Obi, imbedded in the earth, covered with hair, and the skin apparently entire. This state of preservation is due to the almost perennial frost which prevails on the northern-most coast of Asia, and it is to be hoped that partial exposure to the air will not, as in a former instance, have occasioned sudden decomposition. In February of the present year, the Academy above referred to commissioned a well-known palæontologist, one of their body, to visit the spot, and note its geology, together with every possible particular concerning the mammoth. We may therefore hope to have, in due time, a detailed report of the discovery, as well as the appearance of the animal, and should circumstances prove favorable, of the contents of its stomach. The subject is the more interesting, inasmuch as it involves the question of a change of climate since the age when the mammoth roamed along the shores of what is now a frozen sea.

Borax in California.—The borax of commerce has heretofore been chiefly manufactured from beracic acid, obtained in Tuscany. Borax has also been found in limited quantities in Thibet and China. A very abundant deposit of native borax has been discovered at Clear Lake, in California, and it is of remarkable purity. As taken crude from the earth, it is said to be superior to the best English refined borax. Clear Lake is about two miles in circumference, and being surrounded by high hills, it serves as a reservoir for the water that falls in the rainy season. In summer, the water is very low, and lumps of crytalized borax are taken out of the mud, and even the mud itself, to the depth of several feet, is found to contain a large per centage of borax. An artesian well was bored to the depth of sixty feet, in the bed of the lake, and a slight trace of borax was found even at that depth.

Do milliners know why they are called so? Not one in a million. The name comes from Milan, the city from which Milan-ary goods were first imported into England.

Always be quite as careful, in your business transactions, of taking credit as of giving it.

The losses by fire throughout the United States for the six months elapsed, amounts to $45,000,000.

(From the French of Napoleon Roussel.)

THE CATHOLIC AUTOMATON.

(Concluded from last week.)

The cure came a second time to visit his neighbour; the conversation again turned upon religion.

"Well, my dear sir, you are not often to be seen at mass, you have not yet been once to confession; and, moreover, I see the butcher enter your gate daily. I thought you had promised me that you would fulfill your religious duties."

"Sir, I always perform my duties."

"What! you have heard masses and assisted at vespers on Sundays?"

"Yes."

"In my church?"

"Yes."

"You have confessed and performed penances?"

"Yes, yes. I have done all that you required."

"But how then happens it, that I, the only priest in the parish, have not been aware of it?"

"You shall soon learn; come along with me."

The Cure followed his neighbour to the end of the garden, and there found himself face to face with a magnificent automaton, of five feet six inches, kneeling on a vesper-chair, with its ear close to the wall of partition between the pavilion and the church.

"What means this?" asked the Cure.

"It means that this automaton hears mass in my place each time you celebrate it in your church."

"You are jesting."

"By no means. Did you not tell me, that to understand mattered little, and that to hear was enough? Well, then, I can assure you that my automaton and I alike know nothing at all about Latin. The words of the mass strike upon my ear without entering my mind, or touching my heart, and in the very same way they strike upon the ear of my automaton, without entering into or touching his mind and heart."

"But...."

"Wait a moment; this is not all, allow me to push in this knob."

The mechanician pressed a spring, and instantly the lips of the automaton moved, and these words proceeded from them: "*Deus in adjutorium.*"

"What!" said the priest, "he chants the vespers?"

"Certainly, and he does it in my stead."

"But it is not the same thing at all...."

"Excuse me; for my automaton chants in my stead, exactly as I should chant myself: that is to say, without understanding or feeling anything whatsoever; he makes a noise, and I should do no more. You see I remember your grand principle: *Ex opere operato.* All depends upon the accomplishment of an action, and nothing upon the moral dignity of him who accomplishes it."

"But, sir, even if this held good with regard to mass and vespers, that is not enough, for your butcher's daily visits convince me that you neither fast nor refrain from eating meat."

"You are mistaken; my automaton fasts daily, for he never eats anything at all, and, consequently, always refrains from meat."

"But it is you, sir, you yourself, and not your automaton, who ought to fast and abstain from meat, and, in case of forgetting these duties, to perform penance."

"As you shall see, all that is provided for."

The mechanician pressed a second spring, and the automaton began to repeat an *Ave Maria, gratia plena*, from beginning to end, passing a chaplet through its hands the same while, and doing this no less than ten times."

"But sir, you do not think...."

"On the contrary, it is the automaton that does not think. Have you not told me that thought was not necessary? Have I not seen a hundred times, a rosary told by devotees who were thinking about other things, looking in different directions, and even listening to a conversation? Is it not in the case of such a devotee as in that of my automaton?—*Ex opere operato.*"

"But what then have you done with the medal you sent to ask from me?"

"Here it is; I have sewn it in the trowsers of the automaton, in order to convert my cousin in England."

"But again you are jesting."

"Not at all. Since the medal operates of itself, it can operate here as well as in London; and since it can convert a man who wears it without his knowledge, my automaton may very well stand in my cousin's place, for, I assure you, he has not the least notion that he is wearing it."

"But, at least it is essential that the person who sews the medal upon another, should do it with intention."

"So I thought, and hence in sewing it I had much intention; it is the same thing as if the automaton wore my cousin's dress."

"My dear neighbour, I see that it is useless to hope to bring you to a better way of thinking; but at least think of your family."

Sir, in constructing my automaton, I have thought of my wife and children as well as myself. My automaton replaces us all; its continual fasts suffice for my whole family. I wind it up every night; it goes twenty-four hours without stopping, and, like the most pious devotee, repeats mechanically masses, vespers, prayers, and all the rest."

"Well then, I catch you in your own words. In order to say mass it is necessary to be not only a devotee, but also a priest."

"That need be no objection; my automaton is an automaton Cure. If your criminal and revengeful priest was able to change dough into God—that is to say, if the evil sentiment existing in his heart offered no impediment to transubstantiation; still less will the absence of all sentiment impede it. If the mass of a wicked priest is valid, why should not that of a wooden priest be so? Thus, my automaton not only says mass for me and my family, but it is capable of doing so for all the sinners in the village."

"What do you mean?"

"I mean this—that I have understood that one priest could depute another priest to perform the masses he himself was engaged to perform, and that thus, without knowing anything about the sinner in question, the officiating minister no less effected his salvation. Thus I hope, sir, that you may be induced to make over to my automaton the completion of some of your masses."

Not a bad idea, thought the Cure. "Nonsense!" said he, aloud. "And besides, to catch you in your own arguments, I may tell you that your automaton, even were it able to replace you, could do nothing towards representing your family."

"You are much mistaken. I have baptized my automaton by all the names both of my wife and of my children. It is called John, Baptist, Peter, Francis, Julius, Eleanor, Adolphus, Durant."

"But one never baptizes wood!"

"You often baptize iron."

"How so?"

"Thus you baptize bells."*

"But in order to baptize, it is necessary to be a priest."

"Not so. Your church affirms that baptism is valid, even when administered by a heretic; and every day it is customary for midwives to sprinkle new-born babes; and you say that shuts them out of limbo."

"In spite of all that you can say, I repeat, that your automaton does not think."

"Nor does the priest, who rapidly runs through masses."

"It does not understand."

"Nor does the worshipper who listens to the mass, without understanding one word of it."

"It does not feel."

"Nor does the devotee who tells her beads half-asleep."

"It does not feel any love."

"Nor does the man who fasts and refrains from eating meat, without having a converted heart."

"It does not believe."

"Nor does my cousin, who was to be rendered believing in spite of himself, by the influence of your medal. Nor do the baptized bell, the holy water, and the consecrated taper. All of them, like my automaton, act on the principle—*Ex opere operato.* All those people and all those things are put in motion, without thinking or feeling, and their actions are good, you tell me, even when performed mechanically."

"But, sir, admitting that the duties of the mass, of prayer, and of penances, do accomplish themselves mechanically; at least, there is always a primary intention in the person who performs them; even if he does not think of them while doing them, he does so before he begins them. There may not be sustained attention, it is true, but there has been, at first, an intention of doing what the church does, and that is enough."

"Very well, reverend sir; and now I assure you, that if there has not been sustained attention on the part of my automaton, there has been in me a first intention each time that I pressed the spring that sets the machinery going. Thus both priest and devotee have had, in the first instance, intentions of working out their salvation, and that of others, and afterwards they have allowed their feet, their hands, and their tongues, to operate mechanically. Well, I have done the very same. I have had the intention of working my salvation, and that of others; my intention set my finger in motion, my finger pressed the spring, once pressed—with intention, be it understood—the automaton does the rest."

The Cure was silent.

"But enough of this," said the mechanician, "I hope you have understood my purpose. I never wished, reverend sir, to convert you to my faith, you who sought to win me over to your side. I have wished to prove to you the absurdity of your principle, *Ex opere operato.* I have wished to make you perceive the real worth of a church, where all proceeds passively, under the impetus given by its spring; where you believe, not because you have examined, but because you are told to believe; where you act, not spontaneously, but because you are driven to act—not by love, but by compulsion. Yes, the clergy of Rome is a great automaton, where faith and action are communicated as motion is to a machine. The Pope says, 'No salvation out of the pale of the church;' and the bishops—mere echoes of his voice—repeat, 'No salvation out of the pale of the church;' and the Cure says after them, 'No salvation out of the pale of the church.' The Popes, formerly Arians, are Trinitarians at present; and the bishops formerly Arians, become at present Trinitarians; in the same way that the Cures, formerly Arians, now profess themselves Trinitarians. If the Pope lift hand or foot, the bishops lift hand or foot, the Cures lift hand or foot. Is this life? No; it is mechanism! Are these men? No; they are automatons! Ah! reverend sir, I have no more confidence than you have in my compound of wood and iron; but in constructing this machine, I have sought to convince you that you ought no more to trust to mechanical acts, performed by hands of flesh, than to those performed by hands of wood. For my part, I believe that, in itself, an action has no value apart from that which feeling gives. Thus St. Paul says, 'Though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, I am nothing.' (1 Cor. xiii. 3.) In short, if you want a decisive, a Divine sentence, listen to that of Jesus Christ himself:—'Not that which entereth into, but that which cometh out of the mouth, defileth a man.' (Matt. xv. 11.) You see that it is possible to put meat into our mouths without being defiled thereby. But would you know what it is that proceeds from man and defiles him? Jesus shall give the reply: — 'Murders, adulteries, thefts, false witnesses, blasphemies.' (Matt. xv. 29.) These are the works of which man is capable, this is what he can accomplish; and hence his works—far from saving — destroy him!"

"In this way, then, all men are lost by their works?"

"Without doubt, they are. But if they feel this, they can, at least, be saved by Jesus Christ."

"Thus, then, according to your system, as well as mine, man is saved by another than himself?"

"Yes; but by another who has felt, loved, suffered! Saved by God dying on the cross, and not by the mechanical performances of a priest. The salvation which Jesus confers fills me with gratitude; that which you profess to accomplish by your careless hands, your thoughtless lips, prompted by your corrupt heart, inspires nothing but disgust. Then I am told that Jesus so loved me as to pardon me, and confer upon me heaven. Then I feel, on my part, that I love Him, and that loving him, I am led to do His will. But you, who look for salvation from passive actions, material ceremonies, from a body without a soul, you can but remain unmoved after such mummeries, or else grow proud of having performed them, since, in your eyes, they rank as good works. Christ gives me life, and the gift appeals to my generosity; while you sell your services, and that sale only awakes my avarice. A mechanical work, done for me by a priest, cheats my conscience without changing my conduct; done by myself, it excites my self-complacency, and makes me forget that which it stands in lieu of, to wit—holiness of heart. Yes, here is the great danger of your mechanical performances—they leave the man as impure as ever; they acquit his conscience, without quieting his passions. By putting the material actions in the room of the spiritual impulse, you kill morality, and you replace it by mere outward movements, mere sounds, which have only an appearance of morality. Man becomes, beneath your hand, a mere corpse, inflated with air, or stuffed with straw—seeming alive, but being dead! Ah! leave man to himself; let him feel his sins, let him suffer from them; let him cry and weep till the very anguish of remorse bring him to the feet of Jesus Christ. Give him the Bible — that Word of God himself—and let him learn in its pages that a Savior has died for him, pardons him his sins, gives him heaven, ensures to him immortality! And he may see that the man who believes this, will do something better than mere mechanical works; better than burning wax tapers, gabbling Latin, sprinkling holy water, refusing meat on Saturday, to ask a double portion when Sunday comes.

"Deeply moved by the sacrifice of his God and Saviour dying to obtain heaven for him, that man will feel a necessity of imitating his Master, of sacrificing himself as He did, of loving God, and loving his brothers also; and that love will produce works far better, far holier, than those of this automaton—this faithful copy of your Roman Catholics."

I do not know whether the Cure understood these words spoken by his Protestant neighbour; but I have only to hope that the reader will know how to understand them; and if as yet their meaning be somewhat obscure, let him seek for a fuller comprehension of it by the assidnous study of his Bible, and by fervent prayer to God.

* And locomotives.—Vide ceremony of opening the last railroad in France: "Illustrated London News," August 30th.

A German Parable.

It happened once, in a hot summer's day, I was standing near a well, when a little bird flew down, seeking water. There was, indeed, a large trough near the well, but it was empty, and I grieved for a moment to think that the little creature must go away thirsty; but it settled upon the edge of the trough, bent its little head forward, then raised it again, spread its wings, and soared away singing; its thirst was appeased. I walked up to the trough, and there, in the stone work, I saw a little hole about the size of a wren's egg. The water field there had been a source of revival and refreshment; it had found enough for the present, and desired no more. This is contentment. Again, I stood by a lovely, sweet-smelling flower, and there came a bee, humming and sucking; and it chose the flower for its field of sweets. But the flower had no honey. This I knew, for it had no nectary. What then, thought I, will the bee do? It came buzzing out of the cup to take further flight; but it spied the stamina full of golden farina, good for making wax, and it rolled its legs against them until they looked liked yellow hose, as the bee-keepers say; and then, heavily laden, flew away home. Then said I—"Thou camest seeking honey, and finding none, hast been satisfied with wax, and hast stored it for thy house, that thy labor may not be in vain. This likewise, shall be to me a lesson of contentment." The night is far spent—the dark night of trouble—that sometimes threatened to close around us; but the day is at hand, and even in the night there are stars, and I have looked out on them, and been comforted; for as one set, I could always see another rise, and each was a lamp, showing me somewhat of the depth of the riches of the wisdom and knowledge of God.

Medical Use of Salt.

In many cases of a disordered stomach, a teaspoonful of salt is a certain cure. In the violent infernal agony, termed cholic, add a teaspoonful of salt to a pint of cold water—drink it down, and go to bed; it is one of the speediest remedies known. The same will revive a person who seems almost dead from a heavy fall.

In an apoplectic fit, no time should be lost in pouring down salt and water, if sufficient sensibility remains to allow of swallowing—if not, the head must be sponged with cold water until the sense returns, when salt will completely restore the patient from the lethargy.

In a fit, the feet should be placed in warm water, with mustard added, and the legs briskly rubbed, all bandages removed from the neck, and a cool apartment procured, if possible. In many cases of severe bleeding at the lungs, and when other remedies fail, Dr. Rush found that two teaspoonfuls of salt completely stayed the blood.

In case of a bite from a mad dog, wash the part, with a strong brine for an hour, and then bind on some salt with a rag.

In tooth-ache, warm salt and water held to the part remove two or three times, will remove it in most cases. If the gums be affected wash the mouth with brine. If the teeth be covered with tartar, wash them twice a day with salt and water.

In swelled neck, wash the part with brine, and drink it also twice a day, until cured.

Salt will expel worms, if used in a moderate degree, and help digestion, but salt meat is injurious, when used much.

A Submarine Novelty.

In New York recently, there was a private trial of the Pacific Pearl Company's Submarine Explorer, in the dock, foot of North Third street, Eastern District. The officers of the company and a few friends only were present. At 1:30 o'clock Julius H. Kroehl, engineer, with Frederick Michaels, August Getz and John Tanner, entered the explorer through her manhole, which being finally closed and the signal given the boat was submerged, and for an hour and a half she traversed the bed of the dock. During the submersion the friends of those on the boat exhibited considerable anxiety for their safety, but when at last she raised to the surface and engineer Kroehl and his companions emerged from her chambers (the former leisurely smoking his meerschum,) they gave vent to their feelings in repeated cheers.

They were again and again repeated, when the engineer held up a pail of mud which he had gathered at the bottom of the dock, showing conclusively the success of the experiment. This boat is thirty-six feet long, was built under the immediate supervision of engineer Kroehl, and cost about $75,000. Those who went down in her say that with the exception of a slight tingling sensation in their ears they felt quite comfortable and could remain submerged for days. This is more remarkable as the boat is perfectly air tight, the men depending on fresh air "manufactured" in the chamber of the boat assigned to them, and they live on the surplus of oxygen gas in the water, on the principle that fishes live. The boat is worked by a propeller moved by hand. The hull is of peculiar shape, constructed partly of wrought and partly of cast iron, and is divided into three chambers. The experiment was highly gratifying to the officers of the company present.

A Southern Rival of New York.—One of the old Virginia dreams, that somewhere near the mouth of the James a great city was sure to spring up, at last seems not unlikely to be realized. It is not to be at Norfolk, however, but at New-port News. From that harbor to Cincinnati, the distance is shorter by one hundred and ninety-three miles than from Cincinnati to Baltimore, and two hundred miles shorter than from Cincinnati to New York. Travel along the line is not affected by the inclemency of winter. Money has been provided by Northern capitalists, and within three years the Covington and Ohio Railroad is to be built, and the chain of communication completed by short links between Richmond and Lynchburg and Richmond and the coast. A French company has deposited $3,000,000 with the State government as security for the completion of the James river and Kanawha canal. Thus the new rival of New York is to be connected with the great West by the shortest railway and the best line of water communication.

Do good to him who does you evil, and by this means you will gain the victory over him.

THE NEW ORLEANS
Christian Advocate
IS PUBLISHED WEEKLY
At Three Dollars per annum, in advance.

Office—112 Camp Street, New Orleans.

This religious journal is specially devoted to the interests of the Methodist E. Church South, and is the official paper for the Mobile, Montgomery, Mississippi and Louisiana Conferences. Some of the ablest writers in the Church are regular contributors to its columns.

Its weekly summary of news is carefully compiled, and contains all the current intelligence silent at home as well as abroad.

Its "Commercial Column" will always be found reliable.

Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

TO ADVERTISERS.

The New Orleans Christian Advocate has always been well known in this community as the very best advertising medium by which the business men of the city could bring their merchandise, trades, professions, and the like, before country readers in Alabama, Mississippi, Louisiana, and a large portion of Texas. This is easily understood when it is remembered that the four hundred preachers who are scattered throughout these States, in the Rio Grande, East Texas, Louisiana, Mississippi, Montgomery and Mobile Methodist Conferences, are all, more or less, active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The terms of advertising are as follows:

	1 Month.	6 Mos.	12 Mos.
One square....	$ 5 00	$20	$30 00
Two squares....	7 50	25	40 00
Three squares..	10 00	30	50 00
Four squares...	12 50	35	60 00

Larger advertisements in proportion.

TO OUR AGENTS AND SUBSCRIBERS

1. The price of the paper is Three Dollars per annum, in advance: and it will be sent for 12 months only, unless the subscription price is renewed. We propose to keep no other books than the one containing the names of subscribers and their address. Due notice will be given in the paper a few weeks previous to the end of the subscription.

2. All travelling Preachers in the several patronizing Conferences throughout the South west are our Agents. They will receive a paper for five subscribers.

3. If money forwarded by mail is registed at the Postoffice when it is mailed, we will take the responsibility of its safety. But where it can be forwarded by private hands, the security is greater.

4. Be explicit in writing names and offices and routes—especially in directing to the "New Orleans Christian Advocate," as the Church North has already issued a sheet in this city entitled the "New Orleans Advocate."

Address Rev. J. C. Keener, D. D., or Rev. J. B. Walker, D. D.

PREMIUM TO AGENTS.

We offer Agents of the New Orleans Christian Advocate a PHOTOGRAPHIC PICTURE OF THE GENERAL CONFERENCE of the M. E. Church South, held in New Orleans, for every FIVE subscribers they may forward to us; and this *in addition* to the commission already offered.

We will forward them by express, or in such way as they may direct.

THE BALTIMORE EPISCOPAL METHODIST will be issued in this city the first of next month. Its publication will be under the management of the Rev John Poisal, Dr. Thomas E. Bond and Rev S. S. Roszel, Editors. The "Episcopal Methodist," of Richmond, Virginia, having been transferred to Baltimore, Bishop Doggett and Rev. J. E. Edwards will continue their services as Editorial correspondents. Rev. C. K. Marshall, D. D., General Agent. The best talent of the Southern Church will be employed upon its columns. The publisher has the pleasure to announce that contributions may be expected from Bishop Pierce of Georgia, Bishop Marvin of Texas, Bishop McTyeire of Alabama, Bishop Wightman of South Carolina, Dr. Summers of Nashville, Dr. Marshall of Mississippi, Dr. Huston of Kentucky and others.

The contributions of some of the most eminent men of other denominations will also enrich its columns: Rev. Dr. Palmer of New Orleans, Dr. Burgett of Mobile, Dr. Bullock of Baltimore, Prof. McGuffy of the University of Virginia, Rev. Peyton Harrison, and others.

It is designed to make the paper the great organ of the Episcopal Methodist Church, yet in no partisan sense will it be denominational. The General Conference which recently met at New Orleans and the whole people of the South, concede to Baltimore a name and prestige as the proper place for its publication. No pains or expense will be spared to make it a first-class Journal and a welcome visitor to every Christian household. The names of the gentlemen who will have the Editorial management of the paper, and the corps of able coadjutors associated with them are the best pledge to its patrons, that they will find the "Episcopal Methodist," in—its spirit and teaching, the advocate of conservative principles, still a bulwark of defense against the dangerous tendencies of the times.

We deem it proper to assure our friends, that the salutary measures of reform, which were adopted by the late General Conference, meet the cordial approval of the conductors of this paper. As it will represent every State and Conference in the South, it will afford the best advertising medium in all our business and social relations. It invites a renewal of a stronger form of those commercial and fraternal ties which must bind Baltimore and the South more closely together.

This important organ of communication between our respective communities, will be published regularly one a week on fine paper, large type and quarto size at $4 00 per annum, or $2 00 for six months, invariably in advance.

Office of publication, 332 W. Baltimore Street. Selby & Dulaney, where subscriptions and advertisements may be left. All the members of the Southern General Conference are authorized Agents. The preachers of the several annual Conferences and clergymen generally, are requested to act as agents for this paper.

THOS. E. BOND, Editor.
S. S. ROSZEL, Associate Editor.
JOHN POISAL, Publisher.
Baltimore, June 4th, 1866.

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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$3 00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

OUR GERMAN CORRESPONDENCE.

GOTTINGEN, July 13th, 1866.

EDITOR ADVOCATE: Napoleon I, with his new implements of war and daring marches, achieved successes, which hitherto had been impossible. Than he, no chieftain had created a more momentous epoch in the chronicles of arms. Empires vanished before his iron foot, and kingdoms ceased to be upon his approach. Kings were his prisoners, Dukes his hostages, and Emperors paid him homage. But so difficult was it in his day to move an army from place to place, that with all his alacrity it required him many years ere, through the victory of Austerlitz, he became master of Austria and the remainder of Germany.

Since 1809, the art of war has been greatly improved, so that at present, compared with the recent Prussian victories, achieved, as it were, within a few days, Napoleon's glory begins entirely to fade. It is but three weeks that hostilities commenced, and already the Prussian legions drive before them dismantled remnants of vanquished armies, already are Kings and Dukes without their thrones, and Austria, ancient, antiquated, corrupt, bankrupt, and despotic Austria lies prostrate at the feet of the victorious King William of Prussia.

The philosophy of the Book of Job has fully taught us that it is an easy matter to censure and blame the unfortunate, taking it invariably for granted that every misfortune was invariably merited. I am not like Job's friends: I have avowed, and still avow that, as it regards the primary cause of the present war, Austria has the legal right on her side. Prussia, right or wrong, wanted war. But, although, in the difficulty of the Elbo Duchies, which as you are aware brought on this war, Anstria was *legally* right, *morally* she was notwitstanding totally wrong. What then is Austria, and what has Anstria been since her first Ferdinand, imitating the glory of the Cesars, swayed his sceptre over all central Europe? Nothing but a military camp. What Austria was in the days of Tilly and Wallenstein, is Austria still in the days of Benedek. For three centuries Austria has subsisted by taking advantage of the natural prejudices of the various and different tribes under her sway. Hungarian troops were quartered in Italy, to keep that country quiet; Italians were forced to Hungary, who, as there was not the least affinity between them and the comrades of Kossuth, bravely brought them into subjection; Bohemian regiments were stationed in Germany, and German regiments in Bohemia;—thus has Austria lived, thus Austria was cruelly despotic, thus Austria wielded great influence, and thus Austria, at last, is forced to recognize the laws of Nature, allowing the boundary lines of nations to run where nature's God fixed them. Italy, thank God! is free from the Alps to the Adriatic; and Germany, God grant! that it too may become united, free, and happy!

Of course, Anstria will not become extinct, but Austria, with his "Concordat of 1859," will be shut up within her own precincts, giving us opportunity and time for political and ecclesiastical reformation and regeneration.

The stated policy of Austria, was the policy of the minor German monarchs, and hence their devotion to Francis Joseph, on the eve of this war. Why should there be one tear be shed over their downfall? as who would regret that others, at the "eleventh hour," undertake to espouse the cause of Prussia? Among the lattor is the grand Duke of Baden, the son-in-law of King William of Prussia. On the 14th instant, he withdrew from the "Bund," and refused to furnish his contingent to the Federal army under the ancient Prince Charles of Bavaria.

The Prussian army is divided in three main divisions, the first, composed of three corps, is under the command of Prince Charles, second son of King William; the second, of a similar number of corps, is commanded by the Crown Prince, husband to Queen Victoria's daughter; the third, composed of two army corps, is under the guide of General Von Falkenstein, and is the same which captured the Hanoverian army, and is now marching against Frankfort-on-the-Main, where the Federal army, composed of Swabians, part of Hessians and Bavarians, is now fortifying itself. The defeat of this last named body of men is almost certain.

The first two grand divisions of the Prussian army, happily united on the 3rd inst., near Koniggratz, where, and at which time they achieved such a brilliant success. Napoleon never fought a more decisive battle. Two hundred and fifty thousand men on each side were engaged; for eight long hours this bloody work continued, when suddenly the Austrian lines were broke, forcing Benedek to beat a precipitous retreat. At this moment the Prussian Hussars, as in the days of Blucher, hurried forward, and created fearful havoc. The Vienna "Freie Presse" admits a loss of not less than 60,000 men! Half of these are prisoners. To a great extent the brilliant Prussian victories are attributed to the excellency of the needle-gun, carried by the infantry. With this gun, a soldier can shoot thrice, while one with a muzzle loading rifle shoots but once. The war departments of France and England are now making arrangements to arm their troops with needle-guns. At present, as this gun thrice multiplies the actual strength of Prussia, Prussia is the most formidable nation in Europe. But so rapid has been the Prussian success that already the second act of the present European tragedy has commenced. In view of Benedek's disastrous defeat, Francis Joseph, in a fit of despair, and wounded pride, has ceded Venetia to Napoleon, requesting him, at the same time, to effect, if possible, an immediate armistice and peace. Thus matters are becoming more complicated; for, although both Italy and Prussia answers Napoleon that they are glad of his mediation, they are thus far very evasive as to a definite answer, at the same time hurriedly advancing to engage new battles and to win new victories. What will new Napoleon do? will he have recourse to forced intervention? But if so, will Russia look quietly on?—Austria, in this, acted really meanly. Is it not Italy to which Venetia belongs? Why then give it to Napoleon. Doubtless, Napoleon will return to Italy his acquired donation; but the Italians are unwilling to receive the same as a present, when through the Prussian victories, the stern necessities of war will sooner or later place it into their hands. Austria thinks that through this, Italy will be compelled to discontinue hostilities, and that then she might with all her force march against the legions of King William.

Affectionately,

J. B. A. AHRENS.

DIVINITY OF CHRIST.

A FRAGMENT.

Our faith rests firmly upon historic evidence,—no additional evidence could increase the strength of our belief in the existence of Alexander and Cesar, and that they once acted an important part in Greek and Roman affairs. We may affirm with equal confidence that no additional evidence could increase the strength of our conviction, that Jesus of Nazareth once lived, that he is a real historic personage.

As the ancient history, that satisfies us of the historic existence of Alexander and Cesar, also teaches us what their characters were, so the history that affirms the existence of Christ, also teaches us what manner of character he was.

What then was his character? It was one of immaculate purity, and perfect goodness. His life was a labour of love, he "went about doing good." He is the most perfect character in history. There is no reason to doubt the accuracy of the description of Christ's character. The invention of such a character (says Rosseau:) by unlettered Jewish fishermen, would be a greater miracle than the character itself. There is no beau ideal of moral excellence ever conceived by the great and world renowned masters of fiction, that will bear comparison with the sinless purity, unselfish devotion, and unparalleled philanthrophy of Christ.

Such a being could not have been an impostor; the supposition that the best of beings could be the greatest of impostors would be the most transparent and untenable of paradoxes. There is no escape from this conclusion. It is vain to say that Christ was a crazy, self-deceived philantropist. No! he is the calmest character in history. Never surprised, confused or hasty. Always self-possessed, ready and luminous. Profounder than all the philosophers, more original than any thinker, and more comprehensive in his beneficent plans than the most enterprising projector of benevolent schemes, and yet always as calm as conscious rectitude and infinite superiority could make him. No taunt, no wrong, no fear could for a moment distract his mind, or divert him from the grandeur of his redeeming mission, a mission embracing in its ample purpose all men, all time, and the everlasting ages to come. Such a character could not have been invented, could not have been simulated, it must have been real.

What then did this wisest and most sinless being claim to be? More than Moses claimed, who claimed nothing in his own name, but always said: "Thus saith the Lord." More than Mohammed said, who said that "there is one God, and I am his prophet."—Christ said "I and my father are one," "before Abraham was, I am." He said, "I am more to be loved than parents, than wife or child, houses or lands." In short, he claimed to be God, and demanded the supreme affection of the soul. Christ did not work his wonders as the prophets and apostles, in the name and by the authority of God, but in his own name, and by the exercise of his own power. He said to the Leper, "I will, be thou clean," and straightway he was made whole. He said to the winds and waves be still, and lo! there was a great calm. He said to the young man who lay dead upon the bier, "I say unto thee arise," and he lived, and to Lazarus, who had been "four days" dead, "come forth," and he lived, and came forth. He said of his own life, "I have power to lay it down, and I have power to take it up again." He taught not as the Scribes and Pharisees, but as one having authority, not as the commentator and expounder of the Law, but as the Lawgiver himself. "I tell you, nay; but except ye repent, ye shall all likewise perish." "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." To Nicodemus he said "he that believeth on him, (himself, the Son) is not condemned; but he that believeth not, is condemned already; because he hath not believed on the name of the only begotten Son of God."

Of Christ's historic existence, and immaculate character, there can be no doubt, (short of universal skepticism, in relation to all that lies beyond our personal knowledge,) of the impossibility of such a character being an impostor, there can be no doubt. Whatever, then, Christ claimed to be, he was, he is. He claimed to be God—and demanded the worship and supreme love of man. He was God manifested in the flesh.

W.

Though fifty-one years have elapsed since the battle of Waterloo, there still survive about 200 of the British officers who bore a part in that great conflict.

It is wiser and better to hold the torch of truth to the mind than the torch of persecution to the body.

A benevolent physician considers the poor his best patients, for God is the paymaster.

The love of pleasure betrays us into pain; and many a man, through love of fame, becomes infamous.

The Presbytery of Hopewell, Ga., a short time ago ordained three colored men to the work of the ministry.

For the N. O. Christian Advocate.

DISTRICT MEETING.

STARKVILLE DIST., MISS., CONFERENCE.

A meeting of the ministers, both itinerant and local, and official members of the M. E. Church, South, of the above Dist., was held in Starkville, Miss., commencing on Friday, the 13th of July. The object of the meeting was to bring together all the ministers and official members of the church within the district, to consider the great interests of the church, to interchange views as to the best methods of promoting those interests, to stir each other up, to provoke to good works and zealous efforts for the prosperity of the cause of Christ, and to cultivate and promote social feeling and harmony throughout the church. Of about forty ministers within the District, there were about twenty present and quite a respectable representation of the laity from the Circuits adjacent to Starkville. By solicitation, Bishop Wightman was present and presided over the deliberations of the meeting.

The following subjects occupied the principal time and attention of the meeting. The purchase and distribution of those books mostly needed by our people, Hymn books, Discipliucs, &c. The circulation of Church Periodicals. Ministerial support. The general state of religion within the bounds of the District. Sabbath Schools. The religious interests of the Colored Race. The education of the destitute and orphans of Confederate soldiers. Missionary collections, the promotion of personal holiness. After discussion and free interchange of views, the meeting resolved—

That each preacher and official member use his best efforts to procure and circulate our Books and Periodicals, by bringing the subject before the people, both publicly and privately.

That each minister, both itinerant and local, organize Sabbath Schools at all appointments, where a sufficient number of children can be obtained, and give his personal attention and supervision to such schools, and that these efforts be seconded by the hearty co-operation of all the official members.

The religious interests of the colored population shared largely in the deliberations of the meeting. The subject was forcibly impressed by earnest, practical remarks by Bishop Wightman, who explained the action of the last General Conference on this subject; and enforced the importance of immediate zealous action upon our part to save the negro from the clutches of those who, under pretext of laboring for his welfare, only seek foothold and influence among us, to enable them to accomplish the sinister, ambitious purpose of swallowing up the M. E. Church, South. The meeting, fully impressed with the importance of the subject, resolved to immediately put in operation and carry out the plan of General Conference, to continue to labor with and for them, to organize Sabbath Schools for their especial benefit, to take the pastoral oversight of them when they choose to remain as an integral part of our membership, and where they desire it, and their numbers justify, to organize them into separate congregations, charges, and Quarterly Conferences. This last has been already nearly consummated on the Attala circuit, where there is a large colored membership, and also at Starkville, and Pierce Chapel.

The consideration of the subject of Ministerial Support elicited the fact that the District, as a general thing, is far behind, in financial matters; while a few of the works have been sustaining their pastors adequately, others have done scarcely anything in this way.

The reports of the Pastors with reference to the general state of religion, showed that while almost a general dearth has spread over the District, yet there are signs of promise. The church is in a healthy condition, there is much vitality yet left, and there has been here and there some gracious effusions of the Spirit, which are good omens for a general and gracious revival during the present year.

With respect to the education of the destitute and orphans of Confederate soldiers, the church has done but little, scarcely anything. The plan proposed by the Annual Conference has not been carried out, and our church is far behind in this noble and important enterprise. The meeting resolved to take some steps to carry out the plan of the Annual Conference, but we fear but little will be accomplished.

The prospects for large missionary collections are quite discouraging, owing to the probable failure of crops throughout the District. Judging, however, from the tone and sentiment of the meeting, something will be done in this way.

Bishop Wightman gave the meeting an earnest, practical and eloquent address on the subject of Personal Piety, showing the great importance of a holy, consecrated ministry, as the best, most effectual, and only truly successful means of preaching the gospel with power and effect, and thereby promoting the cause of Christ. Every heart was made to feel and realize anew the importance of the truth urged by the Bishop, and we may hope to see abundant fruit of this appeal, in our own spiritual improvement, and in the prosperity of the cause we serve.

The meeting, impressed with the good results of its deliberations, recommended the holding of a similar meeting during the next year, and appointed Louisville, Winston Co., Miss., as the place of meeting, the time to be fixed by the P. E., and then adjourned on Saturday evening, *sine die*.

Bishop Wightman preached three times with great acceptability, earnestness, and power, and we hope with many gracious results. His visit here and intercourse with preachers and people has resulted in lasting good, and long endeared him to all our hearts. On Sabbath, after preaching from St. John, 6 chap. 28-29 vers., he ordained four Deacons, and three Elders, all belonging to the local ministry. The religious services of the meeting were protracted nearly two weeks under the direction of the P. E. of the District, assisted by all the Pastors of the different churches in the place, and resulted in much good, in the spiritual improvement of the church, in the conversion of quite a number, and in addition of ten members to the M. E. Church, South.

R. J. J.

Starkville, Miss., July 27, 1866.

Twelve Golden Maxims.

The following extracts are taken from a little work entitled "Miscellaneous, or Choice Observations and Pleasant, on the Virtues, Vices, and Humors of mankind, both Moral and Divine. Second edition: J. H." The initials J. H. are those of Joseph Hall, Bishop of Norwich, England, who died in 1656, aged eighty-two.

I.—ON DRESS.

In thy apparel avoid profuseness, singularity, and gaudiness; let it be decent and suitable to the quality of thy place and purse. Too much punctuality, and too much morosity are the extremes of pride. Be neither too early in the fashion nor too long out of it, nor too long precisely in it. What custom hath civilized, hath become decent; until then it was ridiculous. Where the eye is the jury, thy apparel is the evidence; the body is the shell of the soul, apparel is the husk of that shell, and the husk will often tell what the kernel is. Seldom doth solid wisdom dwell upon fantastic apparel; neither will the pantaloon fancy to be immured within the wall of grave habit.—The fool is known by his pied coat.

II—ON CONVERSATION.

Clothe not thy language either with obscurity or affectation; in the one thou discoverest too much darkness, and in the other too much lightness; he that speaks from the understanding to the understanding does best. Know when to speak, lest while thou showest wisdom in not speaking, thou betray thy folly in too long silence. If thou art a fool, thy silence is wisdom; but if thou art wise, thy long silence is folly. As too many words from a fool's mouth give one that is wise no room to speak, so too long silence in one that is wise gives a fool opportunity of speaking, and makes thee in the same measure guilty of his folly. To conclude, if thou be not wise to speak, be at least so wise as to hold thy peace.

III—ON BEARING ADVERSITY.

Has fortune dealt thee ill cards, let wisdom make thee a good gamester. In a fair gale, every fool may sail, but wise behavior in a storm commends the wisdom of a pilot.—To bear adversity with an equal mind is both the sign and glory of a brave spirit. As there is no worldly gain without some loss, so there is no worldly loss without some gain. If thou has lost thy wealth, thou has lost some trouble with it; if thou art degraded of thy honor, thou art likewise freed from the stroke of envy; if sickness hath blurred thy beauty, it hath delivered thee from pride. Set thy allowance against thy loss, and thou shalt find no great loss. He loseth little or nothing who keepeth the favor of his God, and the peace and freedom of his conscience.

IV—ON ANGER.

Beware of him that is slow to anger. Anger, when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury. When fancy is the ground of passion, that understanding which composes the fancy qualifies the passion; but when judgment is the ground, the memory is the recorder, and this passion is long retained.

V.—ON SECRET ENEMIES.

He that professeth himself thy open enemy arms thee against the evil he means thee; but he that dissembles himself thy friend, when he is thy secret enemy, strikes beyond caution, and wounds above cure. From the first thou mayest deliver thyself. From the last, good Lord, deliver thee.

VI.—ON LAW AND PHYSIC.

If thou study law or physic, endeavor to know both, and to need neither. Temperate diet, moderate and seasonable labor, rest and recreation, with God's blessings, will save thee from the physician; and a peaceful disposition, prudent and just behavior, will secure thee from the law. Yet if necessity absolutely compel, thou mayest use both; they that use either otherwise than for necessity, soon abuse themselves in weak bodies and light purses.

VII.—ON INCONSTANCY.

Be not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections. So deliberate that you mayest persevere. Mutability is the badge of infirmity.

VIII.—CHARITY ALLEGORIZED.

Charity is a naked child giving honey to a bee without wings. Naked, because excuseless and simple; a child, because tender and growing; giving honey, because pleasant and comfortable; to a bee, because a bee is industrious and deserving; without wings, because wanting and helpless; if thou deniest to such, thou killest a bee; if thou givest to other than such, thou preservest a drone.

IX.—ON DIET AND REGIMEN.

If thou desirest to take the best advantage of thyself, especially in matters where fancy is most employed, keep temperate in diet, use moderate exercise, observe seasonable and set hours for rest, and let the end of thy first sleep raise thee from thy repose; thy soul the least incumbrance then, no noise shall disturb thine ear, no object shall divert thine eye; then, if ever, shall sprightly fancy transport thee beyond the common pitch, and show thee the magazins of high invention.

X.—HOW TO USE PROSPERITY.

So use prosperity that adversity may not abuse thee. If in prosperity thy security admits no fear, in adversity thy despair will afford no hope; he that in prosperity can foretell a danger, can in adversity foresee deliverance.

XI—ON BELIEVING AND COMMUNICATING NEWS.

Let the greater part of the news thou hearest be the least part of what thou believest; and let the greater part of what thou sayest be the least part of what is true; and report nothing for truth, in earnest or in jest, unless thou know it, or at least confidently to be so; neither is it expedient at all times, or in all companies, to report what thou knowest to be true; sometimes it may avail thee if thou seem not to know that which thou knowest.—Hast thou any secret, commit it not to many, nor to any, unless well known unto thee.

XII—ON CONDUCT TOWARD A FRIEND.

Hast thou a friend, use him friendly; abuse him not in jest or in earnest; conceal his infirmities, privately reprove his errors. Commit thy secrets to him, yet with caution, lest thy friend become thy enemy and abuse thee.

WONDERFUL STRUCTURE OF THE HEART.—An anatomist who understood the structure of the heart, might say beforehand that it would play; but he would expect, I think, from the complexity of its mechanism, and the delicacy of many of its parts, that it would always be liable to derangement, or that it would soon work itself out. Yet shall this wonderful machine go night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, having at every stroke a great resistance to overcome; and shall continue this action for this length of time, without disorder or weariness.

Each ventricle will at least contain one ounce of blood. The heart contracts four thousand times in one hour; from which it follows, that there passes through the heart every hour four thousand ounces or three hundred and fifty pounds of blood. Now the whole mass of blood, equal to the whole mass of blood, passes through the heart fourteen times in one hour; which is about once every four minutes.—*Dr. Paley.*

ETERNITY.

A philosopher, accustomed to algebraical calculations, having heard a sermon upon eternity, was dissatisfied with the suppositions and examples proposed by the preacher, and, returning home, and retiring to his study, he set himself to think upon the subject, and threw his thoughts together upon paper, as they arose, in the following manner: "1. Finite, or what has an end, compared with infinite, or what has no end, is nothing; a hundred millions of years, compared with eternity, are nothing. 2. There is more proportion between the least finite and greatest finite, than there is between the greatest finite and infinite; there is more proportion between an hour and a million of years, than there is between a hundred million of years and eternity; because the least finite makes part of the greatest, whereas the greatest finite makes no part of infinite. An hour makes a part of a hundred millions of years; because a hundred millions of years are only an hour repeated a certain number of times; whereas, a hundred millions of year makes no part of eternity; and eternity is not a hundred millions of years repeated a certain number of times. 3. With regard to infinite, the least or the greatest finite are the same thing; with regard to eternity, an hour or a hundred millions of years are the same thing; the duration of the life of a man, or the duration of the world are the same thing, because both are nothing, and nothing admits not of more or less. All this being evident and granted, I now suppose God to grant, you who read this, but a quarter of an hour to live, wherein to secure an eternity of happiness, and avoid an eternity of misery, and at the same time to reveal to you that the world itself should come to an end an hour after your death; I ask you, upon this supposition, what account would you make of the world and its judgment? What account would you make of its pains or pleasures during your lives? With what care would you not think of your obligations to employ yourselves for God, and every moment of your lives to prepare for death! 4. Fools that ye are, do you not perceive, with respect to eternity, the supposition I have just made is indeed a reality; that the duration of your lives, compared with eternity, is less than a quarter of an hour, and the duration of the universe less than an hour? I also make another supposition: If you had a hundred years to live, and, for your support the whole of this period, must only have what you carry off in the space of an hour from a treasury of gold and silver coin, the entrance to which should be left open during that hour, I ask in what would you employ the hour—in sleeping, walking, feasting, or diversion? Doubtless not; but in amassing riches, and even loading yourselves with gold in preference to silver. 5. Fools that we are, we must exist to all eternity, and during this eternity we should have the reward secured in time, and during the short space of our lives, and yet we employ not all our time in endeavoring to obtain a great reward. But, you will say to me, during our lives it is necessary to sleep, to drink, to eat, and to take some recreation. I grant it; but what hinders that, like St. Paul, you may do all for the love of God, and thereby obtain a recompense for all? It must be confessed that the passions are so lively, and the opportunities so seducing, that it is a wonder there should be one righteous man upon earth; nevertheless there are such, and this is the effect of the mercy of God, and the grace of the Redeemer. On the other hand, death, judgment, eternity, are truths so terrible that it is astonishing there should be one sinner upon earth: such, however, there are. This is the effect of these great truths being forgotten. Let us, then, meditate, watch, and pray that we may be of the number of the righteous in time and eternity." Such was the sermon our philosopher made for himself, and with which he was so satisfied that he read it every day. He did more: he profited by it, and led a holy life, conformable to the great truth he had continually before his eyes.—*Dublin Pulpit.*

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - - AUGUST 11, 1866.

WANTED,

A FIRST-CLASS TEACHER OF MUSIC—one capable of taking charge of the Musical Department in a Female College. The best of reference will be required. For further information apply to me personally, or by writing, at this office, 112 Camp street; or to Rev R K Hargrove, Summerfield, Ala.

The Principalship of the Art Department of the Centenary Female College at same place is yet to be filled. Address same parties.

J. C. KEENER.

New Orleans, August 4th, 1866.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No.* 27. —REDUCED TO ($3.) THREE DOLLARS. —By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, J. B. WALKER, L. PARKER, } *Executive Com. Joint Board of Publication.*

The Mails—Notice.

We are glad to notice the extension of the mail service, after the first of July. Now that Post-offices and duly qualified Post masters may be found in many parts of the States of Alabama, Mississippi and Louisiana, we expect a rapid and considerable increase in our subscription list.

If any regular traveling preacher in either of our patronizing conferences will forward his name and the route and office which lead to him, we will send him the paper upon his own terms.

Episcopal Visitations.

BISHOP PAINE will (D.V.) visit the following places, and preach, and ordain any preachers who have been elected to orders that may be present at the times specified, viz:

Carr's Church, Smith county, Miss, first Sabbath in September.

Jackson, Miss., Wednesday night, September 5th.

Crystal Springs, Thursday, September 6th, (in the day or at night, as may be thought best by those interested there.)

Brookhaven, second Saturday and Sunday in September.

Canton, Thursday night, September 13th.

Third Saturday and Sunday in September, at Wesley Chapel, in Holmes county, Miss., near Durant, on Miss. Cent. R.R

LADIES' FAIR AT GRETNA. — The good ladies of the Methodist Church at Gretna are making an energetic effort to raise money enough to pay off the indebtedness of the Church at that place; and for this purpose they will hold a Fair every evening for a week, commencing on Monday the 20th inst, in the Basement of the Church. Let there be a generous helping hand given the Gretna ladies on this occasion, by the folks on this side the river. As the Ferry will run till twelve o'clock at night, during the continuance of the Fair, the people from this side will have no difficulty in returning when they wish to go home.

Bishop Early is said to be yet in a precarious condition.

THE GREAT CONSPIRACY.

The extent of the plans of the men who are determined to overthrow the present form of our Government, is being revealed by telegraph. Having its origin at Washington, the Conspiracy seeks its first development in the new States. The excitable material supposed to exist in Louisiana, Arkansas, and Texas, presented to the chief plotters the best opening for an overt expression. Distance from the centre would afford all the advantage of the obstacle which space presents to the transmission of correct information; it would serve to magnify or distort events into the shape most available for the purposes of the conspirators. The number and temper of the colored population in these States could be made to play an important part.—Various means might be employed to produce irritation and bring about a state of things which one of the Conventionists recognized with an oath when looking out of a window at the Mechanics' Institute, he was told that a negro had just been killed. He congratulated his friends upon an event which would decide the fate of the "rebels." On the Friday preceding, in that very room, a meeting had been held, composed principally of negroes; this meeting was addressed by Rev. Mr. Horton, John Henderson, jun., M. Hahn, and Dr. Dostie. The last named speaker went so far as to advise the negroes to assemble armed, in that place, on the next Monday, to resist by force of arms any authority that dared to interfere with the Convention. This was but one sentence of a number of the same character, and is in keeping with the whole tone of the meeting. After the meeting, the negroes formed in procession, with torches, and marched up the principal thoroughfares of the city yelling and shouting.

It was, therefore, with reason that another Conventionist endeavored to quiet the assembly during the firing on Monday, with the statement that all the negroes in the city were "organized."

Whoever supposes that these recent events are the sudden ebullition of passion unforeseen and unpremeditated, greatly misconceives their animus and history. It was not the movement of a mob, that frenzied force called into life without reason and spending itself without purpose. No, it was preconcerted, concocted, with malice prepense, with method; and then, at the propitious time as was thought, it was precipitated. An effort to overthrow the duly constituted State Government, and to usurp power, by working upon the antagonism between races, and by reviving the passions of the war. It was a plot gradually unfolded.—Starting in an attempt apparently too absurd to be serious, that of recalling an extinct Convention, that discharged its labors and had expired, amid universal detestation, two years ago; that was a military creation of Gen. Banks, and therefore of necessity ceased along with the other functions of that heated administrator of martial justice.

The original position of the Governor in regard to reviving the Convention of '64 is too well known to be repeated: and no man ever did more, at one time, to demonstrate its corruption. The very ordinary force of the chief actors of the KING-CUTLER-CLIQUE is equally patent. We may therefore reasonably conclude that of themselves these parties could never have attempted so barefaced an attempt to revolutionize this State. They must not only have had the backing of powerful conspirators at Washington, but have been themselves the tools of those conspirators. We must not be blinded by the remarks of a few influential Radicals, doubtless uttered to distract public suspicion. Villainy generally keeps up a pro. test sufficient to guard away for its own escape, as birds of prey post a watch. There are always a few of the party righteous enough to keep up a gentle disclaimer, while the rest go forward the more securely; in the end they all share the spoil.

The weight of this conspiracy cannot, in our opinion, be over-estimated. It involves the whole weight of the Radicals in Congress, many of the officers of the Government both of the State and War Departments, and is represented in the Cabinet itself. This opinion has not been hastily formed. The two great forces now at work in the Government, one of which is represented by the Conspirators, were very discernible a year ago to any observer who might be at Washington.

These forces have been augmenting in weight and hostility during the past year, and these events of the Mechanics' Institute were no matter of surprise to one party in Washington, but expected and impatiently waited for as legitimate symptoms of progress in the right direction. When the Committee of Congress was told that the Convention would lead to revolution, Thad Stevens said: "Of course it is revolutionary; ain't these revolutionary times?" Mr. Fessenden said: "What if people do kick up a row? All the better for us North."

The churchmen of the Presbyterian and Methodist Churches in the North are largely identified with this attempt of violent revolution. In fact these godly gentlemen who are scattered throughout the South, "taking ecclesiastical guardianship of hundreds of thousands of the freedmen of the South," have a very large interest in this new order of things which is to be precipitated. To use the language of a Northern Methodist paper:

"Our preachers will be there; they will be there chiefly, if not solely for the freedmen; they will be there as our representatives; they will be correspondents not only of the central authorities of the Missionary Society, but of our public journals; they will be a grand corps of not only local protestors of the colored population, but also of reporters to the North, to the National Government, and more or less to the whole world, of the treatment of these injured people. If for no other consideration, yet for this should the whole Methodist North sustain the scheme of the Missionary Society.—We confess that this is, to us, one of the most impressive recommendations of the revised Missionary plan. By it, our Church will stand up, through all the above "departments," the protectors of the negroes against whatever disguised slavery, serfdom, welfare, or other wrong the only semi-reclaimed whites may attempt to impose upon them."

They are on hand to open Conventions with prayer which are avowedly to subvert the reigning and constitutional government of the State; to take a "guardianship" of the negro which ends in madness, riot and blood. These gentlemen constitute no mean part of the extensive machinery in motion to fan the worst passions of the negro and to inflame anew the half-extinct coals of civil strife. The Lord judge between us and them! They are on hand, like Balaam, ready to curse from any platform upon which they can prophecy, and always climbing for some better stand-point of observation and hate. They utter "Psalms of cursing" and prayers upon the head of President Johnson and all in executive authority.

The hatred which these missionaries bare the President is in singular contrast to their great devotion to the "*powers that be*,"—their doctrino of "*loyalty*," now incorporated into their "Articles of Faith." In commenting upon the events of Monday, the 30th, and the President's telegram: "The military will be expected to sustain and not interfere with proceedings of the Courts,"—one of these "loyal" divines says:

"While indulging in this hellish wine of intoxication, in worse than Belshazzar revelry, 'they praised' Andy Johnson as the man after their own heart. His telegram, whatever may have been his purpose, had given them boldness, and to-day men who once wore the uniform of their country are lying cold and low, murdered by those who failed to vanquish them on the battle-field."

Not only do these men enter into this conspiracy, but they enter very largely into it. We may as well wake up to the fact that the front and power of fanatical Radicalism is in the Northern Methodist Church. It wields immense multitudes of the people, and its "Advocates" are not in any degree inferior for influence to the secular political press.

What the ultimate design of this Conspiracy is can be gathered at least in general terms:

1. To keep in power.
2. To have a Legislative Oligarchy—something after the style of the Roman Senate—which shall hold office for life, and be the supreme and absolute Power of the country.
3. To pick the bones of the South.
4. To pick the bones of the world.

To accomplish this they are ready to place the whole country under martial law, to impeach the President, to enfranchise the negro, to divide the public lands, to establish a tariff which will place the whole country under vassalage to the manufacturers of New England, New York and Pennsylvania; to explode if not *all* State lines, at least the existence of Southern States.

We believe these men have attempted too much; but it is evident that the country is but just entering breakers, which it can outlive only by the skill of the Pilot, the hearty co-operation of the People, and the mighty hand of our Heavenly Father.

WORSE THAN "POST-OAK."

The following is from a correspondent of the Charleston "Weekly Record:"

A gentleman, for near half a century a member of the Christian Church, said not long ago, "I cannot go to Church any more, have nothing now to pay the preachers," and in the very next breath inquired "how should he invest some *nine thousand dollars*," the product of corn and cotton he had saved from Sherman's raiders, "*He was worried to know what investment was safe.*" How the mocking fiend must have grinned at this disciple of the lowly Jesus who said, "*Take heed and beware of covetousness.*"

And this is from a correspondent of the "Southern Christian Advocate."

At dinner the table was laden with the good things of life. The Doctor, who by the by, was a steward of the church, said, "Sister——, if you had such food as this from now until October you would look and feel much better." Her heart sunk within her, and she was about to retort "Yes, and if you and the rest of the stewards had done your duty, I would have it;" but that text came to her mind, "a soft answer turneth away wrath." She barely answered, "I have no doubt I would."

In the afternoon when about to leave the very kind and generous wife of the Doctor went to the closet, and brought out stale bisenit, saying, "Here, carry these to them two sick children; I don't suppose they will mind the *rat nibbles* on them."

The "Sister" was the minister's wife. What is the matter in South Carolina and Georgia. Something has "*naturally give out.*" Or, are these sporadic cases. We used to indulge the thought that the "Red River Conference" brother had colored a little too highly, or shaded too deeply his financial picture, but may be he only arranged it for a *post-bellum* light.

We subjoin the reflections of a correspondent of the "Richmond Christian Advocate, on the same theme. This money question has evidently assumed a good deal of importance religiously.

When Diogenes was once asked what kind of wine he liked best, he answered, that which is drunk at the cost of others. If some persons would candidly confess the truth, they would say that the kind of church they like best is one that is maintained "at the cost of others." The ruling maxim with many seems to be this: *Keep what you have, and get what you can.*

There are always a few liberal man, fortunately, in every church, but unfortunately *only* a few. They give to every church interest. Yet they are not the richest. We have never known but one solitary instance in all our ministry of the richest member being also the most liberal. Here is the great hindrance, therefore, to the prosperity of ecclesiastical enterprise; *the wealth is kept back* from God's cause. The church is not now too poor to meet the demands on her. She has many poor members, but she has also some rich ones, and if the rich and poor would unite, in true Bible liberality, in the support of her interests, we would soon see her powerful energies achieving the most excellent things.

DR. W. B. LINDSAY.

We deeply regret to announce the death of our friend and brother Dr. Lindsay. He died on Monday night, the 6th inst., after an illness of more than three weeks, in the sixtieth year of his age. The original disease was dysentery, terminating in typhoid fever. The Dr. has resided in this city more than twenty years, and was widely and favorably known as the attentive and skillful physician, and the benevolent and upright citizen. He has been at different periods connected with the Charity Hospital, for a long time President of one of our school boards, and has served in the State Legislature. He was a man of spotless character, full of kindness and benevolence, and of guileless spirit. Within the last two or three years Dr. Lindsay sought and found peace at the altar of public prayer. We were never more interested in any experience than in his as related by himself, at a love-feast, in this city some months ago. Those that heard it will never forget it. It sounded the key note of a most profitable meeting. None could doubt the thoroughness of his conversion. He joined our Church at the time of his conversion, and was a happy and joyous Christian until death. His end was peace. The community and the Church have lost a most valuable member. May God comfort and sustain the bereaved family.

WHAT IS IT?

Man-hu—manna, literally, What is it? Hence the name of that miraculous food. It fell around the camps with the dews of the night, and was like hoar frost. It came down silently under the light of the stars, and with the morning came the question. The supplies were exhausted, and it had been an anxious night in the tents of Israel. Whence bread for so many? As they stirred abroad, the dewy deposit excited attention and wonder. Nothing like it had been seen in Egypt, nothing of the sort in the wilderness hitherto.

The name of this heavenly food commemorates the curiosity of those it was sent to feed. Nothing more natural than the desire to know, but beyond the fact of its source and purpose there is no answer. The chemistry of the matter, the process of its creation in the atmosphere, and a thousand questions relative to the transaction, are left without explanation. It is God's bread and God's way of feeding you. That is all. And that was enough for them to know. If not all they could know, nothing more was necessary. Why should they fall out with the arrangement merely upon some speculative point, and starve, rather than eat what they could not altogether comprehend?

In our natural living we are usually content with such knowledge as is practical and needful. No man starves on a point in natural science, which is merely abstract. He is content to know all he can, and in the meanwhile to eat. It is not always so in matters of religion. God has provided the food of the soul. The facts of the gospel and their purpose are as plain as was the manna that fell about the camps. But many refuse to partake of the rich provision of infinite goodness, because some question of unsanctified speculation remains unanswered.

The Israelites were ignorant of the nature and uses of the manna. So much the name implies. Moses had his knowledge by direct revelation; the angels probably comprehended its character, as it is called "angels food," but the people needed light and instruction. It was a question of humility, and of felt ignorance. Thus the name of this typical and miraculous food perpetuates this farther and profounder truth, our ignorance, our dependence upon divine light, and the duty of humble inquiry.

Spiritual things are spiritually discerned. "What is it?" is the name of Gospel blessings. To know them and to have them we must inquire, seek, and knock. "The hidden manna" doubles and intensifies. Spiritual life is a treasure hid in a field. Mysterious is the aspect of gospel truth to the unconverted soul. The plainest texts lie about wrapt in the darkness of their spiritual import. The new birth, the life of faith, the inward crucifixion, the comfort of the Holy Ghost, are so many dark sayings. The true bread from heaven is given to the world: the gracious supplies distill around us; but we must have light and guidance to know and enjoy. Blessed is he who shall be taught by this name the way to God! That it is alone through inquiry and agonizing pursuit he can find the secret of the Lord, and the blessing of an assured and satisfied heart! These things are hid from the careless. They are like pearls under the sea, and like jewels in the mine.

There are manifold surprises to faith in the providence of God. "What is it?" is well directed towards all the events which transpire around us. Faith is not idle when employed in penetrating the lessons of natural and individual history. Our morning papers tell us of the falling of divine blessings, if we would but read them so. After the sad night watches of national trouble and personal suffering does the morning reveal nothing? And in the obscurity of affliction's hour, whilst faith tells us God is dealing with us, is there no voice of inquiry, What is it? And you have found that God's laboratory has been preparing the honey wafer, and sowing your path with food for the soul. The table has been spread before you in the presence of your enemies, and the cup, you thought to be empty, has overflowed. Deep and frequent should be these questionings respecting the divine providence. Hidden from others, you that seek will find and gather soul-food from every event.

These surprises are also in the experiences of grace. New and wonderful are the spiritual discoveries of the honest and earnest spirit. In the spiritual birth hour of the soul, and in the progress of this new life, there is no limit to the revelations of faith. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The manna falls from a fresh sky, and covers a fresh field every day. As the glass of observation strengthens, new worlds of light appear, and the horizon at each step glows with newly risen stars.

What is it? The food of religious progress, the grace that sparkles with the freshness and purity of the morning, and the wondrous surprises which infinite goodness has prepared at every stage of our journey. This is it; and well may it be characterized by an exclamation of wonder. What was the typical manna in comparison? What so inconceivably glorious as the spiritual ministrations of the soul?

Because we cannot characterize this and the whole economy of salvation, and the glory that follows, worthily: we are permitted to conceive of them as a perpetual question. What is it? Thus we begin in our ignorance; thus we continue as farther discoveries open to the vision; and thus it will be when every cloud flock has melted in the golden sea. Eternity, the Eternal weight of glory, the King Eternal, immortal, invisible: progress in knowledge, happiness and holiness forever. What is it? May it not be the watchword of heaven, as disenthralled spirits stretch away into the unbounded fields of light?

HEALTH—CHOLERA.

We recently congratulated ourselves and our citizens upon the remarkable healthfulness of New Orleans. About that time the cholera was ascertained to be in our midst, and during the past week it has spread with great rapidity. The weather has been hot and dry, and this may have accelerated the progress of the disease.

For the time it has been here, it has been more fatal, and the cases have been more numerous, than in the Northern cities. There are reasons to apprehend that the disease will soon assume an epidemic form. It is not far from that point now. The city in many parts abounds in filth, and thousands of the poor are crowded together in dirty and uncomfortable tenements. Some streets and blocks are densely packed with idle and filthy negroes, who seem to invite the pestilence.

Besides it is the epidemic season—the time of year when the most fatal diseases usually prevail. Up to Tuesday, forty-seven deaths from cholera were reported for one week. The next report will probably exceed this number. There have been reports of yellow fever, but we think without foundation. There was certainly a case at the Quarantine Station, but it is doubtful whether any has appeared in the city. The mortuary report for one day of twenty-four hours ending at 6 A. M., of the 9th inst., shows 53 deaths, 18 of which were from Asiatic cholera, and 5 from cholera morbus and diarrhea. Most of the cases so far are to be traced to imprudence, neglect of the first symptoms, and to destitute and uncomfortable quarters.

The first cases reported were persons who did not come from infected regions, and they occurred almost simultaneously in different parts of the city. This seems to countenance the theory that the disease is atmospheric, traveling in currents or strata, and generally from east to west. Where local circumstances are favorable to the development of disease, as in crowded cities, and ships, there it spreads. No doubt the infection is increased and made more malignant by the number of its victims. We are inclined to think that prudent people have not much to fear from cholera. Very few who take care of themselves ought to die of it. We hear of very sudden deaths, and some are daily found dead in the streets. We cannot know the previous history of these cases, but we believe, in most instances, there was gross imprudence, and that there was premonitary diarrhea which might have been easily arrested.

NEWS FROM THE CHURCHES.

Rev. H. J. Harris writes us from Jackson, La., under date of August 2nd, the following interesting intelligence of the churches in his charge:

"We have cause of devout thankfulness to Great Head of the Church for the measure of prosperity we have enjoyed during the year, although we have had no extensive revivals. There has been a steady improvement, I am sure, in some important departments of Christian enterprize among us, especially the Sunday School. Both at Clinton and Jackson the S. Schools had barely an existence at the beginning of the year; now we have at each place a thorough organization, with efficient Superintendents and a corps of excellent teachers. The Schools number about eighty scholars each, and the necessary steps are being taken to furnish them with good libraries. We have also at Jackson inaugurated a sabbath-school among the colored people. Here the colored people have remained with us; at Clinton they chose to set up for themselves. We have had twenty-five accessions to the Church, and some twelve or fifteen conversions this year. Class-meetings have not been revived yet. We have a weekly prayer meeting at each place. The plan of Monthly Church Meetings has been inaugurated, and works admirably. Two weeks ago we had a most interesting Church Meeting at Clinton, and one previously at Jackson. Of all the improvements upon our system, by the late General Conference, I think this promises the best practical results."

From Macon, Miss., July 31, Rev. Josiah Bancroft writes:

"The Holy Spirit has been most graciously poured out upon us here. About forty persons have professed faith in the Saviour, and connected themselves with us, and the leaven is still at work. Bro. E. Calloway assisted much in the good work, and though among our oldest preachers he retains at least a portion of his youthful fire and efficiency. Bishop Wightman favored us with a visit during the latter part of the meeting, and, as usual, his preaching was marked with mighty though and glowing fervor. From various points, both in the Macon and Columbus districts, we have good tidings. Indeed we may exclaim, 'The Lord has done and is still doing great things for us.'"

PARHAM AND BLENT. — The card of this firm will be found in another column. These gentlemen are well known to us, as men of integrity and of business qualifications. Planters can place their business in no better hands.

CAMP MEETING.—Rev. Lewis Reed requests us to announce that a camp meeting will be held at Oakly Camp Ground, Franklin parish, commencing on Thursday, 27th September, and including the last Saturday and Sunday in the month. A general invitation is extended to the preachers and people.

Rev. Dr. Craven, President of Trinity College, N. C., has received the compliment of a unanimous election to the Presidency of Soule University at Chapel Hill, Texas.

Rev. Staunton Field, who had been for twenty-five years a minister in the Methodist Church in Virginia, died at Amherst C. H., on the 7th inst.

Mr. Cyrus H. McCormick has endowed a Professorship in the Union Theological Seminary, Virginia, by giving $30,000 for that purpose.

Rev. Dr. Robinson, Professor in the Baptist Theological Seminary, of Rochester, has brought himself under the denominational ban and been denounced as a rationalist.

The Memphis Advocate learns that in a few weeks Rev. S. D. Baldwin, D. D., of Nashville, will publish a new volume on prophecy. It will be finely illustrated, and will be entitled "America; or the Predicted Solution of Mystic Prophecy; the Restoration of America, immediately after the transformation of Italy, and the Fall of the Ottoman Empire."

The profits of Lord Derby's version of the Iliad amount to $1350, and have been given as a prize for the pupils of the Wellington College.

...infectants, and How to Use Them.

The following is a copy of a card upon disinfectants, just issued by the Board of Health of New York city, together with directions for their use. They have interest at this time, when the gradual increase of cholera in the country makes it scarcely probable that we shall escape its visitation :

1. Quick lime, to absorb moisture and putrid fluids. Use fresh stone lime broken; sprinkle it on the place to be dried, and in damp rooms place a large number of plates filled with the lime powder. White-wash with pure lime and not with kalsomine.

2. Charcoal powder, to absorb putrid gasses. The coal must be dry and fresh and should be combined with lime. This compound is the "cale powder."

3. Chloride of lime, to give off chloride, to absorb putrid effluvia and to stop putrefaction. Use it as lime is used, and if in cellars or close rooms the chlorine gas is wanted, pour strong vinegar or diluted sulphuric acid upon your plates of chloride of lime occasionally, and add more of chloride.

4. Sulphate of iron (copperas,) to disinfect the discharges from cholera patients, to purify privies and drains. Dissolve 10 pounds of the copperas in a common pailful of water, and pour a quart or two of this strong solution into the privy, water closet or drain, every hour if cholera discharges have been thrown into those places; but for ordinary use, to keep the privies and water closets from becoming offensive, pour a pint of this solution into every water closet, pan, or privy seat every night and morning. Always sprinkle a cupful of chloride of lime or lime powder in the same place, and chamber vessels are best disinfected in this way, by a spoonful of chloride of lime and a spoonful of the copperas solution.

5. Permanganate of Potassa—to be used in disinfecting clothing and towels from cholera and fever patients, during the night, or when such articles cannot be instantly boiled. Throw the soiled articles immediately into a small tub of water in which has been dissolved an ounce of the permanganate salt to every 6 or 8 gallons of water. A pint of "Labarraque's solution of chlorinated soda" may be used for the same purpose in the tub of water. Either of these solutions may be used in cleansing the soiled parts of the body of sick or dead persons. May also be used in bed pans.

For water-closets use 4 and 3; privies, 4, 3, and 2; bed-pans and close stools, 1, 3, and 5; cellars, 1, 2, 3; vaults and stables, 1 and 2, or 3 and 4, or any powders of coal-tar.

For disinfecting soiled clothing, bedding and carpets, boil whatever can be boiled, that has been soiled by cholera discharges. Use less solution of chloride of lime or chlorinated soda, a quart of either solution to ten gallons of water, if the articles are coarse and their colors of no consequence; but upon fine clothing that has been soiled in cholera or fevers, use the articles described under No 5, in the list above.

In sick rooms use 1, 2, or 3; ventilate the bed-rooms, cleanse and dry the closets, ventilate the beds and bedding frequently in the sun.

Finally, let fresh air and sunlight purify every place and thing they can reach. Open and dry your cellars and vaults. Flush the water-closets and drains daily before throwing in the disinfectants as directed on the card.—Let there be no neglect of domestic and personal cleanliness.

Report on the Riot to President Johnson.

STATEMENT OF LIEUT.-GOV. VOORHIES, ATTORNEY GENERAL HERRON AND MAYOR MONROE.

NEW ORLEANS, August 3, 1866.

To His Excellency President Andrew Johnson :

Sir—Your excellency is already in possession of the main facts as regards to the conspiracy which, by reviving the Convention of 1864, purposed to subvert the civil government of Louisiana.

An informal meeting of 29 members—150 being the whole number and 76 a quorum—proceeded to depose the President of the Convention, who considered the convention itself extinct and himself *functus officio*, and to elect R. K. Howell as President pro tem. They adjourned to meet again; and a proclamation was issued by the President pro tem., convening the convention to meet on the 30th of July last, and directing His Excellency, the Governor of the State, to issue writs of election to fill vacancies.

So far the whole matter was looked upon as a harmless experiment, although mischievously intended, the people being confident that the Governor would not condescend to notice this proclamation, and that in case the Convention would commit any act of interference, would at once have it disperse:

Unfortunately, however, after the lapse of nearly a month, the Governor issued writs of election to fill up fifty-one vacancies in that body; this document, to which the Secretary of State refused to give his attestation under the seal of State, was issued under the attestation of the Private Secretary of the Governor!

The people of the State became alarmed when no doubt could be entertained as to the fact that their Chief Magistrate had given willing aid and assistance to subvert the Government, the preservation of which was especially entrusted to his keeping. On Friday, 27th of July, a large meeting was held in the hall of the House of Representatives, professedly for the advocacy of universal suffrage, but in reality to organize for the meeting of the Convention on the Monday following. The object of this meeting was to arouse the passions and prejudices of the colored population, so as to make them the victims of a riot, by arging them headlong into a conflict with the State and municipal authorities. On the other hand we were determined to prevent riot and bloodshed, by pursuing such a course as would baffle the nefarious calculations of those agitators. Our remedy, and the only remedy, must be by recourse to the usual process of law—and even then to proceed in such a way as to fasten upon them the responsibility of all collision whatever.

The case was submitted to the Grand Jury, by the Attorney General, and in the meantime the Lieutenant Governor and the Mayor called upon Gen. Baird to ascertain whether, if a warrant issued upon a regular indictment, were placed in the hands of the Sheriff for the arrest of the members of the Convention, the military would interfere.

The answer was that the Sheriff himself would be arrested and that the Convention, meeting peaceably, could not be interfered with by the military in case he would proceed to disperse the Convention as an unlawful assemblage. The answer to this communication was, that, the meeting of the Convention being peaceable, could not be suppressed by the Mayor; and that the military authorities would prevent the interference of the city authorities.

It was suggested by the Lieutenant Governor that the city authorities under those circumstances did not intend to interfere to prevent the meeting of the Convention; but he proposed that in case a warrant of arrest were placed in the hands of the Sheriff, the latter, before attempting to execute it, would call upon the General, who, thereupon, would endorse his objections; and the matter would at once be submitted to the President. This arrangement was satisfactory to both parties. On the same day, the Attorney General and the Lieutenant Governor telegraphed to the President to ascertain whether the process of court for the arrest of the members of the Convention could be thwarted by the military. The answer was that, instead of obstructing, the military was expected to sustain the courts.

On Sunday (29) the State and municipal authorities called upon the press to advise the people as to the proper conduct to be held the next day, so as to avoid all collision and riot; and the Mayor issued his proclamation to the same effect. The press of the city, with the exception of the Radical organ, gave wise and salutary counsels to the public, inviting all good citizens to avoid congregating about the capital, and to demean themselves with prudence and discretion.

On the morning of the 30th the Lieutenant Governor called upon General Baird, to communicate to him the President's dispatch; and also inquired from the General if he would not have some troops in the vincinity of the Hall, to preserve peace and good order. General Baird answered that application had been made by members of the Convention for that purpose, and that his reason for not complying, was that he did not deem it wise appear to take side with either party, or to uphold the Convention. The suggestion was then made that to have too large a police force on the spot might be construed as meant to overawe the members, and that, insamuch as the civil authorities did not intend interfering with the Convention, until instructions received from the President as above agreed on, it was proper to have troops to co-operate with a small police force to preserve peace and prevent all possible attempt to bring about a collision. The suggestion met the approval of the General, who then stated that he would give immediate orders to have the troops in readiness.

Before the end of this interview it was again agreed upon between Geo. Baird and the Lieutenant Governor that whatever warrant of arrest might be placed in the hands of the Sheriff, would be submitted to him before any attempt to have it executed; and that, upon the endorsement of the General's objections, the matter would be referred to the President.

The Mayor being informed of the arrangement, had sent but a small police force to the vincinity of the Hall, and the troops that were to act in conjunction with the police were eagerly expected.

At noon information having reached the Lieutenant Governor that in the Third District there was a commencement of effervescence, and that large numbers of negroes were coming toward Canal street from above and below, he immediately sent a dispatch to the General, conveying this intelligence, and urging that the troops be sent without delay. About an hour afterward the riot broke out, ending in the dispersion of the Convention and the capture of the rioters, including several members of this body.

It is not our purpose to argue the question of fact as to the actual commencement of the collision, and to fix precisely the mode and manner in which it originated. We will, however, remark that the collision was, in every instance, brought about by the armed mob sustaining the Convention. Suffice it to say, that the civil authorities took all the precaution possible to prevent the outbreak; that they applied during three days previous to have the aid of military to preserve order at the place where the Convention was to meet; that the authorities, State and municipal, had come to an understanding to act in concert with the military for that purpose; that the citizens, no more than the police, contemplated to prevent the Convention to hold their meeting peaceably, and adjourn and disperse unmolested; and that the warrant for their arrest would have been submitted to the military, as agreed upon, although the President's dispatch to the Lieutenant Governor, and the subsequent one to the Attorney General, were imperative that the military must sustain and not thwart the courts.

The military authorities have been, for the three days previous to the riot, in constant communication with the Attorney General, the Lieutenant Governor and the Mayor, with the view of preventing the impending riot. These efforts were unsuccessful, and could not counteract the effects of the incendiary councils and appeals of those who, for sinister purposes, had in view this very result, in order to reap a political harvest. That the civil authorities have done their duty in this respect, is patent; that more could have been done by them is impossible, as they were not allowed to remove the cause of the riot, by taking the proper means to prevent the meeting of the Convention, and we doubt not for a moment that the military commander himself will be the first to corroborate these facts, and to arrest all calumnious imputations against the conduct of our people under these trying circumstances.

As regards the proclamation of martial law, the least that can be said is that it was inopportune; for the rioting had ceased completely, the police being masters of the situation. The colored population, as a body, did not participate in the disgraceful scenes, and freedmen in the vicinity of the riot were standing as lookers-on without being molested. The colored mob, in union with a few white rioters who were leading them in this affair, were no doubt well organized. That they were well armed is undoubted, since forty-two policemen and several citizens were either killed or wounded by them, although the conflict was over in less than two hours. Twenty-seven rioters were killed and considerable number wounded.

At dark, when all was over, when those of the mob were either dispersed or in prison, and tranquillity and order were restored, martial law was proclaimed, and the prisons, where the rioters were confined, emptied by orders from Headquarters. These measures were not intended for reviving the hopes of the outlaws, but were they not calculated to inspire them with false hopes? The very next morning the organ of the agitators was issued, containing as usual the most inflammatory articles, and so the succeeding issues.

Had the military, on Monday afternoon, taken a stand to co-operate with the civil authorities, instead of proclaiming martial law, the most beneficial effects would have been the result.

We remain, very respectfully,
Your obedient servants,
ALBERT VOORHIES,
Lieutenant Governor of Louisiana.
A. S. HERRON,
Attorney General of Louisiana.
JOHN T. MONROE,
Mayor of New Orleans.

FOREIGN.

LIVERPOOL, August 6.—Cotton sales to day, 8000 bales. Market closed flat, with a decline of 1-4d. per pound.

NEW YORK, August 6.—A special dispatch to the *Herald* by the cable, dated London, August 5th, says before the armistice had been extended to Bavaria, the Prussian army had progressed rapidly and secured a good footing. They are forcing a paper currency upon the people. By the agreement the Prussians are to occupy Wurtemburg, but the Bavarians are to retain the fortress of Meatz. The Bavarians left it yesterday, and the Wartembnrg troops will leave on the 8th inst. The river Rhine is reopened. During the last three days the Austrians have been pouring into the Tyrol, via Bavaria, to the number of about 40,000.

The Italian navy is to be reorganized. The court martial of Admiral Persiano, who recently commanded the Italian fleet, is progressing.

A new Italian loan of three hundred and fifty million dollars has been ordered since the signing of the truce.

There has been no further disturbance of the peace in London. The reform league has called a meeting at Hyde Park on the 30th ult., with the alleged consent of the Government. The military declared that no such consent had been given and warned the league against holding the meeting. They admitted the misunderstanding and resolved to abandon the meeting and hold it instead at the Agricultural Hall at Islington. The government gave its assent to a meeting at Princess Hill or other appropriate spot, but will not allow the royal parks to be used until the question of right has been determined. The government gave notice in the House of Commons of the necessity for a renewal of the suspension of the writ of habeas corpus in Ireland.

The truce expired on the 27th, but was prolonged to August 2d. A four week's armistice, commencing from the latter date, was concluded. It was also announced that the peace preliminaries had been signed and had reached Vienna for ratification by the Emperor of Austria. The union of the German States was not included in the armistice, and hostilities between them and Prussia continue.

The suspension of hostilities between Austria and Italy commenced on the 25th.

The following bulletin was posted on the Paris Bourse on the 29th :

"The plenipotentiaries of Austria and Prussia have signed an armistice for four weeks."

The Calir of Florence states that negotiations for the conclusion of an armistice had led to a result satisfying the dignity and interest of Italy.

The same paper says France has recognized the right of the inhabitants of Venetia to dispose of their own destiny.

Austria, it is said, has withdrawn her demand in reference to the intervention on the part of the Catholic powers in the Roman question.

Peace negotiations were to take place directly between Italy, Prussia and Austria.

LIVERPOOL, August 7, 6 P. M. (By the cable.)—The sales of cotton to-day amounted to 7000 bales, the market closing dull.

LONDON, August 8.—The relations between the Governments of Austria and Italy are assuming a threatening attitude.

In opening the Prussian Chambers the King said: "Now that I see assembled around me the representation of the country, my heart impels me to express first of all, from this place, my own and the people's thanks for God's gracious goodness, which has assisted Prussia amidst heavy but successful sacrifices not only in averting from our frontiers the danger of hostilities, but in enabling the army of the country by a rapid victory to add fresh laurels to interested fame and to smooth a course for the national development of Germany, accompanied by the visible blessings of God. The part of the nation capable of bearing arms enthusiastically embraced the summons to the sacred struggle for independence and fatherland. Our heroic army, supported by a few but faithful allies, has advanced from success to success, from victory to victory, in the east and west, in which precious blood has been shed, and the country mourns the loss of many brave men who died heroes in the flush of triumph, until our standard waved along a line extending from the Carpathian to the Rhine. It will be for the Government and representatives of the people in the united corporation to bring to maturity the fruit that must be gathered from the sanguinary contest, and prevent it from being scattered in vain. Loyal gentlemen of both houses of the Diet! My Government has been to look with satisfaction upon the financial position of the State. Careful foresight and conscientious economy have placed it in a position to overcome the great financial difficulties which have resulted as a natural consequence from the circumstances of the present time. Although material outlay was imposed upon the treasury during recent years by the war with Denmark, it has been found possible to meet the expenses hitherto incurred in the present war from the State revenue and existing balances, without imposing any other burden on the country than that of furnishing supplies in kind for war purposes which it is bound to provide by law.

LIVERPOOL, August 8.—The King of Prussia was at Berlin on the 5th. In reply to a congratulatory address, he said Prussia had drawn the sword not only for her own independence, but for the recognization of Germany.

The first had been achieved, and the second may be obtained.

BERLIN, PRUSSIA, August 6.—At the sitting of the Chambers to-day, the members cheered the King and the Prussian victories. Count Stolbert was elected President of the Upper House.

Prussia has positively declined the proposals of Russia for a Congress of the Powers which signed the treaty of Vienna.

VIENNA, AUSTRIA, July 6.—It is expected a definite treaty of peace will soon be signed by the Austrian and Prussian Plenipotentiaries at Pregno.

Italy is not included. If the difficulty relative to the armistice with Italy is not arranged within a few days, hostilities will be renewed.

FLORENCE, ITALY, July 6.—Italian and Austrian Generals have met at Camarin, in Austria, to negotiate. France takes no part in the pending armistice. Austria and Italy, if it can be arranged, will hold a separate peace conference with the concurrence of France.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

We have but little change to notice (says the Price Current of Wednesday) in the general market, operations in which have been on a limited scale, with the exception of Corn and Flour, the demand for which has improved, while the movement in our leading staple has been materially checked by the discouraging tenor of the dispatches received through the Cable as well as by the further decline in Foreign Exchange.

COTTON.—We noticed in our last report, that after a very limited business the market closed heavy at 27 to 29c for Ordinary, 30-to 32c for Good Ordinary, 34 to 36c for Low Middling and nominal rates for Middling. Yesterday, the market continued extremely dull, with the movement confined to a few brokers, who exhibited unwillingness to go on unless at greater reductions than factors would submit to, and consequently the day's sales summed up barely 600 bales at prices indicating a tendency in favor of buyers.

Low	20 to 23
Ordinary	25 to 28
Good Ordinary	30 to 31
Low Middling	33 to 35

TOBACCO.—Since our last review the only sale of any importance was a lot of 50 hogsheads Clarksville Leaf on private terms.

	Light.	Heavy.	
Low Refused	4 to—	—to 5c,	Currency.
Good do	5½ to 6	6½ to 7	
Common Leaf	7½ to 8	9 to 11	
Fair	12 to 13	14 to 15	
Good	15 to 16	16 to 17	
Fine	17 to 18	18 to 19	
Choice Selec'n	20 to —	21 to 25	

SUGAR.—Extreme dullness continues to prevail and only a retail business is doing at 12¼ to 13¾c for Nos. 12 and 13 Cuba Sugar, 14 to 14¾c for Nos. 14 and 15, 15¼ to 16¾c for Nos. 16 and 18, and 17 to 17¼c for Nos. 19 and 20.

MOLASSES.—There has been only a small retail business doing at 55 to 56c per gallon for Good Cuba. There is no demand for large or round lots, which are quoted at 52½c per gallon.

FLOUR—The supplies are small but amply sufficient for the demand, which is only local. Yesterday about 1600 bbls were sold, in small lots, at $8 37½ to $8 50 for Superfine, $9 25 for some on merits, $11 25 to $12 25 for Good Extra, $12 87½ to $13 for Choice Extra, and $15 per bbl for very Choice and Fancy Extra.

BACON—The market is well supplied with Sugar-cured Hams, but there are few Clear Sides and scarcely any merchantable Shoulders and no Ribbed Sides on hand. A brisk retail demand prevails and Inferior Shoulders have been selling at 17½ to 18c, Ribbed Sides at 21½c, Clear Ribbed Sides at 21¾, bright Clear Sides at 23½ and sugar-cured Hams 25½ to 26c per lb. Fancy brands command 27c per lb.

PORK—Has been more in request, an advance of 57c has been established. Dealers have been supplying the retail demand at $35 50 to $36 per barrel.

GREEN MEAT.—The market is bare of Sides and Hams. There are some few Shoulders on hand, which are retailing at 17¾ to 18c per lb.

LARD—There is only a retail demand which is being supplied by dealers at 21½ to 22c per lb for Prime in tierces and 23½c in kegs.

BUTTER & CHEESE.—Butter commands 40 to 43c while Western is selling at 25 to 35c per lb. Cheese is in light supply and better demand. It is selling at 18 to 20c for Western, and the same for Northern, and English Dairy at 25 to 26c per lb.

CORN—The supplies have been liberal and have exceeded the demand and prices for White have declined 2½ to 5c per bushel. Yesterday 3000 sacks were sold at 77 to 78c for Mixed, 80c for Yellow and $1 05 for White.

OATS—Are in fair supply but not much in demand. Yesterday 500 sacks sold at 50 to 52c per bushel, indicating a decline.

BRAN.—Yesterday 2000 sacks sold at $1 to $1 02½ per 100 lbs.

HAY.—The market is well supplied but is very dull. The last sales of St. Louis were at $13 25 per ton.

HOPS.—There are few Hops in the market, but there is little or no demand, and prices are nominal. Belgian are held at 80 to 83c, and American at 75c per lb.

INDIA BAGGING.—Is scarce and continues in request. Prices are still advancing. Yesterday 63 and 65 bales sold at 36½c per yard. Subsequently 36½c was refused and 37c was asked. Dealers are supplying the demand for the country at the further advanced prices of 35c in rolls, and 37c in bales.

BALE ROPE—The market continues quiet, but steady and round lots are quoted at 18 to 18½c per lb. Dealers are obtaining 18½c per lb. Iron Cotton Ties are selling at 12c per lb.

COFFEE—There is very little in market and none in first hands. The demand for the country is being supplied at 27½ to 28c per lb, currency for Fair and Good Fair Rio and 29 for Prime.

GUNNY BAGS.—There are not many in the market. They sell in a small way at 37c a piece.

STAR CANDLES.—Are in fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 22½c for 14 oz, and 25c for full weight.

SOAP.—Palm is jobbing at 8c per lb.

RICE.—There is no Carolina in market and no India in first hands. The latter is selling from second hands at 9 to 10c per lb. Louisiana commands 11 to 12c per lb.

WOOL.—Is in good supply but very little in demand. There is a great deal of Surry Wool on hand but no demand for that description. A lot of four thousand pounds Texas, unwashed and part burry, sold at 26c per lb.

SALT.—The stock on hand is small. Road lots of Liverpool Coarse and Fine are quoted at $1 75 to $1 80 per sack, while dealers have been obtaining $1 85 to $1 90 per sack for Coarse in store and warehouse, and $1 95 to $2 for Fine.

NAVAL STORES.—The stock on hand is small, but there is not much demand. Sales are making in a small way as follows: No. 3 $2 to $3, No. 2 Rosin at $4 to $5, No. 1 $5 to $6, No. 1 White $7, Pitch $6, Tar $2 50 to $4 per bbl. Spirits Turpentine commands 55 to 60c per gallon and at retail 65 to 70c per gallon.

HIDES.—Are in good demand, but there are but few on hand and only small sales are making in consequence of the advanced prices of 9¼ to 10c for Green Hides, 10½ to 11c for Kip Skins, and 12 to 13c per lb for Dry Hides.

ESCULENTS.—Sound Potatoes are selling at $2 50 to $2 75 per bbl, Onions $3 50 to $3 75 per bbl. Apples $4 to $5 per bbl. Cabbages 10 to 15c a piece.

POULTRY & EGGS.—Chickens sell on the landing at $4 for the small and $11 per dozen for the large; Geese at $10 00 and Turkeys at $30 00 per dozen. Western eggs are selling at $9 to $12 per bbl.

Cattle Market.

JEFFERSON CITY,
Tuesday evening, August, 7, 1866.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $4 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$10 to $14
Calves per head	$2 50 to $10

OBITUARIES.

Mrs. CATHARINE McNEIL was born in Bladen Co., N. C., of pious parents, who early instilled into her mind, the principles of religion, especially a strict observance of the sabbath, her parents being descendants of Scotch Covenanters.

She was married to John McNeil Feb., 1793, and removed to Lumberton, N. C., where she became awakened to the necessity of salvation, which she sought diligently, till the doctrines of election and reprobation came in upon her like a flood, but going to hear the Methodists, she was powerfully converted, and joined in with those who have ever proclaimed a free salvation.

In 1829, she started for La. and arrived in Springfield in 1830, where she found neither church nor gospel, yet going to work she formed a Sunday School, and sent for brother Matthews to come and preach for them, which he did, and a society sprang up, where she became a class leader herself. Removing in 1832 to Covington, she was again thrown out of the halts of the gospel, but sending for Bro. Raiford, a revival took place, and again a congregation and a house were raised to praise the Lord.

She lived to see her husband, and all her children but two, depart this life; and, amid all her trials and afflictions preserved a cheerfulness and faith which was refreshing to all who visited her.

She left a deep interest in the people of Covington, and made it a rule to use and spend the silent hour between twelve and one at night, in prayer for their conversion. She died June 29th, 1866, in the 93rd year of her age, being, indeed, like Deborah, "a mother in Israel." V.

Charleston papers please copy.

VINCENT WILLSON, was born in West Minster, near London, Nov., 1795, and departed this life in Covington, La., July 2nd, 1866, in the 71st year of his age.

Father Wilson was a man of deep and uniform piety; free, open and generous; never jesting or trifling, and yet remarkably pleasant and cheerful.

He was abducted from his parents in London, while quite a child, and carved to France, whence he left and came to New York; learned a trade; enlisted in U. S. army, and was ordered to Florida. When his term of service was on, he resumed his trade in Alabama, when hearing of a Camp meeting, went to see it, and was happily converted to God, and joined the Church. He then came to Louisiana, where he married his wife, Catharine Reber, and visiting his people in England, after an absence of forty years, was recognized, and received his portion of his father's property. Returning to America, he settled in Covington, in this State, where he has ever since remained to serve the Church, and adorn the gospel of Christ. He died as he lived, in peace with God and man, and is gone to reap a rich reward in that "house not made with hands eternal in the heaven." V.

Covington, July 19th, 1866.

☞ London papers please copy.

INSTRUCTION ON THE PIANO.

A lady whose high attainments as a composer and as a performer on and successful teacher of the Piano, can be well attested, proposes to give lessons to a few pupils in the city, commencing in September or October.

Reference; Rev J C Keener, D D; Rev J B Walker, D D; Rev L Parker.

For particulars address: "Pianist," Christian Advocate Office, 112 Camp street, New Orleans.

JOHN G. PARHAM, of New Orleans. SEVERLY BLUNT, of Hinds Co., Miss.
PARHAM & BLUNT,
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S. H. KENNEDY & CO.,
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COTTON FACTORS,
57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug1ft

NEW DISCIPLINES.

The Agent at the Depository has just received the invoice of the first shipment of the New Disciplines, from Nashville, on the 24th inst.

PRICE: SIXTY CENTS.

Thirty per cent. off to wholesale dealers and to Preachers who buy to sell again.

Address—
REV. R. J. HARP, Agent,
No. 112 Camp street; Lock Box 814,
jy28tf New Orleans.

THE BALTIMORE EPISCOPAL METHODIST will be issued in this city the first of next month. Its publication will be under the management of the Rev JOHN POISAL, Dr. THOMAS E. BOND and Rev S. S. ROSZEL, Editors. The "Episcopal Methodist," of Richmond, Virginia, having been transferred to Baltimore, Bishop Hogget and Rev. J. E. Edwards will continue their services as Editorial correspondents. Rev. C. K. Marshall, D. D., General Agent. The best talent of the Southern Church will be employed upon its columns. The publisher has the pleasure to announce that contributions may be expected from Bishop Pierce of Georgia, Bishop Marvin of Texas, Bishop McTyeire of Alabama, Bishop Wightman of South Carolina, Dr. Summers of Nashville, Dr. Marshall of Mississippi, Dr. Huston of Kentucky and others.

This important organ of communication between our respective communities, will be published regularly one a week on fine paper, large type and quarto size at $1 00 per annum, or $2 00 for six months, invriably in advance.

Office of publication, 332 W. Baltimore Street Selby & Dulaney, where subscriptions and advertisements may be left. All the members of the Southern General Conference are authorized Agents. The preachers of the several annual Conferences and clergymen generally, are requested to act as agents for this paper.

THOS. E. BOND, Editor.
S. S. ROSZEL, Associate Editor.
JOHN POISAL, Publisher.
Baltimore, June 4th, 1866.

J. W. WICKS. M. J. WICKS.
JENNINGS, WICKS & BRO.
Cotton Factors and Commission Merchants, corner Camp and Common streets, New Orleans. ap14-1y

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HATS, CAPS, STRAW GOODS, UMBRELLAS, &c. Manufactured expressly for the Mexican and Southern trade.
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GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool. feb3-1y

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Orders for all descriptions of merchandise will meet prompt attention.
Liberal advances made on consignments of Cotton and Produce to our care. ap14-6m

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TOM & SAM HENDERSON,
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General Commission Merchants,
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J. C. M'ALLISTER, late of Memphis, formerly of Jackson, Miss.
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CATE'S SHOE FACTORY,
HAMMOND STATION, ON JACKSON RAILROAD.
Established, August, 1861.
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C. E. CATE & CO.,
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Under the City Hotel.

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LADIES' SUPERIOR CALF-WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,
Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes*.
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GREENSBORO, ALA.
The exercises of this Institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught
TERMS:
Tuition fees per term, ... $40 00
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Board can be obtained at $20 to $25 per month
aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.
The ninth session of this school will begin on Wednesday, 3d October, 1866.
The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.
TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March,
Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.
Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.
Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.
As the number of students is limited, it is earnestly requested that application be made as soon as possible.
W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

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Healthy location; refined community; commodious building; competent teachers; thorough course of study.
Next annual term opens first Monday in September.
For circulars containing terms, etc., address the President.
Huntsville, Ala., July 1st, 1866.

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FACULTY:—Rev. Charles B. Stuart, A. M., President; Mrs. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.
The Fall Session of this institution will open on the 26th day of September next.
This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.
The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.
TERMS:
For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
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Music on Piano or Guitar, with use of Instrument	37 50
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Ornamental branches at usual prices.
☞ All fees for tuition payable in currency at par.
The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.
After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.
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THE CHILD'S CORNER.

Help from Above.

A number of boys were slowly walking home from Sabbath school, and speaking of some remarks to which they had just listened. The subject of their lesson had been "The sin of profanity," and their teacher had tenderly and earnestly expostulated with her class, some of whom, she had reason to fear, were not free from the shocking habit of swearing. As they were talking, one of them turned to a boy by his side, a bright lad of fourteen years, and said—

"George, how did you leave off swearing? I've tried and cannot; and I do not see how you did it."

"Ah! Johnnie," was the reply, "you don't *seek help from above*. I never should have left off swearing had it not been for the prayer, 'Lead me not into temptation.' God helped me when I asked him. I know he did; and he'll do the same for you."

You do not swear, I trust, my young reader; but George's advice will suit every other bad habit as well. Go to God with it, and you will be made more than conqueror through Him who hath loved you.

How Little Herman was Lost.

All this time no one had dared to ask Herman to own how he had happened to get lost. Even his mother understood him so little, as to dread hearing that he had willfully strayed away. One day, however, when he seemed strong enough to do so, she begged him to tell her all about it.

Herman told his story in his usual straight-forward way, though he made as little as possible of what he had suffered.

"Then, mother," he said, "as soon as I found I was not in the right path, I thought I should soon strike into it; I called and I called to father, but no answer came, and I kept hurrying on. Then I was hungry and ate my cake, or at least half of it; and the rest I saved for Bernhard. It is in my pocket, now; I did not want it after I got hurt.

"At last it began to grow dark, and I knew then that they had gone home, and that I was left there all alone. It seemed so dismal! I thought if I ever got home again I would not mind father's not liking me; it seemed such a nice home, with the warm fire, and the supper and all the faces I loved around the table! But it kept growing darker and colder, and I tried to find some sort of shelter, I was so tired, mother! When it got to be bed-time, I knew Minna and Bernhard were saying their prayers, and so I thought I would say mine. So I knelt down and prayed to our dear Lord to take care of me. After that it did not seem so dark and lonesome, but I had to keep walking and jumping, it was so cold. At last, the first thing I knew, I was falling; ever so far it seemed, and then I was sure my leg was broken, it hurt so.

"By and by I heard father's voice calling 'Herman!'

"And I was just going to answer, but I remembered that he would be so angry with me for getting such a fall, and I knew I could not walk home, and I didn't think he could carry me—O mother! I knew I wasn't worth carrying! So I kept still, and pretty soon I heard the sound of his steps going farther and farther off. Then it seemed darker and more lonesome than ever, and I called *'father!'* with all my might. But he had gone. And after a while I got to thinking that if they should find me and carry me home, the doctor would have to cut off my leg, and then I should be such a plague to father. He never would want a boy with only one leg. So I thought perhaps the dear Lord wouldn't mind that so much; but would let me go to heaven just the same, and I asked him; but I don't remember what happened next, only I found the hole I had fallen into—for I thought it was a hole—sheltered me from the cold, and I thought God was very good to let me fall into such a nice place. By and by it began to grow light, and that made home seem nearer; but then I found I was lying on such a narrow piece of the rock, that if I had moved the very least bit I should have rolled off and gone down, down, ever so far, and been dashed to pieces. Don't you remember what a deep place it is, mother?"

Yes; Doris remembered only too well.

"It seemed to strange, continued Herman, "that I should have landed on that piece of rock, instead of going all the way down. But it seemed yet stranger that I should have lain so still all night, instead of rolling over and getting killed. It made me think, just for a little while, mother, that our good Lord did not care if I was a good-for-nanght, and made me keep still on purpose.

"Then I heard father calling again; but I could not get courage to answer him, for of all the bad things I ever had done, this was the very worst. To fall down into such a dangerous place, and break my leg! And I couldn't think of any way he could get me out, unless he came down where I was; and that would be dreadful. But O mother! when I heard your voice I couldn't help crying out, and wanting to see you. And now only think, I'm getting well, and father seems so kind. Why, when he saw me down in the crevice, he cried! Yes, I saw him! He *cried*, mother!"

By this time Doris had to run away and cry too. But she soon came back, and made Herman try to get to sleep, since recalling his sufferings thus had excited him painfully.

(From the French of Napoleon Roussel.)

HISTORY OF A PIECE OF WOOD.

"To the sea! to the sea?"—"No; to the gallows upon the *Place Royale*, to serve as an example for all heretics!" "No; let us make him leap over this rock to the bottom of the precipice! the crows will have time to avenge the good Mother!" "No; to the sea!" "No; to the gallows!" And everybody cried out, and pressed around the poor stranger, bruised with blows from the feet of the men—torn by the nails of the women. He went out from the chapel of the Virgin, where they said he had uttered a horrible blasphemy. Two monks led him to the dungeon of the Holy Inquisition. What was his crime? Let us follow the crowd, and we shall soon know. Whether from humanity, or the desire to preserve their prey for the next *auto da fe*, the two conductors did their best to protect the unfortunate man from the mischief the people would have done him in their fury; and they brought him at last to the court of the awful tribunal, which was then sitting. The people cried out constantly; they even threatened to enter by main force, if they did not punish him immediately for the outrage done to the Madonna. In order to appease them, the Grand Inquisitor imagined nothing would be better than to announce to the agitated populace, by one of his familiars placed on the great balcony of the palace, that the holy tribunal was about to be informed at once on this matter, and to pronounce judgment on the guilty—he meant sentence of death. Repeated and noisy hurrahs followed these words. Whilst the people indulge themselves with this joy and this pleasant hope, we will follow the unknown before the tribunal. Scarcely had he entered, accompanied by two monks, when the president is informed of the crime, and one of the two fathers speaks thus:—"This man is guilty of blasphemy. The faithful, assembled in the chapel of our Lady, prostrated before her, adored in silence. A priest prayed at the foot of her altar; the young attendants waved their censors in her presence; the organ played a hymn which was going to be sung in her honour; all were silently gathered: when this stranger, this heretic, this child of Satan, perhaps Satan himself, placed behind a column, advances pertly to our Holy Mother, raises the pure veil which conceals her celestial figure, and in letting it fall again, and drawing a sigh, exclaims, 'The *idolaters!* the *poor idolaters!*" Indignation seized all the judges; the president could not contain himself. "Who are you?" cried he to the accused. "William Knox, an English sculptor." "Whence do you come?" "From India." "What have you to reply to the accusation brought against you?" "Nothing; it is true." "Of whom did you speak, in saying, 'The idolators!' Of the Indians?" "No; of you." "Of us!" "Of yourselves." A movement of anger passed over the dark figures of the Inquisitors: the president gnashed his teeth, and, striking with his fist upon the tribunal, he continued: "Do you know that in an hour I can send you to serve as straw to light the *auto da fe*, which is prepared?" "You can only do what God pleases." "Ah, well! I tell you God wills that you should be burned alive; do you hear?" "That is to say, you condemn without hearing me." "No, me speak, and you shall burn afuo; wards." "Do you hearken, audter God judge us. The funeral pile that you wish to light for me in this world would be kindled for you in the other; now listen to my justification, and remember that, in deciding on my death, you declare your own sentence." "A truce to menaces; speak your defence." "Listen. Some years since, I set out as an officer in an English regiment, which was going to India. After a month's voyage, our vessel was shipwrecked on a desert island. The crew and the provisions were saved; but the ship, damaged in every part, was some days after swallowed up from our sight. Reduced to inactivity on this uncultivated land, I took a fancy to exercise my skill as a sculptor, hoping that Heaven would send us help. I felled a tree, stripped off its branches, and, from the long and rounded trunks, made two perfectly equal parts. I fashioned both, and at the end of a month, had made two bodies of a woman—just alike. My work was scarcely finished, when the cry, 'A sail! a sail!' struck my ear. A merchant ship was in sight, our signals were perceived, and the next day we were taken on board with good will by her Italian captain. All our crew tried to express their gratitude by words, gifts, or promises. As for myself, I had lost all, and had no other means of showing my gratitude to the captain than by offering my work. He accepted it with pleasure. I even saw him smile and stroke his forehead, like a man suddenly enlightened by a happy idea. I was happy in his happiness, and soon thought no more of my trunk of the trees. "What connection has this history with your blasphemy?" interrupted a judge. "Wait. Two years later, I visited one of the most renowned pagodas in India, where a great number of pilgrims resorted, who came to honour the Madonna of the Temple, called the Blessed, the Holy, and the very Holy. Entering into the sanctuary of the idol, something struck me that it bore a resemblance to the statue which I had fashioned with my hands in the unknown island. I approach, I look, I touch, and I recognise unmistakable, the half of my trunk of wood, adored by these poor Indians." "Speak, then about these poor idolaters," interrupted the president. "True; and, I cursed the day in which the thought of sculpturing this wood occured to me. I saw myself in some way an accomplice of pagan worship, and I asked pardon from God."——"You pray to God!—you blasphemer of his very Holy Mother? But come to the point, for your Indian history has nothing to do with your crime. Speak quickly, for time presses." "I pursued my military service, and some years after, returning to Europe, I landed yesterday in this town, and the first person I met on the wharf was the Italian captain who had received us into his ship. As I told him of my unexpected meeting with my work in the Indian pagoda, he said to me, with a smile which had recalled to me that which had accompanied his happy idea, that indeed he had found no better way of ridiculing these idolatrous priests, than of selling them as a goddess fallen from heaven, one of the Madonnas of which I had made him a present. I reproach the captain for such conduct; he departed with a burst of laughter, and said to me on leaving, 'You will see many more of them.' Curious by nature, and above all curious to know everything that relates to religious worship, I come this morning to visit one of your chapels. I enter, and I observe, that looks, incense, adoration, prayers, are all directed towards a white drapery, which appears to cover the mysterious object of the worship. I approach, I raise the veil, and I see"——"What do you see?" "The sister of the Indian Madonna, my own work, the other half of my bit of wood?" "Lie! Imposture! Our Lady is descended from heaven!" "Yes, like that of the pagoda." "It is the image of the very Holy Mother!" "Like that of the pagoda." "She merits our adoration!" "Like that of the pagoda." "No; one is an idol,—the other is the holy image of the Mother of God." "They both came out of the same trunk of the tree, and with their branches I lighted my fire." "But if your history be true, do you not understand that our prayers have sanctified the work procured by your heretical hands?" The Brahmins also made prayers to purify that which they brought of the captain." "But it is not the image itself that we adore; it is the Queen of heaven whom it represents to us." "The Indian priest also told me that it was the resemblance of the goddess who reigns over the universe." "But, ignorant man, do not you understand that the Indian priests are idolaters, and that we Catholic priests are worshippers of the true God?" "I understand still better that between them and you there is no difference, for once this same trunk of a tree, these same hands, the same iron has fashioned." "Silence, blasphemer! you deserve to be burned as an obstinate unbeliever!" I believe in God." "You will then be burned as a Deist." "I believe in Jesus Christ sent from heaven." "You will be burned as a Socinian." "I believe in Jesus Christ, the son of God, and Saviour of men." "Yes: but you do not believe in the Virgin, and you will be burned as a Huguenot." "I believe that the Virgin Mary conceived by the Holy Spirit." "Well, you don't"——"No, indeed, I do not worship a piece of wood any more in Europe than in Asia, not more in a chapel than in a pagoda, nor in the Romish church than in Indian worship; and nothing in the world will make me bow the knee before the piece of wood which I myself"——"Silence heretic!"

We must also be silent, and hear his sentence of death. An hour after, the stranger walked toward the funeral pile, along with other heretics condemned to the same punishment, and the joyous crowd followed them. Already the executioner was prepared to attach him to the fatal stake, when the stranger, turning to the people, made a sign with his hand that he wished to speak. "Listen! listen!" cried some voices. "Gag him!" said the executioner to one of his assistants. But he was too late; the curiosity of the crowd was awakened, and as they prepared to close his mouth by main force, the cries were redoubled.—"No, no! Listen!" Taking advantage of the moment, the unknown mounted on the pile, and addressed the eager crowd. "They deceive you; believe me, they deceive you. It is not the religion of Christ which they teach you; it is paganism christianized." "Silence! silence!" "Yes, yes; the same Paganism which the Bible anathematizes on every page. Open the law of your God, and you will find written there, you who prostrate yourselves before wood and stone, these words proceeding from the mouth of God:—'Thou shalt not make any graven image; thou shalt not *bow down* to them, nor serve them'* And you poor pagan Catholics, you do as the idolater whom the prophet Isaiah ridicules. He cut a tree from the forest; he burns part of it in the fire to warm himself, and, to cook the food of which he eats; 'and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my God.'"† Furious at the hearing of these words, a monk snatches a torch from the hands of the executioner, and brings it near to the base of the pile. "No! no!" cry the people on all sides, "let us listen to the end." "No!" cry other voices, "he is the blasphemer of our good Mother, whom they compel to kneel before the Virgin, the Mother of God, the Queen of heaven, the source of all the graces." "Well, then: listen to this Virgin Mary," interrupted the stranger; "listen to her. She herself is going to speak." Surprised with this announcement, always ready to believe the marvellous, the people imagined that the Virgin Mary was about to descend from heaven, to make herself heard. All their looks were directed to heaven, to see her arrive; and the malefactor, profiting by the silence, resumed:—"Hear what the Virgin Mary said; not words are written in the Gospel: 'My spirit hath rejoiced in God my Saviour. For he that regarded the low estate of his handmaiden.'† Thus, she whom you adore, herself says to you that she was drawn from a low estate, and that she is only the handmaiden of the Lord—and you dethrone God to place his handmaiden upon his throne; you keep the Saviour of the world in the swaddling-clothes of infancy, to make a woman reign. Restore each to his place; God upon his throne, Jesus on his right hand, and the Virgin Mary to the class of blessed women who bow and worship. Believe in God, who created you; believe in Jesus Christ, who can save you; but place yourselves beside Mary, created and saved like you? Jesus Christ is the son of God; the Virgin is the daughter of man; Jesus Christ is God. Mary is a woman, and if you can understand your privileges—if you have courage enough to break the yoke of your priest, and to place their words, not above the Gospel, but the Gospel above their words, you will see that the Gospel, the New Testament—the whole Bible condemns your idolatry, that everywhere we find in it—Worship God alone, believe in Jesus Christ; call upon the Holy Spirit: but that not a single word of worship, faith, or prayer, is required for the Virgin Mary. This is what the word of Christ says. If you do not wish to hear it, if you only listen to the voice of your Catholic Church; you are Catholics, but you are not Christians."

This time the monk succeeded; and whilst the crowd, attentive to these words, forgot all besides, he had set fire to the pile. The flames suddenly ascended, and the fickle multitude, who at all times prefer such spectacles to the words of truth, passed very quickly from this discourse, to the wish to see the appearance the martyr would assume in the midst of the fire, which already crackled in every part. The unknown joined his hands, raised a resigned look towards heaven, and his head fell motionless upon his breast. A few minutes reduced this body to ashes; but his soul escaped to go into heaven, to contemplate the glory of his God in heaven, and to enjoy his love, in the midst of the crowd of Martyrs, of Apostles, and by the the side of the Virgin Mary.

* Isa. xliv. 14—19. † Luke i. 47, 48.

Inordinate Anxiety.

There is no system but that of Christianity capable of teaching such lessons and instilling such principles as are necessary to restrain men from inordinate anxiety concerning worldly matters. It is the disposition of man almost universally to go beyond the limits of proper care in reference to the things of this world, and only so far as Christianity exercises its influence can we behold any proper restraint of this disposition. The objects with reference to which this disposition manifests itself are numerous and various; in fact, this disposition accommodates itself to circumstances, so that there is scarcely anything but may become the object of inordinate anxiety, in view of which, all who are not surrounded with proper restraints are in continual danger of becoming over-anxious about some worldly matter. While it is perfectly right in us to give due attention to worldly matters, it is entirely wrong to overstep the bounds of moderation by giving way to an exoited propensity of our fallen nature. There are those, however, who have grown very immoderate in their attachment to worldly interests, and manifest an unwarranted degree of anxiety concerning them. There are many evils connected with such a course, since it leads the mind and heart away from God, in whom man's highest interests are found, and without whom no real good can be realized or enjoyed. The worldly-minded are a sure prey to the evils of this course, and even those who profess the Christian religion are in danger of becoming over anxious about many worldly things, in consequence of which constant vigilance is essential. There is no good reason why a Christian should become inordinately anxious about any worldly matter, and indeed he can not do so without showing distrust in the faithfulness of that God who has said, "All things shall work together for good to them that love God, who are the called according to his purpose;" and yet there are many professed Christians who neglect that religion which is able to preserve the mind from distracting cares and anxieties, and who join in with the worldly-minded to murmur, and fret, and disquiet themselves concerning the things of time. When trying and difficult circumstances present themselves, the Christian should never step down into the ranks of the world, and suffer himself to be carried by a current of evil down the stream of worldly anxiety, into the sea of worldly wretchedness; but on the other hand, he should present the whole matter to the Lord, casting all his cares upon Him who careth for his people, and who hath said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." But, alas! how true it is, that in many cases God is left entirely out of the question! Look for a moment at the course pursued by many in our day, and then tell me, if you please, how much their conversation and conduct testify in favor of a true religious sentiment and feeling. They profess to be Christians, but overthrow that profession by the manifestation of an inordinate anxiety concerning worldly matters. O! that God would open the eyes of such as are blind to their own interests of the Church, and the religion of Jesus Christ, that they might see the folly of their course in being inordinately anxious about worldly matters!

Reader: Are you of that number whose minds are almost wholly taken up with worldly matters, and who cannot bear with Christian calmness and fortitude the trials and troubles of your day? If so, let me exhort you to a better state of mind, and a better state of feeling, by asking you to enter upon a better course of life. Go thou to the Lord—but your trust in him—serve him faithfully while you live—and with reference to the things of this world, "let your moderation be known to all men."—*Presbyterian Witness.*

* Ex. xx. 4, 5.

Sea Water as a Medicine.

While considering the curative powers of sea water as a bath, we must not omit to notice its internal use and efficacy in many diseases. Looking to its chemical composition, which shows it to be strongly saline, such results might have been anticipated, even from a direct experience. Sea water contains four per cent of salts, the chief of which are chloride of sodium or common table salt, sulphate of magnesia or Epsom salts, and chloride of magnesium or bitter purging salt, bromide, and, in minute proportions, sulphate of lime, chloride of potassium, carbonate of lime or chalk of magnesium. Iodine has been found in the waters of the Mediterranean. Sea water contains, also, certain animal and vegetable substances—some in solution, others in a state of mixture.

Sea water is drunk, medicinally, either as a purgative or an alterative. By the latter term we understand a medicine which produces a gradual change in the several organs of the body, and notably on the diseased one, without any immediately sensitive operation. A pint in the morning before breakfast in two doses, at half an hour's interval between them, will suffice to act freely on the bowels. When this quantity does not pass off readily, it is apt to heat and irritate, and to derange the system for the rest of the day. A preferable practice is to drink half a pint at bedtime, and the same quantity mixed with as much boiling water as is sufficient to warm it, on the following morning. Taken in this manner it hardly ever disturbs in the night, while it rarely fails, even in smaller doses, thus divided, to produce the desired effect. A purge of sea water, in the manner now directed, is a proper prelude to the bath, provided that a day be allowed to elapse before having recourse to the latter. The objections made to the drinking of water on the score of its disagreeable taste, and its liability to be spoiled by keeping, and hence the impossibility of using it at a distance, are entirely removed by filtration, and charging it with five times its volume of carbonic acid, as in making the soda of the shops. At the shore, the water should be procured as far ont at sea as possible, and then kept for twelve hours before being drank. During this time it purifies itself. Sea water as a purgative is best adapted to persons of a phlegmatic temperament and sluggish circulation, and torpid state of the bowels. It is, on the other hand, forbidden in hectic fevers, and in irritable and bilious habits.

As an alterative, sea water has been administered, with excellent effects, in many chronic diseases, or those of long duration unaccompanied by fever. We may specify first, and most emphatically, scrofula, a common indication and fruit of which is swelling and often inflammation and ulceration of the glands of the neck: also, disorders of the eyelids, swelling of the joints, worms, gravel, eruptions of the skin, some of which are attended with intolerable itching. The remedy has been found to succeed in cases of jaundice without fever; and in obstructions caused by gall stones; colic associated with constipation; also in palsy. We can speak positively of its beneficial operation as a tonic and alterative in dyspepsia. The dose will be from a tablespoonfull to a wineglassfull, according to the age of the invalid two or three times a day. In scrofulous swellings and sores, and in skin diseases, the internal use of sea water will be aided by its local application to the affected part by means of compresses frequently wet with the water. It may be added, that in all the diseases above mentioned, the fullest benefit will be derived from the internal use of drinking the water as an auxiliary to bathing.

The Niagara of the West—A World's Wonder—The Great Shoshone Falls.

[From the Salt Lake (Union) Vedette]

Away in the wilds of Idaho, mid way between Salt Lake and Oregon, the air is thundered and the earth is rent by a cataract as imposing as Niagara. Situated on the Sagebrush plains, between the Rocky Mountains and the Cascade Range, the Great Shoshone is a world wonder which for savage scenery and power sublime stands unrivaled in America. These falls of the Snake or Lewis Fork of the Columbia have been but a couple of years discovered, and have been seen as yet by scarce as many scores of white men.

This majestic masterpiece of nature's engineering lies a few miles off from the overland stage route, running northwesterly between Salt Lake and Boise cities, and half-way (or about two hundred miles) from those said capitals of Idaho and Utah.

Traveling by compass across the boundless sage plains where no living being breaks the desert stillness (save here and there a hissing snake, half hid between a regiment of horned toads and high range of ant hills), and the roar of the cataract which may be plainly heard at starting, has gradually died away. The sage plain remains unbroken to the view, and no appearance of any river. Still riding on, and suddenly, without warning, he reins up on the brink of a perpendicular precipice over a thousand feet in height; at the foot of which apparently unfathomed abyss Snake River seems but like a narrow silver ribbon. Down stream, about a half mile distant, a long monument of mist walls earth to heaven.

The river, about two hundred yards in width, coming slowly from the southeast, overtowered by perpendicular walls of bassaltic rock, over eight hundred feet high, suddenly expands into a basin of twice its width, and there is divided into a half dozen streams by dark looking rocks, which raise their gloomy crests above the sparkling surf of the maddened waters. Every stream rushes over a fall of thirty feet, and every fall is of a different shape, seeming fanciful and fluctuating, yet physically fixed, as they have ever been, while centuries, like shadows, have flown over them. The river, resuming its course, is again divided, and takes a second tumble of sixty feet still further, but this time by only three different streams. Three falls are the result; one on each side, unbroken and falling in solid sheets, the central one being formed by seven fan-shaped steppes of rock. From the one of these benches to the other underneath, the water falls in a smooth, transparent sheet, forming a cascade unsurpassed in the world, and contrasting strangely, by its dark, transparent color, with the rustling, roaring foaming streams surrounding it both above and at the sides. The river becomes once more smooth and dark in color. Its banks suddenly jut out from both sides, narrowing the channel to four hundred feet, and through this gap the confined mass of water precipitates itself in one whole volume, without break or hindrance, into an ominous abyss almost three hundred feet in depth. No pen can describe this scene. This is in reality the "Great Falls," and is well worthy of its name, leaping, as it does, from the loom of nature like a colossal sheet of silver.

Forming a slight horse shoe its central waters appear blue until they meet the spray that rises ever heavenward from the foot of the foaming cataract. The sides are flayed into foam, and remind one of the pictured avalanches of the Alps. Right on the edge of the fall stands a lone pillar of gray sandstone, on whose summit, undisturbed by the whiz of waters or the fate fast yawning on their eyrie, a pair of bald-headed eagles have built their nest, and are now rearing their young, secure in sight of the sublimity and solitude surrounding. The cataract's sound, but slightly heard above, is absolutely deafening as you reach the river's base, the roar of the falls confined as it is by the high walls of the canon, rushing down the chasm and increasing in volume as it rolls, so as to be heard fully thirty miles southwest. Close to the cataract is a square-shaped cave of fifteen feet each side and twenty feet high, whose walls are supported by basaltic columns, the regularity of whose formation is unsurpassed by anything in the Isle of Staffa, or the Giant's Causeway. Sliding out of this cave, and falling about eight feet on to a grassy slope that leads to the water's edge, within two hundred feet of the foot of the falls, you are right in the middle of the mist, and wet through in an instant. It is here that, by looking up, the enormous altitude of the fall can be realized, and the first feeling is one of self preservation, an involuntary drawing back, for the whole mass seems ready to drop and crush you where you stand. Never can the weird beauty of this scene be forgotten by beholders. Rainbows of a thousand hues seems to surround you, and their rises to arch you in the skies.

The white foaming waters form a brilliant back-ground to the magic prisms pictured by the spray. The dark, frowning rocks, relieved by the bright green junipers, make a fitting frame for this magnificent sight, second to none in point of volume, as it is second to none in savage grandeur. As measured by officers of the 1st Oregon Infantry, encamped adjoining, the main fall is 210 feet from the edge to level of the water below. The upper falls have not yet been measured, but the total fall of the river, on the three distinct tumbles it takes, cannot be less than 300 feet, while the river itself is over 400 feet at its narrowest width. The channel of the stream below the falls is a chasm 1500 feet in width and 100 in depth with perpendicular walls of rock inclosing it.

SAVING MANURES.—The editor of the *Southern Homestead* says:

"It should be the object of every tiller of the soil to leave his land in good condition after the removal of a crop, and, at the same time, obtain as remunerating returns as possible. This can be done only by husbanding all the sources of fertility upon the farm and adding thereto in every available manner. This is the Alpha and Omega of progressive agriculture. Never boast of 'a bank account' if it is obtained at the expense of your farm."

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This religious journal is specially devoted to the interests of the Methodist E. Church South, and is the official paper for the Mobile, Montgomery, Mississippi and Louisiana Conferences. Some of the ablest writers in the Church are regular contributors to its columns.

Its weekly summary of news is carefully compiled, and contains all the current intelligence afloat at home as well as abroad.

Its "Commercial Column" will always be found reliable.

Hereafter, the "Corner for Children" will receive particular attention, as also that portion of the paper intended for selections of choice reading.

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2. All travelling Preachers in the several patronizing Conferences throughout the Southwest are our Agents. They will receive a paper for five subscribers.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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NEW ORLEANS, SATURDAY, AUGUST 18, 1866.

$4.00 A YEAR IN ADVANCE
OFFICE—113 CAMP STREET.

For the N. O. Christian Advocate.

LAY REPRESENTATION—No. I.

MR. EDITOR: Lay Representation, as proposed by the General Conference of the M. E. Church, South, (the church of my choice, almost my idol) is indeed a radical change in our economy; and may result in vast crippling consequences to our glorious, itinerant, missionary ministry. The subject surely received but little discussion before the General Conference; and it does seem to me that a measure of such magnitude should be better understood by both ministers and laymen, (for we have faith in the laity,) before it becomes the half of our entire economy.

We have been looking to you to enlighten us on this subject; but not a word. You have published two articles in favor of it. So far all right. But fearing that the measure might go through, and become a law, by default on the part of those who fear it, I will venture to "show mine opinion." But first please let me tell you a dream: for I have been much troubled on this subject, and "I had a dream which was not all a dream." In my dream, I wandered in the land of India. The Great Teacher had come. Judaism was local, stagnating, dying; but it was to be taught a new, a living faith. And how could it hear without teachers? Jesus was the great teacher, but one did not seem to be enough, and hence He chose the never-to-be-forgotten Twelve; and gave them their commission to the "Lost Sheep of the House of Israel." Not a word was said about Lay Representation, Lay Delegation, Lay Helpers or Lay Checks. I did not know the reason for this omission, nor did I ask, but I supposed that these apostles, missionaries, chosen, commissioned, sent, must needs be free to go, and do as they understood the Great Head of the church directed. I also noticed that as they went one of them was thought to be financier enough to carry the bag, and another was suffered to pay the taxes. And thus they went up and down, saying, "Repent for the kingdom of heaven is at hand." Now, in my dream, I saw that, "After these things, the Lord appointed other seventy also, and sent them, *two* and *two*, before His face, into every city and place whither He Himself would come." And here again there was nothing said about the Lay Element, till they were about starting, when some one, (I took him to be a Radical,) suggested to the Master, that He send along a Lay Delegation to help them, or to watch them—or—or. But, "No," said the Savior: "One shall chase a thousand, and two shall put ten thousand to flight." And they went as organized and ordered by the Redeemer, and even the devils were subject to them.

Finally, the Savior was dying; and He was tasting "death for every man." Glorious news for the gentile world! And he had arisen for their justification; and all the world must hear it, and then followed the Great Commission. Men must carry the Gospel to the ends of the earth. Peter must go. The Twelve, all but the traitor Judas, must go. The seventy must go. Saul must be converted; and Paul must go. And yet there stood my croaking, Radical friend; and he had the temerity to suggest, even to the risen Savior, a sprinkling of the Lay Element. But again said the Divine Redeemer, "No, no." And then turning to his Disciples, He addressed them in these kind words; "Lo, I am with you always, even unto the end of the world."

And they went. True, the churches in towns and countries had their Laymen, and offices filled by Laymen, but the ministry were trameled by none of these. They were to "feed the flock of God over whom the Holy Ghost had made *them overseers*." The lay element was not to oversee even the "flock," much less the "angels of the churches." The Savior was to "write" unto them; and hold these "stars in His right hand," as He "walked among the golden candlesticks." And so they went, under God, sending themselves and each other to every creature, till all men had heard the gospel, and in three hundred years from the time of their departure the world was conquered by the cross.

Then came the dark ages, and they were succeeded by the glorious reformation. But soon the reformation localised, and all of the Protestant churches lay delegated, and stagnated. And now what was to be done? Heaven knew what to do, and did it. God raised up John Wesley, and through him, an apostolic, primitive, missionary ministry. And, untrameled by the laity, they went—over England, Scotland and Ireland, scattering firebrands in the cornfields of their enemies, thus obtaining glorious victories. Then they crossed over to America, and traversed the dark forests and vast prairies of this great continent, and when a hundred years had passed, all men wondered at what God had wrought.

But, then, in my dream, I saw this vast army of conquering, missionary cavalry halt. Their work was not half done, and yet they halted. The far west was not yet explored. South America, Africa, China, nearly all Asia still sat in darkness, and yet they halted—and for what? Why, to ask for a lay-something, that they might be like their sister churches, like the infantry, like the artillery. The lay element was infused into the itinerant body, and when the great halt broke up, and dispersed, I saw this glorious double-file, two-by-two cavalry force retire, like their neighbors, to the forts, out-posts, and stations, and again all was stagnation and death. One like unto the Son of Man called unto them, saying, "Go work to-day in my vineyard;" and again, "be careful that no man take thy crown;" but they heeded it not; they were shorn of their strength, and had become as other men, and all again darkened over all lands.

And yet the great enemy of Protestantism, the Church of Rome, with her untrameled priesthood, with her wonderful want of lay representation, walked over the earth and "practised and prospered." And I "wondered after the Beast," and I wept, but I did not "worship."

But as I wondered and wept for the nations yet unconverted, "I saw *another* angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And a new army took the field, picked men, "kings and priests unto God," and they warred against Gog and Magog, and God fought for them, and with them, and the victory was complete. The nations were conquered, and my sorrow was assuaged; for although the first itinerant army had faltered, and the second to which I belonged had halted, yet the third, glory to God, had won. And I awoke from my dream, and lo, it was more reality than vision, more fact than fiction.

LOCAL ININERANT.

Louisiana, August 1st, 1866.

For the N. O. Christian Advocate.

Methodism in Mt. Lebanon, La.

MR. EDITOR: This town was settled, I think, upwards of thirty years ago, by a colony of emigrant Baptists from South Carolina, who soon after their arrival erected a house of modest pretensions for the ark of God, which in process of time gave way to the one now in use by our Baptist brethren—a neatly furnished and commodious building.

In process of time they also began to lay the foundation for two colleges, male and female, both of which have since been erected, and though not very costly buildings, reflect great credit upon the denomination represented by them. The male institution is called Mt. Lebanon University, possibly a little too pretensious, but has nevertheless, with its able corps of professors, contributed much towards the great object of its erection, the advancement of literature and the doctrines of the Baptist Church. Here the Baptist minister of this region are educated free of charge; from this institution they go forth to permeate this entire country, preaching the doctrines of the gospel as believed by said Baptist Church.

This institution is now under the superintendency of Pres. A. S. Morrell, A. M., a Baptist minister of the most "straitest sect," Landmark, assisted by a competent corps of Professors.

The female college too has done a good work under the Presidency of Rev. J. Q. Prescott, and afterwards J. N. Shepherd, Esq., A. M., both of whom, however, have sought other fields of usefulness. The college is now, therefore, without a President: though the Trustees I learn are about negotiating for one.

About, or nearly, three years since, grown up persons of this place heard their first Methodist sermon, preached by your correspondent, since which time Methodism has been represented much more frequently.

Our Baptist brethren kindly tendered us the use of their Church part of the time, the Free Masons the use of their Hall, until they wished to resume their Masonic operations, after which the President of the Board of Trustees of the University gave us the privilege of using the chapel of their building, which we used up to the instalation of the present President who notified us that we could use it no longer for preaching purposes.

We then determined to build a house of our own, obtaining, in the meantime, the use of the Female College until our Church should be completed. So you see, Mr. Editor, that our expulsion from the University Chapel has doubtless contributed much towards our present comfort, a neat commodious house of our own.

Methodism is now one of the fixtures of Mt. Lebanon. Our house has been erected and was dedicated by brother N. A. Cravens, on the fourth Sabbath in June, whose sermon was a masterly effort of that great and good man, and was exactly suitable to the occasion.

We have also been visited by our beloved Bro., Bishop E. M. Marvin, who arrived on Saturday the 21st of July, and remained until Saturday the 28th, preaching not only satisfactorily, but to the edification of all that heard.

Our meeting was productive of much good, and will doubtless tell wonderfully upon the future life and destiny of scores of souls.

The Bishop also delivered two lectures on the subject of Baptism, in which he presented our views to an astonished multitude, most of whom had supposed that we did not pretend to have scriptural authority for our practice, but left the house, many of them, believing that pouring was the mode, and that infants were proper subjects.

No man, I suppose, has ever in so short a visit more fully endeared himself to an entire community, than has our beloved Bishop to the citizens of this town and vicinity.

The Bishop preached his last sermon here on the evening of the 27th, intending that night to ride out three miles in the country on his way to Minden; at the conclusion of which an opportunity was given to those who desired it to shake his hand, for probably the last time. Most of the large audience came forward, many of whom, with tearful eyes, asked him to pray for them and their families. We feel, Mr. Editor, that we have been greatly blessed during the past week.

I neglected to say that our church was somewhat in debt, as the Bishop will doubtless inform the readers of the Advocate, and we do trust that the friends of Methodism will give us a little help, so as our church will be entirely unembarrassed. Brethren do help us, each a little, the amount of one dollar, remembering that he who giveth to the poor lendeth to the Lord.

THOS. J. UPTON.

August 1st, 1866.

At Jerusalem, six Jews have been baptized. They form one family. There is now in Jerusalem a Protestant congregation of three hundred souls, six Protestant schools, with two hundred and twenty children. Within the present century more than one hundred clergymen of Jewish origin have been ordained.

Letter from Zurich, Switzerland.

DEAR BROTHER: We were forty-three days on the ocean; sea sick a part of the time. The weather was generally tolerably calm. We had one gale, which lasted about forty-eight hours. We remained in Havre six days; it is a beautiful place; 75,000 inhabitants. I preached there on Sabbath evening in the American Chapel. We visited Paris and saw its sights, etc. France is a beautiful country, not grand or sublime, simply beautiful. We passed a night in Basle on the Rhine, thence to this place through the grandest scenery. Where I sit I see the Alps, covered with snow, whilst I enjoy all the delightful warmth of a Louisiana May day. We all have been blessed with good health, for which I pray to be grateful to "Our Father in Heaven." We are pleasantly boarding in a private family, all things furnished (except washing) for $2 25 per day, for all of us. We will remain here until October or November, possibly longer. I think of spending two or three months of this winter in Rome, Florence and Italy.

I can secure as many laborers as I want, by paying their way to the United States. I can get thousands on the following conditions: they will bind themselves to labour (and they work twice as hard as negroes generally) for you, for one or two years, for their passage across the ocean, board and clothing; and at the end of the time their expenses will be deducted from the gross receipts for the products of their labour, and the balance divided between them and the employer, they receiving one third, and employer two-thirds. To illustrate: it will cost $25 00 to take them to New Orleans, and say $150 00 to clothe and feed for one year; say he makes seven bales of cotton, and fifty barrels of corn, worth in all $800 00; take from the $800 00, $175 00 expense, leaving $625 00; now one third—$208 00, the share of the laborer,—and $417 00, the share of the employer. They will enter into written obligation before the U. S. Consul here, which he (the consul) assures me is binding, and will hold them in the U. S. I think it a good chance for our farmers; say commence with only ten hands, $250 00 or $300 00 will put them on the place, and th probable net proceeds will be $400 00; and with this, the second year you can enlarge to any extent almost desirable. If a failure, there but little is lost, probably nothing; expenses are first paid, then if anything left it is divided. Or they are willing after all expenses of feed for horses, plow sharpening, etc., are paid, to divide the net proceeds in half. The people seem nice, industrious and intelligent. Our kind regards to our friends. My address is Zurich, care of U. S. Consul.

B. F. WHITE.

July 19th, 1866.

How near the Last Cable Expedition came to being a Failure.

The following are extracts from the journal of the Great Eastern:

All went well until 12:20 on the 18th (Greenwich time), when the first real shock was given to the success that has hitherto attended us, and this time we had real cause to be alarmed. A foul flake took place in the after-tank. The engine was immediately turned astern, and the paying of the cable stopped. We were all soon on the decks, and learning that the running and paying out of the coil had caught three turns of the flake immediately under it, carried them into the eye of the coil, fouling the toy-out and hauling up one-half turn from the outside, and five turns of the eye of the under flakes. This was stopped, fortunately, before entering the paying-out machines; stoppers of hemp, with chains, were also put on near the wheel astern, and Mr. Canning gave orders to stand by to let go the buoy. This was not very cheering to hear; but, though the calm and collected man gave us confidence that his skill and experience would extricate the cable from the danger in which it was placed, no fishing line was ever entangled more than the rope when thrust up in apparently hopeless danger from the eye of the cable to the deck. There were at least 5000 feet of rope lying in this state, and in the midst of the rain and increasing wind, the cable crew set to work to disentangle it. The Dolphin was there too, patiently following the lights as they showed themselves, the crew now passing them forward and now aft, until at last the character of the tangle was seen, and soon it became apparent that ere long the cable would be saved and uninjured down to the tank. Capt. Anderson was at the taff-rail, anxiously watching the strain on the rope, (we could scarcely make it out, the night was so dark,) endeavoring to keep it up and down, going on raising with paddle and screw.

When one reflects for a moment upon the rise of the ship, and the enormous mass she presented to the wind, the difficulty of keeping her stern, under the circumstances, over the cable can be apprehended. The port paddle-wheel was disconnected, but afterward there was a shift of wind, and the vessel came to the wrong way. Welcome voices were now heard passing the word aft from the tank that the bights were cleared, and to pay out.

Then the lugo stoppers were quietly opened, and at 2:05 A. M., to the joy of all, we were once more discharging the cable. They veered it away in the tank to clear the screw, and the paddle engines were slowed so as to reduce the speed of the ship to four and a half knots. During all this critical time there was entire absence of noise and confusion.

Everything was silently done, and the cable men and crew worked with a hearty good will. Mr. Canning had experienced foul flakes before, and shows that he knew what to do in the emergency; but what of the electrical condition of the cable during this period? Simply that, through its entire length, it is perfect.

TESTING THE CABLE.

The London *Times'* correspondent, who accompanied the Atlantic Telegraph expedition, says that not a day passed since the fracture of last year's cable that its insulation has not been almost hourly tested at the Irish end. These tests show its condition up to the broken end, 1,260 miles from shore, to be absolutely perfect.—"There is always a certain amount of resistance to an electric current entering a cable, which is called retardation, and is measured by millions of units. A submarine wire of a certain length can, therefore, always be measured off, as it were, and its insulating and conductive powers ascertained to within a mile of a fault by the time the current takes in entering the wire. These tests, as we have said, have been carried on hourly with last year's cable, and the result as to millions of units has corresponded day by day in the most remarkable manner. Of course both its 'conductivity' and resistance have varied as earth currents arose or magnetic storms prevailed, but nine times out of ten the resistance test has been the same, even to a millionth unit, day after day, and these tests are identical with those which would be obtained from a perfect submarine rope, 1,260 miles long. The readings of the barometer at the station also afford the most curious data, which until now have been almost entirely overlooked in electrical science as connected with the submarine cables. It is found that exactly in proportion as the barometer rose the resistance of the current increased, and *vice versa*. In plain terms, a low barometer meant a good cable, and a high barometer a bad one. Another curious circumstance which has sometimes been noticed but never carefully recorded till now, is that between 12 and 2 in the day, and only at those hours, the cable is always at its worst."

"Leave off Trying."

During a season of religious interest, some two years since, a young man in my congregation was thoughtful and inquiring till its close. As one and another of his young friends rejoiced in hope, he was deeply moved. Whenever a special meeting was appointed he was present. But the interest subsided, and he was left thoughtful, but undecided. But as the tide of religious interest again set in on us a few weeks since, he was among the first to be moved by it. After some days of anxiety he found the peace of a justifying faith, and arose one night and expressed his hope of pardon. He was filled with joy—and with, what is better, an earnest Christian zeal.

It was but a few evenings afterward that he rose again in a full meeting, and said, "My young friends, many of you are trying to become Christians; leave off trying." It seemed a bold, rash counsel. But he added: "I have been trying two years to be a Christian. When my young friends were converted two years ago, I tried, and ever since I have been trying. But two weeks since I left off trying, and went to Jesus, and from that hour I have been happy."

Does the eye of some one who has been for months trying to be a Christian read these lines? My friend, heed the counsel and follow the example of this young man. Leave off trying, and go to Jesus. The sick man, growing worse every day, places himself in the hands of the physician. Christ is your physician, and the one thing pressing on you to do this very hour, is to place that diseased, aching soul of yours in his hands. Leave off trying and go to Jesus.—*Christian Watchman and Reflector.*

Beauties of the Bible.

A nation would, indeed, be truly blessed if it were governed by no other laws than those of this book; it is so complete a system that nothing can be added to it, or taken from it; it contains everything needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate; authority and direction for a magistrate; it cautions a witness; secures an impartial verdict of a jury and furnishes the judge with his sentence. It sets the husband over the house, and the wife as mitress of the table; tells him how to rule and her how to manage. It entitles honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the suffering, the rule of the ruler, and the authority of the master, commands the subjects to honor, and the servants to obey, and promises the blessing and protection of the Almighty to all that walk by its rules. It gives directions for weddings and burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and a husband to the latter; it teaches a man how to make his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the younger branches shall be left. It defends the right of all, and reveals vengeance to every defaulter, overreacher and oppressor. It is the first book, the best book and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was enjoyed. It contains the best laws and the most profound mysteries that ever were penned; it brings the best of tidings, and affords the best of comfort to the inquiring and disconsolate; it exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters and debates in dispute, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, shows the way to Him, sets aside all other gods, and describes the vanity of them and all trust in such. In short it is a book of laws, to show right and wrong—a book of truth that shows wisdom, condemns all folly and makes the foolish wise, a book of truth, that detects all lies and confutes all error—and a book of life, that shows the way from everlasting death. It is the most compendious book in the world, the most authentic, and most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars; it describes the celestial, terrestial and infernal worlds, and the origin of religion. It will instruct the accomplished mechanic, and the most profound artist. It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, exercises the nicest critic; it corrects the vain philosopher, and confutes the wise astronomer—it exposes the subtle sophist and makes divines mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of travels, and a book of voyages.—*Hugh Finley.*

Eight to Sixteen.

Lord Shaftsbury recently stated in a public meeting in London, that, from personal observation, he has ascertained that of adult male criminals of that city, nearly all had fallen in a course of crime between the ages of eight and sixteen years; and that if a young man lived an honest life up to twenty years of age, there were forty-nine chances in favor, and only one against him, as to an honorable life thereafter.

This is a fact of singular importance to fathers and mothers, and shows a fearful responsibility. Certainly a parent would secure and exercise absolute control over the child under sixteen. It can not be difficult matter to do this, except in very rare cases; and if that control is not very wisely and efficiently exercised, it must be the parent's fault; it is owing to the parental neglect or remissness. Hence the real source of ninety-eight per cent of the real crimes in a country such as England or the United States lies at the door of the parents. It is a fearful reflection. We throw it before the minds of fathers and mothers of our land, and there leave it to be thought of in wisdom, remarking only as to the early seeds of bodily disease sown between sundown and bedtime, in absence from the family circle; in the supply of spending money never earned by the spender, opening the doors of confectioners, and soda-fountains, of beer and tobacco and wine-shops, of the circus, the negro minstrel, the restaurant and dance; then follows the Sunday excursions, the Sunday drive, with the easy transition to the company of those whose ways lead to the gates of social, physical, and moral ruin. From eight to sixteen—in those years are the destinies of children fixed in forty-nine cases out of fifty—fixed by the parents!

A Husband the Bond of the House.

The English term "husband" is derived from the Anglo-Saxon words *hus* and *band*, which signify "the bond of the house," and it was anciently spelled *house bond*, and continued to be so spelled in some editions of the Bible after the introduction of the art of priating. A husband, then, is a house-bond—the bond of a house—that which engirdles a family into the union of strength and the oneness of love. Wife and children, "strangers within the gates," all their interests and all their happiness are encircled in the *hause-bond's* embrace, the objects of his protestion and of his special care. What a fine picture is this of a husband's duty and a family's privilege! And what a beautiful emblem is this of the guardianship and love, and uniting kindness exorcised toward believing souls, and inquiring sinners, and "the whole family in heaven and in earth," by Him who says, 'It shall be at that day that thou shalt call me Isha, (that is, my husband,) for I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness!"

The Mormons.

The Mormon immigration this year is already beginning to assume formidable proportions. Within the past month, four vessels, with nineteen hundred and thirty-nine Mormon passengers, have arrived at this port, and five more ships are expected to arrive very soon. These vessels were all sent out by Brigham Young, Jr., who is at the head of the Mormon commission in Europe and who has obtained from the British authorities a license as a passage-broker, and opened offices in London and Liverpool.

We saw it stated, not long since, upon seemingly good authority, that the whole of Great Britain and a large part of Northern Europe, had been divided by the Mormons into dioceses, each having at its head a Bishop, assisted by a competent staff, so that the work of proselyting might be thoroughly systematized. And, as the business of forwarding the converts to the New Jerusalem at Salt Lake, appears to be also completely organized, we may look for a steady and increasing stream of Mormon immigration. The immigrants this year are chiefly English, with a few Scotch, more Welsh, and a sprinkling of Danes, Swedes, and Norwegians. They are all from the humbler classes of society, and seem to be an industrious, quiet, and orderly set. It is a notable fact that the Mormon recruits are drawn almost exclusively from the Protestant countries of Europe. In Ireland the Mormon missionaries are treated with great contempt by the people and in many parts of the country are not tolerated at all.

It is impossible to conjecture what will be the upshot of this Mormon business, but, in view of the importance the Mormon question is likely to assume, at no distant day, this constant, steady and ever-increasing influx of recruits for Brigham Young, is a fact worth noting. —*New York News.*

A dignitary of the Romish Church in Ireland, has lately issued a pastoral on Joseph-worship, in which occurs the following startling assertions:

"He is a father, a loving father to us all as well as to Jesus; and if we fly to him for succor, we shall soon experience the effects of his fatherly love. In all your trials and difficulties, go to Joseph. It is he who, after Mary, has the largest share in the distribution of the favors of heaven."

Humility is the lesson for the rich—contentment for the poor.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, - - AUGUST 18, 1866.

WANTED,

A FIRST-CLASS TEACHER OF MUSIC—one capable of taking charge of the Musical Department in a Female College. The best of reference will be required. For further information apply to me personally, or by writing, at this office, 112 Camp street; or to Rev R K Hargrove, Summerfield, Ala.

The Principalship of the Art Department of the Centenary Female College at same place is yet to be filled. Address same parties.

J. C. KEENER.

New Orleans, August 4th, 1866.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No.* 27.—REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, J. B. WALKER, L. PARKER, } *Executive Com. Joint Board of Publication.*

NEWS FROM THE CHURCHES.—Our news under this head we wish to make as full as possible. One of the great objects of a religious journal is to supply information relating to the condition and prospects of the church. Every Christian feels a deep interest in these things. With the state of Zion and the progress of religion spread out before us, we can pray more to purpose. If there is prosperity, it gladdens and encourages; if there is dearth and declension, it stimulates to greater activity and more persistent prayer. Will our ministerial brethren and others take pains to furnish us with this news? We want to know the state of the Church at every point. Furnish us with items and facts upon this subject.

HEALTH OF THE CITY.—For twenty-four hours to 6 A. M., of the 13th inst., there were 63 deaths, of which 31 were from cholera: for twenty-four hours ending at 6 A. M. of the 14th, there were 62 deaths, 28 of which were from cholera. For twenty four hours to 6 A. M., of Thursday the 16th inst., there were 68 interments, 44 of which were from cholera. It will be seen that the cholera has gradually increased since our last issue, but it is still confined to the crowded tenements, and to people exposed by their pursuits to the great heat which has prevailed. The deaths from cholera in Cincinatti are much greater, amounting to 86 in a day. The Board of Health announce one unmistakable case of yellow fever—a Frenchman recently from Paris, who died at the Hotel Dieu on the 7th inst. The disease could not be traced to any connection with goods or persons from infected parts. There is considerable fever of typhus and congestive character, but we have thus far been able to find no well authenticated cases of yellow fever in private practice. We have been two weeks without rain and the weather is oppressively hot.

☞ The letter from Bishop Marvin, in reference to the church at Mt. Lebanon, is unavoidably laid over till next issue.

METHODIST STEWARDS.

The first officers of the Church which sprang into existence under the preaching of John Wesley were the Stewards. A little money was an essentiality even in Mr. Wesley's day—a little for the preachers, a little for the poor. Small as the affair was, it had to be attended to, and somebody was set apart to do it. The organizattou for collecting money suggested the semi-pastoral office of Leader. The functions of Leader and Steward were discharged at the first by the same person; but by and by, when Methodism outgrew its first clothes, it afforded a distinct officer for the management of finance. He must needs be a man of "good natural and acquired abilities" in temporal affairs, and "of solid piety" withal, who both "knows and loves Methodist doctrine and discipline." A very straightforward, square, substantial sort of a man that; capable, too, of "giving advice," if asked, in planning the "circuit;" expected to keep an eye upon "disorderly persons," and "inform the preacher thereof;" and when occasion demands, which of course would be seldom, empowered to "tell the preachers what he thinks wrong in them." Here are several matters requiring delicacy of treatment, and calling for strength and finish of character, and much purity of motive. That our economy should have limited the number of Stewards to "five or seven," is no marvel, when their qualifications are considered, for but few societies can furnish any large number of men of the described pattern. And very important is the financial part of his duties, though it be only a part; he is to "*walk about Zion and go round about her;*" to notice her "towers," to "mark well her bulwarks," and "consider her palaces." To keep things up, in repair, fences, steeples, locks, the parsonage, the church, the records, the larder—everything—snug, and bright, and full. Some of which may seem to be the work of Trustees; but these meet but seldom, and to a great extent the whole of this sublime drudgery falls to the Steward. Poor man, no doubt he often exclaims: "Who is sufficient for these things?" And when we consider the people, that, financially speaking, they are hard as the nether mill-stone, and the preacher, who expects butter and honey out of the flinty rock, and the preacher's wife, who knows not the world, nor ever will,—and then reflect that between all these this meek man is expected to go, to encounter the narrowness of the many, to receive the offerings of a few, but to supply, by some means, the regular though moderate sums required to support the Gospel,—one must not be surprised to hear him exclaim with Moses: "*Wherefore hast thou afflicted thy servant?* and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?—*Whence should I have flesh to give unto all this people?*"

It is certain that this office is no sinecure. Industry, persistence, courage, address, the grace of patience, and a sincere love for the Church which Christ bought with his own blood, are the qualities which it calls into constant exercise. He that desireth it desires a good thing. But like all things truly good, its harvest lies mainly in the future. For the present it yields many rebuffs and complaints, much anxiety, and a constantly increasing burden. Only the noblest natures, and the most elastic spirit, and the faith which worketh by love, can sustain it faithfully for years together. We have known silver-haired men who found a crown of glory while walking in this way of righteousness. Men who were "called" to this work as manifestly as ever a man was to that of preaching the Word. And why not a special fitness and furnishing by the Holy Spirit for this great work of holding up the Church and the ministry? This is the true order and office of a DEACON. "*Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint on this business,*" * * * "whom they set before the Apostles; and when they had prayed, *they laid their hands on them.*" (Acts vi, 3.) A faithful Steward is a "pillar in the Temple of our God." The success and stability of the Church rests upon his zeal and fidelity. So important an instrument in the New Testament Church is therefore designated officially by the Scriptures, and was recognized by the apostolic benediction, and affirmed by the unction of the Spirit. It was originally not beneath the dignity and high employments of the Apostles themselves to attend to this needful part of preaching the Gospel; but when, by the increase of the Church, their duties must be shared, this part of their labor settled upon divinely furnished Stewards, or, as they were named, DEACONS.

As are the Stewards, so is the Church. This is the truth. Good Stewards will, in the main, have a good preacher, a good church, and a good parsonage. They are the back-bone of the whole system.—Weakness here is paralysis everywhere. They can stop every wheel. They are themselves the wheels which go with the cherubim; where they go these go, and when they stop these stop. Yes, the glory of God goes by these wheels. And as in the vision of the Prophet, the Spirit of the living One must be in these wheels. In vain is it if the Church have men called to the ministry, if it have not men called to the office of a Steward. Every department must languish, both at home and in the field of Missionary enterprize. The conversion of the world has long since been to our mind a question of Stewards rather than of Missionaries. Can churches be built, can men be supported—that is the question, and the only question.

The Methodist Church differs in an important respect from other forms of Protestant Christianity. It is constitutionally missionary. It professes to care for those without its pale full as much as for those within; for people who are too ignorant to know the value of the Gospel, or too wicked to desire it. It is organized in order to send to such people a pure ministry. This is effected by collecting a support for the preacher from one class of people, and sending him to another. So long as a body of hearers are solicited to pay for what they get, the business of a Steward is plain and easy enough; or, when called upon to pay for sittings in the Church; but when the house is free, and the Preacher spends three-fourths of his time traveling through the circuit, preaching to strangers and sinners, or is on a District so wide that he belongs specially to no congregation; when the Stewards call upon men to pay for the scattering of seed which will germinate and be harvested in distant places, then it requires grace to *ask* for money, full as much as it does to give it. Yet this is Methodism, and, we think, the peculiar glory of it. This precludes all bargaining as between the church and the preacher, for he is to preach to others than those who support him. Yet there is a tacit understanding worthy the days of Apostolic Christianity—

"Happy the souls that first believed,
To Jesus and each other cleaved."

The preacher, upon his part, is to go forth, never fearing, to give himself wholly to the ministry of the Word; while the church will, upon her part, stand by and support him—for is he not her angel? Whenever Methodism shall so change its character as to resolve into a matter of so much money for so much preaching—the preaching to be so often and of such a specified quality, and at such places, and the Steward shall give place to the mere collector of pew-rents, her distinctive glory will have departed.

It alarms us much more to hear the groanings of Stewards than the complaints of the Ministry. It seems more like giving out. So long as God continues to call men to this labor of love, we have nothing to fear. And we now watch, as a man on a tower overlooking a battle, this great reserve of God's army. The country in chaos; the people impoverished; churches burned; members wavering; even ministers turning aside; how is it with the Old Guard—does it stand firm? Thank God! then we are safe. Yes, we have great confidence in our old Stewards; they are made of the right stuff, for God has had a hand in making them. We have leaned on them for years, and have not been disappointed; and we expect to rejoice with them in the City of God, to see their shaft and capital, abiding in beauty and strength, and gleaming with the glory of God.

The Rev. W. A. Smith D. D., has resigned the Presidency of Randolph Macon College, Va. His resignation was followed by very complimentary resolutions by the Board of Trustees of the Institution, over which he has presided a score of years.

SECTARIANISM.

Nobody has such horror of Sectarianism as Methodists. There is nothing exclusive in our doctrines and government. Nearly every one who believes the gospel can believe what we do. There is no test in the mode and subjects of baptism, so as to exclude from Christian fellowship those who differ in these points. We do not claim to be *the Church* but only *a Church*. There is no Apostolical succession, and no stress is laid upon any of the mere forms and accidents of religion. No people are more free from bigotry than Methodists, because there is nothing in their doctrines, institutions and traditions to foster it.

This latitude and freedom from narrow and exclusive views, has led to carelessness and neglect in giving a Methodistic bent to our religious agencies. So fearful are many of our people of Sectarianism, that they carefully refrain from instilling any sentiments into the minds of their children that are peculiarly Methodistic. They wish to instruct them in the general truths of religion, and leave their church relationship to their free election, unbiased by early training.

This same course of reasoning, to be consistent, should lead parents to avoid all early religious influence over the minds of their children, so that they may freely choose in the matter of being religious at all. Besides they forget that in the baptism of their children they both choose and covenant for them, and define their relation to the church. These people are not fearful of forestalling the freedom of their children in other and secular interests. They choose for them in their education, the courses of study to be pursued, and the business or profession to be followed. It is only in religion that this tenderness is displayed.

We believe that upon the broadest grounds of Christian duty, children should be taught to love, reverence and prefer the church of their fathers; that they have been brought into the church by baptism, and that without very special reasons, there is a violation of the most serious obligations in departing from it. A cosmopolite in religion, is very much like a cosmopolite in society. Local attachments and an ardent patriotism is far better than the absence of all special ties. The man that has them will be a better citizen, and do more for his race, than the man who feels equally at home everywhere, and who is a stranger to the sweet influences of domestic affections, and the ties which early associations have formed. An attached and strong preference to a particular church is an element of safety. It is the link that holds to the universal Church, and religion in general. Without this the young drift away from all controlling religious impressions. They go out from the home and the Church with no fixed convictions, and before they have decided upon any religious course, they are too far out upon the sea of worldliness and sin to return.

The mind that has been well imbued with the creed and usages of a particular Church, bears with it everywhere a strong conservative power, that may lead it back, after years of wandering, to the haven of rest. The point is not merely whether your children shall belong to this Church or that, but whether they shall be Christians at all. By carefulness to avoid sectarianism in their religious education, and to instruct them in the general doctrines of religion only, you may be pursuing a course which shall end in their ruin. No child should ever go out from a Methodist family or Sunday-school without clear and decided views and convictions of the peculiar doctrines and usages of the Church. Our catechisms and our instructions ought to be framed to this end.

No other people are so much afraid of sectarianism, and no other church loses so large a proportion of its children. Other churches instruct their children in their peculiar tenets, and hold them to the duty of membership in the communion in which they are reared. This is much better than to teach them those general gospel truths about which all are agreed, and then turn them adrift, and tell them to choose a Church for themselves. The sectarian bias may be a little strong in them, but this, with piety, is far more desirable than to see them lost to the church, and without religion altogether. The most earnest and devoted Christians have some spice of sectarianism in them. Not of course in a bigoted or offensive sense, but there is apt to be a strong and absolute preference. We have more hope of a worldly man when we know that he has this denominational proclivity. There is something to draw him within the range of spiritual agencies, and one important point of practical duty is already settled.

The children of Methodists belong to the church. God will hold us responsible for their training, and it is our duty to make them Methodists so far as we can. This end should be present in the earlier associations of our children and in the schools to which they are sent. Those who deny our legitimacy as a church, whether they be Protestant or Catholic, are not fit to be entrusted with the education of Methodist children; and those who will take advantage of social intercourse to poison their minds with bigoted tenets, and to undermine their fidelity to the Church, are not fit associates for them. Treat the bigot who would proselyte your children, and debauch their faith, as you would a serpent. Self respect, if nothing else, should lead us to avoid all contact with him.

It is our serious conviction that the church needs to awake to this subject. We are not saving the children. They glide away from us, some to other denominations, and still more of them to the world. The fault may be here In its best sense we are not sectarian enough. We are too indifferent to the social and educational influences which are thrown around the young. They are not particularly expected to be Methodists, and they are not trained with this end in view. The distinctive features of our Church, what we reject, and what we peculiarly hold, and the reasons upon which our own preference is founded, are not made prominent in the instruction of our children.

With no narrowness towards other churches, and in Christian fellowship with them so far as they will permit, it behooves us to take care of our own. If we can hold the children to the church, if we can imbue their minds with the doctrines and genius of Methodism, we may hope in the end to save their souls. If we send them forth from our homes and sanctuaries with no fixed convictions or denominational bias, they are likely to be lost. The greatest responsibility in this matter rests with parents. If alive to their duty, they can generally determine the church relationship of their children. They ought to do it. It is their duty to choose for their children, and to train them for the church. Next to the responsibility of parents, is that of our Sunday-school instructors and the pastors of our churches. In the sphere of their duties much can be done by impressing upon the minds of the children what, as Methodists, is expected of them, and what is obligatory upon them as the baptized children of the church. *

MOTIVES.

These need education and development. There are right and wrong motives, there are high and low. Right actions may be performed from low and unworthy principles, and there is damage to the character and, in the long run, to the cause which is sought to be served. Care for the motives which govern our conduct is of first importance in our moral culture. In the general conduct and in particular enterprises, the most vital thing that concerns us is the reason that influences. To be governed by wrong motives is death to the soul. The character developed under them will be one of spiritual weakness. He that follows them is a suicide at last. There is danger of mixing low and selfish motives with those that are higher and better. The latter are likely to possess the ground in the end. The soul is morally stranded when this takes place, and becomes an open and visible wreck when these become inoperative.

The cultivation of right motives has a wide bearing. It lies at the foundation of religious stability and usefulness; and of all the undertakings of the Church. Parents, teachers, and ministers, have constantly to deal with them, and they are responsible, in a large measure, for their right development. Filial duty and obedience may be placed upon a false foundation by the inconsiderate parent, and the obligations and duties of religion may be made to rest upon inferior grounds. A wrong motive planted in the young conscience, in spite of authority and example, may give an unfortunate and baneful direction to all the after life.

Ministers are constantly appealing to men's motives, and, in so doing, shape the principles, to some extent, of the world, and, much more extensively, of the Church. In calling men to repentance, there are many considerations to be urged, such as an appeal to hope and fear, to present advantage and future blessedness, and to the broador and firmer principles of obligation and right. And these may be presented along with other persuasives, of a low, sensuous, and equivocal character. The congregation, under a given ministry, will be lastingly impressed, and perhaps take its character from the motives that are most prominently awakened and addressed. Individual religious characters will be formed according to the principles inculcated. Suppose that the lower reasons of religion have been most insisted upon, or that many of the Christian duties have been placed upon a wrong basis, an inferior and perverted religious life will be the result.

The character of a revival, as to the genuineness and permanency of its results, and of the convert as an effective and useful member of the Church, may depend considerably upon the motives that have been made prominent. There are many pious people whose conversion we have but little reason to doubt, who have a fair class-meeting experience, and who are sometimes religiously happy. And yet they are sadly wanting in some plain duties. They are doing nothing for God. They have abundance and give little or nothing for the advancement of Christ's Kingdom. They are converted, but activity in the gospel field, and generous giving does not follow. They need light, they need the development of right motives.

It is to this cause that we may trace the seeming anomaly and contradiction, of a large membership in the Church, an exuberance of wealth in the aggregate, encouraging revivals, large congregations under the influence of the gospel, and no proportionate zeal and liberality in religious enterprises. It will hardly do to say that there is no religion where this remissness exists. We have seen a good deal of religion, in close fellowship with apparent selfishness and stinginess. These neglected duties do not stand in the conscience upon the right motives. Thus religious education has been carried on under the power of wrong or low principles. The true and higher reasons of consecration have never found lodgment in the mind. To place any duty upon any but the true ground is a mortal stab at the vitals of a man's religion. It is ruinous every way. The piety of the Church has suffered from this cause, and her financial interests have been depressed.

People are solicited to build colleges and churches that the value of real estate may be enhanced. They are induced to head subscription lists as a favorable mode of advertising their business. They are seduced to give to the support of missions by an anecdote or a picture, or some other *ad captandum* appeal. If these inducements to duty and benevolence are at all admissable, they are equivocal at least. There is damage, moral damage done to the giver by the meanness of the motive: and the opportunity of impressing higher and better principles is worse than unimproved. This practice of addressing the lower motives in the furtherance of objects of religion and benevolence, lowers the moral tone of the unconverted, injures the piety of the Church, and in a great measure accounts for the partial manner in which the aggressive operations of the Church are supported. It is doubtful whether there is even temporary expediency in this practice.

But if something is lost at the time, it is more than compensated afterwards. A religious character built up upon the best principles, educated in the highest motives of Christian duty, will be permanent and fruitful. A child thus trained will almost certainly be true to the church of his fathers. The grace of giving, developed from this point, will not be a temporary spasm, but a systematic and progressive liberality. Those who have to do with the motives of the people, whether in the family, the Sunday-school or the congregation, have it in their power to effect a tremendous revolution for good. Let them remember that it is not enough to persuade and urge to virtue, piety and benevolence, but that these duties must be placed upon the right foundation. *

NEWS FROM THE CHURCHES.

In addition to the gratifying intelligence of last week, we have received a letter from Rev. S. H. C[illegible] of Mobile Conference, which says "we have had very gracious and extensive revivals at Lexington, Ala., Enterprise, Meridian and Macon, Miss."

Through J. L. SEALES, Esq., of Mansfield, we have the very best news from the Parish of De Soto—that the religious condition of the church was never better, and that a protracted meeting on the De Soto circuit was fruitful in the conversion of mourners, and in confirming believers; that the Sabbath-schools are healthy and thriving.

Rev. W. W. DRAKE, of the Miss. Conference, writes of a protracted meeting, held in Isaquena *circuit*, Rev. J. W. Flowers preacher in charge:

"The Spirit of God seemed to be present, and influencing the congregation from the beginning of the meeting. On Sunday the congregation presented themselves for prayers, deeply moved. The meeting was continued throughout Monday when eleven more joined the church. The old members were greatly encouraged in this good cause. It was long to establish a prayer-meeting and class-meeting, and to build up a holy communion by all means in their power. Several of those who joined were middle-aged and old persons—some of them, persons of much influence. This meeting benefitted me a great deal. I feel encouraged and strengthened a good deal."

Rev. H. D. BERRY, of the Pearl River circuit, Miss. Conference, writes: "I have held church meetings at three of the churches in my work. These meetings are, I think, the very thing to stimulate the church, and bring it out of the wilderness, where it has been wandering for lo these many years. I have established class and prayer meetings at all of my appointments where they can be kept up."

We learn by the Troy (Ala.,) Advertizer that a "District Meeting" convened recently at that place. A large number of ministers were in attendance. Bishop McTyeire was present, preached with great acceptability, and ordained three persons to the office of Deacon and one to the office of an Elder in the Church of God.

Rev. J. A. ELLIS writes, "we have had a revival at Braudon, resulting in the conversion of eighteen persons, and an accession of twenty-four members to our church."

Rev. W. WADSWORTH writes Aug. 9th, from Fayette, Miss: "We commenced holding "Church Meetings" at different appointments, and find that we still have a church in which there is vital piety, and a faithful few still at their post. Our church register is nearly perfected, and the moral status of each member inquired into. We have two very interesting Sabbath schools, each blessed with efficient Superintendents. A few weeks ago at M. Carmel, we held a meeting which lasted five days, five joined the church, and the membership much refreshed. At New Friendship, a place where we had but little hope of much success, but at a two-days meeting the Lord was present in power, and eight were added to the church. We have just closed a meeting of nine days duration at Fayette; on the first Sabbath of the meeting, the sacrament of the Lord's Supper was commemorated, and the number of communicants was larger than ever seen in this place. This was owing to the kindly and Christian feeling existing between the Presbyterians and Methodists here. Several conversions and six accessions to the church. Although not a Quarterly Meeting, yet Bro. Chandler (our Presiding Elder) was with us three days, and rendered efficient aid. The audience was enraptured with his sparkling, dazzling, flashing eloquence—stirring, exciting morning appeals. Thanks are due other visiting brethren, and also to resident pastor of the Presbyterian church. We are looking forward with prayerful solicitude for a glorious revival."

Professor Agassiz says that the strip of "highlands which divides the waters flowing into the St. Lawrence from those flowing into the Atlantic," is the oldest land in the world. It was once a lonely beach, washed by an universal ocean.

The Minority Report on the Assassination Plot.

The report of Hon. A. J. Rogers, member of Congress from New Jersey, from the Judiciary Committee, reveals the depths of Satan, to a profound beyond our previous conception. It exculpates Mr. Davis, and shows, in the language of Mr. Rogers, "the existence and fostering *the luring and the paying of the most wicked combinations of perjurors the world has ever known.*" The record of this Radical Congress culminates in the doings of this judiciary committee: and the public needed this clue to thread the dark avenues of deliberations which recall the "Venetian council of Ten." "Secrecy has surrounded and shrouded, not to say protected, every step of these examinations, and even in the committee-room, I seemed to be acting with a sort of *secret council of inquisition*, itself directed by an absent vice inquisitor and grand inquisitor too." We cannot find space for the whole of this report; it is all of a piece, and astounds one at every paragraph, with its overflowing evidence that the "heart of man is deceitful above all things, and desperately wicked."

The secret corruption and vindictive temper which have been charged against Congress, and the spirits who control its legislation, may have been suspected by many, or possibly known to a few; strange to say, it here stands disclosed. As if the door of its most secret chamber had been thrown open, in the confusion of the last hours of the session, and all were permitted to see for themselves the incontrovertible evidences of more wickedness than they ever supposed existed on this side of the Atlantic. We only give the concluding portion of the document:

With the testimony taken at the celebrated trial was forwarded from that strange receptacle of evidence, "the bureau of military justice," affidavits taken since.

Among these was the affidavit of one Campbell, acknowledged by him to be such, and to have been sworn to at the said bureau. Campbell was brought before us and asked if the contents of that affidavit were true. He said *it was all false.* He was then asked:

"Why did you make it?"

"I was informed by Mr. Conover that Judge Holt had offered a reward of $100,000 for the capture of Jefferson Davis; that he (Holt) had no authority really to do it; that Jefferson Davis was taken, *they* had not enough against him to justify them in what they had done; that Judge Holt wanted to get witnesses to prove that Davis was interested in the assassination of President Lincoln, so as to justify him in paying the $100,000.

"I never lived in New Orleans."

[In his affidavit he had sworn he did.]

"I never was in Richmond."

[He had sworn to residing there.]

"I do not know John Surratt, and never saw him."

[He had sworn to a conversation with him.]

"I never saw Jefferson Davis. The evidence was prepared by Conover. I saw him prepare a portion of it. I never was in the Confederate service. I never saw Benjamin. Conover said I should be well compensated for my evidence. My proper name is not Campbell, but Joseph Horne. My evidence was taken in Judge Holt's office.

Speaking of the other witnesses Campbell swore:

"Joseph Snevel is not his real name; his name is Roberts."

"Farnham B. Wright is not his real name; it is John Waters."

"Jno. H. Patton is not his real name; it is Smith."

"Sarah Douglass is not her real name. Her name was Dunham." [This is Conover's true name.]

"There was another woman sworn. She gave an assumed name."

One of these women was Conover's wife; the other his sister-in law.

"Conover told me that if I engaged in it, it was not going to hurt anybody; that Jefferson Davis would never be brought to trial; and that if this evidence got to him he would leave the country. Conover directed me to assume the name of Campbell. There was a person described by that name who was supposed to be implicated in that affair, and I was representing this party. I met Conover, in the first place, by the appointment of Snevel. Snevel said I could make money out of it. Money was my motive. I received $625. I received $100 from Conover and $500 *from Judge Holt.* I got $150 at Boston and $150 at St. Albans. I went to Canada to hunt up a witness to swear false, who was to represent Lamar. Snevel and Conover together arranged with me to go to Canada. Snevel saw the written evidence I was to swear to after Conover wrote it."

These hurried, yet correct extracts from the testimony of Campbell before the committee, many seem all sufficient to gauge the value of Conover's evidence, Snevel's and his own; but, lest they should seem to lack confirmation, I append extracts from that of Snevel, sworn May 24, 1866.

The deposition he made before Judge Holt was read to him.

He stated it was "*false from beginning to end.*"

"Conover wrote out the evidence, and I learned it by heart. I made it to make money. I received $375 *from Holt,* and $100 from Conover. Farnam B. Wright's name is really John Waters. John McGill is an assumed name, not his."

[These witnesses of two names each were witnesses who had been procured by the bureau of military justice, and who had testified to corroborate the testimony of Conover and Merritt, as Campbell and Snevel did.]

Snevel further says: "I told Conover that I was coming here to testify to the truth; that I had not had any rest since I swore to what I did. He said I would be in a worse fix than I was now. This was on last Saturday. He said things would be settled and there would be no further trouble. When the false evidence I was to swear to was read over to me by Conover, Campbell and Conover's brother-in-law (Mr. Ansen) were present.—Conover told me he knew what Holt would ask me, and Conover asked me the same questions. I gave this false evidence before Holt. When I was wrong Conover would nod his head. Conover was present when I was sworn by Holt. When Conover would nod, I would then correct it as near as I could. Campbell and I rehearsed at the hotel in Washington."

Conover in his testimony said: "I was asked if such a sum would be satisfactory? I said it would. I can't tell how much I received. Conover was an agent of the government to hunt up evidence."

Having but little time to end this report, I will not swell it with any additional extracts from the confessions of these people.

Conover was present when Campbell and Snevel testified thus plainly to his villainy.

I must inform the House that Conover alias Watson, alias Dunham, etc., etc., was *not ordered into arrest,* that the committee, at his request, permitted him to go to New York *to procure other testimony.* One officer was sent with him, and Conover effected his escape of course; has not been heard of since, and has probably left the country. Whether any efforts have been made to catch him I know not; but as he was the teacher and guide of perjuries committed by the other witnesses procured through the bureau of military justice, it would seem the solemn duty of this government to apprehend, try and punish so foul a criminal, and in his trial ascertain *what temptations and through whom they came,* led him to the manufacturing of so awful a plot. Conover it was who found Montgomery. Conover it was who found Merritt, Campbell, Snevel and the rest; who rehearsed and taught them, and, as professor of perjury, watched his pupils in their delivery thereof at lesson time before Judge Holt.

Judge Holt himself was a witness before the committee. He of himself knew nothing, of course, but he swore to his own opinion, derived from the trustworthy testimony of the parties described, whose testimony they say the Judge himself paid them.

The testimony and revelations of Campbell and Snevel, the absconding of Conover, were not needed by me to aid in forming my opinion of the value of Montgomery's perjuries or those of Conover; still, when they testified so clearly, when the females of Conover's family were shown to have also been sacrificed by him to his demon of falsehood for lucre, the cool turpitude of the whole crew sickened me with shame, and made me sorrow over the fact that such people could claim the name of American, while I wondered who *the hidden arch-conspirator behind Conover might be.*

Who originated this plot, and placed the government in so embarrassing an attitude, I cannot ascertain. The jealous secrecy and care exercised by the gentleman from Massachusetts in keeping most of the documentary evidence from us for careful perusal, the secrecy attending every step of these proceedings, makes certainty on my part impossible as to the authorship of these ill-linked perjuries. Although I do not attribute the course of the committee towards me to any desire on their part to screen themselves, I am so deeply impressed that there must be guilt somewhere, that I earnestly urge upon the House an investigation of the *origin of the plot* concocted to alarm the nation, to *murder and dishonor* innocent men, and to place the Executive in the undignified position of making, under proclamation, charges which cannot, in face of the accused, or even in their absence, *stand a preliminary examination before a justice of the peace.*

It was not till noon Friday (yesterday,) the last day but one of the session, that the committee and the gentleman from Massachusetts allowed me to read the testimony, or parts thereof, that my memory alone should not be trusted to report. It was then within twenty-four hours of its adjournment that Congress, through this committee, allowed us to get ready to prepare this report, when the unfinished business of the session was crowding upon me, and no time was left me to pursue to the head the villainies I detected in the hand, or I might have been able plainly to tell Congress and the country that if, in this plot, we had a Titus Oates in Conover, so, also, we had a Shaftesbury somewhere. Had more than twenty-four hours been allowed me, or had those twenty four hours been less burthened with other duties requiring immediate discharge, I might have been able, in addition to exposing the perjury, to have told this House who concocted it; who screened it—I do not attack the committee—why it was concocted and screened; and, finally, why a committee of Congress acted towards one of its own members like a Venetian council of ten, whose legislation and inquiries were being kept secret for the benefit of some Foscari.

Need I add, in conclusion, that, neither in verbal or written testimony, is there any credible evidence whatever to criminate Mr. Davis as an accomplice before or after the fact in the murder of Mr. Lincoln? There is not any evidence worthy of the slightest credit that connects Mr. Cleary, Mr. Tompson, Tucker, Dr. Palm, Mr. Stuart, nor any others charged therewith, now at liberty, with that assassination, directly or indirectly.

Nor is there the slightest possible tinge of probability, according to results of investigation, that any plot or plans ever did exist among those charged therewith *to poison or infest with fevers the good people of this nation.*

I cannot agree with the statement made in the concluding paragraph of the majority report, that:

"It is the duty of the executive department of the government for a reasonable time, and by the proper means, to pursue an investigation for the purpose of ascertaining the truth."

The government, through the bureau of military justice, has pursued its investigations over one year with the rigor of military power, and the expenditure of vast amounts, and in Conover, Campbell, Snevel and company we have *the results of their labors.* How long is Mr. Davis to lie under these imputations without even a preliminary examination? This is worse than the quicker cruelties of an auto-da-fe. Disagreeing with the majority report on this point, as on most others, I believe it to be the duty of the authorities holding Davis, to give him a preliminary examination, as provided by the usages and practice of all civilized nations. If in that examination it be found there remain anything unsatisfied, it is the duty of the government to immediately hand him to the civil tribunals, that he and the others accused may have opportunity to show to the world the malice and falsehood of these wicked accusations.

The discovery of the doings of the bureau of military justice render it a duty that whatever be done in this matter hereafter, be done in a less suspicious locality, and freed from secrecy. Evil motives alone fear the light. The government of this country should have in this matter nothing to hide or fabricate in darkness.

As regards the charge of treason, that is already before the proper tribunal, and I have only to express surprise that the judicial branch of the government should so long have deferred trial, and that a prisoner could be ready for trial so long, ask for it so persistently, and yet in defiance of law and usage be so long denied it.

The question that legislation by Congress is needed ere the crime of treason can bring a man to trial is wholly unfounded, and sounds like a shrinking from the fulfillment of a most plain duty.

A. J. ROGERS.

July 28, 1866.

THE PHILADELPHIA CONVENTION.

PHILADELPHIA, Aug 14.—Exactly at 12 o'clock, the bell sounded the first strain that announced the assembling of the Convention. A large attendance of delegates were present, comprising, among their number, the great and historical names of the country. The wigwam was virtually finished, and looked quite picturesque in its brilliant drapery and decorations. The delegations from Massachusetts and South Carolina entered arm-in-arm to the tunes of "Dixie" and "Star Spangled Banner." They were greeted with enthusiasm, every person on the floor standing up, and the large crowd in the galleries evincing the most intense approbation. Southern delegations proposed three cheers for the Union and for Andrew Johnson, which met with the heartiest response. The Radicals have not affected the harmony of the convention. The heterogeneous elements composing it have united with astonishing unanimity. The principal discussion of the week has been set at rest by the magnanimous withdrawal of Mr. Valladingham. This action was prompted by a resolution of the Ohio delegation, and reflects the highest credit on that distinguished gentleman. The anticipations of the enemies of the convention have been thoroughly disappointed, and the last stumbling block in the way of complete success has been removed by the noble course of the great Ohio Democrat. The following officers of the convention have been indicated by the Louisiana delegation, in pursuance of the request of the national executive committee: For president, Cuthbert Bullitt; for secretary, Alexander Walker; member of committee on credentials, Nicholas Coleman.

The following is the latest and only correct list of the Louisiana delegates that have arrived in town: J. Ad. Rozier, permanent chairman; T. P. May, secretary; Cuthbert Bullitt, W. H. C. King, Randell Hunt, A. P. Morse, Chas. Gayarre, Alexander Walker, A. M. Holbrook, Nicholas D. Coleman, Jacob C. Vanwinkle, Robt J. Kerr, Joshua Baker, Jno. Ray, Richard Taylor, Tobias Gibson, Alfred Hennen, Jr., Alfred Dupre, W. R. Mills, W. S. Parham, A. C. Graham.

The convention assembled in the wigwam at 12:30 P. M. Mr Randall opened the convention saying: "Gentlemen, I have to announce that the delegates from South Carolina and Massachusetts will now come arm in arm into this convention." This was greeted with great applause, the entire audience rising. At this moment Maj. Gen. Couch, of Massachusetts, and Gov. Orr, of South Carolina, at the head of their delegations, entered arm in arm amid banners flying and music playing. Shout after shout, spontaneous and general, rent the air. Tears filled the eyes of delegates and spectators.

General John A. Dix was nominated as temporary chairman. In accepting he said: "I consider this as a convention of no ordinary character, not only on account of the high social and political standing of the gentlemen who compose it, but because it is a convention of the people of all the States of this Union, (applause,) and because we cannot doubt that if the proceedings are conducted with harmony and good judgment it will lead to most important results. It is truly said that no body of men have met on this continent under circumstances so momentous and so important since the year 1787, (applause,) the year in which our ancestors assembled in this city to form a better government for the States that composed the old confederation—a government which has been confirmed and made more endearing, as we trust, by the fearful trials and perils which it has encountered and overcome. (Applause.) Ten States have yet no representation in the legislature of this country, and it is this wrong we have come here to protest against, and as much as is in our power to redress. When the President of the United States declared that war had ceased, all the States had the right of representation. The exacting of new conditions is subversive of our national liberty and dangerous to the public peace, and to the government our fathers fought to establish, and which we have fought to maintain." He trusted that in the deliberations of the convention the main idea would be to change the present complexion of Congress and purify the public, and bring it back to its original standard: "One country, one flag, one Union of equal States."

Senator Doolittle has been nominated by the committee on organization as permanent chairman.

PHILADELPHIA, August 15.—The Committee on Credentials reported in favor of the admission of Gen. Crosby's Maine delegation.

The letter of Vallandigham met with great applause. After stating that the Ohio delegation had passed resolutions indorsing him as a duly elected delegate, his patriotism and fitness to represent his constituents, and declaring their readiness to stand by him in the assertion of his rights as a delegate should he deem it proper to present himself to the Convention, he says: "Yielding my own deliberate conviction of duty and right to the almost unanimous opinion and desire of friends whose wisdom and soundness of judgment, and sincerity and purity of motives I may not question, to the end that there shall be no pretext even from any quarter for any controverted questions or disturbing element in the Convention to mar its harmony, or hinder in any way the results to the cause of the Constitution, the Union and public liberty which shall follow from its deliberations and its action, I hereby withdraw from the Ohio Democratic delegation and decline taking my seat in the Convention. I am profoundly conscious that the safety and magnitude of the interests involved in the present political canvass in the United States, are too immense not to demand a sacrifice of every personal consideration in a struggle upon the issues of which depend, as I solemnly believe, the present peace, and ultimately the existence of a free Republican Government on this continent."

In conclusion, he trusts the proceedings will be harmonious, the action wise, and that the results will be crowned with triumph.

The following dispatch was received from the President:

"WASHINGTON, August 14, 1866.

"Hon. O. H. Browning and Hon. A. W. Randall, Convention, Philadelphia:

"I thank you for your cheering and encouraging dispatch. The finger of Providence is unerring and will guide you safely through. The people must be trusted and the country will be restored. My faith is unshaken as to the ultimate success. ANDREW JOHNSON."

The Convention has adjourned until to-morrow at 10 o'clock, when the Committee on Resolutions will report. Senator Cowan is the Chairman.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

We have but little animation to notice (says the Price Current of Wednesday) in the general market, during the past three days. Sugar and Molasses have exhibited no change; Western Produce has been attended with about the usual movement, with the exception of decline in Corn and a slight advance in Flour; while operations in our leading staple have evinced increased weakness under the unfavorable influence of the dispatches received through the Cable.

Gold has improved under the favorable accounts from New York, opening on Saturday at 147 to 146¾, and after selling as low as 145, closing firm at 146; on Monday opening at 146 to 146½, and after the receipt of the noon dispatches, announcing an improvement in Wall street, advancing to 147, at which it closed with an upward tendency; yesterday opening nominally at 147 to 147¼, and closing firmer at about 147 to 147½.

The transactions in Silver were confined on Saturday and Monday to the sale of about $2000 in American coin at prices ranging from 135 to 137, also 1000 Mexican dollars at 148½, and 3000 at 149.

Uncurrent money has continued extremely dull. Some small lots of Louisiana State Bank notes sold at 98¾ to 99 per dollar, and some State Treasury notes at 14 to 15 per cent discount. Bank of Louisiana notes are quoted at 65 to 69 per dollar, and Louisiana State Bank notes at 95 to 99, while State Treasury notes rule at 10 to 15 per cent discount, the inside figures being the rates paid by dealers for the small sums offered at their counters. City Treasury notes rule at ⅝ to ¾ per cent discount, National currency being the standard.

COTTON.—After a very limited business on Friday, the market closed dull at 25 to 27c for Ordinary, 29 to 30 for Good Ordinary, 32 to 34c for Low Middling and 35 to 36 for Middling. Since which operations have shown further weakness. Yesterday the market opened dull and unsettled, with only a limited supply offering.

Desirable descriptions are exceedingly scarce in the market, and when offered they command generally full prices.

Low	— to —
Ordinary	naminal
Good Ordinary	28 to 29
Low Middling	32 to —

TOBACCO.—The stock on hand is held firmly, but the views of factors as to prices are mostly beyond the figures buyers are willing to pay.

	Light.	Heavy.
Low Refused	4 to—	— to 5c, Currency.
Good do	5½ to 6	6½ to 7
Common Leaf	7½ to 8	9 to 11
Fair	12 to 13	14 to 15
Good	15 to 16	16 to 17
Fine	17 to 18	18 to 19
Choice Selec's	20 to —	21 to 25

SUGAR.—The market is very dull, the demand being only in a small retail way. There is little or none of the production of Louisiana on hand. The stock of the foreign production is fair, though not large, and the imports are small. Cuba Sugar is retailing in boxes at 12½ to 13½c for Nos. 12 and 13, 14 to 14½c for Nos. 14 and 15, 15½ to 16½c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20.

MOLASSES.—There is very little or no Louisiana on hand, and the supply of Cuba is small. The last cargo sale of Cabe Molasses was at 53c per gallon on time. A slow retail business is doing at 55 to 56c per gallon for Good Cuba.

FLOUR.—The supplies are small; the demand is only local, but a better feeling has prevailed and yesterday about 2500 barrels were sold, in small lots, at $8 75 to $9 00 for Superfine, $10 25 for single Extra, $11 50 to 12 50 for double Extra, and $13 to 13 25 per bbl for treble Extra.

BACON—Sugar-cured Hams are in good supply, but Sides, Shoulders and plain Hams are scarce. We quote plain Hams at 22c per lb. The principal sales comprised 10 casks Shoulders at 19c, 10 do Ribbed Sides at 22c, and 70 casks Sugar-cured Hams, in several lots, at 26½c per lb.

PORK.—The demand has been only in a jobbing way. We have heard of some sales, not reported, at $35 and $35 25 per bbl for Mess. Dealers have been supplying the retail demand at $36 per bbl.

LARD—Has been more in request, the market is firmer, and although very little was done, better prices were obtained. There were sales of 100 tierces Prime at 22½c, and 70 kegs at 24½c per lb.

BUTTER & CHEESE.—Butter is in fair supply and demand. Northern is selling at 40 to 45c while Western is selling at 25 to 35c per lb. Cheese is in good supply and request. It is selling at 17 to 18 for Western and Northern, and English Deiry at 25 to 26c per lb.

CORN—Is in good supply but less in demand. Prices for mixed have declined 2c per bushel and those for white 5 to 7½ per bushel. Yesterday 4000 sacks were sold, in lots, at 75c for Mixed, 77 to 80c for Yellow, and 92½ to 95c per bushel for White.

OATS—The market has continued dull and the sales on yesterday were at 50c per bushel for Prime, in warehouse, and 52c on the landing.

BRAN.—The demand has been very limited. Yesterday 400 sacks sold at $1 05 to $1 07½ per 100 lbs.

HAY.—The market is well supplied but continues very dull. Prime Ohio River is selling in jobbing way from warehouse at $25 per ton.

HOPS.—There are few Hops in the market, but there is little or no demand, and prices are nominal. Belgian are held at 80 to 83c, and American at 75c per lb.

INDIA BAGGING.—Is scarce and continues very much in request. Prices have still further advanced about 1½ to 2c per yard. Dealers are supplying the demand for the country at the further advanced prices of 38c in rolls, and 40c in bales, and 41c for blanket.

BALE ROPE—The market is steady and firm. Dealers are obtaining 19c per lb. Iron Cotton Ties are selling briskly at 12c per lb.

COFFEE—There is very little in market and none in first hands. There have been resales since our last review of 200 or 300 sacks Fair to Good Fair Rio at 27 to 28c per lb, currency. Prime is very scarce and would command 26c per lb.

GUNNY BAGS—Have been in request and there were sales of 306 bales, of which 80 were at 26½c, 176 at 26¼c and 50 at 27c a piece.

STAR CANDLES.—Are in fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 22½c for 14 oz, and 25c for full weight. A lot of 300 boxes 12 oz sold at 20 per lb.

SOAP.—Palm is jobbing at 8c per lb.

RICE.—There is no Carolina in market and no India in first hands. The latter is selling from second hands at 9 to 10c per lb. Louisiana commands 11 to 12c per lb.

WOOL.—Is in good supply but is very dull. There is a great deal of burry Wool on hand but no demand for that description. We quote washed at 23 to 25c per lb, and unwashed at 17c to 20c.

SALT.—Is in good supply and demand. Round lots of Liverpool Coarse and Fine are quoted at $1 70 to $1 80 per sack, while dealers are obtaining $1 90 to $2 per sack for Coarse in store and warehouse, and $2 to $2 05 for Fine.

NAVAL STORES.—Sales are making in a small way as follows: No. 3 $2 to $3, No. 2 Rosin at $4 to $5, No. 1 $5 to $6, No. 1 White $7, Pitch $6, Tar $2 50 to $4 per bbl. Spirits Turpentine commands 55 to 60c per gallon and at retail 65 to 70c per gallon.

HIDES—Country are in good demand, but there are but few on hand and only small sales are making in consequence at the advanced prices of 9½ to 10c for Green Hides, 10½ to 11c for Kip Skins, and 12 to 13c per lb for Dry Hides.

MALT.—There is very little or none in the city; it is held at $1 90 to $2 20 per bushel for Prime Canada and $1 60 for Western. Some 200 bags Western were sold, in lots, at 80c per bushel.

ESCULENTS.—Potatoes are selling at $2 50 to $3 00 per bbl. Onions at $4 00 to $4 25 per bbl. Apples at $5 to $6 per bbl. Cabbages 8 to 12c a piece.

POULTRY & EGGS.—Chickens sell on the landing at $4 for the small and $11 per dozen for the large, Geese at $10 00 and Turkeys at $30 00 per dozen. Western eggs are selling at $7 to $10 per bbl.

BEANS.—Are dull at $5 to $7 per bbl.

Cattle Market.

JEFFERSON CITY, }
Tuesday evening, August, 14, 1866 }

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $4 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $12
Calves per head	$1 50 to $ 8

MONETARY.

Gold has improved under favorable advices from New York, after a firm market on Saturday, at 146 to 146½, opened on Monday at same rates, and after receipt of noon dispatches announcing improvement in Wall street, stiffened and went up to 147, at which it closed with upward tendency. On Tuesday the feeling was even better than on Monday, prices opening nominally at 146 to 147¼, and closing firm at 147¼.

On Wednesday the market opened with increased activity, at 147¼ to 148, but the early dispatches from New York announcing continued improvement in Wall street, caused prices to advance to 148½ to 149, at which figure the day's business closed firm.

Thursday market opened with closing figures of the day before, but with better demand.

Noon dispatches from New York gave opening figures 151¼, reporting advance to 151¾. The feeling here however gave way to some extent, but rallied somewhat later in the day, market closing steady 149 to 150.

Statement of New Orleans Gold Market week ending Friday Aug. 16th, 1866.

FRIDAY, AUG. 10TH, 1866,
Gold, 146; 146¼.
SATURDAY, AUG. 11TH.
Gold, 146; 146½.
MONDAY, AUG. 13TH.
Gold, 146; 146½; 147.
TUESDAY, AUG. 14TH:
Gold, 147; 147½.
WEDNESDAY, AUG. 15TH.
Gold, 148; 149.
THURSDAY, AUG. 16TH.
Gold, 149; 150.
Reported by
WM. S. MOUNT, *Manager.*
The City Bank of New Orleans,
15 Commercial Place, New Orleans.

NEW DISCIPLINES.

The Agent at the Depository has just received a large supply—enough to fill all orders.

PRICE: SIXTY CENTS.

Thirty per cent. off to wholesale dealers and to Preachers who buy to sell again.

Address—
REV. R. J. HARP, Agent,
No. 112 Camp street, Lock Box 814,
aug18tf New Orleans.

WHITWORTH COLLEGE,
FOR YOUNG LADIES,
Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.
Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.
The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.
For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18ft

CENTENARY FEMALE COLLEGE
SUMMERFIELD, ALA.
The next scholastic year begins Monday, Oct. 1st, 1866. A quarter of a century in successful operation, with hundreds of cultivated daughters in Alabama, Mississippi, Louisiana, and Texas, and under the immediate care and patronage of the Mobile and Montgomery Conferences, this institution can afford and is determined to maintain a high standard of scholarship. Only experienced and skillful educators are employed by the Trustees. Among the recent additions to the Faculty are two gentlemen for a series of years Professors in the State University.
Those desiring really thorough culture for their daughters, will do well to investigate the claims of this institution.
For particulars or a circular apply to the President, Rev R. K. Hargrove.
e18 1m A. H. MITCHELL, Pres. Board.

[Established in 1828.]
EVANS' FASHIONABLE RETAIL
Hat Emporium,
No 62 CAMP STREET,
Next door to the Picayune Office, New Orleans.
A complete assortment of the Latest Styles by every steamer, at Moderate Prices. e18 6m

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T. H. & J. M. ALLEN,
(Successors to ROBSON & ALLEN).
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102 COMMON STREET, NEW ORLEANS.
aug18 1y

J. H. CARTER,
Wholesale Grocer,
Nos. 8 and 10 Tchoupitoulas Street,
And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

B. S. HARPER. N. J. THAXTON.
B. S. HARPER & CO.,
Cotton and Tobacco Factors,
AND GENERAL COMMISSION MERCHANTS,
No. 81 Carondelet street, New Orleans.
aug18 1y

SAM'L. BARRETT. CHS. LE SASSIER.
BARRETT & LESASSIER,
Cotton Factors & Commission Merchants
CORNER COMMON AND BARONNE STREETS,
Entrance, 43 Baronne street.
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JOHN A. STEVENSON. A. H. MAY.
STEVENSON & MAY,
COTTON FACTORS,
And General Commission Merchants,
No 40 Perdido Street, New Orleans.
aug18 6m

P. H. FOLEY,
Of the Firm of FOLEY, AVERY & Co.
Cotton Factor and Commission Merchant
No. 32 Perdido Street, New Orleans.
aug 18 6m

HARLOW J. PHELPS, Of New Orleans. S. S. BUCKNER, Of Kentucky.
HARLOW J. PHELPS & CO.,
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And General Commission Merchants,
No 142 Gravier Street, New Orleans.
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WM. C. TOMPKINS & CO.,
WHOLESALE DRY GOODS,
No. 2 Magazine st., corner Canal, New Orleans.
A complete assortment of goods constantly on hand for the country trade. a18 0m

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Cotton Factors & Commission Merchants
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CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants.
No. 36 Perdido Street, New Orleans,
aug18 1y

C. L. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 31 Perdido Street, New Orleans.
aug18 1y

JOHN G. FARHAM, Of New Orleans. BEVERLY BLUNT, Of Illuds Co., Miss.
FARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
No 26 Carondelet st. (First Floor), New Orleans
aug11 1y

S. H. KENNEDY & CO.,
General Commission Merchants and
COTTON FACTORS,
57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

S. K. WALKER. THOS. M'KNIGHT. J. F JOHNSON.
R. K. WALKER & CO., COTTON Factors and General Commission Merchants, No. 75 Carondolet street, New Orleans
jan 20-1y.

J. R. POWELL, COTTON FACTOR and Commission Merchant, No. 17 Carondolet street, New Orleans.
W. R. STUART, late Stuart & James. ap7

GEORGE L. HILL, ATTORNEY at Law, Marshall, Texas. Collections made in Eastern Texas and West Louisiana. mar27

WATTS, GIVEN & CO., Paducah, Ky. WATTS, CRANE & CO New York.
W. C. WATTS & CO., Liverpool, England.
GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool.
feb3-1y

W. A. BELL. FRED N. OGDEN. H. E. WITHERSPOON
WM. A. BELL & CO.,
General Commission Merchants,
And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,
41 NATCHEZ STREET, NEW ORLEANS.
Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

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Cotton Factor and Commission Merchant, 17 Carondelet street, New Orleans. ap21-1y

CARY W. BUTT. WM. FLASH. THOS. T. A. LYON
BUTT, FLASH & LYON,
Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.
Orders for all descriptions of merchandise will meet prompt attention.
Liberal advances made on consignments of Cotton and Produce to our care. ap14-6m

J. Q. ELLIS. W. C. CHAMBERLIN
ELLIS & CHAMBERLIN, COTTON Factors and Commission Merchants, 23 Carondelet street. jan 20-1y

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R. MARSH DENMAN & CO.,
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51 UNION STREET,—UP STAIRS,
New Orleans.
J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
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Cotton Factors,
No. 32 Union Street,
NEW ORLEANS.
J. U. PAYNE, G. W. HUNTINGTON, W. C. H. DAMERON, H. M. PAYNE
je23-1y

TOM HENDERSON, Late of Henderson, Terry & Co. SAM HENDERSON, Late of Violett, Black & Co.
TOM & SAM HENDERSON,
COTTON FACTORS
AND
General Commission Merchants,
100 COMMON STREET,
je9 1y New Orleans

J. C. M'ALLISTER, late of Memphis, formerly of Jackson, Miss.
E. M'NAIR, late of Arkansas, formerly of Miss.
H. GARDES, late of Washington, Arkansas.
M'ALLISTER, McNAIR & GARDES, Wholesale Grocers, 74 Common Street New Orleans, La. ap7

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No. 140 Poydras street, between Camp and St Charles streets, New Orleans.
Newspaper of the following sizes: 22 by 32, 24 by 36, 26 by 38, 27 by 43, 32 by 44, and 36 by 48.
Agent for the sale of R. Hoe & Co's Printing Presses; the "Liberty" Job Presses; Adams' Cottage Presses; and Jas. Conners & Sons Type. ap7-1

INSTRUCTION ON THE PIANO.
A lady whose high attainments as a composer and as a performer on and successful teacher of the Piano, can be well attested, proposes to give lessons to a few pupils in the city, commencing in September or October.
Reference: Rev J O Keener, D D; Rev J B Walker, D D; Rev L. Parker.
For particulars address "Pianist," Christian Advocate Office, 112 Camp street, New Orleans.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.
The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught
TERMS:
Tuition fees per term, ... $40 00
Contingent fee, ... 5 00
Board can be obtained at $20 to $25 per month
aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.
The ninth session of this school will begin on Wednesday, 3d October, 1866.
The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.
TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March.
Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.
Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.
Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.
As the number of students is limited, it is earnestly requested that application be made as soon as possible.
W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

HUNTSVILLE FEMALE COLLEGE
HUNTSVILLE, NORTH ALABAMA,
REV. J. G. WILSON, A.M., President.
Healthy location; refined community; commodious building; competent teachers; thorough course of study.
Next annual term opens first Monday in September.
For circulars containing terms, etc., address the President.
Huntsville, Ala., July 1st, 1866.

MANSFIELD FEMALE COLLEGE
FACULTY:—Rev. Charles B. Stuart, A.M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.
The Fall Session of this institution will open on the 26th day of September next.
This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and bear an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.
The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.
TERMS:
For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00
Ornamental branches at usual prices.	

☞ All fees for tuition payable in currency at par.
The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.
After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and

THE CHILD'S CORNER.

STARS:

"Holes To Let The Glory Through."

A little girl looked to the sky,
So decked with stars, so arched and high;
And struggling in her infant mind
To know why there in beauty shined
Those gems, that glow in living light,
To deck the azure robe of night,
She turned to me, with sparkling eye,
And said: "My ma, what is the sky?
Is it not one vast curtain blue,
With holes to let the glory through?"

Sweet child! rich thought! So let it be,
That in the suns and stars we see
But faintest sparks of heavenly light;
Which, though they dazzle, blind the sight,
Are but some stray and wandering rays,
Come from the upper glory's blaze,
Reclimmed and softened to our eyes,
To hint us what beyond them lies.

The Chase and the Rescue.

What I am going to tell you is about a little bird. It happened many years ago, while I was a missionary among the Indians; but it made such an impression on my mind that I have never forgotten it. I had gone on horseback some three hundred miles to a missionary station among the Cherokees, where the missionaries had a printing press, to get a little book printed in the language of the tribe among whom I lived, and I was on my return home. On the fourth or fifth evening I reached a friend's house, who had been many years a missionary among the Osages, and spent the night with him and his very kind and Christian household.

The following was a beautiful morning in the month of October; and as I was riding alone the lonely trail over those boundless prairies of the far west, my eyes kept a look out for objects of interest in my solitary ride.

It was not long till I saw a flock of little birds undulating and sporting on the wing some distance ahead of me. Their motions, like the rising and falling waves of a lake under a gentle breeze, were very beautiful and graceful, and they were chattering in the highest kind of glee. What they were saying, I, of course, could not tell; but what they were doing, I think every child could guess. They were in their own way and according to the instincts of the nature He had given them, showing forth the praises of the great One who had created them, as well as you. Well, I watched them but a little while, till I saw a hawk away in the distance and high in the air, moving in the direction of these little birds. He was out, no doubt, on the hunt for his breakfast, and he sailed cautiously along, as the cat creeps noiselessly upon the unsuspected mouse. He got very near them before they were apprised of their danger, and in the twinkling of an eye they were all hid in the tall grass except one. He had singled out that one, and pitching downwards between it and the earth he forced it to fly upward. And now a most exciting chase took place. The little bird would dart high into the air, with its enemy, on rapid wing, close upon it. Then with a sudden turn it would pitch downward, to reach a hiding-place in the long grass, but its foe would still manage to get between it and the earth and force it upwards. At last, while I was watching it with intense interest, I saw it, from its airy flight, coming in the direction of where I was riding, with its foe my painfully close upon it. I stopped my horse, and in an instant it passed down close to my hand as I held up the rein of my bridle, and took refuge under my left foot or stirrup. The hawk came almost within reaching distance of my hand before he gave up the chase; and he then wheeled suddenly on his wing and flew away. Leaning over a little, I looked down on the little refugee, and there it stood panting like a hunted roe. "Poor little thing," said I, "you have made a narrow escape for your life, and I have rescued you from your pursuer. How glad I am! and how much you remind me of my own case! I was once, like you, pursued by a great and fearful foe, as determined on capture as yours. How alarmed I was, and full of fear lest I should become his prey! But I found a hiding-place; and my kind Rescuer stopped and drew me to his side, the moment I started in the right direction. If I, my little stranger, feel an unspeakable pleasure in being the instrument of your deliverance, what joy must my Redeemer feel in saving from a crueler foe the precious souls that flee to him for refuge?" This was a strange kind of talk to a little bird, but I spoke as I felt; and starting up my horse, it flew away to join its companions, and tell them, in its own way, the wonderful escape it had. How many of you, my little readers, will have to speak and sing of a much more wonderful deliverance?—*Northwestern Pres.*

A CHILD'S RELIGION.—The Gospel involves no condition that a child cannot fulfill; it imposes no requirements that a child cannot meet. A child may trust its promises, realize its blessings, and anticipate its rewards. The death of Jesus is the child's plea; the grace of Jesus is the child's strength; pleasing Jesus is the child's earliest rule of right; and going to be with Jesus is the child's best thought of heaven.

THE LARGEST GIRL IN THE WORLD.—She lives at Sweetwater, Tenn., weighs 125 lbs., is named Alice Leath. She is five years old, blue-eyed, dark haired, rosy-cheeked, quick spoken, and has a beautiful countenance."

(From the French of Napoleon Roussel.)

THE BOOK OF BOOKS.

It was a holiday in the month of May; the cheering and lovely hymns of the morning sun had awakened Nature, and in the exuberance of her joy, she sang forth her sweetest hymn of praise. On the village green were assembled a little party, to whom the day afforded relaxation from their ordinary pursuits—these were the schoolmaster, his assistant, and an old man. One seated on the trunk of a tree, another on a stone, and a third reclined on a bank. They had engaged in a social and pleasant conversation; when a Colporteur made his appearance.

"What are you selling there?" said the assistant.

"Some excellent books," replied the latter, laying down his pack. And here, a peasant, whose curiosity was much excited, would have opened it at once, had not the hawker prevented him by sitting down upon it.

"What sort of books do you wish for?" added he, addressing the company.

"For my part, I like histories," said a young man; "it is very amusing to read of kings and of battles—to hear the cannon roar: one can almost imagine oneself on the spot."

"Yes; very true," replied the Colporteur; "history is a most instructive science, and I have a right good book to offer you on the subject."

"But are you aware that every history, though printed, is not true? Look, for instance, at the history of France. In one, Napoleon is called a great man, and Charles the Tenth a weak king; whilst in another, Charles is the good king, and Napoleon a rascal."

"Quite right!" said many voices.

"Yes," continued the Colporteur; "but my history is true, even in its most minute details."

"Let us see it."

"Presently. And you, good dame, what book do you want?"

"Oh, I read no other than my 'Almanack,' and the story of 'The Limping Postman,' the most laughable thing you ever met with. It tells of wet weather and fair weather a year in advance; and then its predictions about war, sickness—about a great man who is to come upon .... Surely, a book which speaks of the future is most interesting and very useful, especially when these predictions concern ourselves."

"Well, I have one with such prophecies in it, both past and future ....But you must confess, that if a book which predicts truth is precious, one that predicts falsehood is very dangerous; and this is often the case with your almanack. Will you have a proof? See."

Here the Colporteur drew from the apron pocket of the good woman, which it but half concealed, the famous almanack, and opening it at the month of May, he approached her.

"What is the meaning of this arrow and cross?"

"It announces fine, calm weather."

"Well! let us see. It promised us fine weather last Sunday, and you know that, on the contrary, we had a frightful thunder-storm, which struck your church clock. But what does it say for this day? What do those two signs signify?"

"Rain and cold."

"For which reason it is a lovely day," added the schoolmaster, smiling.

"You see, then, my good woman, that you must depend very little on the prophecies of this book; but I assure you again, I have a book of true prophecies; and for proof of the accomplishment of those which are to come, I will show you the fulfilment of those that are past."

"Let us see, let us see."

"Wait a little. And you, sir," said the Colporteur to the man of letters; "what book would you wish for?"

"I want a sound moral book for my scholars, such as will teach them to reverence their parents, and obey their teachers."

"That, indeed, is most desirable; a *moral* book is a good book. But have you not remarked that very often these books, the intention of which is to lead men to do well, present no other motive than the advantages resulting from the practice of virtue in the world (so that we come back to the point whence we set out)?—'Be virtuous, *that you may gain the esteem of those who know you;* be sincere, *that you may not have the character of a liar;* be obedient, *that your parents may recompense you.*' And have you not observed that these motives are very weak? for, though they may influence the conduct of a man in public life, in private, in the bosom of his family, they are utterly ineffectual: and thus they only make him good in appearance. A good moral book, then, should present for a motive the approbation of God and our conscience, and not that of men. It should teach us to act in the dark as we would in the noonday. I have one of this description."

"Well, well, let us see them; show us your books."

"Pardon me for one moment longer.—And you, sir," said the Colporteur to the assistant: "may I ask what book would you wish?"

"None at all: I have read quite enough during my life."

"In that case, permit me to inquire what you think constitutes a good book?"

"Why, I think that must be the best which has had the greatest number of readers; for instance, a French work translated into English, German, Italian, and read in every country in Europe, would probably be a good book."

"Well, I have a book which has had as many readers as all other books put together: five hundred thousand copies are sold yearly: it is so approved of, that it has been translated not only into French, English, German, and Italian, but into one hundred and fifty other languages! It is read through the whole of Europe, as well as in America, Asia, and Africa, by the rich and poor, learned and the unlearned, the young and the old; it is understood by all, interests all, and obtains the love and admiration of all; those who do not read it respect it; and even those who hate it, are obliged to confess that there are good things in it."

"Your book, then, has enemies."

"Yes; but thanks be to God, its enemies are none but drunkards, idolaters, thieves, and robbers: so that this recommends it the more."

"I should like to know the book," said one.

"Very soon I shall let you see it. But tell me, what else distinguishes a good book?"

"Why, a book may have all the reputation that yours has, without being decidedly good, since it is fashion that determines everything; but if a book has been read not only at one period, but at all periods, if the present day as in the past, it may fairly be supposed that it possesses merit."

"The book that I offer you, then, has been read in all ages, for more than three thousand years!"

"Oh! that is indeed enough. Where is this book? I will buy it."

"Ah! I wish I could buy them all," said a young man, who up to that moment had been a silent spectator—"your work on history, on prophecy, on morality, and that which has been so universally read in all ages; but I have not enough money to buy them all."

"These books are comprised in one volume; it is a collection from thirty different authors of the most perfect agreement with each other. You will find in them, not only a striking variety, but a complete harmony; a difference of style, yet animated by the same spirit."

"Well, pray have the kindness to show us your book."

The Colporteur opened his pack, and took from it a handsome volume, well bound, saying, "Here it is: it is the Bible!"

At this word the extended hand of the assistant fell; the schoolmaster crossed his arms; the young man took it, ran through its pages with much curiosity, and the old man uttered a profound sigh, whilst he mournfully cast his eyes to the ground.

"It is the Bible?" said a child.

"Yes, my dear, it is the Word of God."

"The Word of God or of men?" said the assistant.

"What proofs do you desire, sir, of its being truly inspired by God?"

"For instance, its prophecies must be somewhat better accomplished than those of this good woman's almanack."

"You shall be satisfied," said the Colporteur, taking the book out of the young man's hand, and turning over some pages. "Listen to these passages, written three thousand years ago:—'Behold, the eyes of the Lord God are on the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, behold, I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.'"

"That certainly has happened," said the schoolmaster; "the kingdom of Judah has been effaced from off the earth, and now, in our days, the land of Judea belongs to the Turks; in short, the Jews have been driven among all nations. One meets them in every city: I have one in my school; and it is singular that you can recognize them at a glance."

"Yes," added the Colporteur, "and prophecy also says, 'that they shall be dispersed, and yet *not one grain fall to the earth.*' But listen to prediction relating to Egypt:—'I will make the rivers dry, and sell the land into the hand of the wicked, and there shall be no more a prince of the land of Egypt.'"

"I saw that myself," interrupted the old man. "I was one of Buonaparte's expedition into that country, and a captain of the 13th Foot told us, that in ancient times the land of Egypt was fertilized by waters of the Nile, conducted by canals. He observed that these existed no longer. That the Egyptians had been for some centuries under the yoke of foreign invaders—the French, the Turks, the Romans, the Greeks, and for a long time they had had no princes of their own."

"But to show you rapidly a great number of fulfilled prophecies, let me read a little book which I have here. Two thousand years ago, it was written in the Bible concerning Askelon: 'Askelon is cut off with the remnant of their valley.... Askelon shall be a desolation.... Askelon shall be no more inhabited.' The infidel, Volney, of our own day, the enemy of the Bible, writes thus: 'The desert ruins of Askelon,' ... and again, 'One meets with several ruins in succession. ... All the rest of the country is a complete waste.'

"Of Idumea, it was predicted, about the same time, 'None shall pass through it for ever;' to which Volney bore witness, thirty years since, saying, 'This land has not been visited by any traveler.' The Bible declares, 'that all these cities should be turned into perpetual desolations;' and Volney, in the course of three days' journey, met with more than thirty towns in ruins, and absolutely deserted. The Bible says: 'The remainder of the cedars of Lebanon shall be so few, that a child may number them.' And Volney observes, 'There are but four or five trees, which bear any resemblance to the cedars of Lebanon.' Furthermore, the prophet declares, 'The broad walls of Babylon shall be utterly broken:' and Volney exclaims—'Where are the walls of Babylon?' But would you wish to hear the prophecies that are accomplishing under our own eyes? Listen: Jesus Christ said, 'The gospel shall be preached in all the world. And they shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God.' Well, do you not find, in the present day, Christians in all parts of the habitable globe, in Europe, in America, in Asia, in Africa, north, south, east, and west? Again, Jesus Christ said, 'The heavens and the earth shall pass away, but my words shall never pass away. Somewhat more than eighteen hundred years ago, this was uttered by Jesus Christ; and, at this moment, the Bible, which contains his word, is in existence; it is in my pack, in your hand, in our churches, and in our houses. Thus, then, are the prophecies fulfilled before you. Say, what more proofs must you have, before you admit that the Bible is the word of God?"

A moment's pause ensued. However, the schoolmaster replied: "It seems to me that a book, divinely inspired, should speak quite differently to that of man; therefore, I should expect to find, between your Bible and other books, a difference, so striking and irresistible, as would oblige me to say, 'It is indeed the work of God!'"

"Well, sir, have you ever read the Bible?"

The schoolmaster was silent.

(To be concluded next week.)

Prevention and Cure of Cholera.

At a regular meeting of the New York Board of Health on the 6th, Dr. Crane read the following address to the public, with instructions to citizens. The document, which was approved by the Board, is as follows:

The Board of Health publish this simple statement, and beg the public to give to it their earnest attention.

Cholera is generally a preventable disease, and in its early stages can be arrested if the habits be good. Study, therefore, temperance in eating and drinking. Do not believe that alcoholic stimulants are useful in guarding you against an attack. Let the food be nutritious, and keep the digestive organs in a healthful condition. Use no stale or uncooked vegetables. Let your meat be fresh, and your vegetables be well cooked, and all fruits be fresh and ripe.

Cleanliness of the body is of the first consideration.

Keep the skin in a healthy state by bathing the whole body, with a free use of soap. Cold bathing is best used in the morning—never just before going to bed.

Cleanliness in your homes is of equal importance. Let your apartments be dry—never damp. Suffer no decayed vegetables or stagnant water to remain in your cellars or yards. Any disagreable smell from privies, cesspools or sinks, is a proof of their unhealthiness. Remove them by necessary repairs, lime, chloride of lime or whitewashing. Ventilate well your houses and apartments. Expose your bedding to the air and sun. Avoid excessive fatigue. Keep regular hours in eating and sleeping. Wear flannel near to the skin. A good plan is, if the bowels are at all disordered, to wear a broad band of flannel (a flannel belly band) around the body, reaching from the hips to the ribs. Maintain the natural temperature of the body by sufficient clothing, especially keep the feet warm. Never when heated sit on the grass, or stone seats, or sleep under an open window. If exposed to wet, change your boots and clothes as soon as possible.

Take no purgative medicines, except by direction of a physician.

Cholera is almost invariably preceded by a painless diarrhea, and this is in all cases to be promptly treated.

When diarrhea is present, go to bed and maintain a position on the back, use abundance of blankets, and send for a physician.

Stay in bed until you are well. Do not consider yourself well until you have had a natural movement from the bowels. Abstain from all drinks. Apply mustard plaster to the bowels.

In the absence of a physician an adult can take ten drops of laudanum and ten drops of spirits of camphor. A child of ten years may take five drops of laudanum and five of camphor. A child of five years may take three droops of laudanum and three of spirits of camphor; and these doses may be repeated every twenty minutes so long as diarrhea or pain or vomiting continues. This will save time, but in all cases send for a physician.

Never chill the surface of the body by getting out of bed.

Remove immediately all the evacuations from your rooms; scald all the utensils used, or disinfect them with chloride of lime: scald all your soiled clothing.

THE BUREAU COMMISSION.

Startling Report of Fraud and Corruption in Louisiana and elsewhere—General Bad Management in the South.—The Bureau an Injury to Whites and Blacks.

We copy the following from the *Times* of the 12th inst.

WASHINGTON, August 10.—Generals Steedman and Fullerton have made their final report of their investigations of the Freedmen's Bureau, covering the States of Georgia, Alabama, Mississippi, Louisiana, Texas, and of Louisiana the Commission say the Bureau operations have more need of retrenchment and reform than in any other State. The expenses of the last fiscal year were over three hundred thousand dollars, exceeding taxes and notes collected. Sixty thousand of this addition is for the transportation of rations, and quartermaster's supplies furnished by Government. They are unable to ascertain the disposition made of the vast property held by the Bureau. The lowest estimate of property seized as abandoned or confiscated amounts to $10,000,000. The rents returned less than one per cent of its value.

Conway is charged with squandering the school money. Pay rolls are shown to have been forged or altered. It appears that books and records have been destroyed. Captain Morse, Provost Marshal of the Bureau, is charged with making his office a slave-pen, with arresting freedmen, selling them to planters for five dollars a head, and sharing the proceeds with policemen who made arrests.

In their summary of general observations South, the Commissioners say the Bureau administration shows an entire absence of system or uniformity. In one State, officials exercise judicial powers. In an adjoining State, all cases are referred to the civil authorities. In a third, officers collect cases and turn them over to the military provost court. The contract system varies in each State. In Louisiana the schools are supported by the Government. In another State the schools are partially self-supporting; in Texas entirely so. In some localities officers interfere arbitrarily between planter and freedmen, and favor the latter. In others the Bureau is used to coerce freedmen and in favor of the planters. The expenditures vary in the same way. In one State over three hundred thousand dollars; in another State of equal population not over fifty thousand. Some States' expenses will be paid by taxes, levied and collected from the people. In other States the expense is wholly borne by the United States Treasury. The official report of Col. Reno, Provost Marshal General of the Bureau of Louisiana, shows a deficit of seven thousand dollars in accounts of officers engaged collecting taxes. In New Orleans, one of the defaulting officers, Lieut. Fosters, Col. Reno thinks, appropriated to his own use the largest amount. He carried off the cash box with him. This officer, on his own responsibility, levied an incidental tax, which, with the exception of two hundred dollars, went into his own pocket. The report continues a summary of general observations.

The Commission is of the opinion that at the close of the war, and some time after the cessation of hostilities, the Freedman's Bureau did good. The people of the South, having at first not much faith in the negroes working under the free labor system, were not desirous of getting them. During the summer of 1865 two judicious bureau military officers did much toward restoring order and harmony, inducing the people of the South to resume the cultivation of the plantations and employing freedmen. Before the close of 1865 an entire revolution in sentiment of the people regarding negro labor took place. A feeling of kindness sprang up toward the freedmen, resulting perhaps mainly from the conviction that their labor was desirable and profitable, and the only labor to be had. The necessity of the bureau then ceased, since then while it has been beneficial in some localities it had been productive in the aggregate of more harm than good. It occasioned and will perpetuate discord, as it exists, though administered by the purest and wisest men.

The freedmen regard its presence as evidence that they would be unsafe without it; while the people consider it an imputation upon their integrity as farmers, and as an espionage upon the special action of their courts and magistrates, as well as upon the private conduct of their citizens. Both races are thus made suspicious and bitter by an agency which, in the present disorganized condition of civil government and society in the Southern States, is powerless to advance the best protection of the freedmen. If they were left free to dispose of their labor to the highest bidder, unshackled by contracts made for him by Bureau officers, no apprehensions need be felt for their safety or success. If the freedmen could this moment demand the wages which the high prices of products in the South and West would justify, one dollar per day and board would be the ruling wages, instead of ten and twelve dollars per month, the prices now paid, but they can not take advantage of the demand for their labor, but are bound by contracts, or enslaved for twelve months, through the agency and influence of the Freedmen's Bureau. Hands on Mississippi river steamboats are not required to make contracts. They are getting forty dollars per month for work less exacting than the plantation negro. The freedmen on the Ogechee and Savannah rivers, are getting, on rice plantations, ten and fifteen dollars per month under contract for a year, while laborers employed on the Georgia Central Railroad, which runs between these streams, are getting one dollar and a half per day.

Some complaints are made of the planters on the Savannah river. Their laborers are discontented and do not work as required by their contracts. One of the planters, a practical liberal minded man, explained the cause of the discontent to be the low wages at which negroes were hired. He said "I can get hands enough, and good work done, too, by paying a dollar a day and rations, and I am paying that, and expect to pay even more. I can give three dollars a day and make money. The negro will make all he can out of his freedom, and has a right to do so." The enlightened policy advocated by this gentleman, a policy strongly in accordance with justice and sound political economy, is defeated by the contract system inaugurated and forced into practical operation by the officers of the freedmen's Bureau. We met instances of freedmen working for ten dollars a month and rations, under yearly contracts, sanctioned by the Bureau, while in the same field, doing the same work, other freedmen, not under contracts, are getting one dollar a day and rations.

In all the large towns in the Mississippi Valley, during the months of May and June, planters were offering a dollar a day and rations for freedmen, while under sanction of the Government, given by the officers and agents of the Bureau, thousands of freedmen were working under contracts for ten dollars per month. If freedmen were left free to contract, the demand for their labor and competition among employers will secure them good wages and kind treatment. They will not contract with men who treat them harshly, or do not pay them, as has been abundantly proved by the fact that many planters who treated their former slaves cruelly, now are unable to hire freedmen to work for them, and have been obliged to sell or lease their plantations.

The Commissioners conclude as follows: The system of contracts existing in the South and enforced by the bureau, is simply slavery in a new form. What is the difference to the negro whether he is sold for five dollars or five thousand dollars, for thirty years to thirty masters, or for thirty years to one master? It is involuntary servitude in either case, and a practical defeat and abrogation of the lamented Lincoln's proclamation. If a freedman leaves work to seek employment at better wages, he is arrested as a vagrant by order of the Freedmen's Bureau and put to labor on the roads with a ball and chain, as provided by an order recently issued by Gen. Scott, Assistant Commissioner of South Carolina.

If fatigued from overwork, and desires rest for a day; if he leaves the plantation to visit his relatives or friends, it is made a penal offence, and a fine of fifty dollars is imposed. If he refuses to contract at all, he is arrested by the Bureau Provost Marshal and sold for a few dollars to the nearest planter. The coercive policy adopted by the Bureau in this and other respects has been made a justification for discriminating legislation in some of the Southern States. The only remedy against a white man for a breach of contract is a suit for damages. We can see no reason why the same remedy should not be applied and conceded in the case of the black man. The freedman has nothing to sell but his labor, and we are strongly of the opinion that he ought to be permitted to obtain for it the highest price it will bring. If he is a freedman, it is neither just nor lawful for any person to assume control of him, and certainly not more just or lawful for an officer of the Freedmen's Bureau to do so, than for Southern planters.

Very respectfully, your obedient servants,

JOS. B. STEDMAN,
Major Gen. Volunteers.
J. S. FULLERTON,
Brig. Gen. Volunteers.

A gentleman, having led a company of children beyond their usual journey, they began to get weary and all cried to him to carry them on his back; but because of their multitude he could not do this. "But," says he, "I'll get horses for us all;" then cutting little wands out of the hedges for them, and a great stake as a charger for himself, this put mettle in their legs, and they rode cheerily home. So much for a bit of ingenious fun.

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BOOTS AND SHOES,
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We call the attention of the public to our extensive stock of fine, custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.

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Which we are now daily receiving from our factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves to demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* than any, to any Eastern goods, and for the same class of work at *as low prices.*

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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NEW ORLEANS, SATURDAY, AUGUST 25, 1866.

$3 00 A YEAR IN ADVANCE
OFFICE—112 CAMP STREET.

OUR GERMAN CORRESPONDENCE.

HANOVER, July 28th, 1866.

EDITOR ADVOCATE: The manufacturers of geographical maps have now a fair chance to do a good business. The familiar lines of demarcation on the old map of Germany will all have to be changed.

Great changes has the late campaign produced. And, strange to say, the war resulted, if not contrary to their wishes, contrary to the expectations of most people. So much had been written about the formidableness of the Austrian army, so much had been said about the superior skill of Field Marshal Benedek, so loudly the Austrian officials boasted of their superior artillery and cavalry, so defiantly Francis Joseph spoke in his proclamations, such extraordinary patriotism was manifested by his conglomerate subjects before the commencement of hostilities, that but few outside the Prussian Cabinet could foresee the present result. It now appears that for many years Austria has been but the shadow of what it was in the days of Tilly and Wallenstein, and that it has supplied its lack of internal strength with vaunting words. Well, thanks to Prussia! for poor fatherland will now no longer be divided against itself, a state of things designedly encouraged for the purpose of maintaining the numerous abominable petty potentates of Germany. With Austria's expulsion from Germany, Germany will become united and strong with one main and respectable government.

The armistice of five days, agreed upon by the belligerents on the 22nd inst., is generally considered the initiative of peace, inasmuch as it was agreed to on the part of Prussia, upon the special condition that Austria first accede to all of its demands. The Prussian demands are these: Austria is to forego all its antiquated rights and privileges in Germany, and is to cede Venetia directly to Victor Emmanuel. To this Francis Joseph has acquiesced, and I do therefore not see any cause for a continuation of hostilities. King William desires nothing more than a political reorganization of Germany under his sway, and to accomplish this there is now no further obstacle.

Strangely fortunate has Italy been in the present war. Whipped on land, and whipped on sea, beaten at Custozza and Lisa, it nevertheless secures all it ever desired. With this quadrilateral in its possession, it has now a fair chance, with prudent management, to become a first-rate power among the nations of the world. To be overbearing it will never have cause, in view of the fact that it was Prussian victories which secured Venetia for it.

The only fear is that in the present war of the pen Germany will not yet become what Italy now is—fully united and consolidated. It is so much to the interest of its neighbors to keep Germany disunited, and it has been so long successfully accomplished, that as yet it is difficult to realize the thought that Germany will at last become a country. However, although Prussia be not sincere in its present and late professions of its German national motives in undertaking the war against Austria, it will find, notwithstanding its probable recreancy towards fatherland, that it has aroused a ghost over whom it has no longer any command. Near twenty years the Italian struggles for independency have lasted, and I fully believe that, like their neighbors, the Germans will not rest until they, too, will know themselves a nation among the tribes of the earth. They are entitled to that privilege.

The Germans are proverbially an "subjective" men, and are slow, as a general thing, little concerned about politics, as the living present; generally, living in and to themselves, not at all noticing the momentous natural affairs that surround them. Though they are aspired of their political thraldom, though they know what is required for the good of their country, it is wasteful to them to forsake their habits and old customs, and to will and to do for their rights. But at present the cannon's roar appears to have set them right. Even the Professors, who hitherto deemed it the business of mean men and minds to be concerned in politics, are now altogether absorbed by the same. Of course, the other classes, too, are wide awake, and I am led to hope the best for Germany.

It is really a great pity that slavery has been abolished in America. As slavery was never profit hitherto, it would certainly become so now, in view of the fact that same very cheap overseers, from the ranks of the numerous superfluous and dethroned German monarchs, might be secured. Should there yet be any want of such men, your correspondent will, upon notice, supply your readers.

Perhaps no other army is supplied with a better and more efficient medical corps than that of Prussia. It is surprising to see how quickly and well the wounded are relieved, and what a comparative large number are restored to health. Alas! how many poor American soldiers died in the late war from the mere want of attendance!—Chaplains are strangely not numerous; the entire army is said to have not more than fifteen.

The Missionary Conference of the M. E. Church, North, under the efficient management of L. S. Jacobs, D. D., is doing in Germany a very good work. It now numbers twenty-three preachers, scattered throughout the land. The result of the war will also benefit them; for there were hitherto several little abominable governments whose dominion missionaries were not allowed to enter. Prussia, however, received them, and as now that government will absorb all the others, the preachers will not meet with any more obstacles in this way. Cannot the M. E. Church, South, do something for pantheistic and nationalistic Germany?

Affectionately,

J. B. A. AHRENS.

AUGUST.

I.

The sun beats down in fierce and burning rays
On shaven fields, and fruits, and golden sheaves;
The southern breeze scarce moves the pendent leaves,
And languid quiet marks these summer days.

II.

Knee-deep in pools the drowsy cattle stand;
No trout dare venture from his cool retreat;
And from the groves, once filled with voices sweet,
No note is heard from all the feathered band.

III.

Adown the meadow and along the plain,
Where heated labor courts the sheltering shade,
The strong-armed mower with his flashing blade
Still cuts the waving grass and bending grain.

IV.

How calm and solemn seem these August days!
This mid-life of the growing, changing year;
How full of promise for the autumn near,
When field and garden yield their annual praise.

—*American Farmer.*

Church of England vs. English Wesleyanism.

The Church Review, which ought to be good authority, has made this statement: that "the Church of England has grown more in numbers, church buildings, schools and voluntary offerings of all sorts, for all purposes, ecclesiastical and benevolent, foreign and domestic, she has grown incomparably more, we say, in *twenty-five years* than in the *three hundred years previous*."

On the other hand, the recently-published district returns of Wesleyan Methodism for the current conference year "exhibit the startling fact that several of the oldest districts where Wesleyan Methodism has in former times had almost unbounded success, report a decline." Ten districts named "show a decrease of over two thousand members."

The *cause* of the recent wonderful growth of the Church of England is thus stated in the same article of the *Review*:

"One great leading feature of the movement in England—one chief element of its powers and of its success—has been its deadly hostility to the pew system, and the remorseless and unflinching war which it has waged with pews and pew sales and pew rents in every varied form of the abomination. The measure of popular growth among the masses has been in direct proportion with the successes gained in this war against the heartless exclusiveness of pews."

May not the cause of the startling decline of Wesleyan Methodism be found, in good part at least, in the fact that this "exclusiveness of pews" has been transferred to the Wesleyan? It is stated that, in the very districts where the greatest decline has occurred there has been "an improvement in church architecture," and in the "amount of money contributions." It is also alleged that an "affectation of gentility" prevails. "Snobbishness," one writer says, has been "introduced into the worship of our congregations." May it not be inferred from these statements that the *pew system* obtains there? that respectability and exclusiveness "have supplanted those characteristics which belong to the earlier period, when "Methodism" was "the great phenomenon" of the age, "sweeping onward with a breadth and force truly astonishing?"

If in these remarkable cases of "growth" and "decline" the cause has been correctly traced and truly stated, have not the facts a suggestiveness to us in this Centenary of American Methodism?

The paragraphs in the *Advocate* recently, recording the abandonment of the "pew system by the Hanson Place Church, of Brooklyn, and the Bedford-street Church, of New York, furnished occasion, doubtless, for sincere and hearty expressions of joy and of gratitude to God on the part of many a reader; but notwithstanding occasional occurrences of this character, is not the proportions of pewed churches steadily increasing among us? If so, should it not occasion anxiety? And can anything be done to arrest the tide!—*N. Y. Advocate.*

The Lord's Prayer.

An act of prayer is of itself a searching test of one's thoughts and feelings, especially so when the very language of the petition, as suggested by the Divine Spirit, holds up the miror to the heart. The following story well illustrates some of the difficulties experienced by an intentional sinner in repeating the Lord's prayer.

In the middle ages, when the great lords and knights were always at war with each other, one of them resolved to avenge himself upon a neighbor who had offended him. It chanced that on the very evening when he made this resolution, he heard that his enemy was to pass near his castle with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of his plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said; "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior:

"Will you repeat after me, sentence, by sentence the prayer which our Lord Jesus Christ taught to his disciples?"

"I will do it," replied the duke.

He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses as we forgive them that trespass against us." There the duke was silent.

"My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, if you dare say so? 'forgive us our trespasses, as we forgive them that trespass against us.'"

"I cannot," replied the duke.

"Well, God cannot forgive you, for he has said so. He himself has given this prayer. Therefore, you must either give up your revenge, or give up saying this prayer; for, to ask God to pardon others, is to ask him to take vengeance on you for all your sins. Do, now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the duke was broken.

"No," said he, "I will finish my prayer. My God, my Father, pardon me. Forgive me, as I desire to forgive him who has offended me. Lead me not into temptation, but deliver me from evil!"

"Amen!" said the chaplain.

"Amen!" repeated the duke, who now understood the Lord's prayer better than he had ever done before, since he had learned to apply it to himself.—*Biblical Treasury.*

HONORARY CHURCH MEMBERS—"Two-thirds of the members of my church," says a pastor, "are honorary members. They don't come to prayer-meetings, they don't attend Sabbath school, they don't add to the life of the church; they are passengers on the gospel-ship; they bear no burdens, and no strength; their names are on our books, they are honorary members."

Another Victim of Radicalism.—Murder of a Methodist Minister.

[From the St. Louis Republican, Aug. 2.]

The friends of the Rev. Samuel B. Headlee, an estimable gentleman, a minister of the Methodist Church, South, and Presiding Elder of the Springfield District, were shocked, on yesterday, to learn that he had been cruelly and atrociously murdered, in Webster county, Mo., on the 22d July. Mr. Headlee was widely known throughout the State, and more than respected for his learning, piety and devotion to the ministry of his church. To those who knew him, without reflecting upon the lawlessness and murder that stalks abroad at noonday, in this State, the announcement of his assassination, was enough to alarm the bravest and cause the blood to chill in the veins.—To what are we coming in Missouri?—How many victims and what sacrifices, does the bloody Molock of Radicalism demand? Is it not enough that dastardly and infamous laws have been enacted to deprive citizens of their just liberties, and for the incarceration of the ministers of religion in the dungeons of felons? Must the murder of whole families of peaceful citizens and of such men as Rev. Mr. Headlee be added to these exactions? Surely, all this is beyond the bounds of endurance. Something must be done to restore us to our former condition of peace and order, or the State will have to be given up to maranders and murderers.

Who will take the initiative in this reform so absolutely needed, we cannot venture to predict. Those in authority seem to have no disposition to do.—They are busied in scheming to retain the ill-gotten power, which they hold against the will of our people, and attained by unjustifiable means. Instead of endeavoring to quiet the popular mind and bring harmony among our people, they harangue the multitude of their ignorant and brutal followers with vindictive and denunciatory speeches, which naturally enough lead them to actual outbreaks and murder. The fruits of this are seen on every hand, in the assaults made upon our public speakers, in the breaking up of a religious meeting in De Kalb county, followed by the killing of two of the rioters, and now in the murder of one of the most amiable and humble of his profession, in the person of Rev. Samuel B. Headlee. We warn our rulers and the leaders of party in power, that they must see to it that these bloody-minded men are punished. The laws must be enforced against all its violators and not against those of one party. If it is not, the people will themselves rise up and vindicate the majesty of the law, and upon the heads of those who can, and will not, preserve the peace in our midst will rest the responsibility of the consequences which may follow.

The following extract of a letter which we have been permitted to copy furnishes all the details of the murder of Mr. Headlee which have come to our knowledge:

WEBSTER COUNTY, July 30.

Another has fallen a martyr to intolerance. Rev. Samuel B. Headlee, of the St. Louis Conference, is no more. He was killed day before yesterday by a mob for preaching the Gospel. The circumstances are about these: He had an appointment to preach and to organize a church at Pleasant View, a meeting-house in this county belonging to the Methodist Episcopal Church, South, on the 28th and 29th inst. Threats had been made that if he preached there, he would never again.

The day came (the 28th), and there was a number of men, women and children present at the place to hear the preaching. They thought the threats had been made only to terrify the minister. There were also some twenty or more armed men present, headed by a member of the Northern Methodist Church. Before the minister came, the leader of the band and his men seemed to be mad. They said he should not preach, and threatened to use violence in case he attempted it. They also threatened others who were present.

The preacher came, and went to these armed men, and tried in a very mild manner to persuade them to calm down and be reasonable. He told them that if he had violated the law by preaching they could enforce the law against him, for he was willing to abide the consequences. The leader said he (himself) cared nothing for the law. "There is my law" (pointing to his armed men).—The preacher then asked him if he would let him preach if "we (himself and friends) will leave this place and go on my own land." (He had land not far off). They said they would not molest him.—The preacher and those that went to hear him then started off. When they had gone about a half a mile, some of the armed men came galloping up. One of them drew a revolver and shot the preacher three times. Two of the balls entered his body, the other his arm. He lived until 10 o'clock that night. Then, after giving his wife and friends his dying counsel, and, like Stephen, praying for his murderers, he calmly fell asleep.

Congregationalism in the South.

A correspondent of the *Congregationalist* gives rather a gloomy picture of the obstacles to the establishment of Congregationalism in the South. He says:

"There are various reasons why it is not easy to carry our polity South. One is that Southern Christians are suspicious of it, looking upon it as the Pandora's box, out of which all their afflictions and sorrows have sprung. A case will best illustrate the point. When Gen. Butler ordered me to take care of Dr. Armstrong's pulpit in Norfolk, before I entered the church I called the elders together to talk over matters, and see if we could not treat each other as Christian brethren. I fancied I was making a good impression, and about gaining my end, when one of them brought me up with a short turn, by asking:

'What is your denomination?'

I replied, 'I am a Congregationalist.'

'And was not Theodore Parker a Congregationalist?' he rejoined.

"He put the laboring oar fairly in my hands, and I never worked harder than I did to convince him that Parker no more belonged to us than he did to them. I am sure I did not satisfy him in regard to the denomination, though I think in the end he looked upon me as orthodox. Nothing good can come out of New England, especially out of New England churches, which are only a little removed from infidelity, as they think. Sectarian lines are much more sharply drawn South than they are North, and the people of the South not nearly as likely to be drawn into any new system of faith as the people of the North. A polity like ours, therefore, unknown to the denominations of the South suspected of infidelity, and of the direst evils which have afflicted the land, need expect to go Southward only by the hardest.

"But a still greater difficulty is found in Northern men themselves. In our simplicity we presumed that every son and daughter of New England would forget denominational preferences, and be only too glad to band together to form a Congregational church. The practical fact, however, is to large extent and was during the war, that Northern Episcopalians, Baptists, and Methodists would attend secesh churches, and hear secesh ministers of their own name, before they would listen to loyal Congregational preachers. This statement has but few exceptions, and therefore, in carrying our polity South, we can only count on those who belong to our churches.

"Nor even on these can we fully rely; for the members of our churches and congregations who go South, do not go with any design of carrying the church and the institutions of their fathers. They have gone South for any other reason than a religious one. They have gone to make money, not to bear the burdens incident to the establishment of a new church."

Bathing—Utility and Caution.

There is much more in a bath than water, and its effects are by no means limited to its cleansing action upon the skin. The chemical character of the matters it holds in solution are by no means to be disregarded, but the most important element in its influence upon the human system is its temperature. Recent experiments have shown that a man may live continually in a tub of water for a third of a year in almost the same condition as in atmospheric air, provided a certain temperature be maintained; while a plunge into the chilled waters of the ocean produces effects which are immediately felt, and which are almost wholly dependent upon the cold it contains. First comes the sudden shock and gasp, the skin becomes pale and assumes the spasmodic state of "goose flesh," the external parts shrink, the blood recoils and is driven in upon the central organs and the respiration is hurried and impeded. After the bath follows the reaction. The lungs and heart seem to act as if a load had been lifted from them, the blood is forced back through its natural channel, with increased vigor, the skin glows, excretion is promoted, and a feeling of ease and elasticity pervades the whole body, which terminates in a delightful languor if rest is immediately taken. This is the natural sequence of phenomena if the bather is healthy and does not remain in the water too long. But some of the internal organs may be weak, and unable to accommodate themselves to the large amount of blood forced in upon them by the peripheral chill, and, to free themselves when the bath is ended. In such cases headache, lassitude, and disordered secretions may follow, or even more dangerous results. There are persons who appear to have so little vitality that even a momentary immersion produces a chilliness which lasts a long time, and whom blue skins and chattering teeth indicate to be wholly unfitted for the cold bath.

There are, indeed, many precautions to be observed, to render sea-bathing perfectly harmless, and among the thousands who daily resort to these establishments there must be many upon whom it may produce injurious effects. The children, particularly, who frequent them remain far too long in the water and bathe too frequently, and some means should be devised by which this evil can be prevented.

A Score of Impolite Things.

1. Loud and boisterous laughter.
2. Reading when others are talking.
3. Reading aloud in company without being asked.
4. Talking when others are reading.
5. Spitting about the house, smoking or chewing.
6. Cutting finger nails in company.
7. Leaving a Church before Public Worship is closed.
8. Whispering or laughing in the House of God.
9. Gazing rudely at strangers.
10. Leaving a stranger without a seat.
11. A want of respect and reverence for seniors.
12. Correcting older persons than yourself, especially parents.
13. Receiving a present without an expression of gratitude.
14. Making yourself the hero of your own story.
15. Laughing at the mistakes of others.
16. Joking of others in company.
17. Commencing talking before others have finished speaking.
18. Answering questions that have been put to others.
19. Commencing to eat as soon as you get to the table; and—
20. In not listening to what one is saying in company—unless you desire to show open contempt for the speaker. A well-bred persons will not make an observation whilst another of the company is addressing himself to it.

Card Playing.

I have all my days had a card-playing community open to my observation, and I am yet to be made to believe that a game which is the universal resort of the starved in soul and intellect, which has never in any way linked with itself tender, elevating, or beautiful associations, the tendency of which is unduly to absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The use of culture and genius may embellish, but can never dignify it. I have at this moment ringing in my ears the dying injunction of my father's friend: "Keep your sons from cards; over them I've murdered time and lost heaven."

BETTER THAN GAS.—"It is now ascertained," says a scientific journal, "that the ocean contains one hundred and sixty thousand cubic miles of magnesium—a quantity which would cover the entire surface of the globe, both sea and land, to a thickness of eight feet. Three years ago all the chemists who had obtained magnesium had probably not obtained an ounce among them. One year ago its price was more than five hundred dollars a pound. Now, owing to improvements recently introduced, magnesium wire is sold at six cents a foot." If these statements be accurate—and they are made on apparently satisfactory data—there is reason to believe that in another year or two the cost of the light produced from magnesium will be far below that of gas. As to the superiority of the light itself, there can be no question. It is purer and more intense than that of the flame of any artificial light that has yet been discovered, does not alter the natural color of things, and can be regulated with the utmost ease. By the adaptation of proper mechanical contrivances, some progress toward which has already been made, it can be rendered available for domestic purposes without any risk of its affecting the sight. Its adaptability for street illumination has been equally demonstrated. Once, therefore, the economical question is solved to the satisfaction of capitalists, we may look for some reduction in the rates of illuminating.

The fretful Christian wrongs his Master sadly, for he seems to tell everybody (what he knows is not true) that Christ's yoke is hard and his burden heavy.

PIETY NOT ENTAILED.—Quaint old Thos. Fuller found a text for a short "sermon of references" in the genealogy of Christ, which he sees to be checkered with four remarkable changes in four immediate generations: 1. Roboam begat Abia; that is, a bad father begat a bad son. 2. Abia begat Asa; that is, a bad father begat a good son. 3. Asa begat Josaphat; that is, a good father begat a bad son. 4. Josaphat begat Joram; that is, a good father a bad son. "I see, Lord, from hence," he says, "that my father's piety cannot be entailed; this is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son."

THE FAMILY.—The family circle is God's blessed ordinance, and is the sweetest, the happiest, and the most hallowed spot on earth. It is the nursery of affection, of friendship, and of virtue; the place where those ties of mutual dependence and help are first formed, which, in their expanded state, unite human society; and according to the manner in which the rights of the family circle are enjoyed, its duties discharged, and its true benefits realized, are the moral character, the stability, and the grandeur of the country.

PREACHING WITHOUT NOTES.—The Hon. Isaac Davis, of Mass., who has run on the democratic ticket for Governer, has given to the Newton Theological Seminary one thousand dollars, the interest of which is to be given to some student preparing for the ministry in that institution. One of the conditions on which the student can receive the stipend is, that he shall, as a general rule, preach without notes.

THE TONGUE.—A white fur on the tongue attends simple fever and inflammation. Yellowness of the tongue attends a derangement of the liver, and is common to billious and typhus fevers. A tongue vividly red on the tip or edge, or down the centre, or over the whole surface, attends inflammation of the mucous membrane of the stomach or bowels. A white velvet tongue attends mental disease. A tongue red at the tip, becoming dry, brown and glazed, attends a typhus state.

A novel application of electro-magnotism, as a motive power for clockwork, has just been perfected by a working jeweller at Leamington, England; which promises to introduce a new era in the science of clockmaking, and to bring modern timepieces to a state of absolute perfection. By the new arrangement the pendulum, the bob or ball of which consists of an electro-magnetic coil, is made to oscillate by means of a feeble current of electricity, this beating true seconds, with a train of three wheels only. One of the advantages of this system is that a number of clocks, in different parts, or even in different houses, can be connected together by a single wire, and the whole number will indicate the same time to a second. The clocks are of the simplest construction, and never need winding up. No acid battery is used. The clocks are spoken of as being superior to the present clock in use.

Professor Carlevaris, of Genoa, has invented a new light, called the Carlovaris light, and the experiments made at the close of last month in the theatre of the Technical Institution, were attended with great success and loudly applauded. This light is an oxy-hydro-magnesian flame, and is obtained by placing in the flame of a mixture of hydrogen, or coal gas, with air or oxygen, spongy magnesia, a substance of very small cost. The flame is white, rich in antinic force, fixed, and developing less that than other lights. The expense is very trifling, a light equal to four wax candles only costing two-tenths of a penny per hour. A new trial also took place in the lantern of the Genoa Lighthouse. It proved that this light was superior to that of the oil lamps, representing an illuminating power of twenty-three Garcel lamps, and yet the cost was only 8 d. per hour—*Builder.*

PURE WATER.—What killed Mr. Hodgkin? Impure water. We wonder that travelers do not carry with them a little bottle of permanganate of potash—a few drops of which will speedily purify any water. A friend of ours who has returned from India, tells us that he has derived the greatest benefit from its employment. In cases where the water was turbid, and tasting and smelling of decaying organic matter, the addition of a few drops of the solution of permanganate made it in a few minutes as clear and as sweet as spring water.—*Medical Times and Gazette.*

WHAT MUST I DO TO BE SAVED?—Believe on the Lord Jesus Christ, and thou shalt be saved.

N. O. Christian Advocate.

CONFERENCE PUBLISHING COMMITTEES.

FOR MOBILE CONFERENCE:
Rev. J. Hamilton, D.D.,
Rev. A. H. Mitchell, D.D.,
Rev. Thos. W. Dorman, D.D.

FOR MONTGOMERY CONFERENCE:
Rev. H. N. McTyeire, D.D.,
Rev. M. S. Andrews,
Rev. William A. Shepard.

FOR MISSISSIPPI CONFERENCE:
Rev. W. H. Watkins, D.D.,
Rev. H. H. Montgomery,
Rev. William P. Barton.

FOR LOUISIANA CONFERENCE:
Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Liaus Parker.

NEW ORLEANS:
SATURDAY, - - AUGUST 25, 1866.

WANTED,

A FIRST-CLASS TEACHER OF MUSIC—one capable of taking charge of the Musical Department in a Female College. The best of reference will be required. For further information apply to me personally, or by writing, at this office, 112 Camp street; or to Rev R K Hargrove, Summerfield, Ala.

The Principalship of the Art Department of the Centenary Female College at same place is yet to be filled. Address same parties.

J. C. KEENER.

New Orleans, August 4th, 1866.

Fourth Round Quarterly Meetings.

SHREVEPORT DISTRICT, LA. CONFERENCE—1866.

Sept 1 and 2,—Natchitoches S. at Natchitoches.
Sept 8 and 9,—Many Circuit, at Bayou Negrele.
Sept 15 and 16,—Pleasant Hill, at Beulah—Camp Meeting.
Sept 22 and 23,—Red River at Conchatta Aca.
Sept 29 and 30,—Bayou La Chute.
Oct 6 and 7,—Mansfield Circuit, at Mansfield.
Oct 20 and 21,—North Rossier, at Collinsburg
Oct 27 and 28,—Shreveport.
Nov 3 and 4,—Greenwood and Caddo, at Greenwood.

The Preachers in charge of Circuits and Stations will please be prepared to furnish all the statistics usually required at the Annual Conferences.

B. F. ALEXANDER, P. E.

Fourth Round Quarterly Meetings.

YAZOO DISTRICT MISS. CONFERENCE—1866.

Sept 1,—Lexington, at Union Grove.
Sept 8,—Carrollton, at Carrollton.
Sept 15,—Holmes, at Wesley's Chapel
Sept 22,—Black Hawk, at Black Hawk
Sept 29,—Richland, at Richland,
Oct 13,—Green woodand Sidon, at McNutt
Oct 20,—Yazoo, at New Hope
Oct 27,—Mount Olivet, at Mount Olivet
Nov 17,—Yazoo city

Bishop Paine is expected at Wesley Chapel, Sept 15th.

J. M. PUGH, P. E.

MARRIED,

At the residence of Col. John F. Mills, in Memphis, Tenn., at half past eight o'clock P. M., of 24th ult., by Rev. Guilford Jones, Col. JOHN B. SALE to Miss ANNA E., second daughter of the late Wm. Cornelius, Esq., of New Orleans.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No.* 27. —REDUCED TO ($3.) THREE DOLLARS. —By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription-list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, } *Executive Com.*
J. B. WALKER, } *Joint Board of*
L. PARKER, } *Publication.*

THE FRENCH CONFERENCE. — The French Conference of the Wesleyan Methodist Church met at Auduze, a small town, some forty miles north of Nismes. The session began June 22d, and lasted to June 30th. The Conference consisted of eighteen ordained ministers. The following are the statistics: Chapels and preaching-places, 184; ministers 28; colporteurs and school teachers, 16; local preachers, 91; Church members, 1,799; members on probation, 159; day schools, 7; day scholars, 261; Sunday schools, 41; teachers, 222; Sunday-school scholars, 1,951; average of hearers, 9,385—an increase of two local preachers, forty-one members, one day school, four Sunday schools, and ninety-two scholars.

BRITISH CONFERENCE.—Rev. Wm. Arthur was chosen President of this body, which commenced its session at Leeds on the 26th ult., and Rev. John Farrar, Secretary.

METHODIST DISCIPLINE.

In a speech at Leeds a few years before his death, the venerable Doctor Bunting recounted his christian experience, that when a child, he always accompanied his mother to the Quarterly Lovefeast. But when he was twelve years old the door keeper refused him admittance any longer without a ticket, because he was not a member; and he was left outside the Chapel, while his mother went in. After the meeting was over, she said to him, "my son, I know not what you think of it, but to me it is a very solemn thing that my son should by his own act separate himself from me, in my journey to Heaven." "These words," said the Dr., "fastened in my heart, and I did not rest until I found peace: so that I am indebted for all that I am, not only to the Doctrine but to *the Discipline* of the Methodist Church."

The prompt discipline of Wesley in the societies of his people, was as new and striking as the doctrine of the new birth which he so clearly and strongly enforced; the order of Lay-Preachers, which he almost created; the constitution of Conferences composed exclusively of ministers, to arrange and order their own work; or the system of Itinerancy for securing to the people a fresh, varied, and vital ministration of the gospel. In all these respects Wesleyan Methodism was the latest improvement—and still is. We know of nothing newer. Those who deprecate traveling in "*ruts*"—"old ruts"—should have a care lest in getting out of the present forms of Methodism, they get into the very ruts which Mr. Wesley left—the government and discipline of the half extinct English Establishment. The great innovations of Wesley are but fairly at work, and are doing good work. If there be any thing new and good, any half-inspiration in the shape of an appendix to Methodism, carrying out a greater movement in the same line upon which Mr. Wesley moved so grandly, let us have it: but we may not accept some old exploded thing for a new and improved locomotive power. This by the way.

Well, among Mr. Wesley's new things, the Discipline he inaugurated and established, startled surrounding christendom from its Charles-Second lethargy. When the Kings and Queens of England assumed the oversight of the church, as a matter of course courtiers became saints, and discipline went by the board. If a man could not take the sacrament he could not qualify for a crown-office. This alone was enough to debauch the church: and from this the Government Establishment, as it is appropriately termed, never recovered. A church which can hold all the politicians of the country, would admit Satan himself into full fellowship. When the difference between the *world* and the church was so slight, when there was *no* barrier to keep out, or to shut in, there was in effect no church.

Mr. Wesley went upon the truth, *no fence, no field*—no discipline, no church. That the line of separation must be broad, clear and sharp-edged, which defines a living church. That there must be an *authority* in the Kingdom of Christ, or it cannot continue a kingdom—power to open, power to shut the doors of the Church. Some one has "the keys," must have them, or there is no door: if no door, no church; only one indistinguishable, "mixed multitude." This authority he believed to be lodged where our recent General Conference recognized it to be, in the minister—the Pastor of the flock.

Another principal of his improved ecclesiastical system, was that a church should only consist of those *who had spiritual life, or who desired to have it*—where either of these conditions were wanting, or having existed had ceased to exist, there could be no connection with the church. As he took no pains to graft in a dead branch, he, on the other hand, did not hesitate to lop off any which might have withered and died. Vitality and fruit were his only ideal of a vine.

To maintain this life by Discipline, he fully accepted the scriptural doctrine that *the church and the world are antagonisms* not to be appeased; incompatible, constitutionally and eternally inimical the one to the other. "*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*" This is a distinctive feature of Methodist discipline; it constantly affirms this war; that the principles of the *Cross* are fatal to those of the *World*, and *vice versa*.

A member of the Catholic church can swear, attend theatres, gamble, be drunken, frequent the race course, violate the sanctity of the Sabbath at will, mix with masqueraders, and dance to the vergo of hell, and yet be a good Catholic; if *per contra*, he will recount his prayers, observe lent, attend high mass, and comply with sundry financial prescriptions of his ghostly preceptor. The one set of actions are a sufficient offset to the other.

Number 85 of "Tracts for the Times" is a compound of infidelity and popery, was delivered in St. Mary's Church, Oxford, by a prominent divine of the Church of England and no disciplinary notice was taken of it. The Bishop of Natal is an unbeliever in the divinity of Christ, if not infidel outright, but he still holds a diocese. Such churches, remind one of VANITY FAIR. It will be remembered that the garments of the Pilgrims were so different from the raiment of the men in the fair; also their language being that of Canaan, was so unknown; and that which did not a little amuse the merchandizers, was that these Pilgrims set very light by all their wares: they cared not so much as to look upon them. "So some one said they were fools; some they were bedlams; and some they were outlandish men. So there was a great hubbub about them, and they were taken and confined in the Cage and made a spectacle, and afterwards were beaten as being the author of the disturbance." However, these were the days of Bunyan. Since then things have changed mightily. There are now in this "lusty fair" exceeding reputable houses in the "British," "French," "Italian," and "German rows." Copartnerships mutually advantageous have been formed between well known influential modern churchmen and those ancient proprietors, so that much valuable and pleasant commerce is now carried on by Pilgrims who pass through that way, and there is not the least danger of martyrdom.

Whenever Methodism shall so conform to the world that her voice dies away amid the sounds of the viol, and she moves to the time and tramp of earth, the mission of Wesley will have ceased. Or in the language of Doctor Clark, "when the *world* gets into the *church*, the church becomes a painted sepulchre: its spiritual vitality being extinct."

When we reflect that this frivolous, dark, politic, pleasure-seeking world crucified Christ, we can well afford to part with it at the Cross: we should be ready to share the spirit as well as the reproach of Christ, and say "thou hast nothing in me." The world pities, despises, abhors and draws away from the follower of Christ. His mere profession darkens the countenance, and in the eye of the World, throws a shadow upon all the future of life. Its hate fastens on his cravat, on his tones, on his words; and O, if there should be inconsistency in his life, how salient are these points in the tirade of its hate! Weak attempts to appear easy in its throngs, to sip of its pleasures—the christian in a ball room, or at a theatre—how it gloats upon, how it sneers at, and resents such too-great freedom! "What business has a Psalm-singer at the Opera?" His "fire and brimstone" and his "Satan," what indignation, yea what mirth do they occasion!

The world is determined to nail every man to his Saviour's cross, who professes Christ. This double death Paul accepts gladly. "The world crucified unto me, and I unto the world"—it crucified Christ let it crucify me. Let me separate myself from it as far as it separates itself from me. This is the cost of my spirituality. Let me thank God that the world helps me by its hate to do that which I am trying to do of myself—to die to it? "*Come out from among them and be ye separate,*" etc., in spirit, and in the simplicity of a godly life. The Discipline urges. Heed not the pleadings of the flesh, nor the demands of lukewarm souls, nor yet the murmurs of weak parents that their children might at least be allowed to sip a little honey; heed not these things, O thou minister of God, as you value the final approbation of the Judge.

"*These things saith he which hath the sharp sword with two edges *** thou holdest fast my name and hast not denied my faith *** but I have a few things against thee, because thou hast there them that hold the doctrine of Balaam who taught Balack to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.* The Head of the Church watches its discipline—he that holds the stars holds them to account; let the weak be strengthened, but let not the worldly and the wicked escape. *All the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.*

NEW ADVERTISEMENTS.

We are indebted to the influence and personal labors of two of our best friends for a number of new advertisements which appear in the last and in this week's issue.

These advertisements are from first class houses, many of them long known to us. We can commend them to our patrons.

The Advocate offers the best medium for reaching the country that the South-west affords. It goes not only where other city papers go, but to many places where they do not go. The circuits of the Mobile, Montgomery, Mississippi and Louisiana Conferences, dot every county, and every town, and every cross-roads in this extensive sweep of territory; and to each of the circuits our paper goes. The people in different parts of these states take the country or town paper nearest, but also the religious paper which may be the organ of the church to which they belong. So that a great many of our subscribers see no other New Orleans paper besides the *Christian Advocate*.

On the other hand our readers, doubtless, find a good deal of additional interest in the paper, in its increasing list of advertisements. Wishing to order goods, or to visit the city in the coming fall and purchase them in person, it facilitates greatly, and economizes money and time to know where to go, and on whom to rely.

Whenever the number of these advertisements may warrant it, we shall issue a "business sheet."—The war has effected a change from planting to farming. These farms, multiplying all over the country, will afford a fine patronage to a religious newspaper; for when a man takes but one paper he will take one like ours, which, at the low price of THREE DOLLARS *per annum*, furnishes him news from the churches, the current political and literary items, the corrected Price Current, telegrams "*by the cable*," and the Advertisements of all reputable houses in different branches of business.

If the preachers of the patronizing Conferences will promptly communicate with us, giving revival intelligence or notice of the agricultural condition of fields and farms coming daily under observation, or any other items which may seem to them of general interest, it will add greatly to the attractiveness and value of this paper. We do not ask for elaborate statements, but the matter of a page of letter-sheet; something that will weary neither writer nor reader. Our Itinerants have too much to do this year to afford the time necessary to write abstract treatises on any subject. We expect nothing of the kind; but daily matter-of-fact items, of moment and interest to Methodist men living in the South.

BISHOP SOULE.

The editor of the Nashville *Christian Advocate* says: On Wednesday, August 1, the Rev. R. Abbey and the Editor made a visit to the venerable Bishop Soule, at his residence seven miles east of Nashville. The old gentleman received us with his accustomed courtesy and cordiality—seeming to be much pleased that we had remembered his birth day. He is very feeble. The keepers of the house tremble; the strong men bow themselves; the grinders cease because they are few; those that look out of the windows are darkened; and the almond tree flourisheth—truly so, in his case, for his hoary head is, indeed, a crown of glory. But he is not "afraid of that which is nigh"—or any thing else, for the matter of that: there never were any "fears in his way;" nor is he "a burden," to himself or to any one else. He is cheerful, and kind, and communicative—a fine specimen of "narrative old age," without the boring garrulity which so frequently characterizes second childhood. His memory of things long since passed is surprisingly accurate. In the course of our conversation, he quoted, *ad punctum* long passages from Addison's Cato and Pope's Homer—ever a great favorite with him. He called up many reminiscences of his early ministry, and spoke of his old contemporaries, who had all passed off the stage of action, leaving him, as it were, alone—the oldest Methodist minister in the world.

LETTER FROM BISHOP MARVIN.

MR. EDITOR: Mt. Lebanon is a very pretty town in the woods, in Bienville Parish. Its chief importance is derived from its literary institutions. There is a male and female college; and in connection with the former there is provision made for the education of young preachers. These institutions belong to the Baptist Church. The "Louisiana Baptist," is published here, also. That church has consequently a greater concentration of talents and learning here than at any other point in the state of Louisiana. This has given it the ascendancy in the community. In fact, until recently, there was no other church here. And they have done a good work for education and religion. They have a flourishing church and an intelligent, excellent membership.

Less than three years ago brother Upton gathered up a forlorn handful of Methodists, and organized a little church in the town. Since its organization the church has grown gradually and steadily until it numbers at this time some thirty or forty white communicants, and about fifty colored. This growth, though rather slow, has been healthy, and considering the preoccupation of the public mind by an exclusive creed, it is all that could have been expected.

Until within the past few weeks this little flock has been indebted to the hospitality of our Baptist brethren for a house to worship in. But Upton, the indefatigable, set his hand upon building a Methodist church, even in Mt. Lebanon. Only think of it. With a small membership, and they poor; the war just over and the country ruined; and every man suspecting that he will never see any more money, this man undertakes to build a church! And, see, the thing has been done!

At first the brethren were very moderate in their views, intending to provide such shelter as they could for the Ark. But money came more freely than they expected, and they determined to build a neat, commodious house, that should be sufficient to meet the demand of the future for some years. It is now finished, except painting and fencing, and that will be done right away. It is also provided with a bell, neat petroleum lamps for the pulpit and two beautiful chandeliers. The architectural plan is without fault, and the execution more than merely creditable. It is really a delightful house.

But ——— ah! that intrusion, sinister word, *but*. I wonder if Congress can't amend the constitution of human nature and human language so as to dispense with it. Until then, however, we must manage the obstinate, officious disjunction the very best we can. In the case of the Mt. Lebanon church five hundred dollars will completely head it off. *But* how to get the $500? That's the question. The brethren here have been fully depleted, and the most destructive hailstorm I ever heard of has completely ruined the growing crops of those who might have been relied upon to pay the debt. Can they get help from abroad? They need it and deserve it.

Upton says that if every subscriber to the Advocate will send him a dollar through mail it will pay the debt. True. But will they do it? If so I shall be happily disappointed for once. Address Rev. Thos. J. Upton, Mt. Lebanon, Louisiana. Send the raindrops along, brethren, until they make a river large enough to float off this debt. Don't wait until to-morrow—do it to-day. If you put it off, I fear you will forget it. Just lay the paper down and go *now* and do the good deed. If those who are able will send more than one dollar, it will be quite acceptable.

E. M. MARVIN.

Mt. Lebanon, July 27th, 1866.

For the N. O. Christian Advocate.

CHURCH SEATS.

The proper seating of a church is very important to its thorough completion. In a house of worship there should be nothing to invite to repose. The numbness of our spiritual sensibilities, together, sometimes, with the dullness of the sermon, furnish influence sufficiently strong in this direction. Yet personal comfort is very important to the preservation of that state of mind and spirit, in which we can most earnestly and profitably join in the holy services of God's sanctuary. To this end let us have good seats. I do not mean finely cushioned seats, but seats of such form that we can sit on them without effort, not that we should occupy them through the service. No. Let there be sufficient comfort of person to keep up the best degree of attention and life, as well as for decency and expression of reverence. Therefore we should go along with the usages of the congregation in its usual forms: in Methodist churches, standing to sing and kneeling to pray.

But I will delay you no longer, and furnish for all wishing to make church seats the following form:

Front edge of seat from floor 18 inches. Back edge, 16½ inches. This allows back edge to fall 1½ inches below front. Width of seat 15 inches. Back of seat 16½ inches high. Top of the back reclines from perpendicular with bottom 4 inches. No facing for front of seat. It is as easy to make them right as wrong.

C.

BISHOP WIGHTMAN.

MR. EDITOR: Bishop Wightman is at present on a visit to Mobile District, where by his ministry and counsel he is serving the church in his Episcopal office. He preached on the Eastern shore, Mobile bay, Sabbath 29th of July, and Tuesday 31st, and Thursday 2nd Aug. He was present at the Quarterly Meeting at Franklin street, and preached twice, Sabbath 5th. He was also present at the Quarterly Conference of this station, helping us with his sympathy and counsel. He reached the neighborhood of the Quarterly meeting of the Pascagoula Circuit, Tuesday, 14th Aug., and remained until the next Tuesday; preached Saturday, Sabbath, Monday and Tuesday, and administrated the sacrament of the Supper on Sabbath, and of Baptism on Monday and Tuesday. The meeting was interesting, the church was strengthened by the addition of five members, and we hope that the good seed sown will ripen into the fruits of holy living here and eternal life in the world to come. He attended the Quarterly Conference of this Circuit in his affectionate interest for the Church.

Tuesday afternoon he went down coast, where he had an appointment Upon getting to the church, with a few others, we found the church had not been opened or lighted. A neighbor however soon opened the door, and gave us a lamp, when the Bishop improved the occasion to the comfort of God's people by preaching an excellent sermon. Next day moved on to Ocean Springs, where the Quarterly Meeting for this Circuit was to be held the next Saturday and Sabbath. We had no preaching Saturday, in consequence of the rain. Sabbath morning the Bishop preached.

He is to attend the Quarterly Conference for the St. Stephens Circuit, and Washington Mission, at State-Line on next Sabbath and Saturday, 25th and 26th inst.

We are glad to be able to report him in excellent health and preaching in the earnest spirit of a true minister of Christ. J. L. COTTEN.

Ocean Springs, Aug. 20th, 1866.

N. B. The third Quarterly Meeting for Bladon Springs Circuit, on the first and second of Sept.

For Clark's Circuit, on the 8th and and 9th Sept. Appointment at Liberty Aug. 31st, and at Enon Sept. 7th.

For the N. O. Christian Advocate.

YAZOO DISTRICT.

MR. EDITOR: I closed my third series of Quarterly Meetings on the 22nd July. Since my last communication, we have had some excellent meetings and refreshing seasons of divine grace on Yazoo District. I am pleased to report one hundred and thirty-five conversions. The most of our Quarterly meetings were protracted. At Benton's, (H. Williamson, Pastor,) there were nineteen conversions, with the prospect of many more, could the meeting have been continued longer. At Greenwood, (Benjamin Holt, Pastor,) thirty-five conversions. This was a meeting of great power. Bro. Ercanbrack came to the aid of Bro. Parish, after other duties called me away. At Jordan Chapel, (J. D. Newsom, Pastor,) there were twenty-six conversions. The meeting continued nine days, with but little help. Bro. A. J. Smith reports six conversions, on his work, at other points. Bro. Newsom assisted by Bros. Byrd, Johnson and Jordan, held a meeting at Enon, at which there were thirty-five conversions. There have been conversions doubtless at other places of which I have not heard. The people generally appear anxious to hear the gospel. It is always encouraging to the preachers, and the church at large, to hear of gracious revivals of religion, and for this reason the preachers ought to feel themselves under obligation to give the revival news to the church, through our religious press. Some may shrink from it, because they suppose it looks too much like sounding their own praise, to tell what the Lord has accomplished through them. But this need not be the case; and to record with grateful hearts, the work of grace in the church, and the progress of gospel truth in the world, has a tendency to encourage the hearts of fellow-laborers and incite them to zealous activity, and to a pious emulation in the best of causes. I should be glad to hear from my brethren, as to how the cause of Christ is prospering in their midst. Write for our paper, brethren: the Editors, no doubt, would be glad to hear from you.

Mr. Editor, I propose the name of your Advocate be changed, that it may not be mistaken for the one published by the Northern Church.

Yours, fraternally.

J. M. PUGH.

Yazoo District, Miss. Conference Aug. 14th, 1866.

The Lutherans in North Carolina are not so favorable to a reunion of the Southern and Northern churches as the German Reformed Church of that State. The subject was warmly discussed at the recent meeting of the North Carolina Synod, when the friends of reunion were found to be a minority. The General Synod has appointed a committee to open a correspondence with the Southern Synods.

THE CHOLERA.

The mortality in this city from cholera has been less the past week than the preceding one. The number of deaths from cholera for the 24 hours ending Thursday evening was 27, which is the average per day for the last week.

From other cities we have the following by telegraph:

ST. LOUIS, Aug. 21.—There is no report from the Board of Health, but the police report, which is necessarily incomplete, shows 121 cases and 89 deaths from cholera during the last twenty-four hours.

NEW YORK, Aug. 15.—The Bavarian has just arrived from Southampton. Five deaths from cholera occured on the passage. She is detained at quarantine, four cases on board.

LOUISVILLE, Aug. 20.—The Board of Health reports fifteen cases of cholera; including five at Taylor Barracks.

CINCINNATI, Aug. 21.—There were sixty-one deaths from cholera yesterday.

The President officially announces to Gov. Hamilton that he is relieved of his position as Provisional Governor of Texas, the affairs of that State having been remitted to the constitutional authorities chosen by the people thereof.

The soldier's convention, at Chicago, will be exclusively composed of Union soldiers, who indorse the President. It is proposed, however, at a later date to have a convention composed of Northern and Southern soldiers.

The Mexican legation has advices that the French evacuated Monterey and Saltillo, which are in possession of the Liberals. Escobedo, with one thousand Mexicans, expects to be before San Louis Potosi within two months.

PRAGUE, Aug. 18.—The peace congress is in session and the negotiations are making favorable progress. The ratifications of a treaty of peace will, it is expected, be exchanged in a few days.

It is rumored that the Italian government will soon treat directly with the Pope for the cession of his temporal domain, and the establishment of Rome as the capital of Italy.

It is stated the Government of the United States has preferred claims against certain persons in France who have disposed of public property belonging to the southern confederation.

NEWS FROM THE CHURCHES.

Rev. J. J. CLARK writes from the Gulf Coast, Aug. 13th: "We had quite an interesting protracted meeting at Biloxi, five joined the church. The congregation and membership, after being without pastoral care for so long, have now again "come up to the help of the Lord," are now serious and attentive. The brethren from your city have taken an active part even to the general repair of the church. They have been well taught, as their "alms and as well as prayers" do them honor. Our meeting at Handsboro for ten days seemed lacking in interest, but our trust being in God, and our faith well founded, we will try again. "Come over and help us," gladden our hearts—we will bid you welcome. Perhaps more has not been done within the Conference this year, than at Handsboro, for the comfort and maintenance of the pastor's family. Pray for us.

The late Irish Conference appointed the Rev. Robinson Scott, D. D., Rev. R. Wallace and W. M'Arthur, Esq., of London, to be a deputation to the Methodist Episcopal Church in the United States, and to the Wesleyan Methodist Church in Canada, on the occasion of the celebration of the Centenary of Methodism in America.

THE PHILADELPHIA CONVENTION.

PHILADELPHIA, August 16, 1866.—The sun shone brilliantly on this the last day of the National Union convention.

The proceedings were opened by the reading of a dispatch announcing a conservative victory in Colorado.

Several important resolutions, embracing propositions for the appointment of a national union committee, for the appointment of a delegation to wait on the President with a copy of the proceedings, etc., were all unanimously passed.

After the resolutions reported by the committee had been read and adopted amid continual cheering, Senator Cowan introduced the Hon. H. J. Raymond, as the author of the address to the people of the United States, which he would read to the convention. Mr. Raymond then read the address, in a loud and distinct tone of voice. He was frequently interrupted by tremendous applause.

The clause asserting that the Southern States would be but unworthy of people invested with the privileges and dignities of self-government if they had not resisted the efforts of the radicals to deprive them of their inherent rights elicited so much approval that it was read a second time, on motion of Reverdy Johnson. The paragraph treating of the right of every State to vote on the adoption of the constitutional amendment, was also greeted with shouts of assent.

At the conclusion of the reading of the address three cheers were given for Senators Cowan and H. J. Raymond. Many persons think that the course of the latter gentleman has enabled him to exercise an control over the Republican party of New York that will redound to the benefit of the good cause.

After the appointments necessary to complete the permanent organization of the National Union party had been made by President Doolittle, John Hagan, of Missouri, moved an adjournment sine die.

The convention then adjourned amid the most intense enthusiasm, giving three times three cheers for the Union and Andrew Johnson.

The utmost harmony prevailed throughout the deliberations, and the most confident anticipations of the success of the efforts of the convention are generally entertained.

THE VISIT TO THE PRESIDENT.

WASHINGTON, Aug. 18.—There was a great crowd to-day to hear the President. In response to Reverdy Johnson, who presented the official proceedings of the Convention, he said in reference, with feeling, to the scene of the representatives of South Carolina and Massachusetts entering the Convention together, that he was overcome, and could not but conclude that no overruling Providence was dictating us aright. He said: "Our brave men have performed their duties in the field, and have won laurels imperishable." Turning to Geo. Grant, he continued: But there are greater and more important duties to perform; and while we have seen their co-operation in the field, we now need their efforts to perpetuate peace (applause.) The Executive Department had aimed to pour oil on the wounds, to restore the Union, but it had not entirely succeeded. We have seen, he said, in one department of the Government every effort to prevent the restoration of peace and harmony in the Union. We have seen hanging on the verge of Government, as it were, a body called, or which assumed to be, the Congress of the United States, while in fact it is a Congress of only a part of the States. We have seen this Congress assume and pretend to be for the Union, when its every step and act tend to perpetuate disunion, and make a disruption of the States inevitable, instead of promoting reconciliation and harmony. Its legislation has partaken of the character of penalties relative to revenge. This has been the course and the policy of one portion of your Government. The humble individual who is now addressing you stands as the representative of another department of the Government. The manner in which he was called to occupy that position I shall not allude to on this occasion. Sufficient to say that he is here under the Constitution of the country, and being here by virtue of its provisions, he takes his stand upon that charter of our liberties as the great rampart of civil and religious liberty. [Prolonged cheers.] Having been taught in my early life to hold it sacred, and having practised upon it during my whole public career, I shall ever continue to adhere to the Constitution of my fathers, and make it my guide.

The President proceeded, and denied that he had ever been tyrannical or a despot; but said such charges were simply intended to deceive and delude the public mind into the belief that there is some one in power who is usurping and trampling upon the rights of the Constitution. This is done by those who would make such charges for the purpose of covering their own acts. [That's so, and applause.] I have felt it my duty, in vindication of the principles and Constitution of my country, to call the attention of my countrymen to these proceedings: Having placed myself upon that broad platform, I have not been awed, or dismayed, or intimidated by either threats or encroachments, but have stood there, in conjunction with patriotic statesmen, sounding the tocsin of alarm when I deemed the citadel in danger. [Great applause.] I said, and repeat it now, that all that was necessary in this great struggle against tyranny and despotism was that the struggle should be sufficiently audible for the American people to hear and perfectly understand. They did hear, and looking on, see who the contestants were and what the struggle was about, determined that they should settle this on the side of the Constitution and of principle. I proclaim here to-day, as I have on previous occasions, that my faith is in the great mass of the people. In the darkest hour of this struggle, when the cloud seemed to be most lowering, my faith, instead of giving way, loomed up through the cloud, beyond which I saw that all would be well in the end; that tyranny and despotism, in the language of Thomas Jefferson, "can be exercised and executed more effectually by the many than the one." We have seen a Congress gradually encroach step by step, and violate day after day, and month, the Constitution and the fundamental principles of government. We have seen a Congress that seemed to forget that there was a limit to the sphere and scope of legislation. We have seen a Congress in a minority assume and exercise power which, if allowed to be carried out, would result in despotism or anarchy itself. This is the truth, and because others as well as myself have seen proper to appeal to the patriotic and republican feelings of the country, we have been denounced in the severest terms; slander upon slander, vituperation upon vituperation, of the most villainous character, has made its way through the press. What, gentlemen, has been the cause of their being offended? I will tell you. Daring to stand by the Constitution of our fathers. I consider the proceedings of this Convention more important than those of any Convention ever assembled in the United States. [Great applause.] When I look with my mind upon that collection of citizens, coming together voluntarily, and sitting in council, with ideas, with principles and views, to communicate with all the States and the whole people, and with the collection of persons who are trying to destroy the country, I regard it as more important than any Convention that has sat at least since 1787 [Renewed applause.] I think I may also say that the declarations that were there made are equal to the Declaration of Independence. [Cries of "Glorious!" and a most enthusiastic and prolonged applause.] Your address and declarations are nothing more or less than a reformation of the Constitution of the United States. Yes, I will go farther, and say that the declarations you have made, that the principles you have announced in your address are a second proclamation of emancipation to the people of the United States. [Renewed applause.] For in proclaiming the great truths, you have laid down a constitutional platform upon which all can make common cause and stand united together for the restoration of the States and preservation of the Government, without reference to party. The only question is the salvation of the country, for our country rises above all party consideration or influence. How many are there in the United States that now require to be free. They have the shackles upon their limbs bound as rigidly as though they were in slavery. I repeat, then, that your declaration is the second proclamation of emancipation to the people of the United States, and offers a common ground upon which all parties can stand. [Applause.] Mr. Chairman and gentlemen, let me, in this connection, ask what have I to gain more than the advancement of the public welfare. I am much opposed to the indulgence of egotism; but here in a conversational manner, while formally receiving the proceedings of this Convention, I may be permitted to ask, what I have to gain by consulting human ambition more than I have gained, except in one thing. My race is nearly run, I have been placed in the high office which I occupy under the Constitution of the country, and may say I have held from the lowest to the highest almost every position to which a man may attain in our government; and surely, gentlemen, this should be enough to gratify a reasonable ambition. If I wished to perpetuate my own power, how easy it would have been to hold and wield that which was placed in my hands by the measure called the Freedmen's Bureau bill. [Laughter and applause.] With an army which it placed at my discretion, I could have remained at the capital of the nation, and, with fifty or sixty millions of appropriations at my disposal, with the machinery to be worked by my satraps and dependents in every town and village, and then with the Civil rights bill following as an auxiliary, [laughter] in connection with all other appliances of the Government, I could have proclaimed myself dictator; but, gentlemen, my pride and my ambition have been to occupy that position which retains all the power in the hands of the people. It is upon that I have always relied. It is upon that I rely now; and I repeat, that neither the taunts nor jeers of Congress, nor of a subsidized calumniating press can drive me from my purpose. [Great applause.] I acknowledge no superior, except my God, the author of my existence, and the people of the United States. [Prolonged and enthusiastic cheering.] For the one, I try to obey all his commands to poor humanity. For the other, in a political and representative sense, the high behests of the people have always been respected and obeyed by me (applause.) Mr. Chairman, I have said more than I had intended to say. For the kind allusion to myself contained in your address, and in the resolutions adopted by the Convention, let me remark that in this crisis and in the present period of my public career I hold above price, and shall ever recur with feelings of profound gratification, to the last resolution containing the endorsement of the Convention emanating spontaneously from the great mass of the people. I trust and hope that my future action may be such that you and the Convention you represent may not regret the assurance of confidence you have expressed. Before separating, my friends, one and all, please accept my sincere thanks for the kind manifestation of regard and respect you have exhibited on this occasion. I repeat that I shall always continue to be guided by a conscientious conviction of duty, and that always gives one courage, under the Constitution which I have made my guide.

At the conclusion of the President's remarks, three enthusiastic cheers were given for Andrew Johnson, and three more for General Grant. The President then took a position near the door of the hall with Gen. Grant by his side, where, as the gentlemen of the committee and members of the Convention passed, he grasped each by the hand, and had a smile and a cheering word for all. After which they passed on to take Gen. Grant by the hand.

FOREIGN.

LONDON, Aug. 10.—The session of Parliament has closed. The Queen's speech on the occasion of the dissolution returns thanks to the Government of the United States for the action taken by it in the matter of the late Fenian raid into Canada. The speech expresses the Queen's gratification at the success of the Atlantic cable. The remainder of the address from the throne relates to home questions.

LONDON, Aug. 11—Napoleon demands from Prussia the ratification of the French frontier by its extension to the Rhine, as it was marked prior to its disturbance in 1814. The military and naval preparations which are being carried on in France have induced the belief that the Emperor will make war if his demand is not complied with. The demand has caused great excitement in Berlin.

A semi-official journal in Berlin recommends Prussia to reconstruct Germany as far as possible on the basis of the vital and constitutional rights of the States which are to be annexed to her.

Turkey has refused her army of observation on the Danube and it is thought the Sultan approves the rules of Prince Charles, of Hohenzollern, as Hospodar in Romania. The United States squadron had a grand imperial and popular reception in Russia. The Czar hoisted the sels at Cronstadt and took the chief officers to dinner with him. After dinner the Emperor toasted the prosperity of the United States and uninterrupted friendship.

The future frontier line of Prussia will be such as to constitute a guarantee of her security as well as insure her position as a great power, and also as she a great power should conclude under the glorious sceptre of her Royal House, Prussia will advance to the fulfillment of her mission.

Prince Gezzenberg has gone on an extraordinary mission from Berlin to the Queen of Hanover. The object of Prince Gezenberg's mission is to inform the Queen of Hanover not to expect success in her efforts for the independence of Hanover.

The Empress of Mexico is in Paris, seeking aid for Mexico.

BERLIN, Aug. 13.—A treaty of alliance between Prussia and the German Governments with which she is on terms of friendship, has been signed by several and will be by others in a few days.

PARIS, August 13.—The *Constitutional* says, while France has the right to compensation from Prussia, her true interest is not in insignificant territorial aggrandizement, but to aid to the reorganization of Germany for the interests of Germany and Europe.

LONDON, Aug. 14—Advices have been received from the Continent indicating the probable renewal of war between the Prussians and Bavarians, upon the territory of the latter power, and great fears are entertained of such an event.

The Prussian government has informed the Emperor Napoleon that his demand for the extension of his empire to the Rhine cannot be complied with; that the Prussian territory there situated will never be ceded to France.

PARIS, August 15.—It is reported today on good authority that the French Government has abandoned the idea of extending the frontier of France by the annexation of certain German provinces on the Rhine.

BERLIN, August 15.—A council o state is holding sittings in this capital, and is engaged in the consideration of the question of the reunestration of the States of Southern Germany to the Germanic Confederation.

PARIS, Aug. 16—Noon.—It is officially stated to day that the French government has receded from its demand made upon Prussia for the extension of its frontier to the Rhine. France does this in the interest of peace, which she desires more than territorial aggrandizement. The hope is also expressed by the official journal, the Moniteur, that Prussia will not extend her project of annexation to the German States south of the Maine.

LONDON, August 23—Noon.—Peace between Austria and Prussia was to be signed yesterday by the Plenipotentiaries, and ratified within eight days. Peace has been concluded between Prussia and Bavaria. One of the conditions of pence between Austria and Prussia is that the latter shall evacuate Bohemia within a fortnight.

Telegrams from Athens, Greece, report that fighting had occurred in the Island of Candia, the Christians having revolted against the Turks. The United States Consulate was damaged.

BERLIN, Aug. 22—The City of Frankfort, the Duchy of Nassau, the Electorate of Hesse and the Kingdom of Hanover are to be immediately annexed to Prussia. The ex King of Hanover is in Vienna, willing to abdicate if the act is accepted in favor of his son by Prussia. Prussia will give no assurance to that effect.

ST. LOUIS, Aug. 23.—There were two hundred and sixty cholera interments on Monday and Tuesday in the city cemeteries.

ST. LOUIS, August 23.—Eight cemeteries report 119 deaths from cholera for the twenty-four hours ending at 10 o'clock last night.

CINCINNATI, Aug. 23.—The cholera is abating. There were only thirty-three deaths on Tuesday.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

We have but little animation to notice (says the Price Current of Wednesday) in the general market, during the past three days. Sugar and Molasses have been attended with no variation; Western Produce has exhibited about the usual movement, with the exception of Flour and Pork, the former of which has been in improved demand, and is quite scarce on the market, while the latter has advanced 50c per barrel. Operations in our leading staple have, in consequence of inclement weather, been on restricted scale, and though the demand has been limited, prices have continued firm.

COTTON.—On Monday there was a general movement, but, owing to the limited and poorly assorted supply offering, as well as to the stiffened pretensions of factors, the sales were confined to 750 bales, within the range of our quotations. Yesterday the market opened dull and exhibited but little animation at any time of the day.

With the remark that the higher grades are in fair demand, and very scarce in the market, and that the lower quantities are still attended with extreme irregularity, we now quote as follows:

Low	— to —
Ordinary	24 to 26
Good Ordinary	29 to 31
Low Middling	32 to 34
Middling	35 to 36

TOBACCO.—The stock on hand is held firmly, however, and a renewed demand on foreign account is expected by the next two or three weeks. Those who were most inclined to realize have mostly disposed of their stocks and we continue to quote:

	Light.	Heavy.
Low Refused	4 to —	— to 5c, Currency.
Good do	5½ to 6	6½ to 7
Common Leaf	7½ to 8	9 to 11
Fair	12 to 13	14 to 15
Good	15 to 16	16 to 17
Fine	17 to 18	18 to 19
Choice Selec's	20 to —	21 to 25

SUGAR.—The market continues very dull, the demand being only in a small retail way. There is very little or none of the production of Louisiana on hand, and none is expect until the coming in of the new crop. The stock of the foreign production is fair, though not large, and the imports are small. Yellow Clarified Cuba, in hhds, is retailing at 16½ to 16¾c per lb. Cuba Sugar is retailing in boxes at 12½ to 13½c for Nos. 12 and 13, 14 to 14½c for Nos. 14 and 15, 15½ to 16¾c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20.

MOLASSES.—The demand has been limited, being only local and confined to a few dealers and distillers, who have purchased but little at a time. A fair retail business has been doing at 55 per gallon for Good Cuba.

FLOUR.—Continues in good local demand. Besides, the Government was in the market and took 4,500 barrels Extra, in four lots, at $11 50 per bbl. The stock on hand is light, the receipts are small and prices have again ruled more in favor of sellers. Yesterday the sales embraced 1200 bbl, in lots, at $9 25 for Superfine, $11 for single Extra, and $12 50 for double Extra, $12 75 for triple Extra and $14 per barrel for Family Extra.

BACON.—Sugar-cured Hams are in good supply, but Sides, Shoulders and plain Hams are scarce. A good retail demand prevails and Shoulders are selling at 19c, Ribbed Sides at 22c, Clear Sides 23½c and Sugar-cured Hams, at 26½c per lb. Fancy brands command 27c per lb. We quote plain Hams at 22c per lb.

PORK.—The market has been quiet but firm, with a fair demand, and prices have ruled more in favor of holders. Yesterday, however, good heavy Mess was offered in round lots at $35 75 per bbl, without selling, and there were retail sales at $36 per bbl.

LARD.—The supply is fair but not large. Kegs are quoted at 24 to 24½ per lb and tierces 22 per lb.

CORN.—Is in good supply but very little in demand, and prices have declined 2½ to 5c per bushel. Yesterday there was a better demand but at lower prices, and 8,000 sacks were sold, at 76 to 77c for Mixed, 80c for Prime Yellow, 85 to 87½ for White and White Mixed. A few lots of Prime White commanding 90c per bushel.

OATS.—Are in good supply but little in demand and previous prices have declined at least 2c per bushel. Yesterday 1500 sacks were sold at 48 to 50c per bushel, the inside figures ruling mostly.

BRAN.—There is not much demand, but the supplies are small. Yesterday 1200 sacks sold at $1 07½ to $1 10 per 100 lbs, the market closing at the inside figures.

HAY.—The market is well supplied but continues very dull. There have not been any sales worthy of note. Prime Ohio River is selling in a jobbing way from warehouse at $25 per ton.

INDIA BAGGING.—Is scarce and continues in request at previous prices. A lot of 21 bales sold on Monday at 40c per yard. Dealers are supplying the demand for the country at 39c in rolls, 41c in bales, and 42c for blanket.

BALE ROPE.—The market is steady and firm. There were sales yesterday of 200 and 500 coils at 18½c per lb. Dealers are obtaining 19c per lb. Iron Cotton Ties are selling briskly at 12c per lb.

GUNNY BAGS.—Have been in active demand. There were sales on Monday of 200 bales, to arrive and 300 on the spot at 30c a piece.

BUTTER & CHEESE.—Choice Northern Butter is scarce and in demand while Western is plenty and dull. Northern is selling at 46 to 47c and Western at 25 to 35c per lb. The inside figures for both are the rates for larger lots. Cheese is in good supply and is selling at 17 to 18c for Western and Northern, and English Dairy at 25 to 26c per lb.

HOPS.—There is only a small stock with a slack demand. Belgian are held at 80 to 82c, and American at 75c per lb.

COFFEE.—The supply is ample for the demand which is moderate. Fair to Good Fair Rio commands 27 to 28½c per lb, currency. Prime is very scarce and would command 29c per lb. We quote Good Fair to Prime at 19 to 19½c per lb, good duty paid.

STAR CANDLES.—Are in good supply with a fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 24c for 14 oz, and 25 to 26c for full weight. 12 oz are in demand for the country trade.

SOAP.—Palm is jobbing at 8c per lb.

RICE.—Owing to high rates and small supply, there is very little doing. There is no Carolina in market, none expected, and no India in first hands. The latter is selling at 12c per lb. Louisiana commands 12c per lb. There were sales yesterday of 200 sacks Louisiana and India in several lots at those prices.

WOOL.—The market is dull and there is very little doing. We quote washed at 23 to 27c per lb, burry at 12 to 16c, native to ¾ merino 16 to 18c, and ¾ to full do. 18 to 22c.

HIDES.—Country are in good demand, and prices are ruling firmly at 9½ to 10c for Green Hides, 10½ to 11c for Kip Skins, and 12 to 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb. Owing to the restrictions of the Board of Health the receipts continue very light.

MALT.—There is a good stock of Western in the city, while Canada is scarce. It is held at $2 10 per bushel for Prime Canada and —— to $1 50 for Western.

NAVAL STORES.—Are in request, but the market is nearly bare. Sales are making in a small way as follows: No. 3 $2 to $2, No. 2 Rosin at $4 to $5, No. 1 $5 to $6 50, No. 1 White $7, Pitch $6, Tar $2 50 to $4 per bbl. Spirits Turpentine commands 55 to 60c per gallon and at retail 65 to 70c per gallon.

SALT.—Is in good supply and demand. prices have further advanced at least 10c per sack all around. Liverpool Coarse and Fine is selling in small lots at $1 90 to $2 00 per sack, and Fine at $2, while dealers are obtaining $2 to $2 15 per sack for Coarse in store and warehouse, and $2 05 to $2 20 for Fine.

ESCULENTS.—Potatoes are dull, they are selling at $2 00 to $2 75 per bbl. for St. Louis $2 75 to $3 00 for Louisville, Onions at $4 25 to $4 50 per bbl. Apples at $1 50 to $6 per bbl. Cabbages 8 to 12c a piece.

POULTRY & EGGS.—Chickens sell on the landing at $12 to $13 per dozen. Geese at $8 to $10 00 and Turkeys at $28 to $32 per dozen. Western eggs are selling at $20 to $24 per bbl.

Cattle Market.

JEFFERSON CITY,
Tuesday evening, August, 21, 1866

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 25
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $4 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $12
Calves per head	$4 50 to $ 8

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION
Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing,	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines, for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table nap-kins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.
Woodville, Miss., Aug. 8th 1866. aug25 3m.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:
Tuition fees per term $10 00
Contingent fee 5 00
Board can be obtained at $20 to $25 per month
aug25 W M WIGHTMAN, Chancellor

W. H. HENNING & CO.,
Grocers and Commission Merchants,
95 and 97, CAMP STREET, NEW ORLEANS.

Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of

CHAMPAGNE,
BRANDIES,
WHISKIES,
CLARET,
CORDIALS, &c.

Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

☞ Country orders will receive the most careful and prompt attention.

W H HENNING & CO,
n25 6m 95 & 97 Camp street, New Orleans

CHAS. H. CHURCHILL. PETER G. TAYLOR.
HARDWARE AND GUNS.
TAYLOR & CHURCHILL,
41 MAGAZINE STREET, and 20 BANS PLACE, (Opposite St. James Hotel,) NEW ORLEANS, LA.
DIRECT IMPORTERS.

We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.

COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PUMPS.
Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.
GUNS, NAILS, HOLLOW WARE, SAWS, TIN WARE, AXES.
Of all patterns and brands. All the above is offered for sale at the lowest market quotations.
Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832. aug25 1y

NORTH, BRUSH & MASON,
Wholesale Dealers in
Fancy Goods,
STATIONERY, PERFUMERY, CUTLERY,
HOSIERY,
Furnishing Goods, etc.,
35 MAGAZINE STREET,
Opposite the St. James Hotel, New Orleans, La
aug25 1y

A. H. GRISWOLD. W. M. GOODRICH
A. B. GRISWOLD & CO.,
Corner of Canal and Royal streets,
[Late HYDE & GOODRICH],
Established in New Orleans Fifty Years!
MANUFACTURERS OF JEWELRY & SILVER WARE,
Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.
The largest assortment in the South always on hand. aug25 6m

JAMES SYME,
Wholesale Druggist,
139 CANAL STREET, (Touro Buildings,)
NEW ORLEANS.
Importer and Dealer in Fine
DRUGS, MEDICINES, CHEMICALS,
DRUGGISTS' SUNDRIES,
Fancy Goods and Perfumery.
Surgical Instruments,
French, English, and American, of every variety.
Also—
Medicine Chests and Medical Saddle-bags.
aug25 1y

H M WRIGHT C W ALLEN J RIDDLESTON
WRIGHT, ALLEN & CO.,
(1st August, 1866)
Cotton Factors & Commission Merchants
169 GRAVIER STREET, NEW ORLEANS.
aug25 1y

A. D. GRIEFF,
Wholesale Grocer,
COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,
48, 50 and 52 Old Levee st., corner Bienville st.,
aug25 6m NEW ORLEANS.

Gen. James Longstreet. W M Owen. E Owen
LONGSTREET, OWEN & CO.,
COTTON FACTORS,
And General Commission Merchants,
37 UNION STREET, NEW ORLEANS.
aug25 6m

F F FOLGER, L FOLGER, W H THOMAS
FOLGER & CO.,
Dealers in
Hardware, Iron, & Ship Chandlery,
37 & 39 MAGAZINE STREET, NEW ORLEANS.
(Opposite the Steamers Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mulay and Cross Cut Saws. aug25 1y

PEET, SIMMS, & CO.,
Importers and Wholesale Dealers in
DRY GOODS,
NOS. 23 & 25 MAGAZINE STREET, NEW ORLEANS
E PEET—S WILLIAMSON
P SIMMS—J BOWLING aug25 1y

SPEED, SUMMERS & CO.,
46 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants.
And COMMERCIAL AGENTS. aug25 1y

THE WESTERN BIBLE SOCIETY.

Who are at head? Its Depository and Bible House are at its own building, No. 163 Camp street, New Orleans.
Where was it established? 1850.
Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.
Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 32d parallel of North latitude.
What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.
What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.
What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.
What are the terms of membership?
The payment of $30 at one time constitutes a life member.
The payment of $150 at one time, constitutes a life Director.
The payment of $1000 at one time, constitutes a life Patron.
The payment of $3 annually, constitutes a member.
The taking up of a collection by a church constitutes the Pastor an honorary member.
Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to Strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal," but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. To the ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body, all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.
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THE CHILD'S CORNER.

The Imperfect Copy.

"Always busy at your drawing, Edwin?" said his elder brother Henry, as he entered the school-room one morning.

Edwin looked up for a moment with a smile, and then went on tracing with evident pleasure the outline of a face. His brother came behind him, and looked over his shoulder. Edwin listened for his remarks, though without ceasing to draw.

"You are taking pains, I see," said Henry at last, in a kindly tone; "but I am afraid that you will have to use your India-rubber here, and here; these lines, you may perceive, are not in good drawing."

"I dont see much wrong in them," replied Edwin, suspending his pencil with something of vexation in his tone, for he had expected nothing but praise.

"If you compare them with your study, you will perceive that all this outline is incorrect."

"Where is the study?" asked Henry, looking in vain for it on the table.

"Oh it is somewhere up stairs," said Edwin. "I remember very well what it is like, and can go on without looking at it every minute."

"Would you oblige me by bringing it?" said his brother, who perceived that as long as Edwin merely drew from memory he would not see the faults in his sketch.

Edwin went up stairs, rather unwillingly, and soon brought down a beautiful study; a face most perfect in form and expression.

Henry silently put the two pictures together. Edwin gazed with bitter disappointment on his own copy, which but a few minutes before he had thought so good. Not a feature was really alike; the whole looked crooked and cramped; even his partial eye could not but see a thousand faults in his sketch.

"I shall never get it right!" Edwin exclaimed, in a burst of vexation; and, snatching up the unfortunate drawing, he would have torn it asunder, had he not been prevented by his brother.

"My dear Edwin, you have doubly erred; first, in being too easily satisfied, and then in being too easily discouraged."

"I shall never make it like that beautiful face!" cried the disheartened boy.

"You need patience, you need help, you need, above all, often to look at your copy. A perfect resemblance you may never have, but you may succeed in getting one which will do credit both to you and your master."

Edwin took up the pencil which he had flung down, and carefully and attentively studied the picture. He found very much in his copy to alter, very much to rub out; but at last he completed a very fair sketch, which he presented, with a little hesitation, to his brother.

"I shall have this framed, and hung up in my room," said Henry.

"Oh, it is not worth that!" exclaimed Edwin, coloring with pleasure and surprise.

"Not in itself, perhaps," replied Henry; "but it will serve often to remind us both of an important truth, which was suggested to me when I saw you laboring at your copy."

Edwin looked in surprise at his brother, who thus proceeded to explain his words:

"We, dear, Edwin, as Christians, have all one work set before us: to copy into our lives the example set us by a heavenly Master. It is in the Bible that we behold the features of a character perfect and pure. But how many of us choose rather to imagine for ourselves what a Christian should be like! We aim low; we are content with little progress; we perhaps please ourselves with the thought of our own wisdom and goodness, while every one but ourselves can see that our copy is wretched and worthless."

"What are we to do?" asked Edwin.

"We must closely examine the study set us in the Bible; we must compare our lives with God's law; and we shall then soon find enough of weakness and sin to make us humble ourselves before God. When we read of the meekness and gentleness of Christ, we shall be ashamed of our own passion and pride; when we find how holy was our great Example, we shall be grieved to think how unlike Him we are."

"We can never make a good copy," sighed Edwin; "we may just give up the attempt at once."

"You judge as you did when you wished to tear up your picture in despair, as soon as you saw how imperfect it was. No, no, my dear boy, I say to you now, as I said to you then, you need *patience*, you need *help*, help from the good Spirit of God; and, above all, you need to look often at your study, to keep the character and work of your Lord ever before your eyes."

"But if I do my best, I shall still fall so short!"

"I know it," said Henry, gravely, "but this feeling should not prevent your aiming at perfection. God will complete his work in the hearts of his servants, not on earth, but in heaven. There the copy feebly commenced below, shall be made a likeness indeed! For what says the Word of God? *We know that when He shall appear we shall be like Him, for we shall see him as he is.*"

"To see the Lord, and to be made like Him; it seems too much to hope for!" cried Edwin.

"It is not more than God has promised," replied Henry, "to those who come to the Savior by faith. Worthless as our copy is in itself, it will be glorified, made beautiful, made perfect, and will be raised to a place of honor in the mansions of our heavenly Father."—*Christian Treasury.*

(From the French of Napoleon Roussel.)

THE BOOK OF BOOKS.

(Concluded from last week.)

"I ask you," continued the Colporteur, "to put your hand on your heart, and tell me whether you have read the Bible? Yes, or no?"

"Why, I have sometimes heard it read in my childhood. Since that period, I have run through some portions of it in my mass-book; and in short, I have heard it much spoken of."

"You will agree with me, that, to judge rightly of a book, it is not sufficient to have heard others speak of it, or even to have perused some fragments of it. But, as this is the case, allow me to show you, by a few quotations, that this book is unlike all human compositions What idea does this book give of God? 'I am the Lord, the mighty God, the sovereign Creator of the heavens and the earth? I am the first and last: there is none other God but me. I am he which was, and which is to come! Do not I fill heaven and earth?' The angels that stand around his throne cry night and day, 'Holy, holy, holy, is the Lord of hosts.' 'Justice and judgment are the habitation of thy throne.' God is a Spirit, and he is truth. He tries the hearts and the reins: he said, 'Let there be light, and there was light.' 'God is love.' He is 'merciful and gracious, slow to anger, and abundant in goodness.' 'The sacrifices well pleasing to God are a broken heart, and a contrite spirit.'"

"But there is nothing new in all that," interrupted the schoolmaster. "I know this: my catechism tells it me."

"Ah! but who told it to your catechism? It was the Bible. Now, everything seems plain, and easily discovered, because others have first discovered it for you. But to come to a right conclusion, we must compare the teaching of the Bible with the teaching of those men who know nothing of it. Thus this spiritual God of the Bible was with the ancients the sun or the moon, a block of carved stone, or, at the most, a living creature of some shape. This holy God was their Jupiter, defiled with impurity and adultery. This God of truth was a god of lies, who deceived men to gratify his passions. This one God was one multiplied into a thousand divinities, each of which took a vice under his protection. But without going back to antiquity, you will find in your own time those who worship, instead of God, a piece of wood, others a Lama, and many the devil; and these, to please their gods, down their children, kill their fathers, burn their wives. Such is the god that men have conceived to themselves! Do you think that these men could ever have formed an idea of that God who is spiritual, unchangeable, eternal, holy, almighty, and loving? And the precepts of this Bible?——

"Oh! as to that," said the schoolmaster, "all precepts are good, because they all echo the same thing—'Live virtuously,' and that's all."

"Well, you are very much mistaken, then. All precepts are not the same. There are some immoral, as I will show you. If you imagine to the contrary, it is, that here again you compare the different moral precepts taken from the Bible, or inspired by it, with each other, and supposing them to flow from various sources, you exclaim 'All these different precepts are good.' But, contrast with the Bible, those which have not been written under its heavenly influence, and the comparison will quickly convince you of the Divine authority of this book. The Grecian and Roman philosophers considered revenge a virtue; whilst Jesus says, 'Forgive men their trespasses; love your enemies; bless them that curse you.' Compare the precept of the Stoics, who, pretending to elevate man, did but develop his pride, with that laid down by the Saviour—'Be clothed with humility; God resisteth the proud, but giveth grace to the humble. Be not wise in your own conceits.' And now look at Mahomet, who, to reward his followers, promises them carnal and unholy pleasures in heaven; thus authorizing upon earth all the corrupt passions of our hearts. What is the command of Jesus on this subject? 'But fornication, and all uncleanness, let it not be once named among you.' And again, compare the precepts of the present day, whose principles amount to this: 'Charity begins at home,' to that enjoined in the gospel, 'Thou shalt love thy neighbour as thyself.' Follow after charity: charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things!' Tell me, now, whether all the precepts are good? And, if you admit they are not, to which do you give the preference? Which would you wish to be taught to your children, your neighbours, your enemies, yourself? Tell me, finally, if, when I see in all ages, precepts of revenge, pride, lewdness, self-love, proceeding from the world, I am not authorized to believe that precepts of forgiveness, of humility, of holiness, of love, have come from heaven, and that the book which teaches them, is the book of God?"

"Ah!" said the assistant, "there are so many religions in the world! If the religion of your Bible was the only good one, would not God have propagated it through the whole world? Would he have allowed fifty lying religions to stand by the side of the true one?"

Every eye was now turned on the Colporteur, to see what impression these words would make on him.

"I might answer, that the same God, who withholds health, fortune, and intellectual gifts from some men, may just as well withhold from them the knowledge of true religion. I might say, besides, that God has caused his gospel to be preached in all the earth, therefore, it is not his fault if men reject it. But suffer me to reply to your objection more directly. It runs thus: 'If the religion of the Bible were the only true one, it would be more diffused, more general; in short, it would be the one religion.' Very well, and so it is. The religion of the Bible is general; it is the one only religion of the universe; and I can prove it. First, you will readily grant that Catholicism, Protestantism, the Greek Church, and all other denominations that claim the name of Christian, have one common foundation, which is the Bible."

"Yes, yes; but what do you do with the Jews, the Mahometans, the——?"

"As to the Jews, observe, that they possess the Bible, at least the Old Testament; and thus their religion is derived from the same source as ours. With regard to the Mahometan, they consider the books of our Bible as Divine. Their Koran comprehends a portion of the Old Testament writings. Moreover, it speaks of the New Testament as a good book, and of Jesus Christ as being a messenger from God: so that Mahomet endeavours to make the Bible a prop for his faith. He says so himself. Now, so far, you will agree that Christians, Jews, Mahometans, have all drawn from the same spring—the Bible?"

"I will yield you that point. But the Pagans of antiquity, the barbarous tribes in our days, why have they not also founded their faith on the Bible?"

"There you need to be enlightened. I will show you that the fundamental truths of the Bible, and many of its narratives, were more or less known among all heathen nations, ancient or modern; a convincing proof that they formed their systems of religion from that revealed by God, in the first place, to Adam, and afterwards preserved in the Bible, by the providence of the same Divine Being."

"What! You would trace all religions up to the Bible—the Chinese, for example!"

"Yes; the Chinese, with the Bible, declare that man was made of the dust of the earth."

"And the Indians, too?"

"Not a doubt of it. The Indians agree with the Bible in saying that the first man, whom they call Adam, was placed with his wife in an earthly paradise."

"And what of the Persians?"

"The Persians say, that the woman ought to have lived happily; but the serpent tempted them, and brought them fruits of which they ate."

"And what of the Iroquois?" said the assistant, who hoped, from the singularity of the name, to puzzle the Colporteur.

"The Iroquois like the Bible, tell us of the woman who suffered herself to be tempted at the foot of a tree,—of the anger of God, driving her and her children out,—and of their quarrel, which terminated in the death of one of them."

"But let us go a little further back," said the schoolmaster; "I have read in Rollin's History, that the Chaldeans were one of the most ancient nations."

"The Chaldeans tell us like the Bible, that God announced to mankind that he would destroy them by a deluge; that he commanded a man to build a ship, and to take his children into it with him."

"And the Egyptians, who, Voltaire says, are older than the world, which reckons but six thousand years?"

"The Egyptians speak, as the Bible does, of a Saviour of the world."

The schoolmaster thought for this once he should be right: "And what do you say of the Americans, who, before their continent was discovered by Christopher Columbus, knew nothing of Christianity or Christians? They doubtless were Bible people, too?"

"The Americans, before they were discovered by Columbus, believed some of the facts related in the Bible, since they spoke to that celebrated man of a universal deluge."

"So, according to you," said the schoolmaster, evidently much embarrassed, and anxious to turn the conversation into a jest, "according to your statement, the Chinese and the Iroquois, the Chaldeans and the Egyptians, why, even the savages of the New World, are to be considered as so many good Christians?"

"Not at all; my argument is this I since we find among all nations a belief of certain facts, not so obscured but that we can recognize in them the wreck, as it may be called, of Scripture narratives and doctrines, we may justly conclude, nay, we are authorized to believe, that the religion of the Bible is the source whence all others have sprung; that is to say, it is the One Religion, and consequently Divine. Now, you will no longer object, that whilst there are so many religions in the world, there ought to be but one. God would have had it thus: man would not. Whose fault is it, then?"

"Oh, this is all very fine and good!" said the schoolmaster; "but I will never believe that a religion which invests the priest with an authority belonging to God alone; or, in other words, which makes him God, giving him power to confess, to pardon, to absolve, and save,—a religion which accepts of fasts, penances, and money, instead of a holy life,—I never will believe that such a religion could come from God!"

"Stay, stay, my dear sir; you are speaking of the Romish religion, and not that contained in the Bible. It is not surprising, then, that we should have misunderstood each other," said the Colporteur. "Yes, I agree with you that men have changed the nature of the religion of Jesus Christ. But why lay the blame on the religion? Why not rather make a simple distinction between men and things, Catholicism and Christianity Jesus Christ and the Pope? Though the Pope does pretend to infallibility, the Church is covered with a heap of superstitious vain ceremonies, and the priests make dupes of the credulous people. Does this prove that the facts and doctrines of the Bible are false? Does it prove that Jesus Christ is not the Son of God? Does not the gospel, on the contrary, condemn, in the strongest terms, the earthly power and authority of the clergy? saying: 'My kingdom is not of this world;' and again, does it not condemn the multitude of ceremonies which encumber it, in these words? 'God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.' And the service of the heart, is it not more acceptable to Him than all outward works? 'God is love;' 'Love God with all thine heart, and thy neighbour as thyself; this is the Law and the Prophets.' Where are the processions, the fasts, the relics, the images, the infallible popes, the father confessors,—where are all these in the Bible? Nowhere! Shake off, then, my friends, the authority of men, and submit yourselves to God's only. Submit to the Bible, which the priests, while they hide it are constrained to call the Word of God. Suppose your father had addressed you a letter, and that the person who went to claim it at the Post-office kept it to himself, whilst he gave you, to whom the letter belonged, mere explanation of it; what would you think of such a person? Well, this is just the way you are treated. God, your heavenly Father, has written you a letter—this Bible in my hands. He sends it to you by His apostles, but the priests seize it on the way, give you a false explanation, keep back your title-deeds, under pretence of your not being able to read them. Believe them not: demand, demand your letter: be persuaded, that when a father writes to his son, he knows well how to make him understand. Think of this; the salvation of your soul depends upon it."

"What stuff!" said the assistant, "Our soul! who told you that we had a soul? Have you seen a soul?"

"No."

"Have you touched one?"

"No."

"Have you heard one?"

"No."

"Have you tasted one?"

"No."

"Have you smelt one?"

"No; but I have felt it in me," said the Colporteur.

"Well," replied the assistant, "you have neither seen, heard, touched, tasted, or smelt one; so there are five proofs against you."

"Very well," said the Colporteur; "now permit me, in my turn, to question you. Have you ever seen a sorrow?"

"No."

"Have you touched one?"

"No"

"Have you heard one?"

"No."

"Have you tasted one?"

"No."

"Have you smelt one?"

"No; but I have felt within me."

"Oh! but there are five proofs to one, my friend, that sorrows do not exist."

"What is that you say?" interrupted the old man sighing deeply as he spoke, "that sorrow exists not? Alas! my life is an evident proof to the contrary; this deeply-wrinkled brow, these trembling hands, this heart, broken by the bright hopes which have faded,—all proclaim the reality of this world's sorrow!"

"You have not, then, found happiness?" said the Colporteur, much interested.

"Happiness! eighty years have I sought it, but in vain. When I was at the age of this child, I fondly dreamed that it would be mine as soon as I became a man. Oh! how I wished for that period! But the years passed, and left me still in the pursuit of happiness. In my youth I ran after the world, after pleasure; after balls, and a few years left me disgusted and weary. Cities, oceans, countries, were always the same; friends deceived me, pleasures ruined my health, without satisfying the longings of my heart.... My wife was left.... she was kind and good, but death deprived me of her when she was still young. My children.... the eldest has proved ungrateful; the next is in a continual state of suffering; and the third, sweet and gentle as his dear mother, is also dead. Here am I to-day, an old man, childless, abandoned by men who no longer require my services, deceived by the bright visions of my youth, before I have really tasted life, about to descend into the tomb! And yet I confess to you, young man, that though I have discovered happiness to be but a phantom, I still wish to possess it; after experiencing the vanity of life, I would gladly spend it over again. Life and Happiness! there is the hunger and thirst of my soul! This, this it is that preys upon my vitals! and yet I must die! Die! oh, how dreadful! how it chills the heart, that word!... To die, to see no more, to feel no more.... A grave, a few shovelsful of each and then to be reduced to nothing! Frightful idea! Nothing!" The old man stopped: a tremor ran through every limb, and communicated itself, like an electric spark, to the whole assembly.

"But suppose one could give you back that life," said the Colporteur, "and give you that happiness which to this moment eludes your grasp, and place you beside that beloved wife, and that dear child, for ever, ever, ever?"

"Ah! yes, one may go very far with suppositions," said the old man.

"No, dear friend, no: it is not a supposition, it is a truth, a solemn truth; Christ has placed before us life and immortality: it is to convince you of this I bring the Bible. This life, which vanishes while you wish for it, this happiness, which flies from you as you pursue it—is not all this a proof that you were created to enjoy them. Would your Creator, do you think, have put a desire after those blessings in your heart, merely to deceive and torment you? Believe, rather, that these longings of your soul are produced by realities which, if not found here below, are to be found in heaven."

"In heaven!" uttered the old man, in a tone of bitterness, "in heaven!.... But I do not deserve this heaven, even if it exists; I feel it, when I review my long life, loaded with sin and crime; if there were an hell, it is that rather which would be due to me. I confess it, I have not thought of God, I have not done his will; doubtless, I am not worse than many others—only I deceive myself less, and I know that I have done evil, oh! much evil."

"Well, take comfort; there is a remedy for your disease; listen to the words of Jesus:—'I am come to seek and to save that which was lost.' 'My blood is shed for the remission of sins.' 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life.'

"Yes, my friend, God pardons him who deeply feels his iniquity; he gives heaven as a free gift to him who confesses himself unworthy of it. Take this Bible, and it will tell you all better than I can. In order to understand it, pray to God; then read it with the simplicity of a little child, and he who gave his Holy Spirit to the apostles to write it, will give the same to you to understand it. Read! read! the time is short! Read the Bible while you are in this world, lest you should hear it condemn you in the other."

The old man held out his hand, took the Bible, and the Colporteur departed.

OBITUARIES.

The Methodist Church in this city has been called, within a few months past, to sustain an unusually heavy loss in the death of valuable and cherished members. First Col. Baker, then sister McBride, then Dr. Goodman, and now lately, Dr. W. H. George; and finally Bro. JOHN BURDEN, have all been removed from us. It seems as though the Lord has a controversy with this people.

Dr. Burden died suddenly, of heart disease, Aug. 5th, 1866. He was born in the Parish of Bubwith, East Riding of Yorkshire, England, June 7th, 1807. He came to New York in early life, when he was married to Miss Sarah Nelson, in 1831, and soon after came to this city, where he resided to the time of death. One deceased brother united with the Wesleyan Methodists, when fourteen years of age; his religious character received that strong, deep impression, which Wesleyanism was wont to give its converts in earlier times, and that impress is retained to the last. It was an impress that carried with it the idea of duty and responsibility. He felt that Church membership and the Christian profession had meaning. This feeling made him attentive to prayer-meetings, active in the Sabbath School, and willing to bear his share of the burdens of the Church—if there is anything about Christian duty that may be so styled.—When calculating prudence sometimes suggested to him, that he was expected to give too liberally, his reply was, "the Church must be sustained."

In business matters he was active, shrewd, and successful.—To his servants he was a most kind and considerate master.

But in his family, the kindness and tenderness of his nature most fully appeared; as a husband and father he was kind, indulgent and affectionate. The welfare and salvation of his children lay very near his heart, and called forth the deepest solicitude. And if they are not saved, it will not be because they have not been made the subjects of frequent and earnest prayer, and of tender godly counsels. May they remember these prayers and counsels now that their father sleeps in the dust.

Bro. Burden suffered greatly for several months. Being advised by his physician of the character, and of the certainty of fatal termination of his disease, his mind adjusted itself to the great event, and became familiarized with death. He talked of it calmly and frequently. Feeling that his end was near, and being desirous to see all his children once more—one of them living at Pascagoula, and another in New Orleans, he paid them a visit; but feeling himself getting worse, he hastened his return, lest he should not die in the bosom of his family. He reached home Saturday morning, the fourth, and on Sabbath morning, the fifth, his spirit was dismissed.

J. HAMILTON.

Mobile, Ala.

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance: balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

HUNTSVILLE FEMALE COLLEGE

HUNTSVILLE, NORTH ALABAMA,

REV. J. G. WILSON, A.M., President.

Healthy location; refined community; commodious building; competent teachers; thorough course of study.

Next annual term opens first Monday in September.

For circulars containing terms, etc., address the President.

Huntsville, Ala., July 1st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A.M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Miss Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have no immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument,	37 50
French or Spanish,	15 00

Ornamental branches at usual prices.

All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,

jy28 Mansfield, La.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. Geo. F. Thompson, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Aug. 31, 1867.

For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18 1t

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M., President,	Natural Science and Belles Lettres.
Mrs. A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bed clothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September.

Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HEMPHREYS, Pres. Board of Trustees.

jy14 6m

CENTENARY FEMALE COLLEGE

SUMMERFIELD, ALA.

The next scholastic year begins Monday, Oct. 1st, 1866. A quarter of a century in successful operation, with hundreds of cultivated daughters in Alabama, Mississippi, Louisiana, and Texas, and under the immediate care and patronage of the Mobile and Montgomery Conferences: this institution can afford and is determined to maintain a high standard of scholarship. Only experienced and skillful educators are employed by the Trustees. Among the recent additions to the Faculty are two gentlemen for a series of years Professors in the State University.

Those desiring really thorough culture for their daughters, will do well to investigate the claims of this institution.

For particulars or a circular apply to the President, Rev R. K. Hargrove.

a18 1m A. H. MITCHELL, Pres. Board.

SOUTHERN SHOE MANUFACTORY.

DRAKE & MARKHAM,

Manufacturers of

Men's, Boys', Ladies', Misses' & Children's

BOOTS AND SHOES,

WHOLESALE AND RETAIL,

No. 56 Camp Street, New Orleans, La.

We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.

We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.

OUR LAST-FOR-EVER BOOTS!

Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.

Our stock of Family and Plantation Shoes are the best that can be made.

One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.

We have better goods and sell them lower than any house in Louisiana.

Orders filled at ten per cent. on the original cost of manufacture.

All goods warranted to satisfy, or they may be returned. Planters will instruct their Commission Merchants to buy their shoes of

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aug11

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Of the late Firm and Successors to G. W. COFFIN & CO.,

102 & 104 *East Second street,*

Cincinnati, Ohio,

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Made of Genuine Bell Metal, and mounted with our improved Rotary Yoke.

All Bells warranted to prove satisfactory, or subject to be returned.

Illustrated Catalogue and Price List sent free upon application. je15

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

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SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 26 St. Charles st., corner Common, founded in 1856, chartered in 1861. A Southern Institution. Open day and evening. We have no class system and no copying from books.

Instructions given in Book-keeping, Penmanship, Commercial Calculations, Commercial Law; English, French, Spanish and Latin Languages; Algebra, Geometry, Surveying, Mechanics and Navigation, Geometrical, Architectural, Perspective and Topographical Drawing and Telegraphing.

For catalogues containing full information, call at the office, or address

13 1y GEO. SOULE, N. E.

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Destroyed, May, 1863.

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Under the City Hotel.

We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURE to the various styles of

LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 31. WHOLE NUMBER 599.

NEW ORLEANS, SATURDAY, SEPTEMBER 1, 1866.

$3 00 A YEAR IN ADVANCE OFFICE—118 CAMP STREET.

For the N. O. Christian Advocate.

LAY REPRESENTATION—No. II.

Mr. Editor: What are the reasons for this sudden and great change in our church economy, that shall constitute the one half of the General Conference of Laymen? Little was said about it at the General Conference, and but little in the papers, and we want light before we vote on so important a subject; and in the absence of the reasons for this step we are left to conjecture.

Was it a fear that the laity have not enough power?

Now, it seems to us that the laity have full half the power already, and they have many powers not conferred on laymen by other churches.

First, they nominate all of the clergy. No man can get into the ministry unless sent by them. Thus they have made or called all of this great Itinerant Host; and we give them credit for having selected, under God, the best body of missionary heralds that this world has seen since the days of the Apostles. And is this no privilege? No power? And do other churches grant so much to their laymen?

And then the laymen determine the salaries of all their ministers, and no minister is permitted to bargain or stipulate concerning his support. Is this no power? Are the ministers of other churches forbidden to fix the price of their own labor? And then although a Methodist minister may have been but half supported during the year, and though he may have had to go in debt in order to live, yet he is forbidden to ask or demand any thing more after the appointed conference year closes. Are the rights of the preachers of other churches thus cut off in a day? But notice; we do not blame the lay brethren for this; the General Conference did it. Nor do we say it is wrong. We only adduce the fact to show that the laymen in our church have that thing which croakers call "power," the power of the purse. And yet in this respect too, they have done nobly. They have fed and clothed an army that has done more marching, and more conquering, than any military army under the sun.

Again, our laymen own and control all of our churches, parsonages, lecture rooms, Sabbath-school libraries, etc., and they can pull down, enlarge or sell them at their own pleasure, as the poor preacher has not a dollar in one of them. Here, again, our laymen have all of the power of the purse. And so with our colleges and our schools. And here again our laymen have all praise for they have scattered these churches and schools like hoar frost over all of the land; and they have built lodges for these wayfaring itinerants in every place whither these wandering prophets are likely to pass.

And then the laity may pray, sing, lead classes, create Sabbath-schools, superintend them, teach in them, and govern them. They may exhort, preach, marry, baptize and administer the Lord's Supper, etc., for we have a glorious army of local or lay preachers. Is here no power? Are here no privileges? They control their local affairs, as they are local, but as they will not so sacrifice themselves as to become itinerants, they do not ask to control itinerants. And in all these things the laymen have wrought wonders. They have all been at it, and always at it, and God has blessed their labors until we are indeed spread out into bands. Dr. Stevens, in his article in favor of the laity, says, in truth: "the ministry supervised and propelled everything, and we could have been no church without it."

To the one-half of the church-power which the laity now have, add the one half of the power of the General Conference, and then the laity have three-fourths of the entire control of the ministry and laity of the whole church. Now, if the Holy Ghost has made the ministers "overseers" of the flock of God, can they innocently, and with impunity, thus throw off the responsibility? We all have a great faith in the worthy laymen of our church, but then, as ministers, we must finally give an account of our own stewardship; and, as our lay brethren do not wish to take our crown, do not let us force it upon them.

Or did the anxiety for this change originate in a desire to be like our sister churches? The Israelites once had such a desire concerning the nations around them, and God gave them a king in his "anger and took him away in his wrath." Our sister churches have their work to do and their way to do it in. All this may be right. Variety is God's economy in most other things; it may be so in church economy. Let us then be content to do our own work in our own way; and when others succeed better with Saul's armor on, than we do with our sling and stone, then it will be time enough for this change.

Or is the desire for this great change an anxiety to conform our church polity to the governments around us, on this continent? We have no intimation from the Great Head of the church that this is our duty, nor that it would be safe. The United States have tried it only ninety years, and now, even now, Anarchy is like to strand us on the unyielding rocks of despotism. South America lacks prosperity; and then Mexico! poor Mexico! No, no, false lights must not mislead us, if we can prevent it

In the theory of our Western continent, on the subject of government, a colony or a people are supposed to exist first, then they are expected to rear the structure of their own government over their own heads; but it must be otherwise with a missionary church, and in all of her aggressive history it has been otherwise. God's minister has gone to his new field among the heathen or elsewhere, and there was no pious colony there, no people that was God's people; but the preacher must preach, discipline, administer the sacraments, and then "feed the flock of God, over whom the Holy Ghost has made" him "the overseer." And then, when the epistle comes from the Apostle to this church, to these christians, it comes in these words; "Remember them that have the rule over you, who have spoken to you the word of God."

The preacher is the spiritual father of the converts, of the church members, and he loves them as no one else can. Have we considered the full import of those passages in which the Apostles call the members of the church, "children, sons," etc? Look at the yearning of the apostle Paul, when he says, "yet have ye not many fathers, for in Christ Jesus I have begotten you." God has called the ministry to this paternity, and hence to this love, and this "care" for the churches. The minister then is the spiritual father of his little flock. He knows its spiritual wants better than others, and hence he is its best representative, at Conference, or anywhere else. Is not this a truth; that he that loves a people most, all other things being equal, is their best representative or their best ruler? Love, as in God the Father, makes Him infinitely our best ruler. Love in our Redeemer constitutes him our best representative in Heaven. Love in the minister, paternal love, thus begotten in the heart by the Holy Ghost, and this paternity constitute him the best overseer of his flock. And what may be said of the minister, may be said of the ministry; and we venture the assertion, that no other body of men love the church of God as ministers do; and this, we suppose, one of the reasons for constituting them—its "overseers." Look at their self-denials, their privations, and their toil, and then tell us, where will be found an exhibition of such love, only as it is seen on Calvary. In this we say nothing against laymen They doubtless do, and feel, and love, all that God requires of them; but God calls the ministry especially to this paternal love and these sacrifices.

No, the governments of this world are not our models. Let us not trail the church in the dust after any of them.

Or is the change contemplated because the laity ask it? Surely not, for no considerable portion of the laymen of our church ever asked any such thing. So obvious is this fact, that the Episcopal Methodist urges the laity of our church to "prepare memories," and not fail "to canvass this matter in due time." And why do they not ask for this representation? We take it for granted that they do not want it; that they prefer the good old Wesleyan mode, as it works so wonderfully well; and they are disposed to "let well enough alone." Are they afraid to ask it? No sir, not at all. So far as we can learn, most of them do not want it. We may urge them up to it. We may force the measure upon them, and in their love for the church, and in their love of peace, they will submit. They want some power in the ministry. They want it like an army, like the navy, some head, some back-bone, some glorious energy. And so we say; let us have one Protestant Church on earth, differing from others in this respect, and let that church still be ours.

Or was this great change proposed in order to go towards the "Protestant Methodists," that they might come towards us? Was it to be a bargain of bishops from us, for lay representation from them? We infer as much (humiliating as it is) from their reply to Bishop McTyeire. How was that? In substance as follows: We cannot go to you now. We will wait four years, and in that time we shall know what you do on the subject of lay representation. And who are these whom we are after? A good people who went out from us because they wanted lay representation and did not want bishops, and who have, in our bounds, some half a dozen church buildings, a few laymen and a few ministers. We have nothing to say against them, but, somehow, we do not wish to go over to them. We prefer staying at home; and if they do not like bishops well enough to take them without a *bonus*, we do not wish them to come to us. But we wish them God-speed in their own good way, and hope to meet them in heaven.

Local Itinerant.

Louisiana, August 14th, 1866.

Mr. William Morgan has published in the *Watchman* some carefully prepared tables showing the increase and decrease of the Connexion for ten years to 1855, and then for a second series of ten years ending with 1865. As the table is very instructive we give it entire:

RETURNS TEN YEARS ENDING 1855.

Years.	Number.	Increase.	Decrease
1846	341,468	630	—
1847	339,379	—	2,089
1848	338,861	—	518
1849	348,274	9,413	—
1850	358,277	10,003	—
1851	302,206	—	56, 58
1852	281,263	—	20,946
1853	270,965	—	10,298
1854	264,168	—	6,797
1855	260,858	—	3,310
Total,		20,106	100,026

RETURNS TEN YEARS ENDING 1865.

Years.	Number.	Increase.	Decrease.
1856	263,835	2,977	—
1857	270,095	6,260	—
1858	277,091	6,996	—
1859	292,795	15,604	—
1860	310,311	17,516	—
1861	319,782	9,471	—
1862	325,256	5,476	—
1863	329,704	4,448	—
1864	329,668	—	36
1865	330,827	1,159	—
Total,		70,007	36

Thus it will appear that from 1845 to 1865 the Wesleyans lost nearly one hundred thousand members. This decrease, we need not say, followed upon the expulsion of Messrs. Dunn and Griffith and the consequent secession of very many members of the societies. In 1865 the number of members was still twenty-eight thousand below the number reported in 1850.

Merle D'Aubigne.—The great Historian of the Reformation—at Geneva, is described by a late correspondent as "now over seventy years of age, with long white locks upon his shoulders, but hale and robust, and an uncommonly fluent and animated speaker. It has been remarked that in face no less than in person he bears a strong resemblance to the late Daniel Webster—his eyes not quite so cavernous and piercing and his features not so regularly cut, but with the same portly frame, the same big head, the same expresive and eloquent lips.

A peculiar religious movement is on foot in Maine. A large colony is said to be forming to emigrate to a new home in Jerusalem.

SALT MINES—AVERY'S ISLAND.

This island is called "Salt Island," "Avery's Island," "Petite Anse Island," according to the caprice of the speaker or writer. It contains about 2200 arpents of upland and 1200 arpents of timber,—cypress, gum, magnolia, oak, &c. It is about two miles in diameter, nearly round, and is made of hills, hillsides, valleys, ravines, ponds, woodlands, open fields and pastures, the whole surrounded on all sides by sea marsh, which has the appearance of dry, level prairie. At various localities all over the Island fine thrifty forest trees may be seen which add much to the beauty of the scenery. The island, viewed from its highest pinnacle, is picturesque and beautiful beyond anything we have ever before seen in the State. Its gentle undulations, its peaks, hills, valleys, ponds, its towering magnolias and noble oaks, its ash and cypress, its field of blooming cotton and waving cane, all inspire the most pleasant emotions in the breast of any beholder who loves to look on nature when she puts on her finest robes and appears in her most bewitching mood.

From our elevated view, 165 feet above the level of the Gulf, we could see in the distance at the west, the Vermillion woods, nearly to Vermillionville, Miller's Island and a broad sheet of prairie, with dwelling houses, fields and islands of timber in a sea of grass; on the north the bayon Teche woods down as far as Jeanerett's and the Au Large prairies; on the east the Cypremort woods, and the Gulf of Mexico to the south, a circumference of more than a hundred miles. With a good glass sweeping the entire circle we were enabled to obtain an excellent view of the vast and beautiful surface of land and water that surrounds the island. In a very clear day from our stand point which we occupied, the light-house can be seen, thirty miles distant.

At an elevated point on the island we were, shown what appears to have been the cratur of a volcano. It is about three hundred yards in diameter, and forms at the present time a dense swamp, with a heavy growth of ash, magnolia, and other forest trees, around which is a circular rim of earth a hundred feet above the level of the Gulf. Stones are found beneath the surface of the island which have evidently been subjected to the action of volcanic fires. This huge island at some remote period was doubtless thrown up from the bosom of the Gulf by some volcanic force, and the old crater and volcanic stones remain as a page of unwritten history of the past.

THE SALT MINE.

Col. Greenleaf has lately been prospecting with reference to the extent of the salt mine of the island. By boring, they have proved that the bed is half a mile square, and it may extend a mile or more. They have gone thirty-eight feet into the solid salt, and find no signs of the bottom of the strata. It doubtless extends down hundreds of feet below the surface of the Gulf. The surface of the salt is about on a level with tide water, and forms a level plain, with a few slight inequalities, on the surface. The earth covers the salt from eleven to twenty-five or thirty feet; and if the mine extends under the hills they may find it covered in places a hundred feet or more in depth.

On the surface of the salt they find a soil like that of the surrounding marshes, and above this, sedge grass or marsh grass, in a good state of preservation. Above this the soil appears to be the washings of the hill side above, covering the mine to the depth of from eleven to twenty-five or thirty feet.

THE SALT COMPANY AND THEIR PLANS.

We are credibly informed that the Company who have a contract with Judge Avery in relation to working the salt mine, intend to form a joint stock company with a capital of two and a half millions of dollars, and to run a railroad to New Iberia. They intend to employ a large number of hands, and send the salt to St. Louis. There is an incomplete arrangement for the purchase of the mine of Judge Avery by the company. The sale has not yet been passed, and still rests upon contingencies. But the mine will doubtless be worked by the present company or some other before the expiration of the coming year, on a large scale. If they can make fortunes in New York by pumping salt water from the earth into vats with sliding roofs over them, converting it into salt by solar evaporation, they certainly can make larger fortunes by taking the purest salt on earth from the mine on Avery's or Petite Anse Island. The salt mines of Poland are more than three hundred feet below the surface of the earth, and the salt looks about the color of shoe-maker's wax; while that of this island is but a short distance beneath the surface, and when pulverized, is as white as snow: and by the last chemical analysis by Prof. Jackson, of Boston, it is pronounced by that eminent geologist to be perfectly pure salt.

THE PIT.

We went down into the pit which the miners have been working lately. They have penetrated the salt but ten or twelve feet, and the diameter of the pit is not more than 15 or 20 feet. In one of the old pits they worked into the salt thirty eight feet. The salt walls all around look like walls of glass, and we stood upon a foundation of the same solid material. It is not improbable that this ledge of salt extends a mile or more in depth, and long distances on all sides.

It looks as solid as though it had all been moulded to order by a perfect workman.

In working the mine they drill holes with churn drills as in granite, and blow out masses of salt and fragments with powder, the same as in blowing quarries of rocks. They expect from one perpendicular shaft or pit, to run horizontal shafts like rays in all directions from the centre into the mine, bringing the salt to the surface through the common centre. By this means they could, after working a few months around the centre shaft, have room for the employment of thousands of laborers in the mine.

SALT MINE THEORIES.

Prof. Owen has a late article in Silliman's Journal in which he contends that the salt mine of Petite Anse Island was formed by a lake and solar evaporation. Had he seen the formation of the island and the location of the mine he would have found this to be impossible. The mine extends under a hill. How could a lake have extended under a hill, not formed of stone or some solid substance? And how could the water, even salt water, of a deep lake like this, have evaporated to any considerable extent, when periodical rains falling into it and running down from the sides of the hills, would more than replace all of the evaporated fresh water.

From the facts connected with the salt mine, we are much inclined to the belief that, like the salt mine in Poza, in Europe, it was moulded in the crater of a volcano. Our reasons are these. The surface of the salt formation is on a dead level with the surface of the Gulf water. It is not at all improbable that about the time that the fires of the ancient volcano that burnt out the bowels of this island were nearly exhausted, a breach next to the waters of the Gulf was made, and a flood of salt water entered the burning chasm and extinguished the fires at the same time that the heat evaporated the fresh water and left a deposite of salt. As the earth was heated for long distances below and around, it could not suddenly cool, but would continue for days, and perhaps weeks and months to impart its heat to the mass of solid salt and the water above it. As the fresh water evaporated, salt water would flow in and take its place, and from these new supplies deposites of salt would continue to be made till the surface of the solid mass was on a level with the Gulf. There the work would stop. The baked sides of a cratur would make a good pit for the manufacture of salt. The washings of the tides would then make a muddy deposite on the surface of the mine, and in this mud, marsh grass would grow. This mud and grass they now find on the first formation above the salt. Then the rough and loose earth thrown up, forming a hill on the north side of the salt mine, would begin to wash down by succeeding rains. That is exactly what it has been doing till the marsh grass and mud are now covered with a deposite of mud from eleven to thirty feet in depth. Such are our facts and theories. Each can place his own value on them.

THE OLD SALT PITS.

Most of the old salt pits made in Confederate times still remain, and are full of water. The surface water is fresh, and the lower water is very salt. In our hottest days in August some gentlemen resorted to one of these pits for a bath, and to their astonishment found that when their feet entered the salt water almost five feet below, the surface it was so hot as to nearly scald their feet. These facts are established beyond a doubt, and can doubtless be philosophically explained. The salt water, though hot, was more dense than the cooler fresh water above and could not rise; and one particle of heated water cannot impart its heat to another particle. The rays of the sun impart more heat to salt water than fresh, under the same circumstances. So the same rays heat the salt water more than the fresh.

BONES, BASKET, &c.

Near the surface of the salt, or not many feet above it, the miners have found the bones of mastodons, and Indian baskets, made of wild cane like those of the present day. The shape of the baskets was that of bags, and nearly the size of a corn sack. They were in as perfect a state of preservation as though they were made yesterday. These baskets and bones have been laying side by side, beyond a doubt, more than five hundred years, perhaps they are as old as the mummies of Egypt. Part of a mortar was found near the baskets, and pottery also. An old Indian kiln was found not far off, with some whole pots in it. Numerous flint arrow heads are found in different parts of the island.

AN OLD RESIDENT.

We visited Mr. John Hays while on this island. He has lived where he now lives for seventy five years. He is now ninety years of age. He was born in Pennsylvania, and has lived on the island since he was fifteen years of age. He is healthy, hearty, and active, and a very clever old man. He says the island was a dense forest when he first came there in the year 1790. There were no Indians on the island then, and no signs that they had been there for ages. He never could get an Indian to go on the island. He wished them to go there to kill bears, panthers, and wild cats, but they said that a great calamity once happened to the Indians there, and they had never dared visit it since.—*Planter's Banner.*

The Rothschilds.

HOME OF BARON JAS. DE ROTHSCHILDS, AT FERRIERES, FRANCE.

The Paris correspondence of the London Star gives the following condensed description of the home of the money king:

You enter by a flight of marble steps a vestibule, which opens on one of the most spacious halls in Europe, furnished, however, as a reception room, and lighted from the roof, which is of muffled glass, from behind. At night a system of gas illuminates the vast space somewhat as has been so successfully carried out at the Chatelet. A gallery runs round the upper part of the hall on which suits of party rooms open, while on the ground floor the reception and family apartments open on the hall. Purple velvet portierer have an admirable effect at each end of this splendid *salle*, which has been constructed on the most perfect accoustic principles, the result of which is that the effect of music executed here is marvelous.

Ordinary paper hangings are banished, and each room is hung with tapestry, velvet or silk.

Every single visitor finds at his disposal a suite consisting of a splendid drawing-room, boudoir, bed-room and dressing-room. On every dressing-room table are the ordinary contents of a gorgeous dressing case. Ivory brushes surmounted by the baron's coronet; silver boxes containing every species of cosmetique, poudre de riz, etc.; exquisite hand mirrors, mounted sculptured ivory, sandal-wood, or silver. Curiosity tempts even old bachelors. A scent-bottle of rare workmanship attracted my attention. As the spring flew back, lo! a jeweled watch by Brequet, was revealed, encased in the top—so, while a fair lady inhales the perfumed contents, she is informed of the time of day. To mention that hot and cold water pipes are laid on so as to supply each dressing-room is superfluous, and a mere "detail" in an above where the most thoughtful care has presided over the minutest arrangement.

To describe the thrones taken from the summer palace at Pekin, the jeweled cups from Cellini's chisel, the ceramic from Feenzia or Lucca, the crystal beakers from Venice, the hangings of broidered satin—green, by-the-by, in the baron's own bed-room—is verily beyond my intellect, and I hesitate not to assert that Menemosque herself would be puzzled to tell half of all the treasures of art congregated in each single room.

It is a positive relief to go out in the grounds, where one's power of attention has fewer calls on it. These said grounds are reached through a series of conservatories and hot houses, tapisses with the loveliest moss, and filled by Flora's choicest gifts, as well as by the rarest specimens of the sculptor's art, and enlivened by the bright-winged birds of the tropics.

These conservatories may, indeed, be said to rival in beauty, if not in extent, those of the far famed Chatsworth. The grounds are diversified by sheets of water, on which ferry boats continually ply, and are rendered interesting by the number of yokes, gazelles, antelopes, glands, and foreign animals of all harmless species, which roam, at their own sweet will, evidently enjoying this eden as thoroughly as their own native places.

In the absence of himself and family, the baron's guests are entertained by a repast that would have done honor to Vatel himself. The baron's cellar contributes the finest Maderia in Europe to the enjoyment of his friends, and that with a truly princely magnificence.

Bad Habits and Something Else.

A friend writes, "I wish that you had spoken in your recent letter on 'long things' about the bad practice of making funeral services and discourses tedious. Last week I attended one in this city which occupied three hours, to the great annoyance of the mourning family, and certainly not to the profit of the attending friends. What possesses ministers to think that it does any good to harrow up the feelings of sensitive and afflicted people by recounting all the circumstances that go to make up their sad loss! Words are poor comforters, unless they are words of Him who said, 'Come unto me all ye who labor and are heavy laden,' and I believe there are very few persons in sorrow who do not desire to be as little as possible exposed to the view of the world, even if that is largely made up of their sympathizing friends. It is, therefore, very desirable that funeral sermons should not be so protracted as to become painful to the mourning family, nor tedious to those who come to pay their tribute of respect to the memory of the dead."

Tribulation.—We all know in a general way that this word means affliction, sorrow, anguish; but it is worth our while to know how it means this. It is derived from the Latin "tribulum," which was the threshing instrument or roller whereby the Roman husbandman separated the corn from the husks; and tribulation, in its primary significance, was the act of this separation. But some Latin writer of the Christian Church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity being the appointed means for separation in men of their chaff from their wheat, of whatever in them was light, and trivial, and poor, from the solid and the true; therefore he called their sorrows and their griefs tribulation—threshings—that is, of the inner, spiritual man, without which there could be no fitting him for the heavenly garner.—Trench.

Cable Coincidences.—The first news dispatches over both of the cables which have worked—that of 1858 and that of 1866—announced peace, the former in China and the latter in Germany; the work of laying the cable was begun and ended on Friday, and ought, of course, to have failed; and the submarine wire connects the only two countries in both hemispheres which are clear of reptiles—Ireland and Newfoundland. It is believed that Cyrus W. Field has at last succeeded to his heart's content.

Silent Influences.—The Rev. Albert Barnes says: It is the bubbling stream which flows gently, the little rivulet which runs along, day and night by the farm house, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there as he "pours in from the hollow of his hand." But one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets that water every farm, and meadow, and every garden, and that shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done, but by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends.

Infidelity in Sweden, Belgium and Germany.—In Sweden, infidelity is active: Tom Paine's "Age of Reason" has been pressed again into foreign service, and its recent translation is but one indication of the kind of opposition with which the spiritual life of the country has to contend. In Belgium the Protestant National Church is divided on the same theological questions as those agitating the Church of England. One member of the synod, while retaining his position renounces "orthodox Protestantism," publicly disclaiming his belief in the Trinity, in the fall, in the Divine inspiration of Scripture, in redemption through the blood of Christ ("who died on the cross, because men tied him to it,") in other articles of faith, and in all miracles and mysteries. In Germany, also, the same controversies are rife, and charges of heresy have been preferred to the Minister of Worship against two professors of the University of Halle, and a third professor of the University of Griswald.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, SEPTEMBER 1, 1866.

WANTED,

A FIRST-CLASS TEACHER OF MUSIC—one capable of taking charge of the Musical Department in a Female College. The best of reference will be required. For further information apply to the personally, or by writing, at this office, 112 Camp street; or to Rev R K Hargrove, Summerfield, Ala.

The Principalship of the Art Department of the Centenary Female College at same place is yet to be filled. Address same parties.

J. C. KEENER.

New Orleans, August 4th, 1866.

Fourth Round Quarterly Meetings.

SHREVEPORT DISTRICT, LA. CONFERENCE—1866.

Sept 1 and 2,—Natchitoches S. at Natchitoches.
Sept 8 and 9,—Many Circuit, at Bayou Negrote.
Sept 15 and 16,—Pleasant Hill, at Beulah—Camp Meeting.
Sept 22 and 23,—Red River at Coushatta Aca.
Sept 29 and 30,—Bayou La Chute.
Oct 6 and 7,—Mansfield Circuit, at Mansfield.
Oct 20 and 21,—North Bossier, at Collinsburg.
Oct 27 and 28,—Shreveport.
Nov 3 and 4,—Greenwood and Caddo, at Greenwood.

The Preachers in charge of Circuits and Stations will please be prepared to furnish all the statistics usually required at the Annual Conferences.

B. F. ALEXANDER, P. E.

Fourth Round Quarterly Meetings.

YAZOO DISTRICT MISS. CONFERENCE—1866.

Sept 1,—Lexington, at Union Grove.
Sept 8,—Carrollton, at Carrollton.
Sept 15,—Holmes, at Wesley's Chapel
Sept 22,—Black Hawk, at Black Hawk
Sept 29,—Richland, at Richland,
Oct 13,—Green woodland Sidon, at McNutt
Oct 20,—Yazoo, at New Hope
Oct 27,—Mount Olivet, at Mount Olivet
Nov 17,—Yazoo city

Bishop Paine is expected at Wesley Chapel, Sept 15th.

J. M. PUGH, P. E.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No.* 27. —REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, } *Executive Com.*
J. B. WALKER, } *Joint Board of*
L. PARKER, } *Publication.*

TEXAS CHRISTIAN ADVOCATE, By some error we have been the last to receive this new number of the Family of Advocates. It is a worthy rehabilitation of the former Texas Advocate, and is in evidence of that indomitable vim which belongs to the Texian. The type, presswork, and *tout ensemble* of the paper are excellent. We most heartily welcome it, and shall often avail ourselves of its columns. An "Advocate" is a luxury in some parts of Methodism, but in Texas it is a necessity. The people of that boundless flourishing commonwealth have their own method of cropping, trading, riding, giving, talking, preaching, and getting to heaven—in fact their own civilization. They must have their own Advocate. And here it is, capable of doing good work in God's field; and no doubt will. We suppose that the four Texas Conferences will rally to it strongly to its support. The condition of the mail service will be its greatest obstacle to immediate prosperity. But that will be removed speedily.

TERMS $4 IN SPECIE, cheap enough. Published at Galveston by Rev. J. G. Johns.

PHILADELPHIA CONVENTION.

So much of a politician is on the surface, that he fails to obtain due credit for the sincerest acts of his life. In times of deep distress and confusion, the people therefore naturally turn away from this class of men, and their proffered services. Yet the world seems by a sort of fatal necessity to go upon them. When South Carolina and Massachusetts lock arms, one wonders what sort of influence has allayed these antagonisms, and what voice it is that cries louder than the blood spilt at Sumpter. Has the spirit of the gospel subdued the fiery passions of the southron or mitigated the cold malice of the north-man? Would that it were so; but it is not. We are to look rather to an earthly source for the cause of this strange embrace. Sheer exhaustion and defeat of one party, pain and weariness of the other, unite in the cry for peace. The country needs rest, must have it; rest in her councils, in her fields, in her homes. The combattants cease in the presence of a greater foe—as lions and tigers are quiet while a man is in the cage. Politicians only express the common mind when they walk arm in arm to the Temple of Concord. For once there is depth in them, because there is depth in the purpose of the people. Strong as the feeling of hate may yet burn in the bosoms of men whose contentions have been "like the bars of a castle," this wrath finds its master in stern necessity. The country is not able to stand another civil war, nor will be for years to come; this is our strong hope of peace. The first note of war, and bankruptcy universal, utter, would instantly ensue; a pall darker than that which mantles Mexico, would forever cover the republic of North America. Military chieftains would marshall all that could bear arms, and by turns devour the land, until war and anarchy ended in iron-handed despotism. It is a stern and dreaded fate that quells South and North into mutual forbearance, and hand-cuffs them together.

This rage of war runs its course like an epidemic. It arises like other evils of a diseased and sinful nature with or without assignable cause. It is deep seated in human lust—a desire to have that which is another man's. It varies in intensity, but rises by the mere lapse of time. Whenever men forget its evils and its scars are dim, they are ready for it again. As if personal enmities and common wrath did not afford room enough to satisfy this Spirit of Evil, men unite to secure a greater area and a grander scale for its display and satisfaction. It is a great mistake to charge kings and politicians with being the authors of war. When they are ready for it, the people are: they only express the voice, rage, and mania of the multitude.

Doubtless some nations are more capable of this continued rage than others. The thirty years war was to be found only in that sullen nature of the Teutonic Tribes. The Anglo-American is not capable of so much wrath nor of enduring so much punishment. We have hope in this lack of war quality of our stock.

That miserable bone of contention, the colored race, is pretty well cracked and gnawed, if not actually disposed of. Different social conditions and habits constantly breed prejudice, divisions and at last conflict. Countries so wide apart in their moral situation could not legislate to mutual advantage; that which benefitted the one damaged the other. War has produced a disastrous uniformity, a violent conformity of interest—until, like the burnt and blackened ruins of a city, there is nothing to admire, nothing to court. That aristocratic condition of the South which gave northern minds so much offense, remains only in memory of the past, as solitary columns stand amid the ruins of Greece. In so far the occasion of hatred has passed.

It will therefore be difficult for the fiercest spirit of Radicalism to overcome these conditions which are unfavorable to more war. They conspire to aid the President and the Philadelphia Convention. The disposition to hold office to tyranize, to plunder, is doubtless unrelentory on the one hand; but on the other the absolute necessities of its condition will force the country to maintain the peace. It will be interesting and satisfactory to see the defeat of those ministers of hate who are now lecturing in Cooper's Institute and elsewhere—with a collection; to listen and hear their prolonged howlings wasting on the desert air. Amid fear and hopes for the result and success of the Philadelphia Convention, we recount these grounds of hope, and meanwhile look to a higher source for the defeat of evil minded men and for the full restoration of the Constitution of the country and the rights of the States.

LARGER CHURCH PAPERS.

We copy entire the following sensible remarks from the *St. Louis Christian Advocate*. We could add a little in the same line of thought. When friends are crying for larger papers at cheaper rates, it would be well for them to consider what *they* are doing to sustain these *Advocates*. We know a paper where the editing and clerking are done for nothing—only "*for love's sake.*" How many preachers are contributing, or even getting subscribers for love's sake? How many church members are willing to subscribe for one additional copy to send to some brother who has "fallen into decay," or to some widow who can ill afford the luxury of a weekly paper? The quickest way to enlarge an Advocate is to enlarge yourselves. O, ye complainers, "ye are not straitened in us, but ye are straitened in your own bowels:"

"By painstaking and judicious condensing, we contrived to put into the paper as much of the latter as is contained in many other papers that have no advertisements; nevertheless, we were advised that our patronage would be much circumscribed if we did not furnish more reading matter to our subscribers. Upon mature consideration we have resolved on adding two pages to the *Advocate*; and for the convenience of all concerned, as the postage will not be increased thereby, we shall send forth the additional half-sheet, as the Secular Department of the *Christian Advocate*."

The foregoing was copied from a late issue of the Nashville *Christian Advocate*. Unless the judgment of the present subscriber be greatly at fault, it will be found that the plan proposed will work badly. The fault is not in the paper, nor in the course heretofore pursued by the agent; it is in the people. They are not considerate, nor are they consistent in the matter. They do not remember, or make due allowance for the deranged state of affairs generally, and of the postal affairs particularly, nor for the impoverished condition of the country. Nor yet are they consistent. They do not murmur to pay an equal, or greater, sum for a secular paper that does not contain one-half, perhaps not one-third, the amount of reading matter. The Nashville *Advocate* might occupy two full pages with paying advertisements, and then in the course of a year furnish a greater amount of instructive and useful reading matter than can be had in the shape of books for twice the amount the paper costs. The difficulty is, there are too many people willing and anxious for anybody and everybody to labor and sacrifice for the good of the Church *except themselves*. They beg to be excused. It would be much better if they were as anxious to know what they could do for the Church, as they are to know what the Church can, or will *do for them*.

Then again, there is a class of people who take church papers as if to see what fault they can find. Year after year they will pay for and read secular papers, and make little or no complaint. These secular papers being individual enterprises, and belonging to individuals, they do not feel at liberty to find fault with, or if they do, they know they can easily have the paper stopped, and there's an end of the matter. But a *church paper* they seem to think belongs to everybody, and everybody should have something to do, or to say, in conducting it. Hence, it is often conned over as much for the purpose of finding fault as of finding merit.

The agent at Nashville had as well, perhaps better, go on as he has commenced; sustain the paper by the best means, and in the best way he can, and let the grumbletonian family "waste their sweetness on a desert air."

THE JACKSON METHODIST, published at Jackson, Miss., edited by Rev. Wm. Price, has issued its first number. It is a very creditable sheet, no doubt in the face of many difficulties. But the energetic Editor is in good spirits, and says that his prospects for an increased circulation are good. One preacher writes us that he has obtained for it eighteen or twenty subscribers; with many such friends it must succeed. It will be in the defense and wholly in the interest of Methodism, and as such we cannot but wish it an abundant success.

CHOLERA.—The mortality returns for the past week show a steady decline of cholera in this city. Number of deaths yesterday, 14.

FOURTH ROUND.

The Presiding Elders of this and some other Conferences are now entering upon the last quarter of the year's work. The Fourth Quarterly Conference is of great importance. Generally the renewing and granting of licenses to preach, and the passage of the character of Local Elders and Deacons is attended to at this time. Recommendations to the Annual Conference for ordination and for admission into the traveling connection are made at this Quarterly Conference. The election of Stewards does not necessarily take place at this time, nor at any other, except to fill vacancies, as they now hold office indefinitely at the pleasure of the Conference.

The trustees of church property are required to make their annual report to the last Quarterly Conference. This is the time, therefore, to examine into the subject of titles, to fill up vacancies in the boards, and to see that the property of the Church is legally and firmly secured. It is an interest of the highest moment, and often neglected. In every circuit and station this matter should be thoroughly sifted annually, and the discipline has provided accordingly. There are more reasons than ever before why this should now be looked after, and everything made safe.

At the Fourth Quarterly Conference it is made the duty of the Presiding Elder to procure *full statistics* from every charge to be reported to the Annual Conference, in case the preacher in charge shall fail to make his report. Just now this subject of statistics is of more than usual importance It has never been fully attended to, and now we cannot fall back upon the reports of previous years. There should be a thorough canvassing of every work, and new and reliable statistics brought up, indicating the *present* state of the Church. The preachers will find under Questions 16, 17, 18, 20 and 21 of the business of the Annual Conference what items they are required to furnish. That under Question 17 is new—not heretofore included in our statistical reports under any regular question. Both the Presiding Elder and the Preacher in Charge are required to supply these statistics, that there may be no failure.

There are two collections, which, if not taken before, require the attention of the last Quarterly Meeting. The usual Conference collection for the superannuated preachers, and the widows and orphans of deceased preachers; and the Bishops' fund, are generally left till the end of the year. In the Louisiana Conference the preachers pay a certain *per cent* of their own receipts for the former purpose. The amount for this year is *five per cent*. This they are at liberty to raise by public collections, but failing to make the collection, it must be paid by themselves. The amounts needed for both objects can be easily raised, if the people are asked. The church will certainly take care of the worn out preachers, and the widows and orphans of those who have died in her service. We suppose the old disciplinary allowance goes by the board, in respect to them, as well as the effective ministry. Henceforth, we should give them an *adequate* support. It can be done if the preachers will present the subject to the people. Neither will the church fail on meeting the claims of the Bishops' Fund. Especially if the Bishops, by their presence and labors, put themselves in communion and sympathy with the churches, will their support be readily met, and regarded more in the light of a privilege than a burden.

The Fourth Round is the harvest time of the year. The Missionary interests are to be looked after, the circulation of periodicals and books inquired into. The old crop is to be taken off, and the ground left clear for the tillage of the coming year. As to discipline, and finance there should be a clear docket. Nothing that can be done now should be left over. Leave the work in a condition for a fair start to those that may come after.

And we knew of no better time than the Fourth Round to present the special interests of the New Orleans Christian Advocate. Louisiana alone ought to take three times as many copies as are issued altogether. It is our aim to make the paper a religious power in the church, at once conservative of piety, and aggressive in helping on the extension of truth and righteousness. The reduced price brings it within the reach of all. Its weekly appearance in a family will be at least equal to a pastoral visit, and will supplement and aid the labors of the pulpit. The young converts, and those but recently brought into our communion should have the paper by all means. Will our brethren remember this interest at their Quarterly Meetings, and signalize the Fourth Round by a numerous and *round* addition to our subscription list?

NEWS FROM THE CHURCHES.

Rev. J. J. Grace of the Alabama Conference, writes an interesting letter from the "Eastern shore"—the shore opposite Mobile, in the neighborhood of Point Clear. Bro. Grace was in the Confederate service from the beginning, was severely wounded at Franklin, in November, 1864, and was a prisoner from that time until June, 1865. At the close of the war, he "grounded the weapons of rebellion" and took charge of the church at Meridian, Miss. At the last Alabama Conference he was appointed to the Eastern shore and Fish River Mission. When that prince of Methodist stewards R. J. Baker died, the main stay of the preacher and the mission seemed to have given way. But hear the sequel, for this is but one case in hundreds; one friend came forward and said that as to the support of the preacher there need be no fear for he himself would take the responsibility. "The friends outside of the church" came forward; several proposed to board the preacher, and some to pay money; houses were thrown open and "we were invited to come in." One friend gave the preacher a suit of winter clothing, another, a fine suit for summer wear: board paid up to date, and one hundred and seventy-five dollars quarterage safe in hand, and he adds, "we have the prospect of a good deal more money: our poor are well cared for, and the Sabbath school is doing well." No doubt the memory of Bro. Baker has in great degree wrought this good work. But hear further: "We have made some repairs about our church, and purchased a fine organ." This is good news, it refreshes one like snow-water in midsummer. We do hope that a thousand itinerants may each find a well in Baca. It is a revival, and we don't wonder that the last part of the brother's letter is devoted to the praises of Point Clear; he thinks it an excellent watering place—for one's health.

Rev. Thos. W. Flowers, Ocean Springs Circuit, Ala. Conference, writes: "The Lord has graciously revived his work on this circuit during a three days meeting at Cloverhill church beginning the 28th July; the Lord saw fit to send his Spirit, and in a congregation of some sixty persons, there were nineteen added to the church. Eight adults and five children were baptized. Rev. W. W. Drake greatly aided with his labors."

Rev. H. P. Lewis of Mississippi Conference, says in a letter dated 14th inst: "We closed an interesting meeting at Mount Zion, Covington Co., on the 5th inst., which had been in progress ten days. Quite a number were added to the church, several happily converted, and many of the old members strengthened in the Lord. Our congregations were large throughout the meeting; at times the Lord was with us in great power. Bros. Whittington and J. English did effective service, in many able discourses

The few towns in England where the Methodists are numerous and strong enough to show hospitality for two or three weeks to the seven hundred or more ministers who attend the yearly meetings of the conference, are called "conference towns;" and a sort of rivalry is felt among them as to the arrangements they make for the comfort of their reverend fathers and brethren. The Leeds Methodists have won the palm this year for their provision as to the daily lunch, concerning the embellishment of which they seem to have taken pattern after the famous Sunday school of Mr. Beecher's church in Brooklyn. The London Methodist Record says:

"The lunch is not a scramble for a crust. A score of ladies delight to play the 'neat-handed Phyllis' for the occasion, and in the midst of the school room some marvelous architect, in conspiracy with an equally marvelous plumber, has erected a fountain on no small scale, whose water, constantly thrown up in spray, is scarcely less refreshing than the less ethereal comestibles which are placed on the tables."

For the N. O. Christian Advocate.

FROM EAST ALABAMA.

MR. EDITOR: A severe attack of billious fever from which I am just recovering, causing a loss of two Quarterly Meeting appointments, enables me to fully appreciate the blessing of health. To reach, at last, the land where there is no sickness! Out of death, to rise into eternal life! To be prepared to meet the hour which forever absolves us from pain and sickness, and sorrow and death! Oh! how Heaven persuades us! And this is only the negative side. Those positive blessings, some of which we realise even here,—the prospect of them—suffices to make these momentary afflictions light. One blessing accrues to us from our afflictions; exhauses the pleasure we feel in relieving others; besides springing a fountain of affectionate gratitude in our hearts towards those who relieve us. And the luxury of gratitude and that of doing good; these are the chief of life. It is only as we live like Christ that we live at all—but of the terrible conditions and occasions of a life of love on earth, to rise into the life of unmingled blessedness! it really seems a boon too great for mortals. Home! Rest! Life! Love! The glory that shall be revealed! Faithful over the few things entrusted to us here, we shall have, ultimately and forever—"henceforth"—the privileges of a city whose beauty and grandeur are but faintly typed by the most delicate and the most gorgeous objects of the visible universe. A service then we will render in which there are no rivalries and no jealousies. But the theme is exhaustless.

The District Meeting for Orion Dist. was held two weeks ago, at Troy, Pike co. All the pastors in the District were present with two exceptions, and a layman from each work. About fifty delegates in all. Bishop McTyeire was with us, and presided with the dignity and ease characteristic of him everywhere. The various interests of the church were revived—reports made, verbally, of the state of the work throughout the District—the question of teaching the Freedmen discussed and decided in harmony with the action of the General Conference—and religious services, filled up three days of unusual profit and pleasure. The citizens of Troy entertained the Conference with abundant and cordial hospitality; and after the close of the Conference, the pastor of the church, Rev. A. Dowling, continued to preach, aided by local brethren, during the following week. Over thirty additions to the church, among the whites, and about the same number of colored, is the result. Among the former are some of the first citizens of the place—including whole households. Several very marked conversions among the adult citizens. Thus has God owned and blessed the effort made in His name. Since the District Conference, Bro. Shores has held an interesting and profitable meeting at Pine Level, resulting in many additions to the church. He had held a meeting a week before the District Conference, at Magnolia, six miles from Union Springs, which revived very greatly the church, and resulted in the conversion of several souls, and a number of additions to the church. I find that the action of the General Conference, effecting changes in our polity, meets with general, if not universal favor. Heartily do the members respond to calls made upon them; and incidental to the more efficient method of church communion and counsel as inaugurated by the monthly meetings, we have evidences of a growth—a development much more satisfactory than those successive layers or deposits which have formerly occurred through the instrumentality of the sensational system. There is promise of a more thorough and satisfactory plan of collected money for the support of the ministers. In many churches the assessment plan is being tried; and whenever stewards, for the love of God and His cause, will persist in pressing it, it is obliged to succeed. Another edition of Post Oak Circuit would be in place about now. The substantial good its circulation accomplished when it first appeared can hardly be estimated.

J. B. COTTRELL.

Orion, Aug. 16th, 1866.

Rev. R. A. Young, writing to the Memphis *Christian Advocate* under date of July 26, speaks of Bishop Soule, as follows:

Last Saturday morning, in company with the Rev. F. E. Pitts, I visited Bishop Soule. We found him very comfortable—seated in the midst of his books and newspapers. His hair was short, and his face well shaven. He wore blue slippers, white socks, black pantaloons, a light sack-coat, polished linen, with a deep, old-fashioned collar. Being in a cheerful and talkative mood, we asked him several questions, and obtained the following information:

"'They say I was born in the State of Maine; but I was a presiding elder before Maine was erected into a State. I was born in the State of Massachusetts—province or district of Maine—and am the only Methodist preacher alive who entered the ministry when I did.

"'On the 5th day of January, 1799, I left my father's house, to travel the Portland Circuit. In a few years I was made a presiding elder, and my first district embraced the whole of the territory included in the State of Maine was in the New England Conference.

"'In the year 1816, I went to Book Concern, then situated in Crosby street in New York. In 1820, I was elected to the Episcopal office; but not only declined ordination, I even resigned my station. The General Conference altered some measures that were wrong. They took the appointment of presiding elders out of the hands of the bishops, and ordered them to be made by the Conferences. So I resigned my election, sir!

"'My good friend, Bishop Waugh, now in heaven, as I believe, was warmly in favor of the measure, but he told me afterward, that my refusal of the Episcopal office caused the General Conference of 1820 to repeal it. At that Conference I was re-elected and received my ordination. John Summerfield was there. He was a devoted man of God; but not a member of the General Conference.

"'I have been a working man all my life; but the hardest work I have ever done, sir, is to sit still and do nothing.'"

The Bishop told us of the raid through which he passed during the two or three years of the war—the Federal soldiers plundered every thing on his premise, outside his house—how he stood guard with his gun to protect his daughters and grand daughters, when the ruffians were about to open the door of his house—ing, however, very little of the short commons to which he and family were frequently reduced during those terrible times. With characteristic candor, he spoke of several Federal officers who treated him with courtesy and kindness. One of them expressed great regret at the treatment he had experienced, and offered to indemnify him for property taken by the soldiers, but this he declined, as it was taken without his consent, and would not seem to sanction what he considered an unlawful proceeding. The Bishop, looking steadily beyond the grave, and beyond it, emphasized his expression of belief in the resurrection of the body, and the life of the world to come—two articles of the Creed which are especially dear to aged Christians. He joined with great fervor in the devotions with which, at his request, we closed our delightful and memorable interview.

A GOOD EXAMPLE.—Several brethren in this city, in response to the proposition of Bishop Marvin in last week's issue, for each subscriber to the Advocate to contribute One Dollar to pay the debt on the Lebanon Church, in Claiborne Parish, La., under the pastoral charge of Rev. T. J. Upton, have handed in one dollar each. Will not others follow their example?

REV. PETER CARTWRIGHT, D. D., in a letter to the *Central Christian Advocate*, says: "I have spent about two years as a regular itinerant preacher, and have never lost a few months of that time by sickness, and have never received the annual sum or salary allowed but for a few years out of that sixty-two years. When I entered the traveling ranks in 1804 there were but seven annual conferences, now there are eighty-six.

The beautiful island of Barbadoes is about fourteen miles long by twelve wide, and contains one hundred thousand acres of land. It has 150,000 inhabitants, mostly whites, and is as thickly settled as China. Every acre of ground is cultivated; Mr. Trollope says there is not a vacant space for a pig. The land is monopolized by the whites and the negro is obliged to work—otherwise he is compelled by the municipal authorities to drag a ball and chain.

Rev. Jeremiah Day, D. D., President of Yale College, is 82 years of age. He has attended seventy Yale Commencements.

Report on Public Schools.

The very excellent report of the Committee on Teachers of the Public School Board in this city, we publish in order to bring before our readers the principles which are so ably announced in it. It has a permanent value. What constitutes a good teacher? This important question is here answered by those who have successfully devoted many years to the difficult and noble profession of Teacher.

BOARD OF SCHOOL DIRECTORS.

An adjourned meeting of the Board of School Directors was held last evening, Mr. Mount, the president of the board, in the chair.

Mr. Parham, from the committee on teachers, made an interesting report, which is subjoined;

NEW ORLEANS, Aug. 15, 1866.

Board of Directors Public Schools:

Gentlemen—Your Committee on Teachers beg leave to report they have had under serious consideration the duties specially assigned to them, viz: The matters relating to the corps of teachers. A great many applications for teachers' positions have been received, and many more will be sent in. The teacher's position is unquestionably the most important in our municipal government, and should be given to that individual only who possesses, in the highest degree, the qualifications necessary. The teacher's is a high and holy calling, and it behoves us, the guardians to whom has been intrusted the sacred charge of directing public education in this city, to exercise the greatest care in selecting teachers. Now, what are the qualifications of a good teacher?

First — Unblemished moral character. No one should fill the office of teacher against whom there is the slightest shade of suspicion that all is not right in this respect.

Second—The necessary literary qualifications; that is a thorough acquaintance with those branches, at least which he may be called on to teach. This is to be ascertained by examination, or in any other way that may be satisfactory. The teacher must be patient, forbearing, kind, gentle in manner, but firm. He must dispense equal justice to all; possess discrimination to note the varied dispositions and shades of character of his pupils. He must encourage the timid, restrain the bold and forward, and strive to acquire the love and esteem of all. He must have tact to govern and capacity to impart what he undertakes to teach. He must be impartial in the administrations of discipline. The teacher of girls, especially, must be refined in manner and womanly in deportment. We want no masculine women to teach our girls—no advocate of "woman's rights." We wish our daughters taught to be gentle, delicate and refined—not bold, forward, masculine. All these qualifications, all these elements, your committee believe, are to be found in a preeminent degree in our own beloved loud, and among those who have been raised and educated among us, whose interests are identified with ours. No matter of what religious creed, no matter of what nationality, no matter from what clime hailing. The late unhappy struggle in which our country was engaged produced the almost entire destruction of the noble public school system existing in our city. The very dregs of society floated to the surface, and recommended more for violent partisanship than for merit or zeal in the cause of education, obtained the direction of our schools.

Under such management during the war, the schools became worthless; people withdrew their children. It becomes us to exert ourselves to bring back our schools to the high position they occupied before the war desolated our land. Let us place in all vacancies those only who possess the qualifications previously enumerated, adding, of course, to these, that of unswerving loyalty to the United States government as administered by our noble chief magistrate, Andrew Johnson.

Your committee have not examined any applicants for situations, and respectfully ask further time. There are already, on a list kept by the superintendent, a large number of ladies and gentlemen who hold certificates of qualification. There are, in addition, many applicants who have acceptably filled positions formerly, and also many graduates of our high schools. These latter your committee beg leave specially to recommend as suitable to be placed in vacancies that may occur. Your committee would further suggest that in their opinion, elderly ladies, or at any rate, mothers are much better adapted to teaching and governing little children in the primary department, than young girls are, and recommend that in all cases of equal qualification in other respects, the preference be given to such.

Your committee do not know how many vacancies there will be, nor whether all the present incumbents desire to be continued. They therefore suggest the propriety of notifying all the present teachers to signify their wishes on this point by written application within the present month.

Your committee would also respectfully suggest the propriety of postponing for a while the reopening of the schools, in consideration of the prevailing sickness.

That the members of the board may be fully posted in regard to the present teachers, the superintendent, at the request of your committee, has caused to be printed and sent to each member a full list of the teachers at this time.

All of which is respectfully submitted.

JOHN G. PARHAM, Chairman.
THEO. F. THIENEMAN.
E. C. KELLY.
PAUL W. COLLINS, for GEO. CRONAN.

The State Elections.

Elections for Representatives in the next Congress, commencing in December, 1866, will take place in the following States, in the order named:

Sept.	4	Vermont	3	Nov.	6 Michigan 6
	10	Maine	5		Illinois 11
Oct.	8	Pennsylvania	24		Wisconsin 4
		Ohio	19		Minnesota 3
		Indiana	11		Missouri 7
		Iowa	6		Kansas 3
	25	W. Virginia	3		Nevada 1
Nov.	6	New York	31		Delaware 1
		Massachusetts	10		Maryland 5
		New Jersey	5		
		Total			150

The full number of a House, with thirty-six States represented, is 243, of which about two thirds will be chosen within the next seventy days.

The same elections will decide the political complexion of Senators to be chosen by the new State Legislatures. The vacancies to be filled will be two in Vermont, caused by the death of Senators Collamer and Foot, whose places are now filled by Executive appointees; one in Pennsylvania to succeed Mr. Cowan; one in Indiana to succeed Mr. H. S. Lane; one in New York to succeed Mr. Harris; one in New Jersey to fill the vacancy by the un-eating of Mr. Stockton; one in Illinois in place of Mr. Trumbull; one in Wisconsin in place of Mr. Howe; one in Missouri in the place of Mr. Brown; two in Kansas in place of Jas. H. Lane, dead, and Pomeroy, whose time expires; one in Nevada to succeed Mr. Nye, and one in Maryland to succeed Mr. Cresswell. Of these fourteen Senators only Mr. Stockton is a Conservative or Democrat. All the others are of the Radical stripe, so that any change is likely to be an improvement.

These fall elections will decide substantially the political complexion of the next Congress; hence the great importance attached to them, and the extreme anxiety manifested that all the elements of support to the President's policy should be combined in an effort to effect a change in Congress. The Southern elections are not taken into the computation, because it is taken to be certain that no Southern representative will be wanting, when they are needed, to sustain the President, and have the opportunity afforded them. Indeed, the one great issue of the current elections is whether the congressional policy of keeping the Southern States without representation shall be indorsed at the polls, and continued; or whether, on the other hand, the Congress of the United States shall be composed of a constitutional representation of all the States, before providing finally to adjust the basis of the Government under which all are to live.

THE PRESIDENT'S TOUR.

NEW YORK, Aug. 30.—In reponse to the Mayor's address yesterday, the President, in a voice evidently affected by emotion, made remarks as follows:

To make a reply to what you have just given utterance to, under the circumstances, would be more than I could undertake. I am overwhelmed at the reception you have accorded to me. [Applause.] Language is inadequate to give expression to my feelings. I accepted your invitation, and now beg you will, in return, accept my most sincere and heartfelt thanks. Such an invitation from this great metropolis ought to encourage, and it does encourage me in the discharge of my duty. [Cheers.] It is peculiarly acceptable at this time, fresh as we are from the battle field, but there is still a greater battle before us. [Cheers.] In reference to what I have done it is before you, and it is for you to determine what my conduct has been. [Applause.] In conclusion, let silence speak for me what I ought to say, and what I intend to do. [Cheers.] In accepting these resolutions, accompanied by sentiments so gracefully uttered, I again return you my sincere thanks."

At the conclusion of the President's remarks, he was greeted with three times three cheers.

Loud calls were then made for Secretary Seward, who said: "I feel that I am at home; I thank you for the welcome you have extended to me. [Applause.] I feel more than that, for I have brought with me, to yours and my home, the President of the United States. [Cheers.] United by the arms of our heroes, by the virtue of our citizens and by the wisdom of our Chief Magistrate, if anything is wanting it is the certificate which we look for at the coming polls to bear us in our opinions that the United States should consist of thirty-five instead of twenty-five States. (Great applause.) In the city and State of New York the people should be faithfull first to their wives, then to their children, then to the city and State, and then to the country, to the duty I adhere, and if persons were to interfere with me in faithfully carrying out this principle, I could overbalance them and still be faithfull to the country." (Great cheering.)

The President, Secretary Seward, Admiral Farragut, and Secretary Wells, were quartered at Delmonico's while the remainder of the party were provided at the Fifth Avenue Hotel.

NEW YORK, Aug. 30.—The banquet to the President last night was a splendid affair. Among those present were Gen. Grant, Admiral Farragut, and Secretary Seward and Wells, General Russean, the Mexican and Brazilian ministers, A. T. Stewart, J. J. Astor, and upwards of two hundred citizens.

The President spoke at great length, and said in the course of his remarks that the government went to war for the express purpose of preserving the union of these States, and that the government had established the great fact that the States have not the power or the right either by forcible or peaceful means, to separate from each other; but that Congress has practically assumed, and up to the present time carried out, the doctrine that the government has dissolved and these States were out of the Union.

We denied their right to secede even peaceably, and now we find when these States seek again to renew their practical relations with the Union by seeding representatives to Congress, there are men in that body who, in violation of our great charter of liberty, refuse to admit them. The question is, "Will we submit, will the American people submit to, this practical assertion of the doctrine they repudiated and overthrew by the war?" The issue is before you. If we submit to this we give the lie direct to every position taken by us since the war commenced. He asked in the spirit of Christian and sound philosophy, if we are prepared again to see one portion of the country arrayed against the other in deadly conflict, or shall we make every effort to unite the whole country in harmony and brotherly affection? Referring to the Philadelphia convention, he said the best evidence that can be shown of loyalty are the loyal professions and loyal actions, and when these gentlemen met in convention, from the North and South, they came forward and professed devotion to the Union and Constitution, and when the actions and professions correspond, who shall dare to doubt them?

Have we reached that point where all confidence is lost in men? If ye have, I tell you that your government is not as strong as a rope of sand. It has no weight, and will crumble to pieces. The adhesive power of this government is in the confidence which the people put in each other. He said the South had accepted the arbitrament of the sword and lost, and wanted to return again to the Union. He did not want to see them come back degraded and debased, but wanted them to come with all their manhood. They had again taken up the Constitution, and ask that its laws shall be enforced. What, then, was the cause of distrust or lack of confidence in them? There is no cause.

He also said Gen. Grant and himself had fought for the Union at one end of the line, and now they were fighting for it at the other, and though Gen. Grant was not in the field, he was doing equally good service. (Laughter and applause.) He said our three thousand million of debt would be paid only by the consolidation of our nationality and the popularity of the Union of the States. In conclusion he said the demonstration in New York confirmed him in his opinion that the people will take care of the government, and those who would attempt to check their purpose had better stand out of the way. For himself he had reached the summit of his ambition with one exception. He said there is but one thing wanting. Would you hear it? (Cries of "Yes!") At this particular crisis and period of our history, when the States are in peril, if I can be the instrument in the hands of the people of restoring this Union and making it complete, causing the government to recommence its glorious and mighty career of prosperity and greatness, I will be willing to exclaim as Simon did of old when he saw the babe born in the manger, "I have seen the glory of thy salvation, let thy servant depart in peace." (Enthusiastic applause.)

That being done, my ambition is completed. I ask nothing more, I would rather live in history, and live in the hearts and affections of my countrymen as having consummated this great end, than be President of the United States forever. Here the audience broke into an irrepressible burst of applause, and, on the call of Gen. Sanford, gave three cheers for Andrew Johnson, the restorer of the Union.

After a drive through Central Park, the President and Gen. Grant took a boat at Manhattanville for Albany.

FOREIGN.

CONSTANTINOPLE, Wednesday, Aug. 29.—Affairs in Turkey: The revolt in Candia is progressing. The Christian inhabitants have asserted their independence of the Turkish empire. Consequently it is announced in a state of siege.

Moscow, Wednesday, Aug. 29.—United States embassy has received complimentary addresses and invitations by telegraph from a large number of the principal cities and towns in the interior of Russia.

PARIS, Thursday evening, August 30.—The belief grows here that Maximilian will abdicate the crown of Mexico.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

We take the following report from the Picayune of Thursday:

COTTON.—In consequence of unfavorable accounts received by the cable, reporting a decline at Liverpool, the market was nearly at a stand-still to-day, the transactions having been restricted to 250 bales three brokers participating in the business. Factors were generally anxious to sell, but their demands were far above the limits of buyers, and consequently many of the latter withdrew, awaiting further developments. Prices exhibited no change, being, on the whole, within the range of our quotations.

With the remark that desirable lists are scarce on the market, we repeat as follows:

Low	— to —
Ordinary	25 to 27
Good Ordinary	29 to 31
Low Middling	33 to 34
Middling	35 to 36

SUGAR AND MOLASSES.—There have not been any receipts since yesterday. The market is dull, and unchanged. The principal sale to-day was a lot of 60 hhds. good fair Cuba on private terms—good fair is quoted at 12¼c. per lb. A small retail business is doing at 16½ to 17c. per lb for yellow clarified sugar 17½ to 17½c. for white do., 16 to 17½c. for refined Cuba, 14½c. for prime Porto Rico, 12½ to 13½c. for Nos. 14 and 15, 13½ to 16½c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20. Cuba Molasses sold at retail at 55 per gallon, wholesale 52 to 53 per gallon.

TOBACCO.—There was quite a brisk inquiry to-day, resulting in sales of 322 hhds., of which a round lot of 50 hhds. Clarksville taken for Bremen. 200 hhds. low lugs, 22 hhds low leaf and 40 hhds. leaf taken for France. We hear that some poor lugs have sold at figures below our quotations, but the market remains steady and firm, and we continue to quote 4 to 5c. for low refuse, light and heavy, 5½ to 7c. for good do., 7 to 11c for common leaf, 12 to 15c. for fair do, 15 to 17c. for good do., 17 to 19c. for fine do, and 20 to 25c. for choice and selections.

FLOUR—Continues in good request. The stock on hand is small and the receipts continue light. There were sales to-day of 800 bbls., of which 100 superfine, at $9 50; 100 do., at $9 37½; 100 do., at $10; 50 single extra at $11 50; double extra at $12 50; 100 treble extra at $12 75; 100 do. at $13 25; and 135 at 13 37½ per bbl.

BACON—Sugar-cured Hams are in good supply. The principal sales to-day comprised 9 casks Shoulders at 13¾c. 10 do. at 19c., 7 casks clear Sides 23c., 12 tierces sugar-cured Hams, at 27c., 20 do. in lots at 27½c., and some not reported at 25c. per lb. Sugar-cured Hams are in good supply, but Shoulders, Sides and plain Hams are scarce. Shoulders are retailing at 19c., ribbed Sides 22c., clear do. 23½c., and sugar-cured Hams 26½ to 27c. per lb.

LARD—The market is very dull and sales are making only in a jobbing way at 22½c per lb for prime in tierces, and 24 to 24½c. in kegs.

PORK—The market appears to be some what unsettled. We have heard of a sale yesterday of 300 bbls mess at or about $35 to 35 12½ per bbl., while to-day 50 bbls. mess sold at $35 per bbl, It is retailing at $36 to 36 25 per bbl.

CORN—The market is dull and depressed, and prices are drooping. About 6000 sacks were sold to-day, of which 1095 White on private terms, 400 Yellow at 80c., and 100 White at 84c., 800 and 1350 do. at 85c. per bushel.

BRAN.—The market is quiet and steady with a good supply and fair demand. There were sales to-day at 400 and 500 sacks in lots at $1 10 per 100 lbs.

OATS—The market is irregular and unsettled. The reported sales comprise 1200 sacks prime, of which 260, 300 and 500 at 45c per bushel. We hear of considerable sales of inferior at 40 to 42c per bushel.

HAY.—A lot of 250 bales Prime Ohio River sold at $26 per ton. It has been selling in small or retail lots from store at $27 50 to $28 per ton. To-day $30 was asked.

INDIA BAGGING.—A lot of 75 bales sold to-day at 40c per yard. Dealers are supplying the demand for the country at 39c per yard in rolls, 41c in bales, and 42c for blanket.

GUNNY BAGS — There were no transactions to-day, but they have been selling readily at 30c a piece.

SALT—Is selling from store at $2 to $2 15 per sack for Coarse, and $2 05 to $2 20 for Fine.

BALE ROPE—Dealers are supplying the demand for the country at 19c per lb.

COFFEE—There is a fair demand for the country, which dealers are supplying at 27 to 28½c per lb currency for fair to good fair Rio.

WOOL—Is selling at 30 to 35c per lb for washed, 12 to 15c, for burry 18 to 25c for native, to merino, and 25 to 27c. for ¾ to full merino.

ESCULENTS.—Potatoes are selling at $2 00 to $2 50 per bbl. Onions at $4 00 to $5 00. Apples, $5 to $6, and Eggs $34 to $36 per hhn. Cabbages 30c. Chickens, $12 per dozen. Geese, $8 to $10. Turkeys $30.

BUTTER & CHEESE.—Choice Butter is scant and in demand. Western is plenty and dull. Northern Butter is selling at 45 to 46c., Western 25 to 35c. Cheese is in good supply and is selling at 17 to 18c per lb for Western and Northern.

HOPS.—The stock on hand is light, but there is very little demand. Belgian Hops are held at 80 to 83c. per lb, American 75c per lb.

HIDES—There are not many in the market; the demand is good; prices are still looking up, and Green Hides are selling at 9½ to 10c., Kip Skins, 10c. and Dry Hides 12 to 13c. per lb.

LARD OIL—We have heard of large sales at $75 to $1 80 per gallon. It is retailing at $1 85 to $1 90 per gallon.

LEATHER—Texas rough is in good demand, and sells at 18 to 23c. per lb. There is very little in the market.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, August, 29, 1866.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$10 to 15
Hogs per lb gross	12 to 14
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $1 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$7 to $12
Calves per head	$4 50 to $8

MONETARY.

Statement of New Orleans Gold Market week ending Friday Aug. 31st, 1866.

FRIDAY, AUG: 24TH, 1866,
Gold, 145; 146.

SATURDAY, AUG. 25TH.
Gold, 144; 145.

MONDAY, AUG. 27TH.
Gold, 144; 145.

TUESDAY, AUG. 28TH:
Gold, 145; 146.

WEDNESDAY, AUG: 29TH.
Gold, 145; 146.

THURSDAY, AUG. 30TH.
Gold, 145; 146.

Reported by
WM. S. MOUNT, *Manager.*

The City Bank of New Orleans,
15 Commercial Place, New Orleans.

OBITUARIES.

GONE TO REST.

Another good man: well beloved, a man of real worth, has fallen from the ranks of the godly useful laymen of our beloved Zion. JAMES BROWN, Esq., of Madison Co., Miss., is with us no more. His departure took us by surprise. It did not, thanks to Eternal Love, take him unawares. He had been many years living with a view to the precious rest of the people of God. A man of strong mind; clear understanding; great practicalness in the management of his affairs; he carried all his good qualities into the cares and duties imposed by virtue of his christian obligations, to the church, along the walks of the man of prayer and faith. He had accumulated treasures on earth; but he did not allow them to eclipse the light from above; or, divert him from the delightful contemplation of the invisible things of Christ, laid up for all who are kept by faith, unto eternal life. He was fixed and uniform. Never given to seasons of passionate piety; and then to prolonged seasons of spiritual chills. Principle—religious principle, governed him. God's people were his people. He loved those who loved His worship—walked in fellowship, and made friendship with the persons he deemed the friends of Christ and the church.

There was a broad catholicity about his heart, which made him the good citizen, the generous neighbour, the trusty patriot; the reliable man, the genial and hospitable gentleman; emphatically so.

To have seen him at his own table and fireside; to have seen him the loved and honored husband, and father, in the sanctuary of the affections, was to have been blest. Therein were beautiful expositions of the character of the man. No one can love the unlovely. They may pity, sympathize, endure, forbear; but the man, the father, the husband wanting in amiability, gentleness, and a loving heart: such an one soon becomes odious, repulsive, and cover it as we may for sake of the public eye—hated, at heart. The home tells.

The trials and cares of a growing family, a large ministerial interest to annoy; the common ills that flesh is heir to—these disclose the inner, and illustrate the real man. Tried by any and all these tests, our esteemed friend grew more noble, and was more and more honored, esteemed—loved. In his family he has left the grateful fragrance of a lofty, living, beneficent, faithful husband and father, friend.

His health failed gradually. It had been bad for months. He went to Virginia for restoration. But he was too feeble to proceed beyond Christiansburg.

There he rapidly failed and finally took leave of his faithful friend and devoted wife—of the church—of all the earthly things and cheerfully resigned himself to death.

This sad event occurred on the 3rd day of July. One near him, who daily ministered to his suffering frame as no other one could, says of those last hours: "He spoke often of his coming departure; even when his symptoms seemed anything but alarming. He was perfectly resigned to the will of God. He conversed calmly and resignedly of his death every day, and he was happy and peaceful in his expiring moments."

"There is a world above,
Where parting is unknown;
A long eternity of love,
Form'd for the good above:
And faith beholds the dying here,
Translated to that glorious sphere."

May his dear family realize an unbroken reunion with him in that world above. I expect to meet him there. CYPRESS.

Vicksburg, August, 1866.

BOOKS! BOOKS!

The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received from the steamships George Cromwell and Merrimac, and by the steamboats Mepham and Olive Branch, ample supplies of Sunday School requisites: Catechisms, Spellers, Questions, Dictionaries, Primers, Reward Tickets, etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.

Address: R. J. HARP, Agent,
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All kinds of Photographic Materials at the lowest price for cash. sep1 1y

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FACTORS,
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No. 105 Poydras street, New Orleans.
Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

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J. W. BURRIDGE & CO.,
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sep1 6m

STONEWALL INSTITUTE.

The President of this Institution is gratified to announce to friends and patrons that the regular scholastic year will open on the
FIRST MONDAY OF OCTOBER NEXT,
under the following Corps of Teachers:
D. C. H. CONNERLY, M. A., PRINCIPAL AND TEACHER OF ANCIENT LANGUAGES.
G. M. CALLEN, M. A., TEACHER OF MATHEMATICS.
R. V. WEISSINGER, M. A., ASSISTANT IN ANCIENT LANGUAGES AND FRENCH LITERATURE.
JNO. D. LALAND, M. A., ASSISTANT IN MATHEMATICS AND MODERN LANGUAGES.

This school for boys and young men is located in the high and healthy hills of Perry County, Ala., thirteen miles North of Selma, and five miles North of Summerfield; and can be reached in a three hours' drive from Selma. Its locality is healthy almost beyond comparison. It is the property of no sect or set of men, and is not controlled by Trustees. It is the property solely of the Principal, who alone is responsible to the patrons of the Institute, for its management and discipline.

The Principal has engaged these three gentlemen of energy to join him in giving to the rising generation rare opportunities for acquiring an education. With the experience of fifteen years in controlling boys, and with the devotion and energy which will be given to the interest of our pupils, we think it proper to say that every right-minded man, who sends us a good boy, shall be satisfied with the results.

We do not intend to exhort men to send to us: but we do intend to make it the true interest of our friends to commit their sons to our charge.

Our experience during the past year enables us to say that here we have power to control, and subject to study, our pupils, far greater than we ever had in any village.

From October to July, we shall carefully superintend the morals, manners, and intellectual training of our students.

No boy will be received whose moral character is not satisfactory; nor do we purpose going beyond eighteen pupils to the teacher, thus giving great advantages to our classes. For Board, including washing, and tuition by night and by day, from October to July, no matter what the age of the boy is, and no matter what he studies, our charge is Three Hundred and Sixty Dollars; one hundred and eighty paid on entering and the remainder Feb. 15th, 1867.

Each student must furnish two blankets, two sheets, two pillow cases, and his own towel and lights.

Besides, every one must bring money, from ten to twenty dollars to pay for his books and stationery. These terms must be literally complied with.

If a student is dismissed for any cause, or if he has to retire, and does so with our approval, his money will be refunded, but if he leaves without this approval, or runs away, his money will not be refunded; nor will any deduction be made for absence unless occasioned by a protracted sickness of one month's duration.

The patrons of this school embrace many of the most distinguished men of Central Alabama. Their sons can furnish the best evidence and strongest assurances that all our plans and management look to the progress of the pupil; and that around the entire establishment we constantly throw an air of home and contentment.

Parties wishing to commit their sons and wards to a school all of whose movements are systematically controlled to advance the real mental training of inmates, and whose daily and weekly schedule, even on Saturdays and Sundays, is moved by the clock, are cordially invited to address the undersigned by letter.

D. C. H. CONNERLY,
Stonewall Institute, near Sommerfield, Ala.

A GOOD COOKING STOVE

is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.

Time, money, and extreme vexation, by delays of your daily meals, may be saved by using the

CHARTER OAK COOKING STOVE.

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The Improved Charter Oak Stove with Extension Top

has but one damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.

The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.

The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from meats during the process of broiling are carried up the pipe, and juices of the meats preserved.

The Hot Closet, in which meats and pastry are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and desserts, and place them hot upon the table.

The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.

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Wholesale and Retail Dealer in
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And 8 and 10 New Levee,
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The Agent at the Depository has just received a large supply—enough to fill all orders.

PRICE: SIXTY CENTS.

Thirty per cent. off to wholesale dealers and to Preachers who buy to sell again.

Address
REV. R. J. HARP, Agent,
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aug18tf New Orleans.

INSTRUCTION ON THE PIANO.

A lady whose high attainments as a composer and as a performer on and successful teacher of the Piano, can be well attested, proposes to give lessons to a few pupils in the city, commencing in September or October.

References: Rev J C Keener, D D; Rev J B Walker, D D; Rev L Parker.

For particulars address: "Pianist," Christian Advocate Office, 112 Camp street, New Orleans.

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at once time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal," but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. To the ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful communion of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. "No tarbuilding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: Holy Spirit's Word: Free: Free: Free! a25 1y

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught

TERMS:
Tuition fees per term, ... $40 00
Contingent fee, ... 5 00
Board can be obtained at $20 to $25 per month
aug4ft W M WIGHTMAN, Chancellor

VICK'S ILLUSTRATED CATALOGUE OF HARDY BULBS,
For the Autumn of 1866, and
FLORAL GUIDE,
Is now Published. It contains Descriptions of the Best Hyacinths, Tulips, Crocuses, Lillies, etc., With full descriptions, and plain and full directions for Planting, Culture, Prices, etc. Illustrated with numerous fine engravings, and a beautiful colored plate of the Single and Double Tulip and Soleil. My importation from the best Bulb Growers of Holland is this season larger than ever before, and I flatter myself the finest lot of Bulbs ever brought to this country. This Catalogue and Guide is published for the benefit of my customers, and I will forward it to every one as rapidly as possible. To all others I charge ten cents per copy, which is not half the cost. Postage prepaid to all. All lovers of flowers who design to plant Bulbs this fall will find it to their interest to obtain my Catalogue. Address
aug. 25. JAMES VICK Rochester, N. Y.

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(1st August, 1866)
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HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jan20-1y

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aug18 1y

Gen. James Longstreet. W M Owen. E Owen
LONGSTREET, OWEN & CO.,
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aug28 3m

PEET, SIMMS, & CO.,
Importers and Wholesale Dealers in
DRY GOODS,
Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS
H. PEET—A. WILLIAMSON
P. SIMMS—J. BOWLES } aug25 1y

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Hardware, Iron, & Ship Chandlery,
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Nails and Castings; Hoop, Sheet and Bar Iron, Shovels an Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mulay Cross Cut Saws, aug18 1y

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A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

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BARRETT & LESASSIER,
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COTTON FACTORS,
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aug18 1y

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aug18 1y

JOHN G. PARHAM, BEVERLY BLUNT,
Of New Orleans. Of Hinds Co., Miss.
PARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
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aug11 1y

S. H. KENNEDY & CO.,
General Commission Merchants and
COTTON F

THE CHILD'S CORNER.

"I Cannot, Sir."

A young man—we will call him Honest Frank—who loved truth, was a clerk in the office of some rich merchants. One day a letter came recalling an order for goods which had been received the day before.—One of the morchants handed it to Honest Frank, and, with a perauasive smile, said,—"Frank, reply to this note. Say, 'The goods were shipped before the receipt of the letter countermanding the order.'"

Frank looked into his employer's face with a sad bnt firm glance, and replied, "I cannot, sir."

"Why not, sir?" asked the merchant, angrily.

"Because the goods are now in the yard, and it wonld be a lie, sir."

"I hope yon will always be so particular," replied the merchant, turning npon his heel, and going away.

Honest Frank did a bold as well as right thing. What do yon suppose happened to him? *Lost his place?* No: qnite different. The merchant was too shrewd to turn away one who wonldn't write a lying letter. He knew the valne of such a yonthl and instead of turning him away, made him his confidential clerk.—*S. S. Advocate.*

Little Long-Tongue.

Little Long-tongne is a great story-teller. We do not mean to say that he writes stories for the newspapers, bnt that he tells stories. To be plain, little Long-tongue is in the habit of telling lies!

The other day, he broke a glass tnmbler. He put the pieces together again, and set it where it had been. Afterward, when his mother wished to nse it, it fell apart in her hands. She asked him who broke it, and he said he *did not know.*

Just think of that? But that is not all. One day he and his little sister were playing in the garden. He got angry at her, and strnck her, so that she went into the house crying. His mother asked him what had taken place, and he said he thought a bee had stung her.

He knew very well that it was not so; bnt he thonght his mother might pnnish him, and so he told a lie to hide what he had done.—Thns he committed a second sin to cover the first.

In this way, little Long-tongne tells lies every day. Just think of it!

I wonder whether he knows that Ananias and Sapphira were snddenly struck dead for telling lies?

Little Long-tongne ongbt to read what God says abont liars: "All liars shall have their part in the lake which burneth with fire and brimstone."

We hope he will qnit this ugly and sinful habit, and learn always to speak the truth.

Beware of the Fowler.

"Whither so fast?" said a dove to a bird flying swiftly onward. "Turn, I pray yon, and rest on this bough; yonr eyes are dnll, your plumage is rnffled, and yonr wings, I see, are weary."

"I dare not!" answered the flnttering bird; "I go to my mate and my young ones, to my friends and my neighbors, to warn them and save them from what I have escaped."

"What will you warn them against? What have yon escaped?" asked the dove.

"I will warn them from the net of the fowler; for *that* have I bnt now escaped," said the trembling bird.

"Oh, terrible! And what was it like?" asked the dove.

"It was spread among flowers, and fair grain lay on it; and I thonght it was a place, and that I might revel in abnndance; and I flew toward it, and should have entered, had not a kite hovering above alarmed me. I was angry with the kite, and bitterly I reproached him in my heart; bnt before I had tnrned my wing, I saw the net drawn np and all within it made captive."

"Bnt now yon are safe, the danger is far away; why not rest by my side?"

"I am safe, bnt my mate and my yonng ones, my friends and my neighbors, they must be warned; I hasten to tell them."

"I see not why so mnch speed is needful. I see not why yon shonld tremble now that the danger is past; why yonr heart shonld still beat fast, and yonr foot can not rest until yon have told yonr story."

"Ah, poor dove!" cried the bird; "it is plain yon have never felt what I feel.—You may indeed have been near the net; bnt you did not know it, nor fear it. Remember me, and beware!"

"Oh! I am not going near danger, believe me," said the dove innocently.

"Alas! we know not when that is near, nor where the net is not spread. The toils are so artful, the meshes so hidden, you wonld never suspect your danger. Keep, I pray yon, to the dovecote and the food there provided, and let not your eye rove after strange food, even if it is good, and lies among flowers!"

The dove looked after the bird as he hastened away; and thonght he had heard his words, and seen his earnestness, he wondered at his determined flight. But the bird, as he sped onward, had the terrible net in his eye and on his heart, and rested not until he had gained his home, and charged his mate and his young ones, his friends and his neighbors, to beware of the fowler.

National Union Convention.

ITS ORIGIN AND HISTORY BRIEFLY REVIEWED.

We make the following extracts from a highly interesting limning of the general spirit which pervaded the Philadelphia Convention, and brief review of history as published in a Philadelphia letter to the New York *Times:*

THE ORIGIN OF THE CONVENTION

the nation owes primarily to Mr. Thaddens Stevens and his colaborers in their attempts to destroy the Republican party. Before Congress met, in December last, it had become apparent tnat the immense majority of the party in both Houses had fallen under the control of the malignants, and as the session passed on, these malignants led the Honses so madly on the road to ruin, that not only the existence of the party, but the safety of the nation became involved. A few gentlemen—Doolittle, Cowan, and Norton in the Senate, Raymond, with occasional help from Delano and others, in the House, attempted, bnt in vain, to stop the mad career. The President stood firmly by the prinoiples on whioh he was elected, and with him, as a rallying point, the Spartan band determined to appeal from Congress to the people. Outside of Congress resident in Washiugton, were a few able zealons Republicans, chief among whom was Gov. Randall, now Postmaster General, who shared the conviotions of these true meu in the Houses, and they, as a preliminary step, early in the sessiou, formed an organization known as the National Union Club. Later, and when the foundations of the stncture had been laid broader and deeper, another organization in Washington, whose members were of Democratio antecedents and tendenoies, was merged into the former. From the National Union Clnb came the first call for the Conveution, and from the nnited organizations came the snpplemental call signed by Randall, Blair and Campbell.

Thns the Convention originated within the Republican party, but with a purpose to serve national not partisan ends. Seeing this, the partriotic men of the Democratic party came promptly to the support of the movement, both sides for the time laying aside party nomenclatnre and party machinery to join in the great work of restoration. It was a doubtfnl experiment, however, to attempt to bring together, in harmouious action, elements so different, and the deep anxiety experienced by those embarked in the movement during the interval between the publication of the call and the meeting of the Convention, oan only be fully told by themselves. At first the respouse from the Southern Press was not auspioions, and as this danger faded away a new and more formidable one appeared in the North in the attempt of the Copperhead malignants to turn the movement to their advantage, and this clond rested npon the Convention nutil the hour of assembling. The dawn of day, however, was appareut from the moment the Southern delegates began to arrive. With these behind them the Vallandighams conld work evil, and it conld be seen from the start that the South had come to co-operate with men in the North, whether Democrats or Republicans, whose fealty to the Federal Government was without blemish, When Orr, and Perry, and Yerger and Flournoy, and Graham had been three bonrs in Philadelphia the nigbt was gone, and we were in the full day-break of political regeneration.

There were, however, other than Southern influences that aided to this auspicious resnlt that deserve credit, and chiefly Mr. Fernando Wood. That gentleman, with the political acumen whioh is his distingnishiug trait, took in the whole sitnation at a glance, and on Monday withdrew, leaving nothing for Vallandingham to do but to follow his example. How Wood subsequently labored with that Jeremy Diddler of American politics, yon have been fully informed, as well as how ruefully the Ohio demagogue at last accepted the situation.

Not by adroit management so much as by a settled determination for harmony npon the part of the vast body of the delegates, by the time the Convention met on Thursday morning all was plain sailing before it. It was apparent that there would be entire unanimity, and that the South was an element of surpassing strength rather than of weakness. The spirit that animated the delegates was throughout most admirable, but it was in the deliberations upon the resolutions that it can be best seen. Bear in miud the central fact that the committee was formed of two members of every State and Territory of the United States, and group around it the other fact that these men are of every shade of political views, that among them were men who had crossed swords in civil war, and others who had stood high during the contest in the legislative councils of the ligitimate and the rebel Governments, and it would appear that agreement was impossible. But they did agree, and you have already had the glorions resnlt. The session of the committee was protracted only for the reason that the address was longthy and was duly and deliboratoly considered.

The addressed, which, as well as the resolntions, was written by Mr. Raymond, met in the Coumittee the same hearty reception it encountered in the Convention. Some few verbal changes were suggested and made with a view of rasping one or two rough edges, but, as a whole, it came into the Convention in its original state. Here and there was a phraso not necessary to the general tone of the papor that grated somewhat, and these were expnnged; but tbeso were all the changes the address, ringing as it does throughout with the unquestioned patriotism and nationality of its anthor, met at once the hearty assent of the Southern members. Can I state any fact more conclusive than this? Decidedly not, but there is cumulative evidence.

Late last night the nature of the resolntions was well known to the insiders, and big, good-natured, energetic Browning, of Illinois, meeting Parsons, of Alabama, in the corridor, patted him affectionately on the back, and said, "We must have a unanimous vote off hand for them to morrow." "Why, certainly," answered Parsons, "there is nothiug in them anybody can object to."

Gov. Perry, of South Carolina, moved the adoption of the address.

Gov. Orr, from the same regenerated and disenthralled State, signified his hearty acquiesceuce in both resolution and address.

Alexander H. Stephens, of Georgia, lying sick upon his bed, when informed of the purport of both, expressed his great satisfaction.

Other representative men, such as Randell Hunt of Louisiana, Flournoy, of Virginia, Yerger of Mississippi, and others, apart from the formal and solemu indorsement by the vote in the Conveution, manifested an acquiescence that was the reverse of sullen or enforced. Curious "rebels."

Prisoners of War North and South.

A few days before the adjournment of Congress, the House of Representatives passed a resolution calling upon the Secretary of War to furnisb au official statement of the number of prisoners held on either side duriug the late war, together with the number of those who died in prison. The object of the House in this call, undoubtedly, was to obtain additional cause to clamor about the "barbarity" and "inhuman brutality" of the Southern people and their officials during the days of the Confederacy—never doubting tbat tbe figures would turn ont entirely to their satisfaction. The changes had been rung so persistently upon this point in their newspapers, by their stump, speakers, and by hundreds of books, filled with disgusting pictures, that the whole North believed the infamous slanders, and there were not a few in the South who had been led to suspect that some of the officers who bad charge of Federal prisoners, were guilty of criminal negligence in attending to thrir comfort and health. The response of the Secretary of War establishes the malicious meudacity of these charges.

In his reply he states the number of Union prisoners held in the Southb during the war at 269,940. The number of deaths occurring amoug these was 22,578. The number of "Rebel prisoners" held at the North is stated at 200,000, of whom 26,436 died iu prison.

This is the official statement of Secretary Stanton, a man filled with venom against the South, and if there is any reason to suspect falsebood in his figures, it would naturally lean in favor of the North.

This ought to put an end to the outrageous slanders of the Northern press and politicians, and make them blush for shame at the "brutality" of their own prison mangers. With all of their unbounded appliances to secure the health and comfort of their prisoners, with all of their boasted humanity and Christian civilization, two "Rebel prisoners" out of every fifteen died in their "pens," while of Northern prisoners in "Southern pens," only two died in every twenty-four.

Had the South been possessed of the same means to preserve the health of their prisoners, the difference between these figures would have been still greater and more startling.

The day will come, and that speedily, when the North will be ashamed to think of the hired perjury which hunted poor Wirz to death, and of the vigorous efforts made by Congressional Committees to secure the same to convict Jefferson Davis of complicity in the assassination of Lincoln, in order that he, too, might be sacrificed to the grim Molock of sectional hatred.

The Northern Radical papers studiously avoid the publication of these figures, but they will be seen of all the world sooner or later.—*Houston Telegraph.*

The Bishop of London lately consecrated the Church of St. Michael, Shoreditch, when the clergy attended in stoles of various colors, and the Bishop directed them to "remove those ribands."

The Crab Family.

As a general thing, we expect members of the same family to be very kind and obliging toward each other, and this is true of the lower orders of animals also. Even fierce wolves and tigers seldom eat up their own kindred, and nearly all animals make war on those of another name besides their own.

The crab family, however, are very quarrelsome among themselves. If they get provoked at some little thing, may be nothing more than who shall have a new nest of fish eggs, or a nice fat sea-worm, then such behavior as you will see among them. They give a warning click of their nippers, and then the biggest one seizes a claw or leg of a smaller one, and gives it such a pinch. Presently the claw cracks off like a bit of china-ware, the sufferer scrambles off as best he can, and the other retires from the field to eat up his choice morsel at his leisure. Now, the poor little crawfish who has lost his claw retires to some secluded cleft in the rocks, or hides, under the edge of some friendly stone, and waits till his fortunes mend. In a few days a little lump begins to grow where the lost member was, and by degrees it takes shape, and turns out a clever little claw, as ready to serve its owner as ever the old one was. It only requires three weeks for this marvellous work to be wrought. It is hardly ever quite as large as the other, which may account for crab and lobster claws being often unequal in size. Such contests are quite every day affairs among them.

A great many curious things go on down deep in the dark sea caverns, which we never think of as we watch its rolling waves. Yet not the smallest insect, or the tiniest shell, but our kind Father watches over it and provides for its wants. —*Presbyterian.*

How to Lend to the Lord.

A poor man lived near Deacon Murray and occasionally called at his house for a supply of milk. One morniug he came when the family were at breakfast. Mrs Murray rose to wait upon him; but the deacon said to her, "Wait till after breakfast. She did so, and meantime the deacon made some inquiries of the man about his family and circumstances. After family worship, the deacon invited him to go out to the barn with him. When they got into the yard, the deacon, pointing to one of the cows, exclaimed, "There, take that cow and drive her home!"

The man thanked him heartily for the cow, and started for home; but the deacon was observed to stand in the attitude of deep thought, until the man had gone some rods. He then looked up and called out, "Hoy! bring that cow back!" The man looked around, and the deacon added, "Let that cow come back, and you come back too." He did so, and when he came back into the yard again the deacon said, "There, now, take your pick out of the cows; I ain't agoing to lend to the Lord the poorest cow I've got!"

A Hint to Touchy People.

"I learned a good lessou when I was a little girl," says a lady. "One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, oxen, and horses, waiting to drink. The cattle all stood very still and meek, till one of the cows, in attempting to turn round, happened to hit her next door neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with great fury. My mother laughed, and said:

"See what comes of kicking when you are hit."

"Just so, I have seen one cross word set a whole family by the ears, on a frosty morning. Afterwards, if my brothers or myself were a little irritable, she would say:

"Take care, my children; remember how the figbt in the farm-yard began.—Never return a kick for a hit, and you will save yourselves a great deal of tronble."

A POUND CAKE PLAIN.—Beat a pound of butter in an earthen pan, till it is like a fine thick cream, then beat in nine whole eggs till quite light. Put in a glass of brandy, a little lemon-peel shred fine; then work in a pound and a quarter of flour. Put it into your hoop or pan, and bake it for one hour. A pound plum-cake is made the same way, with putting one pound and a half of clean washed currants, and half a pound of candied lemon or orange-peel.

The people of Canada East are boasting of the great liberality of Montreal which, if the statements published are correct, subscribed in one day $50,000 in gold for the Portland sufferers by the terrible conflagration at that place.

There are in France 24,000 evening, schools, attended by 600,000 pupils, mostly adults; 30,000 teachers are employed, and the establishments are nearly all supported by voluntary contribution.

The Pacific slope is beginning to yield a large surplus of grain. It is not improbable that this year California will have 7,000,000 bushels of wheat to spare for exportation.

Justice weighs atoms in the same scale that it weighs world!

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION

Will begin October 3d, 1866, and close July 10th, 1867. The system of instruction aims at the truest, mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing,	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand be met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table nap-kins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Aug. 8th, 1866. aug25 3m.

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

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HUNTSVILLE, NORTH ALABAMA,

REV. J. G. WILSON, A.M., President.

Healthy location; refined community; commodious building; competent teachers; thorough course of study.

Next annual term opens first Monday in September.

For circulars containing terms, etc., address the President.

Huntsville, Ala., July 1st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Semmia Constantine.

The Full Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of Instrument	37 50
French or Spanish,	15 00

Ornamental branches at usual prices.

All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,

aug4ft Mansfield, La.

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FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. Geo. F. Thompson, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clifton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18ft

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Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Mario S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

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The next scholastic year begins Monday, Oct. 1st, 1866. A quarter of a century in successful operation, with hundreds of cultivated daughters in Alabama, Mississippi, Louisiana, and Texas, and under the immediate care and patronage of the Mobile and Montgomery Conferences, this institution can afford and is determined to maintain a high standard of scholarship. Only experienced and skillful educators are employed by the Trustees. Among the recent additions to the Faculty are two gentlemen for a series of years Professors in the State University.

Those desiring really thorough culture for their daughters, will do well to investigate the claims of this institution.

For particulars or a circular apply to the President, Rev R. K. Hargrove.

als 1m A. H. MITCHELL, Pres. Board.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 31. WHOLE NUMBER 600.

NEW ORLEANS, SATURDAY, SEPTEMBER 8, 1866.

$3 00 A YEAR IN ADVANCE OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate:

LAY REPRESENTATION—No. III.

MR. EDITOR: Our position, on this subject, is simply this: God has called the ministry, not only to preach, but to oversee, or govern. If the laymen are so called, let it be shown.

We infer the above from the Scriptures. First, the apostles were bishops or overseers; at least Judas was such. See Acts 1st, 20th: "His bishopric let another take." And we think we may safely infer that Peter and James and John, and the rest of the apostles were not inferior in office or order to Judas; and hence, they too were bishops; and, so far as we can learn from the scriptures, no lay delegation attached itself to this college of apostles.

In the next place, the seventy were sent, "two and two," see Luke 10th, 1v. and there is no mention of an accompanying or stationary lay representation or lay delegation; and if no such appendage was mentioned, we infer that there was none.

Then, the words addressed to Peter, Math. 16th, 19th v., "Whatsoever thou shalt bind on earth shall be bound in heaven," mean something. They were surely not then addressed to the laity. Do not be afraid of high church pretension. We do not claim that the words mean that; but they mean something, for they were spoken by our Divine Master; and He uttered them again, in Math. 18th, 18th, where He was addressing His disciples especially on this subject, that is, the subject of Church Discipline or Church Government. No, while we would not have our Church go up, if we may so speak, to the high church claim, we would not see it degenerate into an imbecile and contemptible Democracy; and we fear that this latter is our tendency.

Again, Paul, in Acts 20th, 28th, addressing the Elders of Ephesus, says: "Take heed therefore unto yourselves, and to the flock, over the which the Holy Ghost hath made you overseers." Now, if Christ, when on earth, constituted his disciples bishops or overseers, and then at another time gave them power to bind and loose; and if then, when He was gone, the Holy Ghost made the elders of the church which they were to feed, its overseers, who shall gainsay this appointment, thus made by the second and by the third Persons of this Trinity? or who should say, transfer this power to the laity; or who can show any such commission to the laity? The teaching, to us, seems plain, direct, explicit, and our opinion is, that any church that disregards this teaching is shorn of its strength; and we have formed this opinion from the history of the churches, and from what we suppose must be the result of disobedience to any of the plain teachings of the word of God. We do not object to our stewards, nor to their work, nor should we object, if they that are to serve tables, were ordained deacons, and called deacons. This might be more scriptural. We approve of all that is said of stewards in that excellent editorial, in your issue of the 18th inst; but this may all be, and yet the laity not control all the lower assemblies of the church, as Quarterly Conferences, Monthly Meetings, etc., and then have half of the control of the highest or legislative body, the General Conference.

But this is not all. The Apostle Paul not only teaches the ministry their duty on this subject, but he teaches the laity the same doctrine, namely, that the preachers are to "rule." That word "rule" may seem a hard word, in those times of reform and improvement on the word of God, but we cannot help it. It is scriptural, and our better way is, rather to obey the word of God than to try to modify or to alter it. See Romans 13th, 7th: "Remember them that have the rule over you." But who were those that had this rule over the Roman church or churches? Paul does not leave them in the dark on this subject, but continues: "those who have spoken unto you the word of God." Could anything be more explicit? Can we misunderstand the Apostle? Will we obey?

These and other scriptures induce us to believe that Christ, the Head of the Church, calls the ministry, not only to preach, to discipline, but also to oversee, to bind, to loose, to rule; for all these are scripture terms of plain import, and have reference to precisely the work of our General Conference. Then, finding these duties devolved on the ministry, and finding no command or permit to transfer them to the laity, we conclude, that to do so, is to betray our trust, and shift a responsibility imposed on us as pastors, by Christ and the Holy Ghost.

The body of the ministry in our church, seem about to cede all the power left them to others; and yet this body of ministers has been the great instrument, in the hand of God, of our prosperity. The last General Conference made this effort, first, to give more power to the Bishops, as in the veto case, which we see still stands in the new discipline. Then it turned and tried to give the half of the little left to the laity, as in this giving laymen equal numbers in its own body, and that too when what power is left the preachers pertains mostly to their own arrangements, order and evolutions as itinerants.

Concessions and compromises at times are well enough, but they must be mutual. Indeed the ecclesiastical polity of our church admits of compromises between the ministry and laity, and in these already existing, we believe much of our great success lies. These compromises originated with the clergy and have been cheerfully acceded to by the laymen, as from time to time, they have become members of the church. For instance, the minister foregoes the privilege of selecting any particular congregation; and the laymen forego the privilege of choosing any particular preacher; all this for the good of the whole. Here is one thing offset against another for the good of the whole, mutual sacrifice. But there are many things already in which the preachers have made concessions where there is no concession on the other side; for instance the ministry let the laymen fix their salaries, that is the employers fix the salary of the employed; see new discipline. Who ever heard of such a thing anywhere else? And what do the laymen offset against that? And then, when the salary is fixed, the laymen may pay it or not, just as they please. There is no penalty if they do not pay at all; but if the preacher does not serve the flock, he may forfeit his position as an itinerant minister. This may be all right. We only mention these things to show that the ministry have already made concessions of power to the laity of our church, that are not made by the ministry of other denominations, nor by the employed anywhere on earth, save in cases of abject slavery; and for which we see no offset on the part of the laity. And now it is asked that the laymen may have, in addition to all that they now have, equal control of the General Conference with the ministry. At this rate, soon, what will be left for the ministry? Or is it proposed that the laity make some concession? If so, what is it? It is asked, for instance, that the laymen may come into the General Conference and determine how long a minister may stay in one place, or how long he may not; that is, when he must move; but can the ministry determine how often the laymen must move? Certainly not. Who does not see the manifest injustice in this? Or it is asked, that the laymen may come into the General Conference and determine the boundaries of the minister's annual conference. Now, will the laymen let the minister determine the limits of the territory in which he may live and labor, and that too with the penalty that he shall forfeit his profession if he labor elsewhere? With this plan laymen may come into the next General Conference and deprive you of your citizenship in Louisiana, and send you to take a certain oath, and get citizenship, if you can, in Missouri or Tennessee, and edit a paper there; but can you send the laymen? No. But you must go, or leave the church, or locate, or suffer such penalty as the church authorities may see fit to inflict. What part then should laymen have in the General Conference, where the ministry almost only may be afflicted, and the laymen can hardly be touched at all; and we think it will be a difficult thing for a modest layman to "vote" where he cannot be "voted." There is no justice in it, and all men can see it.

Concessions should be mutual; and our fear is that our ministry will give up their rights or powers given them by God, and thus injure the church of God in their liberality and self-sacrificing abasement; and if they do not give up their ordination, that, as in this effort, they will make unordained men equal to themselves in all that pertains to the government of the church of God, and thus ignore the teachings of Christ, and the Apostles and the Holy Ghost on this vastly important subject.

LOCAL ITINERANT.

Louisiana, August 30th, 1866.

Errata.—In my article No. 1, the word *India* should have been *Judea*.

Dr. Duff on the Himalayas.

In the lowest flats of Bengal and elsewhere the soil is often below the level of the sea, which is kept out by embankments, as in Holland; and in striking contrast with these are (says Dr. Duff) the Himalayas* —the most stupendous protuberances on the surface of our globe, —extending in length for two thousand miles, and shooting up their lofty summits into the sky, half as high again as the Andes, or nearly twice the height of Mount Blanc. The appearance of these will vary indefinitely, according to the position or distance of the spectator, the season of the year, or the state of the atmosphere. As the writer of these lines cannot enter into minute or varied details, he can only try, however inadequately, to portray them as they once presented themselves to his own view. Viewing them from a part of the great Gangetic plain beneath, they were seen rising in successive and clearly-defined ranges, one above the other. Looking at the lowest range first, it somewhat resembled the Welsh, or Cumberland, or Grampian mountains, seen from the distance of a dozen or twenty miles. Behind that another range ascended abruptly and boldly, some seven or eight thousand feet high. Beyond the second a third was seen towering aloft amidst everlasting snows, peering into the clouds, or rather above the clouds. Gazing at this magnificent scene when the sun was setting, we saw, on the first range being darkened with the shadows of night, the second still illumined with the fiery blaze of the sun; when it, in its turn became darkened, there was still the third, with its dazzling masses of pure white snow. When the sun had fairly approached their horizon, they appeared to contract a slight tinge of purple, which gradually deepened into scarlet or crimson. And when the king of day had manifestly disappeared from these unscalable heights the rosiate blush suddenly vanished, and was instantly succeeded by greenish pale, like the ghastliness of a countenance in the grasp of death, forcibly yet sadly reminding us of one blooming like the bright rose of summer, and the next moment a stricken corpse.

Having ascended the second range, and taken our station there before the dawn of day, what an indescribable spectacle presented itself to our astonished view! Ere the sun became visible his first rays were seen in one direction, striking on those cold, icy, sharp, needle-like points, which seemed to sparkle like glittering diamonds of stars in the dark blue azure above; and, as the sun mounted upwards, the brilliancy descended, like varied streams of liquid fire pouring down, till all became one gorgeous and enchanting scene. Then, in another direction, it seemed to the eye of sense as if there was not a vision of the fancy only, but something like a real celestial city or fortress, with gigantic walls, battlements, and towers, with domes and pillars, pinnacles and spires,—as if they were the landmarks of infinity, the muniments of the Unchangeable, the very palace and city of the great King.

Standing and gazing at this amazing scene, on the one hand, and thinking, on the other hand, of the multitudes, the millions, the scores of millions of blind idolators in the plains beneath, what were the feelings that soon came to gain a rightful ascendancy in the Christian mind? We knew—and it may be told those who know not—that these everlasting snow-clad summits are believed to be the abodes of the principal Hindoo gods, the veritable Olympuses of Hindostan. And the multitudes in the plains beneath look up to these hills as to the hills whence their help is to come! And when we thought of the myriads who were then looking up for help to these abodes and thrones of deity, how could we help feeling that—unless they were rescued by British sympathy and British benevolence from the grasp of spiritual death—on that day when the last trumpet sounds, these myriads, instead of looking up to those peerless eminences for aid, will be found calling on those very rocks and mountains to fall upon them, and to hide them from the face of the Lamb? Surely it was an awakening view of the case—a solemnizing impression—to realize in mental vision the condition of the vast multitudes, which, instead of admiring in these everlasting hills the workmanship of the great Jehovah, find in them the originating and perpetuating sources of idolatry, superstition, and eternal ruin. Are we not warranted, then, in appealing to all who bear the name of Christ in these highly-favored lands to come to the help of the Lord—the help of the Lord against the mighty in those far-distant heathen realms—that numbers, rescued and saved, instead of calling on the rocks and mountains to cover them, may be privileged to look up with triumphant joy to the Son of God, revealed from heaven, on the great white throne, and hail his coming, not as a judge to terrify and condemn, but as the Saviour of the world to pronounce a sentence of final acquittal.—*Sunday at home.*

* The word Himalaya is singularly expressive, being a descriptive photograph of the reality. The term "Hâu" is the strongest one for cold, implying frost and snow; "alaya" is abode or residence. So that Himalaya may be rendered "the perpetual residence of frost and snow."

Revelations of an Old Monastery.

Until the summer of last year, one of the chief objects to visitors at Funchal, Madeira, was a grand old monastery belonging to the order of St. Francis. In June, 1864, however, an order was received to have it pulled down, that a court of justice might be erected on its site. The workmen had been toiling for some hours, during which the crowd around the Gothic arch had greatly augmented, when a cry was heard within the building such as escapes strong men when their feelings are suddenly and violently aroused. Instantly there was an answering voice from the crowd, who, breaking through the slender barrier presented by a wooden bolt lying across the entrance, rushed frantically through dim corridors and terror-haunted chambers, awakening as they went multitudinous echoes with their wild and impatient calls and shouts. Guided by the rapid and reverberant strokes of the workmen's tools, the crowd quickly reached a room at the extremity of a long slimy hall, and situated between it and the chapel, from whence there was another entrance. It was a lofty room, but of small dimensions, having an iron door at the end. High up in the southern side-wall there was a grated window, and at the opposite wall the men who had uttered that cry of fearful import were working with furious energy, while face to with them stood the rigid body of a woman, whose glassy eyes death had failed to close, and whose fair, soft flesh decay had spared during the long period of three hundred years. She stood in a deep recess in the thick wall beside a small fire-place, which had been surmounted by a beautiful mantle-piece of pure white navein-ed marble. In removing this costly slab, a portion of the wall had suddenly fallen, betraying to the masons the appalling secret of a living tomb in the vestry of the church of St. Francis. With the presence of the crowd the horror-stricken workmen regained their failing courage, and redoubled their powerful efforts to widen the breach; while each well-aimed blow of their crowbars increased the general excitement, as more and more of the ghastly form stood revealed. It was richly attired in lilac silk, still retaining in its ample folds the freshness of its original tint. One small spray of brilliants gleamed in the abundant black hair, which still hung in heavy braids down the shoulders, though it had lost its softness and its shadowy gloss. Such a grave-dress was horribly suggestive of a dread burial. The faces of the crowd darkened, their voices deepened into a pent-up roar, when suddenly the remainder of the wall came tumbling down, exposing to the eyes of the dismayed throng the fleshless skeleton of a man lying at the woman's left hand, in a piled yet irregular heap, as if it had slid down, bone after bone, when the sinews and muscles which had given beauty and strength to manhood had loosened their hold before crumbling into dust.

British Wesleyan Conference.

THE INAUGURATION OF THE PRESIDENT.

The ex-president, addressing the newly-elected president, said: "I congratulate you on your honorable elevation to the presidency by so large a number of votes. It shows that you have the entire confidence of the conference. Many years ago, when in Graham's Town, South Africa, I received a communication stating a young missionary whose health had failed in the East Indies was coming to South Africa. It was William Arthur. You, sir, did not come to that colony, but were permitted to return to your own country, and there to serve the missionary cause, and the Church of Christ, in various ways. The only reason why I was elected to that chair was the respect entertained for me as one of your missionary agents; that is not the only reason of your election; you possess many other qualifications which make you eminently fitted to occupy the chair. I congratulate you as my successor in it. You are the first minister elected to this honor who has been a student at one of our theological institutions. I resign the presidency into your hands in a season of perfect peace and unanimity. I hope that you will not sympathize with those who think very absurdly that the connection is in a state of decadence. I have good means for knowing that the work of God is proceeding among us, and that signs of prosperity were never more plentiful. We do want a larger influence from on high, and I trust that, under the guidance of a president who has written so ably on the "Tongue of Fire," we shall have a most gratifying and encouraging revival throughout the whole body." He then handed over the insignia of office, consisting of a document signed by Wesley and many of his preachers, Wesley's pocket Bible, and the seal of the conference.

Before taking the chair, the president knelt for a few minutes in silent prayer, and then requested the conference to join with him in singing a verse of a hymn. He then proceeded to express his sense of the solemn responsibilities devolving upon him as president. He wished especially to have the prayers of the conference. He did not wish for any elaborate references to himself in public prayer, and much less any complimentary references to himself in them; it was hard to believe that prayers so spoken in compliment of a man could reach the throne of grace; but he desired to be remembered in their private devotions. The time was not his, nor theirs, but that of Christ's Church; so he would not occupy their time with a speech. He hoped they would have a short, sensible, and useful conference. He would suggest, as mottoes for its guidance, that in all matters of routine business there should be dispatch; in all discussions, courtesy, brevity, and readiness to yield; in our disciplinary action, purity; in all devotion, fervor; and in all intercourse with the families entertaining ministers, a continual acting on the injunction, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Votes of thanks to the retiring president and to the secretary were unanimously carried, and the conference prayer-meeting commenced immediately afterward.

On Thursday evening an open meeting was held for the purpose of giving audience to the delegates from the branch conferences of the Wesleyan body.

PREACHERS RECEIVED ON TRIAL.

All candidates for the Wesleyan ministry are on probation for at least four years, and before being received on such trial are subjected to several examinations—theological and medical. They are in the first instance lay preachers, and in order to exercise that office must be examined as to their theological belief and general fitness for the work. If, after some time spent in this work, they offer themselves for the work of the ministry, they are then brought before the "quarterly meeting" of the circuit in which they have preached, a meeting composed of laymen representing the different societies composing the circuit: if these approve, they are then examined by the annual district meeting, which is composed of ministers; if their mode of preaching, their theological belief, and their piety are such as commend them to the approval of this assembly, they are next examined by a committee appointed by the conference, and which meets in London in the July of each year. There were one hundred and eighteen candidates this year. Of these, four were proposed for future consideration; four were accepted for the foreign mission work, but to have preliminary training in the Theological Institution; three for immediate employment as missionaries; twenty-six were accepted for immediate employment in the work at home; fifty-eight for employment at home after having the advantages of the Theological Institution; four were placed upon the mission list of reserve; eighteen were declined; and one was withdrawn.

BABY ON THE PORCH.

BY EMILY HUNTINGTON MILLER.

Out on the porch, by the open door,
Sweet with roses, and cool with shade,
Baby is creeping over the floor—
Dear little winsome blue-eyed maid!

All about her the shadows dance,
All above her the roses swing;
Sunbeams in the lattice glance,
Robins up in the branches sing.

Up at the blossoms her fingers reach,
Lisping her pleading in broken words;
Cooing away in her tender speech,
Songs like the twitter of nestling birds.

Creeping, creeping over the floor,
Soon my birdie will find her wings;
Fluttering out of the open door,
Into the wonderful world of things—

Bloom of roses and balm of dew,
Brooks that bubble, and winds that call,
All things lovely, and glad, and new;
And the Father watching us over it all.

—*Little Corporal.*

Stolen Southern Jewelry — Where to Look for it.

The following is an extract from a letter from New York, published in the Baltimore Episcopal Methodist of the 4th inst.:

A Southern lady, on a visit to this city, went to worship in one of the up-town churches. Soon after an elegantly attired New York lady, of high social standing, entered the same pew and remained during the service; after which the Southern lady called her aside in the vestry room, and, in the presence of the rector, with whom she was well acquainted, thus addressed her: "Madam, I do not wish to offend you, but that shawl you are wearing belongs to me." (The shawl was a superb one.) The New Yorker protested, and declared that there must be some mistake. "If," says the Southern lady, "you will examine a certain corner, you will see my initials." The Southern lady then remarked, "that ring you have upon your finger is also mine, and if you will take the trouble to examine the interior you will see the same initials engraved in the ring." Similar movements as above described took place, and with similar results.

Turning to her again, the Southern lady said: "Madam, that bracelet you have on is mine also, and by pressing a spring on the inside it will unclasp and show you my portrait." The New York lady did as requested, and there was the lady's portrait. She promptly returned the ring and bracelet, as she was convinced beyond the power to controvert it, that they were the property of this Southern lady, and remarked as she did, "they are yours, and you are welcome to them, but as I wore the shawl to church I must beg the privilege of wearing it home again." The Southern lady acceded, of course, and they exchanged cards. The shawl came back in due time, but the New York lady had probably obtained the articles in such a manner as to render it too unpleasant to divulge. No more was said about it. Moral: If Southern ladies want to know where their articles of missing jewelry and wardrobe furniture are, let them attend some fashionable "up town" New York church, and if the men want to know what has become of all their fine horses, shipped North by army officers and "bummers," let them spend an evening in Central Park.

STATISTICS OF THE NEW SCHOOL.—The minutes of the General Assembly are just published, and show a gratifying advance of the Church during the past year. Dr. Hatfield sends to the Evangelist the following comparisons:

	1865	1866.
Presbyteries	108	109
Ministers	1,694	1,739
Licentiates	122	110
Candidates	187	215
Churches	1,479	1,538
Add. on Examination	6,685	10,289
" Certificate	5,325	6,949
Communicants	143,645	150,401
Sabbath School	112,781	143,639
Assembly Fund	7,059	8,396
Home Missions	112,296	112,322
Education	36,952	29,106
Publication	*46,305	19,794
Ministerial Relief	4,256	6,194
Congregational	1,264,667	1,788,466
Miscellaneous	501,141	420,706

* This included contributions to the permanent fund.

SUPPRESSION OF CONVENTS IN ITALY.—Though the people of Italy were on the brink of war, so confident have the Chamber of Deputies felt of the approval of their constituents, that on June 9th they almost unanimously passed a bill for the suppression of all the religious bodies throughout Italy, not as it was distinctly declared, for a financial, but moral object.

Religion in Business.

The *North British Review* says: "The pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep him from the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palissy, or Buxton, or Budgett, or Perthes, exhibits religion as 'the right use of a man's whole self'—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mainspring of earnest and successful strivings after loftier ends and a purer life—as the power outside of and within man, which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and inactive life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, to leisure, old age and deathbeds. Every man who is 'diligent in business, serving the Lord,' is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion, a preacher of righteousness in scenes where none can preach so effectively or so well."

Tomb of Charlemagne.

Charlemagne's tomb, which has for centuries been a mystery, has at last been discovered in the Cathedral at Aix-la-Chapelle. Search has repeatedly been made for it under the auspices of the Court of Berlin, but has hitherto been unsuccessful. The discovery was finally made by accident, as is often the case. Operations had been going on in the Cathedral for some weeks, and traces of old edifices had been found. Outside the Carolingian octagon the tomb was found, an inscription on a stone in the shape of a keystone of an arch proving its identity with the resting place of the great Emperor. The inscription is as follows: "*In hoc sepulchro sunt tumulata ossa Caroli Magni Deo in acterno—Graw. S. T.*" The edifice in which the remains were entombed is not as splendid a one as had been supposed.

PERSONAL APPEARANCE OF MAXIMILIAN.—A correspondent, writing from the City of Mexico, says:

The emperor, a man thirty-seven years old, is one of the largest men in the city, tall, straight and well proportioned; an expert in all manly exercises, especially as a horseman and swordsman, and possessed of immense physical strength, which when he chooses to exercise it, has excited the admiration of his staff and the French Zouave officers, nearly all of whom have been raised from the ranks for signal acts of daring, in which bravery and personal endurance were required.

His face is broad, refined in its expression, and beaming with good humor; and, above all, there is a look of genuine benevolence and kindness which seldom fails to win those with whom he comes in contact. The large blue eyes are full of intelligence, while the high, expansive forehead indicates great brain and correct judgment. He is seldom mistaken in his estimates of men, whose character he generally penetrates at the first interview. While governor of Lombardy, several years ago, much as the Italians detest the Austrian rule, their public disturbances could always be quelled by the presence of Maximilian, who was looked upon as an exception to the House of Hapsburg.

SUNDAY SCHOOLS.—At the New York Sabbath School Convention the following figures were presented by Rev. Dr. Wise: Ten years ago, out of 604,118 scholars there were 17,775 conversions, or about two and six tenths per cent. Last year our of 914,587 scholars there were 25,122 conversions, or about two and seven tenths per cent—showing scarcely any increase in ratio in ten years. The number of conversions during the decade was 184,420. The average of Sunday-school life of the scholars is from five to fifteen years of age, or ten years. During the last decade we have lost 775,457 scholars, who have gone out of our school. Have they gone into our Church? No! The net increase in Church membership in the last ten years is 133,828; deaths, 130,100; so that to supply the increase in membership and vacancies by death required only 263,928. Now, allowing (which is too liberal) that all this number came from the Sabbath School, we have yet 511,629 scholars or 66 per cent., still unaccounted for. The Dr. thought the reason of this loss was that teachers fail to press small children into the kingdom of heaven.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, SEPTEMBER 8, 1866.

WANTED,

A FIRST-CLASS TEACHER OF MUSIC—one capable of taking charge of the Musical Department in a Female College. The best of reference will be required. For further information apply to me personally, or by writing, at this office, 112 Camp street; or to Rev R K Hargrove, Summerfield, Ala.

The Principalship of the Art Department of the Centenary Female College at same place is yet to be filled. Address same parties.

J. C. KEENER.

New Orleans, August 4th, 1866.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No.* 27.—REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, } *Executive Com.*
J. B. WALKER, } *Joint Board of*
L. PARKER, } *Publication.*

STONEWALL INSTITUTE.—This school for boys is situated in Dallas Co., Alabama, within five miles of Summerfield. Its session begins the first Monday in October, and closes the last Friday in June. For the terms, etc., we refer to the advertisement. The Principal, the Rev. D. C. B. Cennerly, has been known to us many years, and we can heartily commend his school to our people. We hail every notice of every school in the South with pleasure—every Protestant school where the Bible is placed in the hands of the student and the evidences of the authencity and genuineness of the Scriptures taught. The Stonewall Institute limits its number to sixty-six pupils.

PROF. MAGRUDER'S SCHOOL OF BATON ROUGE.—For the particular items of information in regard to this long and widely known institution, we refer the reader to the advertisement in another part of this paper. This is the best high-school that we know of. It is the very place for youths who wish to prepare for college; as Professor M. is a finished scholar, a highly accomplished and a capital disciplinarian. Having had opportunity to know, we speak from personal and frequent observation; and if more were necessary, we could say more in favor of this excellent school.

LIBERALITY OF BRITISH CHRISTIANS.—The incomes of 34 of the prominent benevolent societies in England, including the Bible-Society, six Foreign and three Home-Missions, two Jewish Societies, nine Educational, and twelve other Societies, for the past year was $941,356, or $4,706,780 in gold. The income of the Bible Society was $856,875; of the Church Missionary Society, $833,104; of the Wesleyan, $729,425; of the London Missionary Society, $415,803; of the Religious Tract Society, $536,275. The income of twelve American Benevolent Societies for the past year was $2,467,990.

☞ The obituary notice of the late Brother Reeves, of La., and a communication from Rev. Wm. B. Hines, are laid over till next issue.

"OUR BLAZING CHURCHES."

A man's political fortune—which in these days leads to something pecuniary—is made in this country if he can prove himself to be a persecuted man. Persecution is one of the Scriptural marks of righteousness—if it be "*for righteousness' sake.*" It was to be expected that this characteristic of genuine worth would be simulated by wicked and designing men. As an expedient it is one of the very oldest of political tricks, as well as one of the most successful. As far back as 560 years before the christian era, Peisistratus accomplished his design of usurping the government of Attica by its use. He appeared one day in the Agora of Athens in his chariot with a pair of mules: he had intentionally wounded both his person and the mules, and in this condition he threw himself upon the compassion and defence of the people, pretending that his political enemies had violently attacked him. He implored the people to grant him a guard, and at the moment when their sympathies were freshly aroused both in his favor and against his supposed assassins, it was proposed that fifty club-men should be assigned as a permanent body-guard for the defence of Peisistratus. Solon opposed a strenuous resistance, but found himself overborne and even treated as if he had lost his senses. The fatal vote was past. The number of the body-guard was not long confined to fifty, and probably their clubs were soon exchanged for sharper weapons.

The Radicals, both in the churches and out of the churches, have been trying of late to convict every body with having treated them badly. Having had the world in a swing for the past four years, having invaded the rights of individuals and communities which are accorded as well by the laws of war among civilized nations, as well as by those of peace; having seized houses, lodges, altars, churches, vestments, libraries and finger-rings with little compunction as they would sieze public property, they now present themselves in the sublime attitude of one having suffered persecution—for loyalty sake. This would seem to be a difficult undertaking, but is not an impossible thing to men who can command the valuable services of Judge Holt and MR. CONOVER. The riot at Memphis, and the riot at New Orleans, are both cited in evidence of what these tried supporters of humanity, virtue, and the constitution, have to suffer. The New York *Christian Advocate and Journal* says in an editorial on the "Riot in New Orleans:"

> This outbreak seems to be only one case of a class now becoming most painfully frequent throughout the South. The spirit of lawlessness which brought on the rebellion, though crushed in its open operations, is still alive and active, and now it exercises itself in the details of shooting helpless negroes and murdering Union men. Assured of the sympathy of the Executive at Washington, it is steadily increasing in boldness and in the atrocity of its manifestations. What the end may be it is difficult to say, though there is cause for the most gloomy forebodings.
> * * * * * *
> At the South, the few outspoken Union white men, and the whole body of the freedmen, have a very dark prospect before them. Of the final issue of the conflict we have but little doubt, but an untold amount of suffering may yet remain to be endured before the nation shall have quiet. O Lord, undertake for thy people!

The *New York Methodist*, in an article on the same theme, indulges in the following strain:

> The fact can not be concealed that rebels all over the South are availing themselves of the support of President Johnson to oppress and murder Union men. The lives of loyal citizens are no longer safe in the Southern States. We publish in this week's *Methodist* an account of the mobbing of one of our ministers in Kentucky. A peaceable Methodist preacher, who attends a convention to report its proceedings is murdered. Throughout the South the spirit of violence is breaking out, and the men who are the victims of it are men who have prayed, and suffered, and fought for the Union.

This New Orleans "outbreak" was concocted by "Union men" in Washington, and worked out by "Union men" in New Orleans. It was a party of twenty-six "Union men" attempting to overthrow a State Constitution, which had been framed by a "Union" Convention two years before. The convention was composed of picked "Union men," selected by General Banks himself, the embodiement of the "Union."

These innocent gentlemen, who now in holy horror accuse the President of an attempt to "murder" them, because they are for the Union, prepared the minds of a large body of colored "Union men" for violence and blood, two nights before the proposed "re-convention." That gathering was the initial act of "the riot." The negroes were fired up by Dr. Dostie and the other speakers for their Monday work. They were directed to go straight forward as men having rights to maintain and enemies to encounter. On that night the Rev. W. Norton, who afterwards opened the Revolutionary Convention on Monday, addressed the mass of negroes from the steps of the Mechanics Institute. He appeared with a fan in his hand; and began with the remark that it was a Mutual Life Insurance fan; but that he should not avail himself of the favorable terms upon which the company proposed to insure his life: that all the military of the government was upon the side of the convention and there was no danger to be feared by any of its friends. Until the colored men had been enlisted, and came into the field, only disaster had attended the federal arms; but that by the colored troops the war had been brought to a successful issue. That they were equal to any white man, and should allow no man to deprive them of their just rights. —This is a moderate statement of this violent and seditious harangue.

When the day arrived the negroes came as the "club-men" of the Revolutionists, armed with pistols and clubs, and demeaned themselves with the spirit indicated in the Friday-night speeches. The Rev. Mr. Norton came to a sudden and horrible end: not because he was a minister of the gospel, but because he was in company with violent and bloodthirsty men, who invoked revolution and riot believing that they had the promise of military support and could do it with impunity. Unfortunately for them, their "Union" military-man failed them in their hour of need, from indecision or miscalculation, or a confused conflict between inclination and the unexpected orders which arrived from the War Department, or because he thought, the police having been held back by his threat to arrest all who attempted to arrest the Conventionists, the negroes would be a full match for any straggling opposition.

The Greek politician no doubt had himself and his mules severely wounded, but was not more thorough in the self-inflictive treatment than this Radical "Union" Party has been. He had his mules wounded, but they have succeeded in offering up at Memphis and New Orleans several white men, one hundred negroes, a few churches, and some thousands of dollars worth of public and private property. In each case they *brought on the riot* with systematic purpose, and then showed their wounds. The country cries, "*shame!*"; the religious journals and *Advocates* solemnly lift up their hands, implering vengeance: and another timely display is made of what the Radical Union Party suffers, in its righteous maintenance of Liberty, Humanity and Law! The Northern Methodist paper in this city lifts its voice at this juncture:

> "Each speech of our apostate President makes rebels exult and loyal men hang their heads.—The evil is becoming insupportable. Five millions of Union people in the South protest against continuing a policy under which they have experienced increasing insecurity of property and life, and under which rebellion is rapidly repairing its strength. Our blazing churches, scattered schools, dispersed congregations, murdered ministers, and slaughtered citizens cry out against such mistaken clemency. Never before was it known that after a great war the victors were placed at the mercy of the vanquished and made to bear their maddened spite. Never before was the engine of government so disastrously reversed. Never before was an illustrious nation so quickly placed on the downward grade to ruin. It is time to put down the brakes. We stand absolutely alone in the history of the world in our fearful experiment of clemency. Our policy must be changed or our country will be imperilled."

Nor is the country yet done with these spectacles of self-immolation; nor ever will be until the Radicals have gathered sympathy and power enough to immolate somebody else. Since the riot in this city the citizens are as far from interfering with the negro as they were before; he worships, day and night, under his own vine and fig tree. He is not disturbed either on week-day or Sabbath. He is free to make an ample support with half work, or to enjoy the uninterrupted filth and leisure which enter into the colored man's earthly paradise. When lo, all at once, "our blazing churches" are seen illuminating the sky! For several years the Northern Methodists in this city have been sustained by the government in seizing and holding churches which are not their own; and they have worshipped in them undisturbed—and are still sustained. Latterly they have built two shells of churches, about 30 by 40 feet each, one in Jefferson, and one in Carrollton. These houses were well located—being out of the way of the white population. They were a timely relief to other churches, and to the citizens, and their burning is a misfortune to all parties. Since "the riot" negroes have been neither insulted nor disturbed, but rather pitied as the tools of designing men. Now we ask who burnt these churches? What was to be gained by it, or what revenge so small as to demand it? We confess ourself at a loss to imagine. This matter of the church-burning has heretofore made but little impression on the Northern mind; for more than a thousand churches were burned in the South by the torch of war. But now, we venture that these two colored churches will astound and arouse every pious Radical "Union" mind in New England. In that elevated region it will prove an important event, and in its political aspects a most opportune and horrible thing. The Editor of the New York Advocate is not surprised at it, after reading the "inflammatory appeals of the *N. O. Christian Advocate.*" *But who did it?* It will doubtless come up, in due course, before another committee of Congress which can command the services of Judge Holt and the agents of his agent, MR. CONOVER. Then we shall know who did it. Who wounded Peisistratus and his mules?

DANCING.

We hear that considerable interest in this choric movement has developed itself in some of our churches. We are at a loss to imagine what the new charm is that now specially attracts to the music, the atmosphere and the circle of the dance. We can hardly suppose that in the general improvement of the times, the votaries of the world have set up any new claim to purity or piety in this expressive region of fashionable life. After the discourses of the Rev. Dr. Bullock of New York, vindicating the moral, religious, and wholesome influences of the theatre, we have awaited expectantly the announcement that some Divine (probably of New York) had in "an able discourse" demonstrated that there existed an ethical, natural and highly innocent connection between revivals of religion and the rythmical, fascinating amusement of dancing. How delightfully popular would such a discourse be! The young people who are in the church whose minds have turned that way, and parents it may be who, though religious themselves, have kindly afforded *their* children the superior advantages of a dancing master, could doubtless enjoy a calm statement of the whole subject, in which the *pros* and the *cons* should be fairly set down, and all ancient prejudice and mere "puritanical" righteousness dismissed.

We cannot hope to rise to the height of this great argument in the estimate of these would-be dancing members of the church: to state all the innocence that is supposed by them to be in the mere "physical exercise" of home and parlor-waltzing; the importance of developing the limbs of the small children of religious parents, by this "beautiful exercise:" the absolute necessity there is that youthful exuberance of spirit should be permitted to escape in some safe channel, lest unreasonable restraint should work evil, and, too long pent up, in the end break over all boundaries, both moral and ecclesiastical. The "flesh" pleads pitifully for its own: but the Scriptures give it no quarter—"*make no provision for the flesh to fulfil the lusts thereof.*"

Mr. Wesley paid no respect to the physiological argument and aspects of this courtly vice. It flourished in his day, for he lived in a period that gave birth to Chesterfield, Beau Brummel and George the Fourth, "first gentleman in Europe." But it is very certain that if any Wesleyan man danced in his day, he danced himself straight out of "the society." The corrupt tone of fashionable life in that day, and its evil effects upon society at large, excited the liveliest fears for the fate of the nation, in the minds not only of the religious but of all patriotic citizens of Great Britain. It was this condition of the morals of England that moved the young Wesleys and Whitfield, in the cloisters of Oxford, to seek a revival of religion. Methodism was born an antagonist to the spirit and fashion of the world.

To reduce dancing to a mere physical exercise, an innocent hilarity of action, is to misconceive its true character. It is to be looked at not in its physical aspects merely, but as emotional action, the expression of emotions by rythmic, choric movement. It is employed also to give vigor to emotions and to swell their excitement. This may be remarked of the Greek dance, the battle dance of the ancient Germanic people, the Indian war-dance, as well as of the amatory dances of the Bechuana tribes, or the licentious fandango of the Mexicans. In all these, whether at the festival of Hyakinthia, to the singing of the solemn peau in honor of Apollo, when the king himself was under the orders of the chorus-master, and the old, middle-aged and youth, the matrons and the virgins, distributed in companies, danced as a part of the solemnities; or whether at the Bacchic festival, when a vigorous round choric dance and song—the spontaneous effusion of drunken men in the hour of revelry—"with the thunder of wine full upon the mind," gave fuel to the passions of the hour: in both, the dance served to express and intensify the emotions. —The turbulent, vehement "break down," and every other variety of rythmical, accentuated, conspiring movements, or postures of the body, from the slowest to the quickest, of modern times, however decorous and expressive, are not a question of muscle *but of emotional influence.* If the dance was once an important part of divine service throughout Greece, it has been fully transfused throughout christendom to the manifestation and cultivation of an opposite class of sentiments. Here it still raises strong emotion in soft and amatory subjects, not now the fierce passions of the warrior. It has long since been abandoned to the world of gallantry and fashion. It is regarded by the *world* as its own promenade and realm. This it watches as against the intrusion of all mere religionists or professors of piety. What ever religious people may think of themselves in a ball room, the *world* regards them as intruders. It despises such barefaced folly. How can a man "whose conversation is in heaven" feel himself in place amid the turn, the return, and the rest of the dancers. What does he find here to please? Does he find stimulus for the holy passions of a spiritual and renewed nature? Will he "cast a stumbling block before the children of Israel" with the hardihood of Balaam? It is this view which the world generally takes of members of the church who frequent the ball room that decides its character. Irreligious people know the pleasures, the emotions, and the excitements of the dance, and they put no confidence in the religion of the person who is captivated by the involution, the music, the passions and the performance of a scene which is regarded as the *very highest expression of the world's worldliness.*

It is here that many a fair maiden and noble youth have betrayed the Saviour, and for one sip of sensual pleasure have sold a birthright. The church is bound to throw the protection of her Discipline around the young, the weak-minded, and the faltering; to stand as an angel with a drawn sword and warn them away from the carnal aptitudes and the deadly atmosphere of the modern dance.

EQUAL CONSECRATION.

It is a mistake to suppose that one class of men is called to greater devotion to God than another. The consecration demanded of all Christian men is entire. Paul is talking to the whole church when he says, "For none of us liveth to himself and no man dieth to himself." "And ye are not your own." —"For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." A uniform and equal separation to God and his service is demanded alike of all. Whether he be minister or layman, the measure of devotion is the same, because entire. One is to recognize Christ's proprietorship in him, as fully as the other. The claims of redemption are as exhaustive in the one case as in the other. The grounds and reasons apply equally.

The only distinction is in the direction which this consecration takes, and the specific line of duty to which it is applied. With some, the office and work of the ministry are indicated, with others the sphere of activity as laymen in the church. The former are ordained and set apart for their proper work by imposition of hands, and by vows publicly assumed. The latter by their profession of faith, and by the vows assumed in their admission into the church, are solemnly set apart for their peculiar work in the Gospel field. In the solemnity, point and comprehensiveness of the consecration there is no difference.

Laymen and ministers are alike called of God to their respective places in the economy of Gospel labor. The devotedness required in these different duties is certainly the same. No man liveth unto himself, neither is any man his own. All is to be done unto the glory of God. We have a ministry separated to the single service of God in the church. These men feel that they are called to give their time exclusively to this work. We have a ministry partly secular of men who believe themselves called in part to preach, and in part to pursue the ordinary avocations of life. We have also the laymen of the church who regard themselves as called alone to secular pursuits.

There is no conflict here as long as we keep the doctrine of equal consecration in view. It is entire and absolute in every case, applying as fully to the secular as to the spiritual; and each class is necessary to the completeness and effective working of the gospel machinery. The local ministry is not necessarily less devoted to God than the traveling ministry. Every one, in his particular sphere of duty, is supposed to be wholly set apart to the service of his Lord. We must have done with all contrasts and distinctions amongst Christians in respect to the application of this principle. What is wanted is a church separated to God, a church that, in all its membership, recognizes the duty of uniform and equal devotion to Christ. The secular believer is not the less holy because he is secular, and he who gives himself entirely to spiritual employment is not more holy on that account.

Each in his appointed place exhibits the same measure of love, the same deadness to the world, and the same absorbing interest in the salvation of the world. This would not be so if we supposed the lay christian to live at all to himself; if we supposed him to avoid ministerial separation from any other than the religious conviction that he is not called thereto, nor if we supposed him to seek merely worldly ends in his business affairs. Has one class of christians any more right to work for themselves than another? to plant, or build, or buy or sell for purely worldly and selfish ends? All of these things may be done for God; money made, estates accumulated, business pushed forward with tact and industry, for the purpose of extending Christ's Kingdom and maintaining the institutions of religion: but self, avarice, ambition, and social position are just as much out of place in the layman as in the minister.

Equal consecration would perhaps require something like an equal distribution of the sacrifices which the work of Christ demands of the church. That one class should bear the most of these is unjust and unnecessary. Would the ministry be always stationed, if others felt the duty of sharing in the burden? Suppose a larger amount of secular time and money were sacrificed to promote the comfort of a preacher's family or to build up and beautify our places of worship; or suppose that our people were somewhat to stint themselves in the wardrobe and the larder, for the purpose of swelling the missionary collections, would not these trifling acts of self-denial divide the burden and promote the interests of religion?

A great deal of effective ministerial talent is shut up in colleges, or chained down to editorial desks, or employed in other positions where educated laymen would do as well, if not better. But laymen of the requisite qualifications are seldom willing to work for the wages which these situations offer. Is there but one class of men in the church who are called to labor for a bare support, and to trust God for their earthly future? Perhaps no class is called to this; but we do not see why one redeemed christian man should not be as willing to make the sacrifice as another. It is doubtless the duty of the christian minister to present in his own life the highest type of consecration, and to meet cheerfully the sacrifices which it involves, but it is our duty also to insist upon its equal and binding obligation upon all christian men.

NEWS FROM THE CHURCHES.

Rev. J. J. Grace, under date of Aug. 29, writes from Eastern Shore, Ala.: Please say to the friends of Zion that God is reviving his work in our midst. Several persons have been added to the church on the Eastern Shore, and much interest is manifested in regard to religion. A Baptist church was turned over to me some two months ago, and I organized a Sabbath-school. We number about thirty-five in the school. I have just closed an old fashioned Methodist meeting at the church, where many persons were converted, and the church greatly revived. It was the first revival for years. The pastor said to me, I want you to hold a meeting, for I have tried for years and can do nothing. He was present but did no preaching. God was with us in great power. When I went to close, I called for all to give me their hand, who felt that they had been profited by the meeting, when there was a general rush through the congregation, and the whole congregation came forward, and we had a glorious time. I never witnessed a more gracious time. To God is good to us—to him be the praise.

From Crystal Springs, Miss., a friend sends us the following good tidings:

A protracted meeting commenced at this place on the 24th ult., under the auspices of Rev. Jared W. McNeil, the pastor, and Rev. Benj. Jones, presiding elder. Messrs. Walker and Chamberlain, brethren from New Orleans, were also present, assisting, for three or four days. At first the attendance was small, and the prospect of much good being done was quite meager. But soon a spark of heavenly fire graciously descended upon our altar, and now the whole community is in a blaze of religious fervor. The church has been crowded twice each day with eager listeners to the blessed truths of the Gospel. The altar is constantly surrounded with penitents of all ages; many conversions have taken place, several of which have already joined the Church, and still the good work goes on. The pastor is indefatigable in his labors; he seems never to be weary. On Saturday evening, 1st inst., Rev. Warren C. Black, a truly pious and zealous young preacher from the Georgetown circuit, preached an earnest, heart-stirring sermon to a large congregation. At the conclusion sinners were invited to the altar to be prayed with and for; and in a moment a crowd of mourners knelt at the foot of the Cross. The scene was one that angels and God's people rejoiced over: some were praying aloud, some shouting, and many weeping bitterly. A good number found peace in believing, and have joyfully entered the service of Jesus, the great Captain of Salvation. The meeting still continues, and promises a rich harvest to the Church.

Bishop Paine is expected in a few days, and no doubt his heart will be rejoiced at the Holy Spirit's outpouring upon the Church here.

A short time ago a few of the ladies raised a sum sufficient to purchase a bell for the church; and as a matter of course the order for same was sent to that firm which advertises in the ADVOCATE—Messrs. Vanduzen & Tift, of Cincinnati.

The Sunday School at this place is improving greatly of late. It is doing a good work.

Rev. N. A. Gravens, Homer, La., Aug. 27th, writes: We held a meeting of nine days continuance at Harmony Chapel, on the Claiborne circuit, embracing the last Sabbath in July, and first in Aug. Brethren J. Williams, Akins, Clements, and Dr. Gaskill rendered efficient service during the meeting. Thirty-two white members were received into the church, nine of whom then and there were baptized, also fourteen colored members applied for membership. Some thirty persons professed the pardon of sins through faith in Christ. The members of the church were greatly strengthened.

Rev. S. J. Hawkins, of Greenwood, Caddo, La., writes that within the last few weeks thirty-one conversions have taken place in the Greenwood and Caddo circuits. By the same communication we regret to learn that the wife of Bro. R. Parvin, of Caddo circuit, is dead. The death of this estimable christian lady is a great loss not to her husband alone but to the church.

DOMESTIC NEWS.

TOUR OF PRESIDENT JOHNSON.

The President is thundering along the line of his progress to Chicago, to the discomfiture of the radicals, and in the truest support of the Constitution. Secretary Welles, Secretary Seward, Gen. Grant, Postmaster General Randall and Admiral Farragut accompany him. He has been met by the officials of Maryland at Annapolis Junction, at Baltimore, and a grand reception was accorded him at Philadelphia. He addressed the immense audience at the Continental hotel:

"In visiting Philadelphia it was not his purpose to make a speech, as he was merely on his way to a great city of the West to witness the laying of the corner stone of the monument in memory of the great statesman Douglas, and thanking the citizens for the demonstration, he trusted the day was far distant when brothers should lift their hands against brothers. He trusted the day was far distant when the land we love shall be again drenched with blood. (Cries of good.) The baleful planet of fire and blood has disappeared and the benignant star of peace has taken its place, and, under its influence, he trusted that the country would return to affection, peace and harmony; that reconciliation would be brought about, and all should stand together as one people in one Union. (Great applause.)

"He did not intend to make a political speech. His public acts and messages were before the country and by them he could be judged. He believed his policy was calculated to promote the interests of the country, and he would stand by it until the Union was restored. (Immense applause.) Let us stand together and forget there have been parties. Let us preserve the interests of the people and save our country. Party sinks into insignificance before such tremendous issues, but if party must be maintained it should be based on the great principles of the Constitution. Yes! The Constitution of our country is the strongest league which can be formed." (Renewed applause.)

"Let us rally around this common altar of our country and swear that all shall perish, fall in dust, rather than the Union of these States shall not be maintained. (Applause.) He had always relied on the intelligence, patriotism and integrity of the people, and so stood to-day. The Constitution was in their hands, and he felt confident that at the proper time and at the ballot-box they would give an expression that would maintain it; so that the country might be redeemed and rejuvenated. (Applause.) The people, the laboring men, who welcomed him here to-day, and in whom he had confidence, could soon bring to terms that class of men called politicians, without much of an effort.

"Much had been said about emancipation, but he felt quite sure that a large portion of Pennsylvanians are now having a tyrant's rod held over them. Who is it holding that rod? There was much clamor about putting men out of office, and the reason was that those persons desired to perpetuate their own power, and now they say to many of you who fought through battles while they remained safe at home, that they must not be turned out, and that nobody else be appointed to office. (Applause.) Is that the good old doctrine of rotation in office? Are none others than these now in office to participate in the conduct of the government? and are they to have the power, and to attempt to exercise it unrestrainedly as tyrants themselves? He said, Therefore come up to the work and the tyrants' rod can be bent and broken." He repeated, the government was in their hands, and he was willing, as he always had been, to trust them, knowing it would be safe."

There is no mistaking the spirit and purpose of such utterances. They will command the support of the people. The battle is at the very gates of the republic. If the Conservative Union party, with the President in front, battle-axe in hand, cannot beat back the assailants, Constitutional liberty, as understood by the men of '76, will be subverted, with widespread disaster to the people. The position which he holds in resisting Congress has been admired by the radicals themselves.

The New York Evening Post, a Radical journal of great influence, in a leader on the subject of the Philadelphia address, takes occasion to refer to President Johnson in the following terms:

While the whole country knows that Mr. Johnson is not perfect, that he is obstinate, resentful, often ill-tempered, and that his passions sometimes master his judgment in matters of detail, and even in important affairs—the steady resistance he has offered to the centralizing policy of Congress has shown him to be a true friend of liberty. For he could not help but see from the beginning that the favorite policy of Messrs. Stevens and Sumner and of the Tribune would in a few months have centered in his grasp supreme and dictatorial power over every city, town, village and plantation in eleven great States, would have made him irresponsible master, tyrant, over eight millions of people, with a patronage so enormous that it might have gratified the ambition even of a Napoleon.

It is to the lasting honor of President Johnson that he has, from first to last, resisted the enormous temptation thus held out to him by the folly of Congress; that he has constantly striven to rid himself of the extra constitutional powers which Congress has constantly striven to invest him with; and that from the day when he vetoed the first Freedmen's Bureau bill to the present time he has, often with anger, refused what many a man less patriotic might have accepted, to the ruin of the State.

Those who are judges of the political situation are very hopeful of the result of the present campaign.

A correspondent of the *Lancaster*, writing from Baltimore, says:

In the outset, then, permit me to assert that the Conservative Union party, supporting the policy of Andrew Johnson, will sweep every thing before it this fall. Of this fact, there need not be the slightest doubt. I predicate my assertions upon close observation and circumstances which admit of no equivocation. No Democratic ticket will be placed in the field. The contest is solely and entirely between the Conservatives and the Radicals, each claiming to be loyal. Three-fourths, at least, of the old democracy, who are now content to sink the name and their former party organization—all of whom are being registered and becoming legal voters—will support the conservative cause and the Johnson policy of reconstruction. You can rest fully assured of this. One half, too, of the original Union men will do the same thing.

Another writer in the same paper states that in the Philadelphia Convention "forty-five Major Generals of the Northern Army sat side by side with twenty-eight Generals and officers of the late Southern Army: and in that Convention the voice of the Southern people was for the first time, since the war, authoritatively uttered by their chosen representatives." He then expresses the opinion that in the coming elections, at least one-third of those who have hitherto acted with the Republican party will array themselves on the side of those who support the President's policy of restoration. There will be no new party formed. The candidates for Congress will be the Democratic and the Republican candidates; and all the signs of the times indicate that at least sixty new Democratic members of Congress will be elected in place of sixty Radicals now holding in the House.

It is impossible to overrate the importance of sustaining these efforts of the President and the Conservative Union Party in behalf of the Constitution.

THE DOUGLAS MONUMENT.

Chicago, Sept. 5.—The corner stone of the Douglas monument was laid to-day. Tens of thousands of persons were present. Gen. Dix's address is said to be a masterpiece of eloquence. The President was called for. He appeared in front of the platform and delivered the following address:

Fellow citizens—I have traveled over a thousand miles after having been invited to attend the laying of the corner stone of the monument to be erected. I will say to my friends, personally, and politically, that in accepting the invitation to be present on this occasion, it was for the purpose of bearing testimony of my high respect for a man who perished in the public service, and whom I respected and loved. (Cheers.) I have no eulogy to pronounce that has not been done better than I could do it, and it will be handed down and placed in the possession of all who take an interest in the history and character of the distinguished individual who is now no more. Some men may wear the wreath which the nation wreathes for those who serve their country in lofty positions, or they may be graced with laurels prepared for those who defend her in the hour of peril, and their names may be engraved on the unperishable record of national glory—this column is reared in memory of the working legislator and the representative man, and his reward will be the inscription of his name high on the cenotaph erected by a grateful nation to commemorate the services of those who lived and toiled for the people and the Union of the States (immense applause.) Fellow-citizens—I believe in my heart, that if we could communicate with the dead, and cause them to know what was transpiring on earth—were it possible for Stephen A. Douglas to be disturbed from his slumber, he would rise from his grave, shake off the habiliments of the tomb, and proclaim "the Constitution and the Union—they must be preserved." He was applauded on retiring.

The other distinguished excursionists were introduced and applauded.

The party will leave to-morrow morning for Springfield, Ill., thence on Saturday for St. Louis, remaining there over Sunday and according to the present programme will reach Indianapolis Monday and stay there Tuesday. Thence to Cincinnati direct, leaving for Columbus, Ohio, on Wednesday, thence to Pittsburg and Harrisburg.

THE "LOYAL" PHILADELPHIA CONVENTION.

Philadelphia, September 4—Ex-Attorney General James Speed was nominated Chairman of the Convention. The announcement was received with applause.

The Committee on Credentials reported the number of delegates as present from the South as follows:

Texas, 15; Louisiana, 18; West Virginia, 51; Virginia, 61; Alabama, 4; Kentucky, 13; Mississippi, 3; Missouri, 30; Arkansas, 2; North Carolina, 7; Maryland, 60; Delaware, 6; Florida, 7; District of Columbia, 27. Total, 332.

Philadelphia, Sept. 4.—A resolution was introduced in the Convention to-day that there can be no permanent peace or security for the loyal men of the South without negro suffrage, which was referred, after an angry discussion.

A Maryland member said they would no such firebrands introduced in the Convention.

Philadelphia, September 5.—The Conventionists have been wrangling over the negro suffrage question, and adjourned until to-morrow, without the presentation of resolutions or of an address. The minority report favors negro suffrage. A resolution was offered by Mess. of Virginia, to instruct Congress to provide for the enfranchisement of the blacks, which led to much confusion and great excitement during the debate. It was finally referred.

Fred Douglass' is a delegate in the Northern Convention, and made a speech which was greatly applauded.

The speakers generally have been violent against the President.

FOREIGN.

Berlin, Sept. 4.—Count Bismarck refused to receive a deputation from North Schleswig, who desired to present a petition for the restoration of their Government to Denmark.

The armistice between Saxony and Prussia has expired by limitation. Peace is yet unsettled between the two countries, and hostilities, it is thought, may possibly occur.

The Prussian Chamber of Deputies have passed the government indemnity bill by a large majority.

Paris, Sept. 4.—The Austrian army is being placed on a peace footing.

The Circassians are again fighting the Russians.

Marquis de Moustier, and not Moathon, is the new Minister of Foreign Affairs.

The Debats, to-day in its editorial, alludes to the honors paid to the American embassy in Russia, and, after making the significant inquiry, "what is the value of these demonstrations between the United States and Russia," says that France has done little to revive the old friendship between herself and the United States.

Buenos Ayres.—Advices from Buenos Ayres and the seat of war in Paraguay are to the 14th of July. The situation is one of masterly inactivity. The allies are still encamped in a deep morass in convenient reach of the Paraguayans' guns, which play on them at pleasure. The camp cannot be moved until more horses are obtained, and an order has been issued to seize 7000 among those owned by the citizens. The Paraguayans, in the meantime, had placed eight more guns in position to play upon the allied camp. The differences between Chile and Uraguay in regard to the judgement of Spanish prizes in Uraguayan ports has been reconciled.

Fortress Monroe, Sept. 4.—Major Gen. Miles has been relieved from the command of the district of Fortress Monroe, and the custodian of Jefferson Davis. Gen. H. S. Bunton, of the 5th artillery, succeeds Miles.

Letter From Judge Abell to Major Gen. Sheridan.

New Orleans, Aug. 29, 1866.

Gen. P. H. Sheridan:

Sir—Not having had my official or other intercourse with you, and never having seen you to my knowledge, I was surprised to find the following words contained in a telegram from you to the President of the United States:

"Judge Abell, whose course I have closely watched for nearly a year, I now consider one of the most dangerous men that we have to the peace and quiet of the city."

Not having seen you in the court over which I have the honor of presiding, or elsewhere, I am not prepared to believe that you were incog. watching my footsteps and habits; for if you had been, you could not have made such an assertion. In my habits I am temperate and regular; in my words, kind. In my judicial station I know naught but fidelity to the State and humanity to the unfortunate, of whatever age or color, brought before me.

I am, therefore, General, forced to the conclusion, that if you have watched me at all, it is through the record, in my decisions and charges to the Grand Jury, all of which has been correctly published in the journals of the country. I am of the mind that you will find few people of the State who agree with you in the estimation of my character. You must allow that, if dangerous, I am a most unsuccessful agitator, for until the assembling of the would-be Convention on the 30th of last month, the Civil Courts of the State have faithfully administered the law, and as effectually preserved the peace, as in any city in the Union—the disbanding of two powerful armies and a vast influx of negroes, notwithstanding. It needs no argument to prove the efficiency of the civil government of Louisiana. I used every effort that argument, persuasion, and direct charges to the Grand Jury could accomplish, to prevent that fatal meeting.

I was a member of the Convention of '61, and knew well that after the adoption of the Constitution by the people, the Convention became *functus officio*, and so charged the Grand Jury, on two occasions, previous to meeting. It is impossible, General, that you can pretend that I had any complicity in the assembling of the "would-be Convention," and of course no peace-breaker in that respect. It appears to me, that in common justice you should have stated the facts upon which you based your assertion—an assertion which appears to astonish everybody.

Gen. Sheridan's plainness of speech invites plainness. I fully agree with you in your statement to the President that "The immediate cause of this terrible affair was the assembling of the convention." And I am clearly of opinion that it never would have assembled without some assurance of military guardianship. The members asserted at almost every corner of the streets, up to the very day of assembling, that they had such assurance. Gen. Baird said he would arrest the Sheriff of the parish of Orleans if he attempted to execute the process of the civil courts in arresting the conventionists. I firmly believe that had the military authorities been half as earnest as I was, in opposing this attempted usurpation, there would have been no meeting of the so-called convention, and consequently not a drop of human blood shed.

Gen. Sheridan, I never participated in the rebellion in any manner, and the idea of magnifying these conventionists into persecuted Union men, seems to me ridiculous. Some of its leaders raised troops for the Confederacy, others held office under it, and another voted for the hanging of Hon. B. F. Flanders, an original Union man, and aided in expelling him from the State.

As to the status of Northern men in New Orleans, whether they be Union or Conservatives, it is that of perfect safety, for since the establishment of civil authority in this State, in September, 1864, there has not been a single case, to my knowledge, in which a Northern man has been molested.

Those of them who come to this city with capital or skill, for the purpose of bettering their condition, are welcomed and favorably received; those who come to encourage strife, are entitled to no respect, and receive none. All good men must deplore the tragedy of the 30th of last month, but it was brought on by the meeting of a few adventurers, who proposed to alter the Constitution of the State, against the will of the people, and who had secured the attendance of a large number of armed negroes to defend them in their attempted usurpation. The meeting was not opposed by the military.

This, Gen. Sheridan, all must agree, was an act that could not be tolerated by the freemen of any town, city or State, from Maine to California. To alter the charter of a town or city, or constitution of a State, belongs to the people.

These men had no more right to alter the constitution of this State, than the negroes whom they called to defend them.

All sympathize with the colored people, who were deceived and misled by the leaders of the Convention. I assert that the colored people of this city and State would be peaceable, prosperous, happy and useful members of the community, if their pretended friends would let them alone.

General, I am now nearly fifty-five years old, and have never seen a more direct thrust at the character of a man, and in my case, without the least foundation, for I respectfully defy you or any other man to show an act of mine, dangerous to the peace of the city or State. If you think your assertion just or dignified, rejoice in it, I do not; nor do I think, among good men of this great country, it will add to your reputation, or injure mine. You, however, have done me the honor to connect my name with that of His Excellency, Gov. Wells and Mayor Monroe, in your dispatch of the 3d to the President, the removal of whom you recommend. This seems, in connection with your charge against me, to form a sort of corner-dept in this, that had the President of the United States adopted your views, and removed the three of us, the people's treasury, city and State, as in the days of Banks and Butler, would have fallen into other hands.

General—My highest ambition is to serve the State with fidelity, while she requires my services; my greatest desire is the restoration at once of my country to *unity, prosperity and greatness*—my strongest antipathy against usurpation.

And, whether I fall by the hands of sneaking assassins, or my reputation be struck down by the defamed, those are my sentiments and they will not change. As Edmond Abell I would not reply to your unfounded assertions. As the Judge of the First District Court of New Orleans, it is my duty to reject them, and take this public mode of addressing you, as it is the public which has an interest in my services.

E. Abell.

New York, Sept. 4.—The following dispatch was received to-day. It is believed to be the first instance in which any message has been sent from mid ocean to Europe, and thence to America, on the same day:

"On Board Steamer Great Eastern, }
Atlantic Ocean, Sep. 4, 1866. }

"To D. H. Craig, General Agent of the Associated Press:

"We have just received telegrams from London, saying there is a serious outbreak in Canada. Please advise me accurately by cable *via* Heart's Content and Valentia in regard to the same. We expect to arrive at Heart's Content on Saturday next. All is going well.

Cyrus Field."

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

COTTON.—On Monday, in consequence of discouraging accounts from Liverpool and New York, operations were on a restricted scale, and although the inquiry was more general, still the sales amounted, at the close, to only 500 bales at prices from 1 to 2c below our quotations of Friday last. Yesterday the market presented little activity at the opening, but at a later hour holders exhibiting a disposition to the make concessions, and buyers being thus enabled to purchase at easier rates, the movement assumed more animation, the sales at the close summing up 875 bales at prices showing the advantage on the side of buyers.

Remarking that there are very few desirable lots of Cotton, on the market, and that when offered they command in general outside figures, we modify and quote as follows:

Low	— to —
Ordinary	21 to 26
Good Ordinary	28 to 30
Low Middling	31 to 32
Middling	31 to 35

TOBACCO.—The receipts have fallen off and are now limited. The stock on hand is small and the assortment is poor. The market continues steady and firm, and buyers on foreign account, for leading, and for the city trade are still looking around. Factors hold their stocks firmly and only a few small lots have been sold during the past few days at prices ruling within the range of the following quotations:

	Light.	Heavy.	
Low Refused	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 6½	
Common Leaf	6½ to —	— to 10½	
Fair	11½ to —	— to 14	
Good	13 to —	— to 15	
Fine	16 to —	— to 18	
Choice Select	19 to —	— to 24	

SUGAR.—The market is altogether bare of the production of Louisiana, but is well supplied with that of Cuba. The demand, however, is limited and only local, and the principal sales during the past three days comprise 20, 30, 40 and 50 hhds and 130 boxes Cuba on the basis of 12½ to 18 per lb for Fair. A slow and small retail business is doing at 16¾ to 17c. per lb for Yellow Clarified Cuba 17½ to 17¾c. for White do, 16 to 16½c for Refined, 12½c for Good Fair Cuba and 14¾c for Prime Porto Rico. Cuba is retailing in boxes at 12½ to 13½c. for Nos. 12 and 13, 14 to 14½c for Nos. 14 and 15, 15½ to 16½c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20.

MOLASSES.—The market is bare of Louisiana and the supply of Cuba is small. The demand is very limited being altogether local and confined to dealers and distillers, who buy but little at a time. On Saturday there were sales of 85 barrels, and a cargo of 398 hogs heads, 18 tierces and 39 barrels Good Cuba, all on private terms, said to be below 52½c per gallon, which holders are asking for round lots. A retail business is doing at 55c per gallon for Good Cuba.

FLOUR—There were sales on Saturday and Monday of 400 barrels, of which about 2500 barrels at auction slightly damaged, but suitable for bakers' use, at $6 45 to $12 80 per bbl, and 1500 barrels by the regular trade, at $9 50 to $9 75 for Superfine, $10 25 for single Extra at $11 75 to $12 25 for double Extra, $12 75 to $13 25 for treble Extra, and 14 50 to 15 per bbl for family Extra.

BACON—A brisk retail demand prevails and Shoulders are selling at 19c., Ribbed Sides at 22½c. Clear Sides 23c and Sugar-cured Hams at 26½ to 27c per lb. We quote plain Hams at 21c per lb.

PORK—The market is dull, and there have been only a few small sales to dealers at $34 75 per bbl for Mess. The demand for the country is being supplied by dealers at $36 to $35 25 per bbl.

LARD—The supply is fair and ample for the local demand, but insufficient for buyers on foreign account to operate. Small or retail sales are making at 22½c per lb for Prime in tierces, and 23 to 24½c in kegs.

CORN—The market is well supplied, but dull and depressed, with prices ruling in favor of buyers. The sales on Saturday and Monday were confined to 7500 sacks at 75 to 77c for Mixed, 80c for White Mixed, and 82 to 84c per bushel for White.

OATS—Are in good supply and in moderate demand, and prices have been ruling with a downward tendency. On Saturday and Monday about 1,800 sacks were sold at 42 to 44 and 45c per bushel.

BRAN.—Is in good supply and in light demand for the city trade and for Havana. On Saturday and Monday about 1800 sacks were sold at $1 05 to $1 15 per 100 lbs.

HAY.—The market is well supplied but continues dull. There have not been any sales worthy of note. Prime Ohio River is selling in small lots at $26 to $27 per ton, and is retailing at $29 to $30 per ton.

INDIA BAGGING.—We have heard of several sales to dealers at 38 to 39c per yard. Dealers are supplying the demand for the country at 38 to 39c in rolls, 40 to 41c in bales, and 42c for blanket.

BALE ROPE—The market is steady and firm. Yesterday 100 coils and 200 half coils sold at 18½c per lb. There is a brisk demand for the country which is being supplied at 17c per lb. Iron Cotton Ties are selling at 11 to 12c per lb.

GUNNY BAGS — There are few in the market. We have no sales to report, but they are id request at 27 to 30c a piece.

BUTTER & CHEESE.—Choice Northern Butter is scarce and in demand while Western is plenty and dull. Northern is selling at 45 to 46c, and Western at 25 to 35c. Cheese is in good supply and is selling at 17 to 18c for Western and Northern, and English Dairy at 25 to 26c per lb.

HOPS.—There is only a small stock with a slack demand. Belgian are held at 80 to 82c. and American at 75c per lb.

COFFEE—There is none in first hands and not much in the hands of the dealers. The latter are supplying the demand at 27 to 28½c per lb currency for fair to good fair Rio. Prime is very scarce and would command 29c per lb. We quote Good Fair to 29½c per lb. gold, duty paid.

STAR CANDLES.—Are in good supply with a fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 22½c for 14 oz, and 25 to 26c for full weight. 12 oz are in demand for the country trade.

SOAP.—Palm is jobbing at 8c per lb.

RICE—Owing to high rates and small supply, there is very little doing. There is no Carolina in market, none expected, and no India in first hands. The latter is selling at 12c per lb. Louisiana commands 12c per lb. There were sales yesterday of 200 sacks Louisiana and India in several lots at the e prices.

WOOL.—Is in good demand and small supply. We quote washed at 25 to 29c per lb, barry at 12 to 15c, native to ¾ merino, 16 to 18c, and ¼ to full do. 18 to 25c.

HIDES—Are in small supply and good demand and prices are ruling firmly at 10 to 10½c for Green Hides. Ho Br Kip Skins, and 13c for Dry, Mexican Hides command 18 to 21c per lb. Owing to the restrictions of the Board of Health the receipts continue very light.

MALT.—There is a good stock of Western in the city, while Canada is scarce. It is held at $2 10 per bushel for Prime Canada and —— to $1 50 for Western.

NAVAL STORES.—Are in request, but the market is nearly bare. Sales are making in a small way as follows; No. 3 $2 to $3, No. 2 Rosin at $4 to $5, No. 1 $5 to $7 00, No. 1 White $7, Pitch $6, Tar $2 50 to $4 per bbl. Spirits Turpentine commands 55 to 60c per gallon.

SALT.—Is in good supply and demand. Liverpool Coarse is selling in bulk at $1 90 to $2 00 per sack and Fine at $2, while dealers are obtaining $2 10 to 2 15 per sack for Coarse in store and warehouse, and $2 05 to $2 20 for Fine. There is only a small cargo of Turks' Island on hand. It is held at 65c per sack.

ESCULENTS.—Potatoes are dull, they are selling at $1 75 to $2 50 per bbl. Onions at $4 50 to $5 00 per barrel. Apples $1 to $5 00 per bbl. Cabbages 5c a piece.

POULTRY & EGGS.—Chickens sell on the landing at $13 to $11 per dozen. Geese at $11 to $12 and Turkeys at $30 to $35 per dozen. Western eggs are scarce and are selling at $30 to $32 per hdd.

Cattle Market.

Jefferson City, }
Wednesday evening, August, 24, 1866. }

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $4 25
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $12
Calves per head	$4 50 to $ 8

MONETARY.

Statement of New Orleans Gold Market, week ending Friday, Sept. 7, 1866.

31st August: 145, 146; 1st September: 144½, 145; 3d, 4th, 5th Sept: 144, 145; 6th September; 144, 145½.

Wm. S. MOUNT, *Manager*.

The City Bank of New Orleans,
15 Commercial Place, New Orleans.

OBITUARIES.

Died at Manville, Mobile Co., Alabama, on the 13th Aug. 1866, Sister NANCY D. WILLIAMS, aged sixty-six years. The subject of this notice was born on the 24th of April 1800, and converted in 1828. She was afflicted with Typhoid Dysentry, and was confined to her bed about six weeks. When first attacked, she felt conscious that she must die; and when her friends would go to part with her, she would request them to meet her in heaven. She was a faithful wife, devoted mother, and true christian. She was a member of the M. E. Church, for thirty-eight years. Religion with her was not a mere profession, but a living principle, within the heart, which influenced, and regulated her whole life, and shed along her pathway a fragrance of holiness. She was a bright and cheerful Christian, remarkable for deep piety, and uniform devotion.

Her last sickness was a beautiful exhibition of the efficacy and power of religion, in all trying support, when it is most needed. She was perfectly submissive and maintained a dignified calmness to the last. She died in the faith, and has gone to a better land, where sacrifice, toil, and suffering will be asked of her no more; where the tears so often flowing for other's woes, will be wiped away by God's own soft hand, forever from her eyes. She has gone home to glory, to the place "where the wicked cease from troubling, and the weary are at rest—where there is no more suffering, sorrow, pains nor death." Her dying message was "tell my friends I am going home to glory, going home to Jesus." When asked what word she had to send to sister T., an intimate friend of hers, she said "tell her I am going home to Jesus, and want her to meet me in heaven."

She leaves several children to mourn, but they are followers of Jesus, and we trust will meet her in glory. To her children, and mourning friends, we would say, "she is not dead but sleepeth," and they that sleep in Jesus, will God bring with him. Follow your mother as she followed Christ, and heaven shall be your haven.

J. J. Grace.

Eastern shore, Ala., Aug. 28th, 1866.

Sister HANNAH J. (born Evans) wife of Rev. R. Parvin, of the Louisiana Annual Conference, was born near the city of Hamilton, in Canada, where her father probably still resides.

She was dedicated to God in infancy, and was trained up in the "nurture and admonition of the Lord," by her pious mother, who was an exemplary member of the Wesleyan Methodist church. Sister Parvin experienced regeneration in early girlhood; and she ever afterward evinced her fidelity to the cause of God. In 1855 she came to Louisiana, whither her sisters and brothers had already preceded her. In 1859 she was united in marriage with Brother Parvin.

She departed this life in the full triumph of the christian religion, at the residence of G. W. Higgins, M. D., in Greenwood, La., on the 30th day of July, 1866. A few minutes before her death she exclaimed: "I have unlimited confidence in the living Redeemer." She repeated this expression afterwards. Finally, raising her eyes to heaven, she said to those around, "I bid you all an everlasting farewell,"—and was with the angels!

Sister Parvin was a Christian of the highest and purest type. Her friends (and all who knew her were her friends) will never forget the happy serenity of her countenance, the unselfishness of her life, nor that sweet charity which inspired all her thoughts and actions. She was a helpmate to her husband. She assisted him greatly in his ministry. She delighted in Class-Meetings, Sabbath-schools, and prayer meetings. She was fond of visiting the sick, and relieving the poor. Her native nobility of character was elevated continually by the sanctifying grace of God. In this fact we behold a symbol and assurance of the state of infinite exaltation which awaits christians.

"Close followed by their works they go,
Their Master's purchased joy to know;
Their works enhance the bliss prepared,
And each hath its distinct reward."

S. J. Hawkins.

☞ The Memphis Christian Advocate, and Arkansas Christian Advocate, will please copy.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.

For reference I refer to the Editors of the New Orleans Christian Advocate.

JAMES H. HOUSTON,
Sept 4, 1866. Opelousas, La.

BOOKS! BOOKS!

The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received from the steamships George Cromwell and Merrimac, and by the steamboats Mephaa and Olive Branch, ample supplies of Sunday School requisites: Catechisms, Spellers Questions, Dictionaries, Primers, Reward Tickets, etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.

Address:

R. J. HARP, Agent,
sep1R. 112 Camp street, New Orleans.

S. ANDERSON, PHOTOGRAPHER And PHOTOGRAPHIC STOCK DEALER, 61 Camp street, New Orleans.

Cartes de Visite,
Hallotypes, Ambrotypes,
Pictures on Porcelain,

And every description of Pictures known to the Art.

All kinds of Photographic Materials at the lowest price for cash. sep1 1y

[Established in 1828.]

EVANS' FASHIONABLE RETAIL Hat Emporium, No 62 CAMP STREET,

Next door to the Picayune Office, New Orleans.

A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

A GOOD COOKING STOVE

is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.

Time, money, and extreme vexation, by delays at your daily meals, may be saved by using the

CHARTER OAK COOKING STOVE.

Over 10,000 of these celebrated cooking stoves are on daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.

The Improved Charter Oak Stove with Extension Top

has but one damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniformly, and the stove heavier than any cooking stove of corresponding size ever made.

The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.

The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from meats during the process of broiling are carried up the flue, and fill the meats preserved.

The Hot Closet, in which meats and pastry are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and desserts, and place them hot upon the table.

The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.

Importers and Dealers in Hardware, Nails, Castings, Guns, Carpenters and Coopers' Edge Tools, etc.

RICE BROS. & CO., Sole Agents,
33 and 35 Camp street, near Poydras, and 565 Magazine street, near Magazine Market
sep1 1y

E. CIQUEL,

Wholesale and Retail Dealer in

FOREIGN, FANCY AND STAPLE

DRY GOODS.

Also, a large and varied supply of

HOUSEKEEPING and

PLANTATION GOODS,

Constantly on hand, at

126 Canal Street,

sep1 1y NEW ORLEANS.

D. H. HOLMES,

Direct Importation of

FANCY AND STAPLE DRY GOODS,

AT WHOLESALE AND RETAIL.

No. 155 Canal Street,

sep1 6m NEW ORLEANS.

LOEB, SIMON & CO.,

Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

86 Canal Street,

sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.

HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.

Manufactured expressly for the Mexican and Southern trade.

Skinning Furs and Wool bought. jan20-1y

SPEED, SUMMERS & CO.,

46 Carondelet street, New Orleans,

COTTON AND TOBACCO FACTORS,

General Commission Merchants,

And Commercial Agents. aug25 1y

J. H. CARTER,

Wholesale Grocer,

Nos. 8 and 10 Tchoupitoulas Street,

And 8 and 10 New Levee,

aug18 1y NEW ORLEANS.

H. P. ETHELL, New Orleans. NAT. H. THOMAS, Late of Alabama.

ETHELL & THOMAS,

FACTORS

And General Commission Merchants,

For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.

Sole Agents for the celebrated brand, "Grey Jacket" Flour.

No. 105 Poydras street, New Orleans.

Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. THOS. D. MILLER

J. W. BURBRIDGE & CO.,

Cotton Factors & Commission Merchants,

No. 190 GRAVIER STREET, NEW ORLEANS.

sep1 6m

H M WRIGHT C W ALLEN J HINDLESTON (1st August, 1866)

WRIGHT, ALLEN & CO.,

Cotton Factors & Commission Merchants

169 GRAVIER STREET, NEW ORLEANS.

aug25 1y

THOS. H. ALLEN, Memphis, Tenn. JAMES M. ALLEN PERRY NUGENT, New Orleans

T. H. & J. M. ALLEN,

(Successors to ROBSON & ALLEN),

Cotton Factors & Commission Merchants

102 COMMON STREET, NEW ORLEANS.

aug18 1y

B. S. HARPER, N. J. THAXTON.

B. S. HARPER & CO.,

Cotton and Tobacco Factors,

AND GENERAL COMMISSION MERCHANTS,

No. 81 Carondelet street, New Orleans.

aug18 1y

Gen. James Longstreet. W. M Owen. E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS,

And General Commission Merchants,

37 Union Street, New Orleans.

aug25 6m

PEET, SIMMS, & CO.,

Importers and Wholesale Dealers in

DRY GOODS,

Nos. 23 & 25 Magazine street, New Orleans

JAMES PEET—N WILLIAMSON
JAMES SIMMS—J BOWLING

aug25 1y

F F FOLGER, L FOLGER, W H THOMAS

FOLGER & CO.,

Dealers in

Hardware, Iron, & Ship Chandlery,

37 & 39 MAGAZINE STREET NEW ORLEANS.

(Opposite the St James Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

STEWART, GALBREATH & FIZER

Commission Merchants & Cotton Factors,

46 UNION STREET, NEW ORLEANS.

Andrew Stewart, New Orleans.
Wm. H. Galbreath, } Memphis.
Wm. Stewart, }
John C. Fizer, }

sep1 3m

SAM'L. BARRETT. CHS. LE SASSIER.

BARRETT & LeSASSIER,

Cotton Factors & Commission Merchants

Corner Common and Baronne Streets,

Entrance, 43 Baronne street.

aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. A. H. MAY

STEVENSON & MAY,

COTTON FACTORS,

And General Commission Merchants,

No 40 Perdido Street, New Orleans.

aug18 6m

P. H. FOLEY,

Of the Firm of FOLEY, AVERY & Co.

Cotton Factor and Commission Merchant

No. 32 Perdido Street, New Orleans.

aug18 6m

HARLOW J. PHELPS, Of New Orleans. S. B. BUCKNER, Of Kentucky.

HARLOW J. PHELPS & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 142 Gravier Street, New Orleans.

aug18 6m

W. C. TOMPKINS. H. R. ALSOBROOK.

WM. C. TOMPKINS & CO.,

WHOLESALE DRY GOODS,

No. 2 Magazine st., corner Canal, New Orleans.

A complete assortment of goods constantly on hand for the country trade. a18 6m

A. HENDERSON PEALE & CO.,

Successors to Thos. Henderson & Peale,

Cotton Factors & Commission Merchants

No. 190 Common Street, New Orleans.

aug18 6m

J. W. CARROLL. JOS. HOY. CHAS. HARDENBERGH

CARROLL, HOY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 36 Perdido Street, New Orleans,

aug18 1y

C. L. WALMSLEY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 31 Perdido Street, New Orleans.

aug18 1y

JOHN O. PARHAM, Of New Orleans. BEVARLY BLUNT, Of Hinds Co., Miss.

PARHAM & BLUNT,

COTTON FACTORS,

Forwarding and Commission Merchants and Purchasing Agents,

No 26 Carondelet st (First Floor), New Orleans

aug11 1y

S. H. KENNEDY & CO.,

General Commission Merchants and

COTTON FACTORS,

57 Poydras street.

Cotton Office—192 Common street—in charge of Richard J. Nugent. aug4ff

B. K. WALKER. THOS. M'KNIGHT. J. F JOHNSON.

R. K. WALKER & CO., COTTON Factors and General Commission Merchants, No. 75 Carondelet street, New Orleans

jan 20-1y

J. R. POWELL, COTTON FACTOR and Commission Merchant, No. 17 Carondelet street, New Orleans.

W. R. Stuart, late Stuart & James. ap7

GEORGE L. HILL, ATTORNEY at Law, Marshall, Texas. Collections made in Eastern Texas and West Louisiana. mar27

WATTS, GIVAN & CO., Paducah, Ky. WAT

THE CHILD'S CORNER.

THE THREE KEYS.

THE IRON KEY.

"Mother, I want an apple." "Mother, give me an apple." "Mother, I want to go and see Hattie." That is the rough and unpolished iron key. So are the words no, yes, what, don't, I won't, where used by children toward parents, or persons much older than themselves, instead of no sir, yes sir, what say? or what, sir? please not, I had rather not.

THE SILVER KEY.

"Mother, please give me an apple." "I would like an apple, mother." "Mother, let me go and see Hattie a few minutes." "Mother, please excuse me," (from the table.) Now this silver key is a very good one, and generally safe for good and pleasant children to use, but it often jars the heart; and besides, there is something dangerous about it, and very curious, the *secret* of which will be explained by and by.

Sometimes, when used by children who are selfish and impatient, it will change into a rough iron key. In such cases it very rarely unlocks our hearts, but usually hurts the child who uses it, more than the parents or others. Just try this key in a cross manner, and notice how quickly it changes into an iron key. "Mother, please give me an apple."

Again, when used in another way, it will become changed, and appear so much like a gold key, that no one can tell the difference, for it will unlock the heart just as easily and quickly as the real gold one; and what is remarkable about it too, never jars the heart, as the silver one sometimes does.

This changing the silver key into an iron one, or into a gold one, just according as you use it, is very curious indeed, and peculiar to this key, for neither the iron key nor the gold key ever change into any other, but always remain the same iron key, or gold key, while the one of silver changes into both. We will now see

THE GOLD KEY.

"Mother, will you please give me an apple?" "Yes, dear," the mother says. "Mother, I would like an apple, if you please." "Yes, darling, you shall have one," replies the mother, almost before the request is finished. "Mother, may I be excused?" or "Please excuse me, mother?" "Yes, dear," she answers. "Mother, let me go and see Hattie a few minutes?" "Not now, my daughter," is the reply; "it is nearly schooltime, and you might get a tardy-mark." So you perceive that when she used the gold key, it unlocked the heart in every instance, except when the request, if granted, would have been improper, or an injury to her; and as parents have seen so much more of the evil and dangers of life they are always supposed to know better than their children what is right and best for them to do; and besides, the Bible says, "Children, obey your parents, for this is right;" and again, it says, "Honor thy father and mother, that it may be well with thee."

Now we will explain

THE GRAND SECRET

that changes the silver key into a a gold one. You recollect it changed into an iron one when a child used it while she was in ill-humor, or in a hurry, and that she was in danger of being hurt by it herself, instead of her parents or others.

But let us just glance again at the silver key. "Mother, please give me an apple." "I would like an apple, mother." "Mother, let me go and see Hattie a few minutes." "Please excuse me, mother." You see that is the silver key in every particular.

Now for the secret that changes the silver key into a bright and beautiful gold one. Take this little crooked mark (?) which means that a question is to be asked, and place it on each sample of the silver key, and observe how quickly and neatly it changes it into a beautiful gold key. Try it on one sample. "Mother, please give me an apple?" Try it again. "Mother, let me go and see Hattie a few minutes?" Try it once more, "Please excuse me, mother?" Now is it not very curious, and very funny, too, that such a little crooked mark as this (?) should change a silver key into a gold one? But you see it does, for that mark (?) can not help doing it.

And now if you will only bear that mark (?) in mind whenever you use the silver key it will make no difference with your parents or others which key you take, the silver one or the gold one. The heart is never pained by the gold key, nor jarred by the silver one changed into a gold one. Its presence is a comfort and a joy to every one, and pleases every heart.

Having now told you about the three keys, and the grand secret of their use, I sincerely wish that every little boy and girl who reads this story, will always try to use the gold key, and that whenever they shall use the silver key, they will be very careful that it shall not change into an iron key, and do them lasting hurt.

By using this key through life—this everbeautiful gold key, or the silver one changed into a gold one, they will unlock many a heart that no other key will unlock; nay, more than this, on every side hearts will open to them of their own accord; and smiles, good wishes, and good deeds will meet and welcome them wherever they may go. Sunshine will beam along their way, and o'er their path many a bud will blossom, and many a flower will shed its fragrance. Even the very songsters in the wayside trees and groves will seem to vie with each other in their efforts to fill the ears and souls of these immortals with their sweetest strains, while they are journeying through the world.

The Corn Crop—A Great Wealth.

The crop of Indian corn in the United States in 1860, according to the census returns, was 838,792,740 bushels. Vast as was this yield, it bids fair to be largely exceeded the current year. From the increased breadth of the land under cultivation and the generally favorable season, it is estimated that the crop of 1866 will reach 1,000,000,000 bushels; worth, at 60 cents per bushel, $600,000,000. This is truly a great wealth, and it is difficult to place a limit to the production of this cereal in our broad domain. It grows in abundance from Maine to Texas, though flourishing with greatest luxuriance in the Western States, side by side with wheat, where it waves its tassels and grows golden over the prairies and broad fields, reminding one forcibly of incipient forests. Broad as are our acres and extended our agricultural territory, there are few sections where corn cannot be profitably grown, while in most parts its production is enormous.

The commissioner of agriculture reports the corn crop of the single State of Illinois in 1865 as 177,065,857 bushels, or nearly one-third of the entire crop of the country in 1856, which was 592,071,104 bushels. The cultivation of the corn crop too, is attended with much less difficulty than it was fifteen or twenty years ago. The skill of invention and the hand of mechanic art have contributed largely to this result. There is not now that absolute need for careful manual husbandry which was deemed essential in former years. In the leading producing States, land well plowed, planted by machine with a man and team at the rate of many acres per day, and worked twice with an improved cultivator, is all that is now required, besides a good season, to insure a teeming harvest. In consideration of its utility, the corn crop is scarcely second to that of any other American staple. It is valuable for food, and is not only thus largely employed at home, but is annually used more and more in Great Britain and Ireland and elsewhere abroad.

It makes the best of food for stock; is used to an enormous extent for the distillation of spirits, and it is claimed that a process has been discovered whereby it can be converted into sugar. In addition to the uses to which the grain can thus be turned, the stalks make excellent winter fodder, and return to the soil as much in the shape of fertilizing material, perhaps, as they take from it.

Thus, year after year, the area of this great wealth enlarges, and it is difficult to say what untold millions are yet destined to be fed with the cereal from the lap of American agriculture. Let him who dreams of a "ruined country" look to its wonderful resources, and believe, if he can, that a land so infinitely endowed in natural wealth, and a people with such indomitable enterprise, can fail to make rapid strides in everything which pertains to material progress.

A Word to Cotton Planters.

There being some alarm among the cotton planters as to the probable appearance of the caterpillar this season, I would, with your kind permission, make some few suggestions, through your columns, in relation to means which may in some degree thwart, if duly employed, their relentless course of devastation.

It is well known to most of the older cotton planters that a marked amelioration of the effects of the ravages of the cotton worm has been observed in those fields contiguous to newly cleared land, wherein, either intentionally or accidentally, fires have been kept up at night. In such places there are frequently piles of brush and timber raked up along the turn-rows, which, if they are regularly kept burning during the appearance of the moth, would destroy millions of propagators of caterpillars, which might otherwise be spread over the adjoining fields.

Nay, it is my opinion that it would be means judiciously expended, were those who are interested in cotton growing to employ a certain force to cut wood and keep up bright fires of nights, for several weeks, during the moth season, along the borders of their cotton fields.

All have observed with what inevitable and reckless precipitancy the insect creation, on dark nights, dash themselves into the flame of a candle or other fires within their reach. Thus it may be perceived that this mark of their nature may be put to good account in the case of the moth, and millions of the cotton-devouring worm may be destroyed in this way.

One moth produces thousands of caterpillars, and the death of one moth is, of consequence, the death of them.

In this connection we would suggest a sort of trap contrivance in the shape of a field lamp for the destruction of the moth, which may be constructed at the tinner's or on the plantation, at a comparatively small expense. The description of it is as follows: Take a square piece of board or tin, say 12 by 12 inches; erect on the corners four posts, half an inch or more in thickness, with two grooves at sufficient angles, for the purpose of allowing the insertion of four glass plates, or sides, (common window panes may be used for this purpose,) over this frame erect a hip roof of tin or wood, attaching it to the frame by means of small pieces of wire or pegs of wood, allowing the eves to project an inch and-a-half or two inches over the edge of the glass sides, and leaving but a half inch intervening between the roof and sides as a passway for insects.

Finally bore a hole in the centre of the floor of the frame, for the insertion of a little square post three or four inches high and one inch square with small staples of wire or tin, to receive the hooks of four small tin reflectors. Now, if four small lamps be placed on the floor of this simple contrivance, and before the reflectors, and set burning, and then placed in the centre of the cotton-field infested with moths, it will soon be observed that thousands of the insect world will be attracted by its glare (providing the night be a dark one,) and lighting on its sides, will flutter their way up the side to the top of them and finally topple over into the heated chamber to suffocate by the gasses within. We would advise the use of coal oil for the lamps.

The trial of this lamp is a simple and cheap experiment, and we think it behooves those interested in cotton planting to try it, as it can be easily made by any one of the least mechanical turn. — *Civic Guard.*

To Prevent Horses being Teased by Flies.

Take two or three small handfuls of walnut leaves, upon which pour two or three quarts of cold water; let it infuse one night; pour the whole next morning into a kettle, and let it boil for a quarter of an hour.—When cold, it is fit for use. No more is required than to moisten a sponge, and before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor, namely, between and upon the neck, flank, etc. Not only the lady or gentleman, who rides out for pleasure, will derive pleasure from the walnut leaves thus prepared, but the coachman, the wagoner, and all who use horses during the hot months.

Cure for Cholera.

A contributor to the National Intelligencer has the following:

Dr. Hamliu, of Constantinople, saved hundreds of lives by the following simple preparation, during the terrible raging of cholera in that city a few years since.

In no case did the remedy fail where the disease could be reached in season. It is no less effective in cholera morbus and in ordinary diarrhœa. A remedy so easily procured, and so vitally efficacious, should be always at hand.

An ordinary phial of it can be had for twenty-five cents, and no family should be without it over night. The writer of this received the recipe a few nights since, and having been evidently attacked with cholera morbus the past week, can attest to its almost magical influence in affording relief from excruciating pain.

He ardently hopes that every one whose eyes trace these lines will cut out the article from the paper, and procure the medicine without delay. Its prompt application will relieve pain, and, presumptively, save life. Take

One part laudanum,
One part camphorated spirit,
Two parts tincture of ginger,
Two parts capsicum.

Dose—One tea-spoonful in a wine-glass of water. If the case is obstinate, repeat the dose in three or four hours.

RACE OF PIGMIES.—It is singular how, as knowledge of the world increases, that of the Ancient Greeks is confirmed. We read in Homer of a race of pigmies upon whom the cranes make war as they fly around "Ocean's stream."

"To pigmy nations wounds and death they bring."

And here they are in Africa, as described by Dr. Du Chillu, an eminent traveller:

The males measure 4 feet 6 inches; the females 4 feet ¼ inch. The smallest woman had the largest head, viz: 1 foot 10 1-5 inches in circumference; the smallest 1 foot 9 inches around. They have only short tufts of hair upon their heads, and are thus strikingly distinguished from the settled inhabitants, who wear large turrets of hair upon their heads. They have a wild amorous and timorous expression in their eyes, and although I gave many beads to entice some of them to remain, and was brought to them stealthily by the natives, all the men except a young adult disappeared, leaving a few women behind."

It is more than probable that the further travels will discover even a more niminutive race of men, so that "pigmy men" may not be altogether a fable.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught

TERMS:

Tuition fees per term,.....$40 00
Contingent fee,..... 5 00

Board can be obtained at $20 to $25 per month
aug4ft W M WIGHTMAN, Chancellor

STONEWALL INSTITUTE.

The President of this Institution is gratified to announce to its patrons and friends that the regular scholastic year will open on the

FIRST MONDAY OF OCTOBER NEXT,

under the following Corps of Teachers:

D. C. B. CONNERLY, M. A., PRINCIPAL, AND TEACHER OF ANCIENT LANGUAGES.
G. M. CALLEN, M. A., TEACHER OF MATHEMATICS.
H. Y. WEISSINGER, M. A., ASSISTANT IN ANCIENT LANGUAGES AND ENGLISH LITERATURE.
JNO D LELAND, M. A., ASSISTANT IN MATHEMATICS AND MODERN LANGUAGES.

This school for boys and young men is located in the high and healthy hills of Perry County, Ala., thirteen miles North of Selma, and five miles North of Summerfield; and can be reached in a three hours' drive from Selma. Its locality is healthy almost beyond comparison. It is the property of no sect or set of men, and is not controlled by Trustees. It is the property solely of the Principal, who alone is responsible to the patrons of the Institute, for its management and discipline.

The Principal has engaged these three gentlemen of energy to join him in giving to the rising generation rare opportunities for acquiring an education. With the experience of fifteen years in controlling boys, and with the devotion and energy which will be given to the interest of our pupils, we think it proper to say that every right-minded man, who sends us a good boy, shall be satisfied with the results.

We do not intend to exhort men to send to us; but we do intend to make it the true interest of our friends to commit their sons to our charge.

Our experience during the past year enables us to say that here we have power to control, and subject to study, our pupils, far greater than we ever had in any village.

From October to July, we shall carefully superintend the morals, manners, and intellectual training of our students.

No boy will be received whose moral character is not satisfactory; nor do we purpose going beyond eighteen pupils to the teacher, thus giving great advantages to our classes. For Board, including washing, and tuition by night and by day, from October to July, no matter what the age of the boy is, and no matter what he studies, our charge is Three Hundred and Sixty Dollars; one hundred and eighty paid on entering and the remainder Feb. 14th, 1867.

Each student must furnish two blankets, two sheets, two pillow cases, and his own towel and lights.

Besides, every one must bring money, from ten to twenty dollars to pay for his books and stationery. These terms must be literally complied with.

If a student is dismissed for any cause, or if he has to retire, and does so with our approval, his money will be refunded, but if he leaves without this approval, or runs away, his money will not be refunded; nor will any deduction be made for absence unless occasioned by a protracted sickness of one month's duration.

The patrons of this school embrace many of the most distinguished men of Central Alabama. Their sons can furnish the best evidence and strongest assurances that all our plans and management look to the progress of the pupil: and that around the entire establishment we constantly throw an air of home and contentment.

Parties wishing to commit their sons and wards to a school all of whose movements are systematically controlled to advance the real mental training of inmates, and whose daily and weekly schedule, even on Saturdays and Sundays, is moved by the clock, are cordially invited to address the undersigned by letter.

D. C. B. CONNERLY,
Stonewall Institute, near Summerfield, Ala.

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S. by founding (or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

VICK'S ILLUSTRATED CATALOGUE OF HARDY BULBS,
For the Autumn of 1866, and
FLORAL GUIDE,

is now Published. It contains Descriptions of the Best Hyacinths, Tulips, Crocuses, Lillies, etc., With full descriptions, and plain and full directions for Planting; Culture, Prices, etc. Illustrated with numerous line engravings, and a beautiful colored plate of the Single and Double Tulip and Scilla. My importation from the best Bulb Growers of Holland is this season larger than ever before, and I flatter myself the finest lot of Bulbs ever brought to this country. This Catalogue and Guide is published for the benefit of my customers, and I will forward it to every one as rapidly as possible. To all others I charge ten cents per copy, which is not half the cost. Postage prepaid to all. All lovers of flowers who design to plant Bulbs this fall will find it to their interest to obtain my Catalogue. Address

aug. 25. JAMES VICK, Rochester, N. Y.

INSTRUCTION ON THE PIANO.

A lady whose high attainments as a composer and as a performer on and successful teacher of the Piano, can be well attested, proposes to give lessons to a few pupils in the city, commencing in September or October.

Reference: Rev. J U Keener, D D; Rev J B Walker, D D; Rev L Parker.

For particulars address: "Pianist," Christian Advocate Office 112 Camp street, New Orleans.

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION

Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing, $300 00
Tuition in Preparatory course, 60 00
" Academic " 80 00
" Collegiate " 100 00
Music, 80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table napkins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.
Woodville, Miss., Aug. 8th, 1866. aug25 3m.

COLLEGIATE INSTITUTE AT BATON ROUGE.—

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $10.—Payable $200 in advance; balance on the 1st of March,

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

HUNTSVILLE FEMALE COLLEGE

HUNTSVILLE, NORTH ALABAMA,

REV. J. G. WILSON, A.M., President.

Healthy location; refined community; commodious building; competent teachers; thorough course of study.

Next annual term opens first Monday in September.

For circulars containing terms, etc., address the President.

Huntsville, Ala., July 1st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks, $67 50
Regular Tuition, 25 00
Incidental Fee, 2 00
Music on Piano or Guitar, with use of instrument 37 50
French or Spanish, 15 00
Ornamental branches at usual prices.

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,
ng4ft Mansfield, La.

WHITWORTH COLLEGE,
FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18ft

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M.,	President, Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight; Miss Anna M. Ross,	Music, French, Drawing. Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout, the whole in Orthography, Elocution, Penmanship Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bed clothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September. Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees. jy14 6m

CENTENARY FEMALE COLLEGE
SUMMERFIELD, ALA.

The next scholastic year begins Monday, Oct. 1st, 1866. A quarter of a century in successful operation, with hundreds of cultivated daughters in Alabama, Mississippi, Louisiana, and Texas, and under the immediate care and patronage of the Mobile and Montgomery Conferences, this institution can afford and is determined to maintain a high standard of scholarships. Only experienced and skillful educators are employed by the Trustees. Among the recent additions to the Faculty are two gentlemen for a series of years Professors in the State University.

Those desiring really thorough culture for their daughters, will do well to investigate the claims of this institution.

For particulars or a circular apply to the President, Rev. R. K. Hargrove.

a1b 1m A. H. MITCHELL, Pres. Board.

NORTH, BRUSH & MASON,

Wholesale Dealers in

Fancy Goods,

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Opposite the St. James Hotel, New Orleans, La
aug25 1y

CHAS. H. CHURCHILL.
PETER G. TAYLOR.

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41 MAGAZINE STREET, and 20 BANK PLACE, (Opposite St. James Hotel.) NEW ORLEANS, LA.

We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, (ix and Log Chains, English and American Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.

COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PLOWS.
Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.
GUNS, NAILS, SAWS, TIN WARE, AXES.
HOLLOW WARE.

Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832. aug25 1y

W. H. HENNING & CO.,

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95 and 97, CAMP STREET, NEW ORLEANS.

Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of

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BRANDIES,
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Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt; anitahla for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

☞ Country orders will receive the most careful and prompt attention.

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Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

BOOTS, SHOES, HATS, CAPS, and

PLANTATION CLOTHING,

No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET, (SLOCUMB BUILDING), NEW ORLEANS

☞ *Sales guaranteed at New York prices.* a18 1y

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 35, WHOLE NUMBER 601.

NEW ORLEANS, SATURDAY, SEPTEMBER 15, 1866.

$3 00 A YEAR IN ADVANCE. OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate.

OUR GERMAN CORRESPONDENCE.

BREMEN, Aug. 16th, 1866.

MR. EDITOR: "What next?" is the anxious inquiry of the Germans. Hope and fear, joy and sorrow, fill their breasts. "Fear?" you say, "what fear?" has not Germany been greatly blessed through the Prussian victories? enabling, once in their life, the people of the fatherland, not to blush when, in foreign countries, the name of their country is expressed? They fear, because they mean to hear the distant mutterings of thunder, of war, a second war, compared with which the first will have been mere child play. Napoleon appears at last to show his "horse-foot," and at present all the German "press is on fire," indignant at the demands of the Emperor of France. Having done nothing in the late war, it seems that he wants to be remunerated for his inactivity. There is no doubt but that this Emperor, a few days ago, sent in his programme to the Cabinet of Berlin, according to which the French boundary line on the Rhine of 1814 is to be re-established.

Perhaps the Prussian Cabinet will accede to this programme, specially, too, because the Prussian territory on the Rhine, to be ceded to France, consists simply in a small province, Serralonis; the remainder of the claimed territory being now the property of Belgium and Bavaria. But there is reason to think that Remark will not be so willing to give the territory to France, as Cavour, of Italy, was in 1859. And furthermore, the people seem determined never to let go the Rhine. As soon as the subject is brought on, a thousand voices rise and sing:

"Sie sollen ihn nicht haben, den freien deutschen Rhein."

At all events, it is not at all improbable that ere long Germany will be precipitated into a war with France. This would be the more deplorable inasmuch as Prussia has, thus far, had no time to reorganize this country in a manner as effectually to withstand a formidable army. And at the same time, there is little telling what, in case of such a war, Austria would do. And furthermore, could Italy prove so recreant, so ungrateful as in Prussia's hour of need, not to hurry to its assistance. Yet, in all probability, such recreancy would be exhibited. Russia would probably side with Prussia. Of course, we all know what England will do: like an old woman, it will talk; and talk, and therewith be content.

In the meantime the reform projects of the Prussian Government are being carried out. The commissioners of peace between the belligerents have not yet brought matters to a close; howbeit, enough has been said by the Berlin official organs as to leave no doubt as to the terms already known to the public. Prussia claims no territory from its enemy; so that Austria will actually lose no more than the kingdom of Venetia, ceded to France, and now occupied by King Emanuel. But with this, Austria defrays the Prussian war-expenses; allows Prussia to absorb the Elbe Duchies, and so to reorganize Germany north of the river Main as may be deemed expedient by the Berlin Cabinet. A glance at the map will show you that such a new government, under Prussian auspices, would prove a formidable rival to France, being, in point of size and population, perfectly on a par with the same. No wonder that Napoleon has considerable hesitancy in acquiescing to Prussia's aggrandizement.

You are aware that in the beginning of the present war, Austria allured the most German minor governments to its side. But now, having not only not been able to assist these petty allies, but being also itself badly beaten in the stipulations of peace, the Vienna Cabinet expresses no concern about their doom. Hanover, Hesse-Cassel and others, let them now do what they can, this government was solely occupied with itself, with the only one exception of speaking a few words for King John, of Saxony. It appears, therefore, that in the reorganization of Germany, the territorial integrity of Saxony will not be affected. Howbeit, even Saxony, with the other North-German minor governments, will be deprived of the exclusive rights of sovereignty. It will neither be represented with foreign governments, nor will it have any further jurisdiction over its military contingent. Both of these rights fall to the share of Prussia. I doubt whether the former monarchs of Hesse and Hanover will be reinstated: very probably will their dominions be entirely absorbed by Prussia, in contradistinction from Oldenburg, Coburg, Gotha and others, which will, like Saxony, be allowed, with the resignation of exclusive sovereignty, to maintain a formal separate organization. All those retained German monarchs will, in the new order of things, be nothing more than civil commissioners of the Berlin Cabinet.

Only let the dreaded war with France be avoided, and it is obvious to you, that through the Prussian victories, Germany has been greatly benefitted. Long enough had Germany been the sport of its neighbors, neighbors who designedly encouraged the existing division of the fatherland so as never to be molested by the same.

Germany south of the Main is to be organized into another government under Bavarian auspices, and in which Austria is not to take any part whatever. No doubt that this separation of North and South Germany is simply a temporary affair, and that in the course of a few years, King William, like King Emmanuel now, will effect an entire and consummate union of all the country.

It will not surprise you to hear, that even among the people, there are a great many who are opposed to the Prussian work of reformation. With all the former despotism, there are thousands who are still greatly attached to the deposed and worsted "small fry" of monarchs. This strong sympathy is in part owing to the influence of the former and numerous officials, whose privileges, likewise, will in the new order of things be considerably curtailed. "The axe knoweth his owner." But of course this particularism of certain classes will not affect Bismarck's policy.

The cholera is now creating sad havoc in this country. The Prussian army has been seized with the same.

Yours,

J. B. A. AHRENS.

For the N. O. Christian Advocate.

KNOWLEDGE AND FAITH.

Both knowledge and faith are christian experiences. The former is common to all men; the latter is peculiar to the child of God, in his incohate and mature state. They are, in christian experience, intimately related, generally united; and they almost always reveal themselves to consciousness as objects of contemplation, contiguously if not contemporaneously; yet they are different in origin, in order of development, in nature, in objects and in moral character. Knowledge is not mind but the property of mind. It may spring from mind, considered as action, passion, or spontaneously productive; active when it goes out in search of truth, passive when truth enters as through the agency of the senses, and spontaneously productive as in original suggestion. Knowledge has this three-fold origin, yet it is all in and through and becomes the exclusive property of mind, of the intellect, and then it stops there. Not so of faith. Knowledge is not dependent upon, nor does it have its origin in the moral sense. The moral sense takes up the moral element involved, not in truth, but in its relations; and decides what ought to be done; and approves or condemns according as there has been action or non action in accordance with the rule. Not so of faith. Knowledge is not dependent on volition or the will. Truth cannot create, nor be created, annihilate nor be annihilated, transmute nor be transmuted, modify nor be modified, by volition. It has absolute attributes, it is eternal and unchangeable, but it is inert; a faithful picture drawn by a Divine Artist, but only a picture. The mind acts upon truth rather than truth upon the mind. Knowledge cannot, even when associated with volition, create a statue, annihilate granite, transmute lead into gold, nor so modify the laws of nature as to bring life out of death, nor can they, acting alone, command the agencies by which these things can be done. Not so of faith. Faith is done of these, nor all of these, yet implying all of them as antecedent and contemporaneous. Knowledge to furnish the rule, conscience to furnish the sense of obligation, and volition to bring into action the latent power of faith. Faith is the soul; considered as composed of intellect, sensibilities and will, in action; moving toward, laying hold upon, bringing itself to God and Christ, and holding itself there, in contact with the original fountain of creating and transforming power, until it is changed into the same image from glory to glory as by the spirit of God.

Knowledge, to know, knowing, ordinarily implies a mental state or possession consequent upon previous mental action, but does not necessarily presuppose moral action nor volition. Faith, saving faith implies all three of these as precedent, and some say not only as antecedent, but as constituent elements of faith itself.

Abelard's motto was, "knowledge precedes faith." Augustine says "faith precedes knowledge." Both of these maxims, in terms so contradictory, cannot be true, as predicable of the same, while they may be true as predicable of different experiences. To illustrate. One must know that Christ died to save sinners, before he can have that faith of the heart that is unto a present salvation. So Abelard's maxim is true. Again the faith that is unto justification and regeneration, that is unto spiritual life in Christ; must be antecedent to those experiences of justifying and regenerating grace by which we have the knowledge that, revealing itself to consciousness, enables us to say, "we know that we have passed from death unto life." In this case Augustine was correct. There is properly speaking no ground of quarrel, for the authors were speaking of different things. In the former case, knowledge precedes faith, is its foundation, and may possibly be called an essential though previously existing element of faith itself, and the knowledge was of something before, independent of, and without the believer, that is of Christ and of the purposes of his mission and death. In the latter case the experiences of justification and regeneration, intervene between and separate the antecedent faith from the subsequent knowledge of these states, and the knowledge is of something within, that is done for the believer, judicially in justification, and actually, creatively, in regeneration. Faith comes by hearing, and hearing by the word of God or instrumentally by preaching. The order then is, first the word or knowledge; second, faith, the soul affectionately accepting the word or knowledge previously received, as the rule of action and law of salvation; third, new experiences as the results of faith, which become objects of new knowledge, pleasures of a religious life, of a life of faith; peace, love and joy. The first knowledge, of which Abelard speaks, is of what God has revealed to man as a sinner, and goes before and along with fear and penitence, as a schoolmaster, leading the way to Christ; the second knowledge, of which Augustine speaks, comes after we have found Christ, and is based upon what God has done for us, and in us, as testified to by the two witnesses, our own spirit and the spirit of God. Abelard was not a rationalist, nor was Augustine a spiritualist or enthusiast. Knowledge may precede faith, and yet faith may by reaction intensify knowledge, because faith accepts it as a rule of action. Peter says, "we believe and know that thou art Christ." Faith may convert ordinary intuitive belief, conviction, into knowledge by the agency of the illuminating Spirit. "If any man will do the will of God," that is up to the measure of his belief or conviction of what is true, "he shall know of the doctrine" that it is from God. That is, use light and have more light. Thus the gospel reveals its infinitely unfolding glories not only by knowledge to knowledge, but as Paul says, from "faith to faith." John reversing the order of Peter and speaking with his remarkable philosophical accuracy says, "That ye may know and believe that the Father is in me and I in Him!" This view diverts christianity of enthusiasm in any opprobious sense, makes a faith based on knowledge a rational faith, and our christianity a rational religion; commending itself as it does to human reason, and to all men that come to its evidences, revelations and experiences, in simplicity and sincerity, desiring to know the truth and to be conformed thereunto. To all such the word leads to faith, and the word, though inert in itself, is, through faith, made not only the sword of the Spirit, but the power of God unto salvation.

Devils have knowledge, a moral sense, power of volition, and they believe, but they cannot have faith; for the gospel, though known, is not a rule of salvation to them. Sinners as such have knowledge, conscience, will and belief; but they have not faith: not because faith is impossible to them; not because the gospel is not a rule of salvation to them, but simply because they will not accept it as a rule of life, and walk by faith, that is "by the light that lighteneth every man that cometh into the world." Christ is that light. He is the candle, of the persistent wicked, that shall be put out. Unbelief crucifies Him. Faith brings him up from the dead. Under this view instructed, but perverse and persistent sinners, that will not have faith in Christ, are worse than devils, for faith and salvation are possible to the former, not to the latter. Genuine poetry is true to nature. In that "deep" the poet saw a "lower deep," opening wide. Nothing is made in vain. All the necessities and wants of the physical and spiritual universe are met. Wants for pleasure, wants for pain, for rewards and punishment, for the ends of redeeming mercy and of distributing justice. O God! thy work is perfect, thy judgments just, none can charge them. No deficiency, no redundancy. Nothing ultimately out of its place. The prince of the power of the air may mobilize all the legions of darkness, and he cannot open heaven to one of his subjects; and man, though he anathematize all the hosts of heaven, earth, and hell, cannot keep one sinner, having faith in Christ, from eternal life; nor one sinner, without faith, from endless death.

Again, knowledge is of the intellect only. To know, is a mental state, and implies mind, and truth as the property of mind: and the phrase expresses the relation of possession. The mind may be active in gaining or reviving the memory of truth, but it is passive in retaining it. Faith is not mind, nor is it action; it is not truth, nor is it volition; it is not memory, nor is it conscience; but it expresses the soul, the whole intellectual and moral nature, in action; under the guidance of the moral sense, and moved by volition, in accordance with knowledge, and the moral rule revealed by its relations. Faith is the soul, the man, acting in accordance with the rule of right, the law and the gospel. Hence, whatsoever is not of faith is sin.

Knowledge is predicable of a being conceived to be devoid of a moral nature, and even of the power of volition, choice, passions or affections. Not so of faith. It chooses, reaches after, attains the object that presents itself through knowledge to, and as worthy of the affections. Constituted as we are, the intellect, in its individual and moral action, considers only what is and what is not. Combined in its action with the moral sense, it determines what ought and what ought ought not to be done, thus giving the law or rule to faith. Faith says the rule shall be kept, faith acts upon the rule. Faith not in action, without works, is dead. "Show me thy faith without thy works," that is, not in action, and you will show me a dead faith, that having the name only; and "I will show you my faith by my works," that is a faith in action, a living faith, that has not only the name, but that is the thing. Knowledge reveals Christ as the way, the truth, the life. Faith takes, appropriates, as a Him as such. The intellect perceives Him for to this end is He the light that lighteneth every man, but faith affectionately embraces Him as a Saviour. The mere knowledge of Christ is compatible with aversion, repugnance, and opposition to Him; but faith implies love for and harmony with Him. Knowledge is the promise, but faith is the "substance" of the promise; it brings the thing promised into immediate possession and enjoyment. Knowledge may be Christ in History, in the Church, in Prophecy, in Providence; but faith is Christ incarnate, living, interceding, reigning as Prophet, Priest and King. Knowledge may be Christ in the apprehension of the intellect, but faith is Christ enthroned within us, as gracious sovereign over the intellect, will and the affections. "I in you."

The faith of the gospel is the faith of the heart, out of the understanding; for "with the heart man believeth unto righteousness." Knowledge may work death, faith works only life. Knowledge may work by hatred and contaminate the heart, "faith works" only "by love and purifies the heart." Knowledge may give the rule to intellect, sensibilities and will; but faith subordinates all of these to the rule. Knowledge is not a cause, a producer, an agent. Faith is all of these combined, or if not so in itself, it yet draws at pleasure, under the promise, from the original and uncreated fountain of agency, production and causation, from God Himself. "Whatsoever I do, that shall ye do also, and greater things than these shall ye do," because I go unto my Father." Thus is the Father "glorified in the Son," through faith in Him.

Knowledge does nothing. Faith does all things. Read the eleventh chapter of Hebrews. Faith offers a sacrifice acceptable to God; translated and delivers from death; builds an ark which condemns the world to destruction, and yet repeoples it after the deluge; finds a country, and a city, which knowledge has not revealed; revivifies the barren womb and gives the ancestry of Christ, from one as good as dead; binds the "child of promise" to the altar, and restores him as from the grave; subdues kingdoms; stops the mouths of lions; quenches the violence of fire; by faith they that were weak are made strong, and escape the edge of the sword, for the aliens flee before them; and by faith, others endure mockings, scourging, bonds, imprisonment, are stoned and sawn asunder, and wander about in sheepskins, and goatskins, in deserts and in mountains, and in dens and caves of the earth, being destitute and afflicted, and tormented; "of whom the world was not worthy." Walking, working, and enduring, by faith, they would not "accept deliverance," though offered, for they had reference to the "recompense of reward," and waited for a "better resurrection." By faith all these obtained a good report, and though dead they speak to and wait for us, on whom the ends of the world are come, for "they, without us," who walk by the same faith, shall "not be made perfect." Knowledge is good, for it gives, it is the expression of the divine will and purposes, and promises, as written on the pages of nature and revelation, but faith is better, for it secures for us and in us the accomplishment of those gracious promises.

FIDES.

Mississippi Conference.

NAPOLEON III.—"Whom the gods would destroy they first make mad," and they have certainly of late too frequently had the intoxicating bowl to the lips of Napoleon. His course for the last six months has been downward with accelerated speed. He has received snub after snub, followed by no open rebuff. Austria refused to enter his peace conference, Italy treated with contempt the transfer of Venetia to his hands, and Prussia hailed her fist and openly defied his insolent demand for German soil. It is, indeed, a mystery how Napoleon could have been led into his last fatal error; the merest tyro in German policy and feeling could have told him that his proposition would be received with scorn and resolve. What a change in the European situation within a few short weeks! Austria humiliated into the dust; Italy, though the gainer of a province, a great loser in national glory and pride, the victor in spite of defeat, simply from the happy fact of an alliance with Prussia; France precipitated from her high estate as the arbiter of nations, with her counsels and her threats unheeded; and Prussia—we hope soon to be able to say Germany—risen like a brilliant sun, as a star of the first magnitude. Verily, man proposes, but God disposes.—*Western Christian Advocate.*

That man is not good enough for any place who thinks no place good enough for him.

SUMMER RAIN.

Beautiful rain of Summer
Trickling down the pane,
Falling with softest murmur
Into the heated drain,
Pouring its gushing life-drops
Down on the parching sod;
Making each flower and grass-blade
Spring up to worship God.

Beautiful rain of Summer!
Never was strain so sweet
As thy refreshing murmur
After the dust and heat.
O, how the cold drops patter
Down on the thirsting earth,
Calling a thousand nemadies
Up to a second birth.

How the dear days of childhood
Come with their rainbow hues!
How thy prismatic colors
Brighten the faded views!
How the dear, vanished voices
Sound on the heart again,
Mingling with thy sweet chorus—
Beautiful Summer rain!

Beautiful rain of Summer!
Bringing the welcome breeze;
Washing the dust of the city
Off from the grateful trees;
Rippling down the gutters,
Gambolling down the eaves,
Dropping a shower of diamonds
Over the emerald leaves!

Filling the lowly washtub
Full of the pearly flood;
Easing the weary shoulder,
Cooling the heated blood;
Blessing the black man's hovel,
Blessing the herds and flocks,
Spreading the soft green mosses
Over the barren rocks.

Gushing as from Mount Horeb,
Struck by our Father's wand,
Bringing a flood of blessing
Over the scorching land;
Drenching the parching valley,
Soothing the bed of pain,
Filling the world with beauty—
Beautiful Summer rain!

Beautiful rain of Summer!
Falling like words of love,
With thy delicious music,
Down from the heavens above;
Where is the thankless spirit,
Where is the hardened brain,
Lifting no glad thanksgiving
For the refreshing rain?

God of the blessed rain drops!
God of the boundless sea!
Give me a thankful spirit
Ever to worship Thee.
Thanks to the clouds of morning,
Thanks for the ripened grain,
And the love that falls on the spirit
Like the blessed summer rain!

For the N. O. Christian Advocate.

A WELL MANAGED SCHOOL.

The public has reached, to all appearance, a final decision as to the value of education as an agency to promote intelligence and virtue. And no longer as a custom, but as a duty in which solicitude is felt, do men educate their sons and daughters? In this, as in the case of other public utilities, a long time, many efforts, and much perseverance was needed to fix the present satisfactory opinion. As the next and sequential stage of public feeling on this subject, a closer scrutiny will be bestowed upon the management of schools claiming the patronage of the public. The defect in school keeping incident to the enterprise, will be found to be the difficulty of combining instruction and government. Observation and experience, to no inconsiderable extent, has led us to the conclusion that this difficulty has been overcome in very few instances; there are many schools that offer a full and satisfactory course of instruction, imparted under the best established methods of mental cultivation, but all government, except in the class room, is abandoned as inconsistent with success in giving instruction.

In other schools, government is administered as a specialty, but cultivation suffers as a consequence. A good disciplinarian may be a very poor teacher, and few of the many excellent teachers we know are good disciplinarians. For reasons known as yet to but few, most schools fall below public need and expectation in one or the other of the above mentioned respects.

We believe that one of the most remarkable examples of success in combining, in just proportions, instruction and government, is to be found in Prof. Magruder's Institute in this city. The Prof. has devoted many years, both as a teacher and the proprietor of a school, to secure a management which will afford all the advantages to be derived from a school; his success has fixed the merits of his establishment, and entitles him to signal distinction in school keeping.

His plan, as observed and concurred in by the thousands who have visited the school on business or otherwise, is simply the systematic administration of family government.

The large and well ventilated hall for study is separate from the other buildings of the establishment. This hall is lighted with gas, and during the hours of study, whether in the day or at night, the Prof. and his Tutors are present to conduct the preparation and establish the best habits of study among the boys. The recitation rooms form a part of this building, so as to place the body of students in access to each tutor, and under his observation. The dining hall forms a wing of the dwelling, the meals are prepared and used after the most approved family style. It is precisely at these hours that the visitor is impressed with the agreeable character of the school. Those pernicious habits which young people acquire in large boarding houses, where the provisions are scant, or of uniform character, or poorly prepared, are all guarded against, both by the plan of the professor, the presence of the family, and the refinements and amenities which are so judiciously recommended, both by example and instruction.

The sleeping apartments are upon the second floor of the mansion, and in two wings closely adjoining, so that it might be said the school, as a family, sleep under one roof. The object of the Prof. in this arrangement is to place himself in as close proximity as possible to every boy in case of indisposition, or otherwise, precisely the same solicitude and supervision that a father feels towards and exercises over his family.

The Prof. has a good knowledge of medicine, and is an admirable nurse, and unless otherwise instructed, takes every case of indisposition under his own treatment. The boys soon feel at home, acquire a ready confidence in the Prof., and last but not least receive their clothing from the hands of the Professor's excellent wife who seems to be as finished a helpmate for the Prof. as either he or the boys could desire.

Prof. Magruder ranks with the very best teachers of the country, and at his school a youth can prepare for admission into any college or university in the South or North, or can finish his education at the Institute.

Baton Rouge, the location of this school, is certainly one of the healthiest towns in Louisiana. In other respects no distinction is claimed for it.

Notice of the closing exercises of the past session was not furnished for publication, as was expected; the session was a successful one, and affords an evidence that the celebrity of the school has not been obtained by advertisements or puffs.

We have written this much and in this simple form to attract if possible the attention of many old and valued friends to this school, conceiving that we do them a real service in pointing a school suitable in all respects for their sons.

W. E. M. LINFIELD.

Baton Rouge, La., Aug. 25th, 1866.

CLINTON FEMALE INSTITUTE.

The undersigned visiting committee appointed at the last session of the Mississippi Conference, to attend the examination and annual exhibition of the above named institution, take this method to make known to the church and the country, some facts concerning it, that we deem worthy of consideration by all the friends of Southern education.

First, as matter of interest, especially to Methodists, we will state that it is a Methodist school. It is under the direction and control of Methodists. The associate principals, Mrs. Mary S. Wall and Mrs Dunbar, were both reared and educated in the Methodist Church. The former is the daughter of the lamented Dr. Winans, and as a teacher has been long and favorably known. The latter is connected with some of the most eminent members of our church known to the literary world, and is a lady of much experience, acknowledged piety, and rare ability as a teacher. These ladies have been for several years associated in this great educational enterprise, and there are now many among the teachers and mothers of the land who were educated at Clinton Female Institute. Those are their Epistle.

Second. It is worthy of note that the cause of instruction and discipline in this school partakes more largely of a truly christian education than we are accustomed to observe in most institutions of the kind in our country. God and the great truths of his word are kept prominently before the minds of the pupils.

Third. The last annual exhibition took place on the 18th, 19th and 20th ultimo. Closing with a concert in the evening of the 20th. The examination of the several classes satisfied the committee, as well as the public, that much labor and care had been bestowed by faithful teachers, and more than ordinary proficiency had been made by the pupils in acquiring a knowledge of the several text books. With all candor we must say that we have never witnessed such promptness in answering the numerous questions—scarce a single failure.

Fourth. The musical department is under the special direction of Mrs. Dunbar. We but speak the sentiments of the entire community of Clinton, La., when we say that the concert given by her pupils on Friday evening was a "great success"—perhaps the best entertainment of the kind they have ever enjoyed at that place.

Fifth. The Clinton Female Institute is and has been for many years under the patronage of the Mississippi Conference. It is located at a most healthful and eligible point—is the only denominational school for young ladies in the Florida Parishes of Louisiana. The society of Clinton will, for intelligence and morality, compare favorably with any village in the State. There will soon be communication direct with the Mississippi River, by means of the Clinton and Port Hudson Rail Road, affording transportation from that direction. With the advantages enumerated, it does seem that a school for young ladies, under the supervision of the most experienced and thoroughly competent christian ladies, ought to succeed, and we cheerfully recommend Clinton Female Institute to public favor.

J. G. GODFREY,
C. J. HARRIS,
J. L. FORSYTH,
} Com.

APPEARANCE OF THE SUN FROM THE NORTH POLE.—To a person standing at the north pole, the sun appears to sweep horizontally around the sky every twenty-four hours, without any perceptible variation during its circuit in its distance from the horizon. On the 21st of June it is twenty-three degrees and thirty-eight minutes above the horizon—a little more than one fourth of the distance to the zenith, the highest point that it ever reaches. From this altitude it slowly descends, its track being represented by a spiral or screw with a very fine thread; and in the course of three months it worms its way down to the horizon, which it reaches on the 23d of September. On this day it slowly sweeps around the sky, with its face half hidden below the icy sea. It still continues to descend, and after it has entirely disappeared it is still so near the horizon that it carries a bright twilight around the heavens in its daily circuit. As the sun sinks lower and lower, this twilight grows gradually fainter and fainter till it fades away. On the 20th of December the sun is twenty three degrees and thirty-eight minutes below the horizon, and this is the midnight of the dark winter of the pole. From this date the sun begins to ascend, and after a time his return is heralded by a faint dawn, which circles slowly around the horizon, completing its circles every twenty-four hours. This dawn grows gradually brighter, and on the 20th of March the peaks are gilded with the first level rays of the six months' day. The bringer of this long day continues to wind his spiral way upward till he reaches his highest place on the 21st June, and his annual course is completed.

PLANETS DESTROYED.—The belief that this world is ultimately to be destroyed by fire is supported by the discovery that such a fate has befallen far larger planets than ours. French astronomers assert that no fewer than fifteen hundred fixed stars have vanished from the firmament within the last three hundred years. Tycho Brahe gives an interesting account of a brilliant star of the larger size, which, on account of its singular radiance, had become the special object of his daily observation for several months, during which the star gradually became paler until its final disappearance. La Place states that one of the vanished fixed stars of the northern hemisphere afforded indubitable evidence of having been consumed by fire. At first the star was dazzling white, next of glowing red and yellow lustre, and finally became a pale and ashen color. The burning of the star lasted sixteen months, when the sunny visitor, to which perhaps a whole series of planets may have owed allegiance, finally departed and became invisible forever.

NAPOLEON AND THE POPE.—Writes the Rome (Aug. 3) correspondent of the London Herald: "The reports current in Rome, if not absolutely alarming, are such as to create considerable uneasiness. A letter is said to have reached the Pope within the past few days from the Emperor Napoleon, stating that, in consequence of the progress of the revolution both at home and abroad, he should no longer be able to provide for the maintenance of the temporal power, and that the Pope must now prepare for the execution of the convention in December. The Pope received the intimation, it is said, with the greatest calmness, and said that he had long ceased to rely on the aid of man, and committed his cause and that of the church to God. Gen. Rufus King, the Minister of the United States, subsequently waited on his holiness, and offered him the escort, if necessary, of the American squadron, now cruising in the Mediterranean. The Pope declined the offer, with a strong expression of thanks, saying he had no intention of deserting his post, save in case of the most urgent necessity, or that the freedom of the church's action was coerced."

M. Guizot is about to add to his numerous works by the publication of Meditations on the Present State of the Christian Religion. He speaks mournfully of the prevalence of religious indifferentism, as well as the more positive errors of rationalism, materialism, and pantheism. And yet he declares, unhesitatingly his "firm belief in the final victory of Christianity over all forms of irreligion," and says: "Let not the enemies of Christianity deceive themselves; they are waging war unto death, but it is no dying foe with which they have to deal." And he does not hesitate to add, that "in the midst of these obstacles, oscillations, deviations, and faults which may be observed, there is an evident Christian awakening in Catholic France. There has been evidently progress in Christian faith, in Christian strength—progress incomplete and insufficient it may be, but still real and fruitful, the symptoms of a powerful vitality and a hopeful future."

ORIENTAL POLITENESS.—A Berlin correspondent of the London Times reports what he terms a delightful piece of Oriental courtesy, from Astrabad, the noted military port on the southern shore of the Caspian. It appears that the Shah of Persia, who had been travelling in those distant parts of his dominions with a suite of no less than three thousand persons, graciously bestowed a visit upon the Admiral of the Russian fleet anchored in that harbor. Among the amusements afforded the illustrious guest was a trip on the sea in a splendid steamer. The Shah no sooner found himself on the unwonted element than he experienced the ordinary sensations of humanity in visiting Neptune for the first time. The Russian admiral stood aghast, fearing the anger of the untrammelled despot. "I am afraid your Majesty is unwell," he at length observed, apologetically. "Not in the least," immediately retorted the polite Moslem; "I am now a guest in the house of my brother, Czar. How—how—how—can I feel otherwise than happy and delighted under his roof?"

RECEIPTS.—The American Tract Society received $165,883 last year, greatly exceeding the receipts of any year except the previous. The American Congregational Association received $123 216 last year, to be loaned or given for church-building purposes.

If you would be nothing, just wait to be something.

N. O. Christian Advocate

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NEW ORLEANS:
SATURDAY, SEPTEMBER 15, 1866.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No.* 27.—REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precinded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, } *Executive Com.*
J. B. WALKER, } *Joint Board of*
L. PARKER, } *Publication.*

To the Presiding Elders of the Louisiana Conference.

BISHOPS' APPORTIONMENT.

Dear Brethren: By direction of the General Conference, the Delegates of each Annual Conference are instructed to apportion to the several Districts of their Conferences the amount required for the support of the Bishops. The total amount assigned to our Conference is $1140, which we have apportioned as follows:

New Orleans District	$300 00
Opelousas District	100 00
Alexandria District	100 00
Homer District	150 00
Minden District	150 00
Shreveport District	200 00
Bastrop District	100 00
Tensas District	50 00
	$1150 00

It is very important that this collection be taken up immediately by the Presiding Elders, or by the preachers in charge, and the amounts forwarded to the Book Agent at Nashville. We have made the apportionment with reference to the *condition* of the Districts, and we hope in a satisfactory manner.

JOHN C. KEENER.
LINUS PARKER,
J. B. WALKER,
ROBERT J. HARP,
W. E. LINFIELD.

NEW CARDS.

We call special attention to the cards of the following parties:

Messrs. VIOLETT, BLACK & Co., Cotton Factors, No. 138 Gravier street,—old and well known citizens and business men of New Orleans.

Messrs. LOTT, WOOD & Co., Wholesale Grocers, 65 Common street, formerly of Madison county, and Canton, Mississippi, long and favorably known throughout that State.

Messrs. CHENOWETH, CASEY & Co., General Commission Merchants, 53 Gravier street. Senior late Major of the 13th Ky. Confederate Cavalry—formerly of Cincinnati. Mr. Casey, formerly of St. Louis, was twice wounded in Confederate service.

JACOB BURCKETT, Grocer, 110 Camp street. Mr. Burckett, pays particular attention to country orders for Plantation and family supplies. He is one of our oldest grocers.

Messrs. RACE, FOSTER and JUDGE E. T. MERRICK—Attorneys at Law, practicing in the courts of this city, Corner of Camp St. and Commercial Alley. Judge Merrick, was for a number of years Chief Justice of the State. Messrs. Race and Foster have been practicing in this city for twenty years.

Mr. FELLOWES Jr., Cotton Factor and Commission Merchant No. 186 Common street.

Messrs. OBER, ATWATER & Co., Cotton Factors and Commission Merchants, No. 39 Union street.

Messrs. HEWITT, NORTON & Co., Cotton Factors and Commission Merchants, 188 Common street.

Messrs. WM. EDWARDS & Co., Commission Merchants, 27 Camp street.

Our endorsement of the above firms could add but little to the high estimate in which they are already held by the community and country.

INDIFFERENCE.

At this particular moment there are thousands of persons in the Southern States who feel no interest, anxiety, or care respecting any thing: as Cato,

"Indifferent in his choice to sleep or die."

This apathy of disappointed expectation, pervades every department of common life, and holds equally the energies of the church and of the state in its cold fetters.

Some are heartbroken from the loss of dear friends, some have seen the comforts and creations of a lifetime of toil and thought exhale, as dew, before the fires of war. Crops, granaries, mansions, homesteads, churches, the city and the field,

"Sublimed with mineral fury."

Struggling to escape one evil, it would seem as if many had overtaken them. Those liberties which were purchased by the blood of the revolution of '76, which they sought to maintain for themselves and children, have been put to hazard, and still tremble in the possibility of civil strife. That prayer and faith upon which they at one time staked so much, failed in the hour of need, and God has "forgotten to be gracious." Meanwhile, as David, they see "the wicked in great power spreading himself."

The effects of this stoicism of misfortune are traceable in the sluggish movements of classes of men who have herotofore been noted for activity. The planter, instead of promptly accepting the great change which has come over the system of labor, and at once passing from the large and full cultivation of planting, to the contracted and more economic, but no less comfortable condition of farming, follows numbers of slow-moving negroes to the field, who can eat faster than they work, as if yet doubtful of the great fact that the glory of the cotton culture of the South had forever fled. The politician, always seeking if not his own, his country's welfare, has forgotten that after the battle of the sword, it is often necessary to fight the still greater battle of diplomacy. Those who by long experience in this costly and difficult part of public service, are fitted to aid by counsel, have not risen to the demands of the occasion, but in great selfishness of soul have abandoned the South to its fate, by leaving the whole field of political office and influence to be occupied by men the most incompetent, inexperienced and unprincipled. Addison says, "it was a remarkable law of Solon, that any person who, in the commotions of the republic, remained neuter, or an indifferent spectator of the contending parties, should be condemned to perpetual banishment."

The minister of the gospel, the man who above all others was made for such times as these, must, forsooth, because the alarum of war has ceased, hang *his* trumpet on the wall! Having strongly involved his Master's message with the passions of the hour, and with what he felt to be a righteous cause; having with Peter drawn in the defence of all that was just and innocent, he cannot now brook the slightest displeasure of the Master. The extent to which God was pledged, by him, to save us out of all our troubles, now brings both the Lord and the preacher into question. Satan is prone to take advantage of sorrow and defeat. The lesson is one of the oldest. The suggestions of the Spirit of Evil have been repeated to myriads of great souls suffering under fortunes far less disastrous than that of the Patriarch, though it may be a discipline equally momentous. And it is, alas for our fallen nature, easier to receive than to resist his dark whisper, "*Curse God and die.*"

That is a cheap philosophy which reckons success to be the measure of virtue: that human disaster is God's disapprobation. How stupid to suppose that the pains and ills of this life are only the punishment of the wicked! and how great the mistake of him who supposes that a good man has no use for sorrow; for sorrow in all its mystery, for without the mystery there is no trial. It is a matter of infinite import and angelic observation what effect the losses and sorrows of the past five years have had, and are now having upon the Church of God, and upon *you* personally, O reader. In many men the result has been, a truer purpose for good, sobriety of thought, greater firmness of character, a juster estimate of this life, and a higher self-respect than could have been derived from any passage of life less severe. Such beauties do come forth from such a storm—the prismatic colors rest upon an angry cloud. In some the elements of a spiritual as well as of a moral manhood have been developed: the Holy Spirit taking advantage of the discipline of the hour, has begotten in them repentance, prayer, humility, and living faith. The minister and the Church of God should be able to "*endure as seeing him who is invisible;*" to rise above the immediate storm-circle, as Luther and Melancthon and Spalatin used to, by climbing to the inspired heights of the forty-sixth Psalm. There is time enough at this late hour for faith to gain another and a greater battle; and after the defeat, like Buonaparte at at Marengo, come off conqueror.

The higher "citizenship of Heaven" seems never to have entered the minds of men who see only the history of an hour in the complications and reverses of the country. May there not be in reserve for our children and the Church a greater good, in consequence of the solution of the great problem of slavery? We confess that the prospect of thirty-two millions of slaves pressing the soil and loading the air of the country, within the short period of sixty years from the present, always filled us with gloomy apprehensions for our children. So in regard to the Church; the prospect brightens, because the country, instead of becoming one vast negro quarter, will in the end be filled with white people. The school-house and the church everywhere will evidence the presence of a race whose very history is the realization of christian hope, if unfettered by the fortunes and inherent weakness of the African.

In some regions of our work, men of God are shaking off this apathy of "doubt:" they are ridding their minds of the agitations of "wrath" which, like a ground swell, still threatens; they are "*lifting up holy hands without wrath and doubting,*" and praying that God would overrule the craft and malice of designing men to save the country.

When Job was nothing but a clot of blood, instead of yielding to the stupor of calamities as inscrutible as they were vast, he cried out in all the majesty of a great and pure heart, "WHEN HE HATH TRIED ME I SHALL COME FORTH AS GOLD."

We now need in our ministry that practical heroism of the Wesleys, which made an appointment at the hour the earthquake was expected, at the Foundry, and while it was shaking the house, Charles preached from "*Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea,*"—which can seize reverses, darkness and the discipline of earthquakes, for impressing the people with the doctrines of life. Action is the remedy. O Man of God, no longer sit brooding over the past. Out of the wind, the earthquake, and the fire a voice asks, *What doest thou here, Elijah? * * * go return on thy way.* Let not that inert state of soul triumph over you which is only occupied in feeling and weighing its own misfortunes; which finds no illustration in the life of an Apostle, who wrote the epistles to Ephesus and Timothy, from the gloomy chambers of the Mamertine prison: "*But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*"

BISHOP McTYEIRE ON LOTTERIES.

We extract from the Bishop's able discourse upon this important theme—delivered in Montgomery, on Sunday evening, the 26th of August—published in the *Montgomery Advertizer.* Text: *Eph.* v 2, *And have no fellowship with the unfruitful works of darkness, but rather reprove them:*

Our people have hardly yet realized that a lottery was chartered at the late session of their legislature and is now in full blast. One or two drawings have taken place; its schemes are out; its agencies established, and its tempting prizes placarded. This in Alabama, among a christian people and in the latter half of the nineteenth century! State after State had gotten rid of this nuisance: its principle condemned it and its fruits. Public schools and Sabbath schools, Bible societies and the rising tide of Christianity, had, it was hoped, exorcised it thoroughly. It took refuge in Havana, and at that distance gave us some trouble, for unfortunately and unlike that lesser evil, the yellow fevor, it could not be rigidly quarantined. The papers tell us the drawings are conducted strictly on the Havana principle. So there can be no mistake as to the character of our institution.

The lottery is like, if not identical in principle with, gambling. This will hardly be denied. It goes upon the wager, the risk, the hazard — getting something for nothing. It may have a genteel form and be a subdued manifestation; but, at the last analysis, it is gambling—nothing more, nothing less.

While many a snug fortune has, in the course of time, been swallowed up piecemeal, in this tempting vortex, can any one point to a case where a legitimate and solid business has grown up on the basis of a prize drawn in a lottery? One success is duly noised abroad, and becomes a bait for scores, and quite carries them away. Fortune favored him, why may not the fickle goddess favor them? And he, the lucky man, having got a prize once, why may he not again? And so the infection spreads and the lust of lottery gain grows by what it feeds on. It is a passion and a possession. What air castles! Visions of sudden wealth haunt the mind. The habits of industry are unhinged. Tame and slow are the accumulations of patient toil. Plain business is distasteful. Moderation and temperance are undermined. Dissipation and idleness are superinduced, with want and perhaps crime in their train.

It is a mistake to regard the lottery ventures as taken from the superfluous cash of the rich or the spare money of the luxurious. Blank tickets are generally bought with hard-earned dollars. The poor and straitened man, the well nigh insolvent debtor, the young clerk already behind in his accounts—these are tempted by the very pressure of circumstances to try this desperate remedy for relief. One more venture and perhaps all may be retrieved! And another—and so deeper and deeper they get into the mire. A coroner's inquest or the revelations of a police court often gives the sequel to this tampering with lottery tickets. And is it possible that the State has spread this snare for her own children!

The lottery, as authorized by the legislature and now at work among us, is worse than vulgar gambling, and for these reasons:

The gambler creeps to his den, after nightfall. Back rooms and dark alleys are his haunts, with signs and passwords. The circle of his influence, though malignant, is necessarily contracted. Not so here. The papers tell us that at a drawing in Mobile, in broad day light, one of the largest halls of the city was filled with men, women and children, eagerly watching the turn of the wheel, and drinking in the intoxicating excitement.

The gambler is not respectable. No young lady will be seen in his company. No young man without shame, associates with him. But this lottery is made respectable "by authority." The broad seal of the State is on its charter. It comes to us under the patronage of education—of adorning and refitting and refurnishing the University of Alabama. The stockholders are to have a liberal per cent. for manipulating it, and then the University comes in for its share. It may be asked, Did not the legislature in response to the appeal of that upright and great and good man who is its President, make liberal provision for rebuilding the University? is not its endowment ($25,000 a year) ample? Better its walls should never rise from their ashes; better its foundations were sowed with salt and ploughed up, than that, by such means, it should be helped. The friends of the University are blind to its interests if they allow it to be prejudiced by being made a stalking horse for lottery dealers.

We learn by one of the advertisements that there is a "wild excitement" about the next drawing, which is to come off in a few weeks. And that the ladies have bought most of the tickets. Here again, it is worse than gambling, for even woman is swept into it. So fascinating, and respectable; coming to us with the prestige of University Education and State authority; so praiseworthy in its ostensible purposes—who does not see the dire and wide spread evils that threaten public morals. The plague has begun. Its agents are establishing themselves over the State; its tempting baits are being flung abroad, and simple souls are catching at them.

It is intimated in some quarters, that the people are not only to be corrupted but cheated in the end. Reference is made to the last lottery scheme that was foisted upon Alabama. Its ostensible aim and its feeble justification was to build up an academy in one of the eastern counties: Fredonia or Formosa academy; one name will do as well as another name inasmuch as it never was built, and those who held the scheme never intended to build it. It was the lottery privilege they were after. That obtained, it was run, and a fortune made for the schemers, while the literary part of the charter was lost sight of. The affair is like a kite with its tail. The tail is the main thing; as for the kite—it may go. But let us hope for better things, and from the names associated with this lottery we are entitled to look for better. It would be too bad not to get the poor reward of our sin.

How long is this nuisance to be inflicted upon us? Since the adjournment of the body which gave it corporate existence, it has unmasked its real character and gone to work vigorously. Run at the present rate, it will soon overrun every town, village and hamlet in the State. How long is it to last? *twenty-five years!* A quarter of a century! well nigh a generation! This is the legal limit of its life. Think of it. Children yet unborn are to be corrupted by it. Parents who to-day are carefully guarding their little ones from temptation, training them to industry and laying up a frugal store for them, may live to see them stumble at this stumbling stone; or will die, with the reflection that they leave them exposed to it. If the cholera comes, it stays but a few months, and passes away. But this is to abide with us and do its work for twenty five years. Expires in the year of grace 1890. By that time what evil will it not have done?

Is there no remedy? Must we quietly wait all our appointed years till the change come? The church trying to preach the gospel: and the State, in the name of education, scattering from her maternal hand firebrands, arrows and death.

* * * * * *

Meantime, if we would have no fellowship with this work of darkness, it becomes us to exhaust every legitimate means by which it may be abated, limited, checked, protested, condemned, exposed or wiped out. Let pulpit and press and people bear a vigorous and faithful testimony till this is done.

And to you, my congregation, I would say both young and old, male and female:—"Avoid it, pass not by it, turn from it and pass away." Touch not, taste not, handle not, and keep others from the snare, as many as you can.

OPELOUSAS LAND AGENCY. We can commend most heartily and fully our friend, Mr. Houston, whose advertisement is inserted, to all persons wishing to purchase lands in the beautiful regions of Opelousas. Mr. Houston, is from Alabama; has resided for some years in St. Landry parish; and is competent and reliable as an agent for any who may desire his services.

CENTENARY COLLEGE.

The following items from the Rev. Dr. Watkins, the President of this well known institution of Louisiana, will be read with interest.—Many of our citizens in the South-West cannot afford to send their sons far from home; and many others have no inclination to do so when they can find such excellent advantages for educating youth in their own State, and under their own eye. The mere expense of going and returning from some distant point, will pay the price of a year's tuition in Centenary. We have, on more than one occasion, noticed at length, the high claims of this institution to the patronage of the public:—

Centenary College, located at Jackson, La., was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month.

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the Institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

SECRETS OF NORTHERN PRISONS.

These are yet to be told. A writer in *The Watchman* is doing a good work for history and the truth by collecting and arranging the items published from those who have tasted the clemency of Northern war prison-keepers:

Now let us look into Fort Delaware. An escaped prisoner says:

"A few hard crackers twice a day, together with four ounces of putrid meat, and a scant supply of water, offensively stagnant, constitute the fare of these unhappy men. The prison discipline is brutal and rigorous, and of course, in these circumstances, with no attention paid to cleanliness, and the fort crowded to suffocation, the mortality among the prisoners is very great. Among those who have died there recently, victims to the heartless treatment of their inhuman jailers, is private Riety of the Thirtieth Virginia regiment, who, though an invalid when captured, was mercilessly thrust into this noisome dungeon, and there *died for want of the commonest care.*"

Another says: "The treatment of our prisoners beggars all description. Fort Delaware presents within its walls all the horrors of the Hole of Calcutta. The suffering of our men is so great and the treatment so excessively cruel, that disease has broken out among them, and is sweeping them off by hundreds.... A few crackers are allowed to each man a day; the meat is the toughest and poorest kind of beef, and is often so offensive from the warm weather, that it cannot be brought within six inches of the mouth. Worse than all, the water used is nothing but the pumpings from the bay, and when the wind blows from the sea, it is made so bad, that it is but little better than the runnings of a sewer."

A returned surgeon, in speaking of this, says: "At one time they had nine thousand prisoners crowded into quarters which are insufficient for the comfortable accommodation of two thousand men, and the suffering among them is indescribable."

Another says of Fort McHenry: "Of the treatment at Fort McHenry, as a general thing, the darkest picture ever drawn by the New York *Herald* of 'Life at the Libby,' conveys but a faint conception. The rations consist of hard tack, (except where it is completely excavated by worms,) meat once a day, and a kind of slop in the morning, which the Yankees politely style coffee. No fire has yet been allowed in the quarters of the officers, although the weather has been quite severe."

The sufferings of the prisoners at Point Lookout were very severe. A prisoner says: "The prisoners' camp at Point Lookout covers about thirty acres in area, and is inclosed by a board fence of about twenty feet high, around which, a few feet below the top, is laid a plank walk, upon which the sentinels pace to and fro. In this enclosure are tents in which our men live, sixteen to seventeen men in a tent. These tents are nothing more than a covering of thin canvas, and for their bed the prisoners have nothing but the bare ground. Their prison ration consist of eight crackers a day, the size of the common soda-cracker, a small bit of rancid pork, not more than four ounces, and a cup of slops, dignified by the name of soup. They never get even the smell of sugar or coffee.... No check or restraint is held upon the negro guard by their officers, and they are left free to follow out the instincts of their brutal and savage natures. Our men are shot down like dogs on the slightest pretext, and in some cases they were murdered in cold blood while lying in bed."

Another says: "The prisoners are the hewers of wood and the drawers of water for the whole prison post. On one occasion the prisoners detailed for wood passed too closely upon the gateway before it was opened. A brute, named Sides, with the title of 'captain' prefixed, who was outside, ordered them to 'fall back,' but not being obeyed in a moment, he drew a five-shooter, and discharged each of its barrels through the aperture into the crowd gathered at the gate, shooting one through the head, another through the arm, and the third in the leg. No more notice was taken of the bloody occurrence by the authorities in charge, than if Sides had fired into a flock of sheep.... The hospital was wretchedly managed, or rather not managed at all. With two hundred and upward of patients down with the small pox, the apothecary was oftener without medicine than with it. The dead accumulated at the rate of twenty per day, and were buried in the blanket on which they gasped their life out, with no coffin except the earth into which they were huddled."

Here is a picture before which Andersonville "pales its ineffectual fires." We commend it to those who thus far have seen but one side of the picture. The New York *News* published the following from a private letter, dated Chicago, December twenty-seventh:

"... "The condition and suffering of the rebel prisoners at Rock Island is a source of agony to every heart not absolutely dead to the feelings of common humanity, and the scantiest Christian mercy. There are from six to eight thousand confined here. Many have taken 'the oath,' any oath to save themselves from actual starvation. These released prisoners, though liberated at different periods of time, all tell the same story. The allowance to each man has been one small loaf of bread—it takes three to make a pound—and a piece of meat, two inches square, per day. This was the rations! Lately it has been reduced. Think of it! All the released ones say that no man can live on the rations given, and that there are men who would do any thing to get enough to eat. Such is the wretched, ravenous condition of these poor starving creatures, that several dogs which have come to the barracks with teams, have fallen victims to their hunger, and they are trapping rats and mice for food, actually to save life. Many of them are nearly naked, bare-footed, bare-headed, and without bedclothes; exposed to ceaseless torture from the chill and pitiless winds from the Upper Mississippi. Thus naked and hungry, and in prison, enduring a wretchedness which no tongue can describe, no language tell, they suffer from day to day, each day their number growing less by death — death, their only comforter, their merciful visitor."

THE CROPS.

Our correspondents write gloomily. One, from the best part of Alabama, Green county, says: "Want, as an armed man, stands confronting us; yes, *want*—not imaginary but real—want of bread. The richer districts will have no surplus of corn, and the poorer neither money or bread, so that the question, what shall we eat? is serious indeed and hushes all others."

A writer in the Southern Advocate says:

The drought is so extensive as to cause serious fears of famine; and without stringent economy and industry in preparing this winter and next spring, there will be actual suffering of man and beast. I have traveled over a good portion of Middle Georgia, and I have seen but a limited portion of the country that will make enough to subsist upon the coming year, and as there is but very little money in the country, and nothing making to bring in money, we must depend upon our extra ingenuity in making large supplies through winter and spring. How is this to be done?

We should sow rye, oats and barley, and yellow clover to subsist our horses and hogs; sow oats and wheat in large quantities for bread next Summer and to feed our horses; we must sow dry all the fruit we can; save all the hay we can, such as pea vines and swamp-grass. These will all aid in subsisting man and beast.

And let every family plant Irish potatoes to do them until next Fall, and let every man sow turnips and gather peas to fatten his hogs, for with meat and Irish potatoes we can do without bread, and having meat we can cook vegetables. Therefore, let us plant largely of all kinds of vegetables, to supply the place of bread; for bread is out of the question with many.

The *Picayune* gives news on this important matter, from several quarters:

A factor favors us to-day with an extract from a letter from the parish of Avoyelles, dated the 8th, which says: "I have to report that the caterpillars are throughout this country, and have now entirely stripped the cotton in this neighborhood. One-third of a bale per acre is all we can expect on an average."

The same factor has a letter from Caddo parish, dated 29th August, which says: "Our prospects on Red River, for a cotton crop, are very doubtful. We have a good weed of young cotton, but very few bolls, though plenty of blooms and squares. The time, however, for squares to mature has passed. We also have the army worm plentifully in our cotton-fields, and there is no doubt, if their ravages continue, not more than one eighth of a crop will be gathered."

Another factor has a letter of the 10th, from the parish of St. James. The gentleman in question had gone into partnership with a person who furnished the hands, and he writes for bags in which to ship his seed cotton to be ginned. He says: "We have three hundred arpents in cotton, and when I returned from the city our prospects were fair for a crop, but it has rained nearly every day of the last fifteen, and for the last four it has poured. The young forms are all sheddiog, and some of the larger bolls. The persons who had the gin last year in the neighborhood have sold it. In fact every one is trying to get back to sugar, and do not want to go to the expense of putting up a gin. This is no part of the country for cotton; too much rain and coco. Our prospects at one time were fair for one hundred and fifty bales, and if we get now seventy-five I will be somewhat disappointed."

The Rev. T. B. White, writing from Sicily Island, La., Sept. 5th, says: "The crops in this country are very poor. We will not realize more than half a crop of cotton if all things are favorable from now on. And as to corn, there is not one-tenth enough made to supply the demand."

BISHOP KAVANAUGH. — The Louisville Editor of the St. Louis Christian Advocate says, Bishop Kavanaugh and wife spent Sunday, Aug. 12, in Louisville. The Bishop preached in the morning at Chestnut street, and at night at Sholby street. On Monday, accompanied by Mrs. K., he started for California, *via* N.Y.

NEWS FROM THE CHURCHES.

We have notices of gracious revivals of the work of God in some parts of the country, while in others the reports of the spiritual condition of the Church are, to use the language of a brother writing from Alabama, "cold," "backslidden," "lukewarm," or "much as formerly."—It's a blessed thing that it does not rain everywhere at once.

A letter from New Iberia, La., is encouraging. Rev. J. D. Adams writes:

"The third Quarterly Meeting for New Iberia station was held on the 18th ult., and by previous appointment was continued nine days, resulting in twenty accessions to the Church; about the same number professed conversion; while many who had wandered from the way of duty renewed their allegiance to God. To the Church it was indeed "a time of refreshing from the presence of the Lord." A deep religious influence pervaded the entire congregation." Bro. A. E. Goodwyn (the Presiding Elder) was with us till the close of the meeting, in labors abundant, blessed of God to the profit of many and the pleasure of all. Our Sabbath School is prospering under the superintendence of Bro. Riggs, who reports eight scholars and a corps of efficient teachers. Our colored people evince much interest in religion; congregation largely increased; recently received fourteen into the Church, baptized fifteen; many who had strayed have returned to the old fold and Shepherd's care."

Another cheering letter from Rev. J. W. McNeil, Crystal Springs, Mississippi Conference:

"Our protracted meeting closed last night, after having continued sixteen days, with unabating interest. Most of the time our church was crowded with earnest, anxious and attentive hearers, especially where the weather was good. The altar often was more than crowded with mourners—in several instances fifty or more—some praying, some weeping, some shouting. There were thirty accessions, seventeen conversions that we know of, many reclaimed and many strengthened and made happy. One word I would say in reference to the preaching we had during the meeting. There was not an instance but that every thought of doing good seemed to be the burden of the speaker's mind. Bishop Paine arrived a few days before the meeting closed, and preached with great power and acceptability. Long will we all remember his earnest appeals, especially to the sinner. The Bishop is in good health; has the work much at heart. Long may he live and have strength and power to bless the Church with his labors. Let brethren not be discouraged at coldness or indifference, for we have had here in all its fullness. Preach faithfulness, pray in earnest, and in due time God will send a blessing. We praise God for what we have seen, for what we have heard, and for what we have felt in the last few days. May these divine showers continue until they cover the whole land."

Rev. W. B. Hines, writes Aug. 20th: "We have just closed a ten days meeting at Bethel on the Winkinson circuit, Miss. Conference. There were several conversions, several reclaimed, twelve received into the church, and the church much refreshed. Bros. James Muse, T. W. Brown, and P. S. Pelt labored with us in the meeting. On the fifth Sabbath this year we have held meetings at Midway, with the freedmen, beginning on Saturday before, and have organized a society of over one hundred members, and now have a flourishing society in that place.

WHICH IS THE OLDER?—The Nashville Christian Advocate thinks Bishop Soule the oldest Methodist minister in the world. The Methodist thinks differently, and announces the venerable Henry Boehm several years his ministerial senior. Joshua Soule, according to the Minutes, was admitted into the traveling connection in the Fall of 1789, when eighteen years of age. Henry Boehm was born in the township of Conestoga, Lancaster county, Penn., June 8, 1775, one year before the Declaration of Independence of the United States. He began his regular work as an itinerant preacher, January, 1800, when twenty-four years of age. So the Nashville Advocate is right. Bishop Soule is the older itinerant, but Mr. Boehm is the older man.

PRESIDENT'S PROGRESS.

The President's reception at St. Louis, was immense in its proportions and enthusiasm. He was escorted from Alton to St Louis by thirty-six steamboats, representing the thirty-six States. One of them, the "Andy Johnson," conveyed the President and his party.

INDIANAPOLIS, Sept. 10.—The President left St. Louis this morning, and was heartily received all along the route.

There was a large number of Democratic Clubs, in torch light procession. There was a fine display of pyrotechnics from different points, and many buildings were illuminated.

The President was introduced by Gen. Meredith from the portico of the Bates House, and while many cheered for him, others called for Grant. The confusion was almost deafening. Secretaries Seward and Welles were next introduced, the spectators applauding them. Gen. Grant next appeared.

It will be impossible for the President to visit any city south of Louisville, as he has decided to make it necessary to arrive in Washington on the 17th inst.

LOUISVILLE, Sept. 11.—The Presidential party have arrived in this city. Thousands upon thousands of people arrived early to greet them.

Over one hundred and fifty thousand spectators gathered in the streets to welcome the President, which they did with demonstrations of great joy and prolonged cheering. They were escorted.

Hon. James Guthrie introduced the President to complimentary terms, bidding him a cordial welcome.

The President spoke for a long time on the *topics* of the day, and was frequently cheered. He referred in very feeling terms to the manner in which he had been received by the State of Kentucky, and particularly by the city of Louisville.

He referred in complimentary terms to the distinguished gentlemen and to Senator Guthrie, who acted as their representative on the occasion. He then drew a graphic outline of his own political career, showing throughout his devotion to the Constitution and the Union.

He said that when the crisis came and the rebellion commenced he took sides in favor of the maintenance of the Union, but with all his devotion to the common country he was no less opposed to the consolidation of power of government. If the present Congress were permitted to continue their course it would finally succeed in establishing a despotism concentrated in one department of Government, and eventually in the establishment of a monarchy. He referred to the passage of the freedmen's bureau bill, the civil rights and Montana bills as testimony to this opinion.

Secretary Seward was then vociferously called for. He spoke acceptably to the dense assemblage in support of the restoration policy of the President. Secretary Seward thanked the audience for the kind reception. He stated that this was his first appearance before a Kentucky audience, but he was nevertheless free in mind, in heart and in utterance, to express his genuine sentiments before the people of Louisville. He would not hold different language here in the slightest degree from what he would in other cities and States of the Union. On reflection it had particularly suggested itself during his tour, that from the capital through the State of Maryland, and what was generally called the Key Stone State, and the great State of New York, and Michigan, and through a part of Illinois to St. Louis, in the State of Missouri, and again through the southern parts of Illinois and Indiana to the city of Louisville, he had found that while in the Northern States there was a great difference on the subject of the restoration of the Union, in the State of Kentucky, and he might with equal propriety say in all the Southern States, there was an entire unanimity of opinion in favor of the Union of the States. The South is sound and sincere in its loyalty to the Union. The reason of this was obvious and founded on simple principles of human nature. The ideas on which this war had been undertaken, were nurtured in the South fifty years before their practical execution. The battle had been fought, and the South had lost, and naturally the reaction was greater, and the party that had suffered most in its efforts to break up the Union was evidently now best satisfied in accepting the results of the contest. At the conclusion of the war President Johnson summoned three persons to consult with him as to the conditions on which the Southern States could be readmitted into the Union. He (Seward) was one of these parties, and he advised that when the flag of secession and slavery was hauled down from its staff, the Union should be restored in its full integrity.

In answer to a demand from the crowd to tell them something about Mexico, he replied: "Yes, I will" tell you something about Mexico. Take care of the States you have already got, and when you have secured them, we will talk to you about Mexico."

THE PRESIDENT IN OHIO.

COLUMBUS, Ohio, Sept. 12.—The City Council of Cincinnati refused to extend the municipal hospitalities to the President and party, but the Chamber of Commerce and citizens generally took the matter in hand, and made the welcome one of great enthusiasm.

The Chairman of the Reception Committee was a prominent Republican.

The President arrived in Cincinnati at 9 A. M. Mr. Groesbeck made the reception speech, which was responded to by the President in one of his happiest strains.

At 1 P. M. he left for Columbus, where he arrived at 4 P. M. He was received in Columbus with tremendous joy. All the military, Fire Department and several societies, turned out to welcome him. The reception was of a most hearty character. Mayor Hall received him in a speech.

The President leaves for Pittsburg to-morrow.

PITTSBURG, Sept. 13.—The Presidential party left Columbus this A. M., at 8 o'clock; arrived here at 6 this evening. All through Ohio, and especially at Newark and Steubenville, the President was received with great respect, if not entire cordiality. He delivered a few remarks at Newark and Steubenville, which were received with universal approbation.

A tremendous crowd of people has assembled at the depot in this city, and the party was received with immense enthusiasm. The escort was very fine composed of military, firemen and trade associations. All along the route to the hotel the buildings were exclusively attired in national colors and magnificent pyrotechnic displays were made.

The President arrived at the hotel about 8, and after long and continued calls, proceeded to the balcony, and attempted to make a speech. There were at least fifteen thousand persons present, and immediately he commenced to address them they set up unearthly yells and groans, mingled with cries of "Grant," "Grant," "Farragut," "Farragut," "Shut up," "Dry up," "Put him out," "New Orleans," "Brownlow," "Seward," and the like.

The President made several attempts to continue his remarks, but it was evident that the crowd had determined to annoy him. He was ultimately compelled to retire, Grant and Farragut having retired in disgust some time before, the crowd keeping up their yelling and hooting until near midnight, when it had entirely dispersed.

About 10 o'clock, Gen. Grant attempted to address the crowd, but it would not listen to him and he speedily retired.

A grand banquet came off at St. Charles Hotel at 9 o'clock.

THE RADICAL CONVENTION AT PHILADELPHIA.

The "appeal of the loyal men of the South to their fellow citizens of the United States" may be imagined by one or two sentences which we give:

"Others have related the thrilling story of our wrongs from reading and observation. We come before you as unchallenged witnesses and speak from personal knowledge—our sad experience. If you fail us we are more utterly deserted and betrayed than if the contest had been decided against us, for in that case even victorious slavery would have found profit in the speedy pardon of those who had been among its bravest foes.

Unexpected perfidy in the highest place of the Government, accidentally followed by one who adds cruelty to ingratitude, and proscribes the guilty as he proscribes the innocent, has stimulated the almost extinguished revenge of beaten conspirators, and now the rebels, who offered everything to save their own lives, are seeking to consign us to bloody graves. Where we expected to find a benefactor, we find a persecutor. Having lost our champion, we return to you who can rebuke Presidents, and punish traitors. Our last hope, under God, is the unity and firmness of the States that elected Abraham Lincoln and defeated Jeff. Davis.

The best statement of our case is the appalling, yet unconscious confession of Andrew Johnson, who, in savage hatred of his own record, claims his purpose to abolish four million traitors with the power to impoverish and degrade eight millions loyal men. Our wrongs bear alike on all, and our tyrants, unchecked by you, will award the same fate to white and black. We can remain as we are only as inferiors and victims. We may fly from our homes, but we should be afraid to trust our fate with those who, after denouncing and defeating treason, refused to right those who have bravely assisted them in the good work. Till we are wholly rescued, there is neither peace for you nor prosperity for us."

Among the wonderful developments of the age, this one for perfidy and political baseness is not the least marvellous. These are men evolved by the Radical party—Brownlow, Jack Hamilton, and Botts—like three Apocalyptic frogs coming out of the mouth of the Dragon.

The Northern Methodist papers are fully identified with the most intense wing of the Republican party. The "Advocate and Journal," the "Methodist," and all of them, continue to insert the most barefaced falsehoods about the South, and the "New Orleans riot." Statements which have been corrected repeatedly, but which they continue to repeat. A long editorial in the Advocate and Journal, was based upon the loyal constitution of the attempted New Orleans Convention, and asserted roundly that it was called by the President of the Convention of '64, as empowered. The President of that Convention was Judge Durell, and he *refused to call it*. But this correction will never be made, nor will any truth be stated by those Radical Journals which may conflict with their prejudices.

RECONSTRUCTION.

LETTER FROM REV. HENRY WARD BEECHER.

Rev. Henry Ward Beecher, having been invited to act as chaplain to the Convention of Soldiers and Sailors, at Cleveland, returned the following answer.

PEEKSKILL, Aug. 30, 1866.

Charles G. Halpine, Brev. Brig. General; H. W. Slocum, Major General; Gordon Granger, Major General, Committee:

Gentlemen—I am obliged to you for the invitation which you have made to me to act as chaplain to the Convention of Sailors and Soldiers, about to convene at Cleveland. I cannot attend it, but I heartily wish it, and all other conventions, of what party soever, success, whose object is the restoration of all the States late in rebellion to their Federal relations.

Our theory of government has no place for a State except in the Union. It is justly taken for granted that the duties and responsibilities of a State in federal relation tend to its political health, and to that of the whole nation. Even territories are hastily brought in, often before the prescribed conditions are fulfilled, as if it were dangerous to leave a community outside of the great body politic.

Had the loyal Senators and Representatives of Tennessee been admitted at once on the assembling of Congress, and, in moderate succession, Arkansas, Georgia, Alabama, North Carolina and Virginia, the public mind of the South would have been far more healthy than it is, and those State, which lingered on probation to the last would have been under a more salutary influence to good conduct than if a dozen armies watched over them.

Every month that we delay this healthful step complicates the case. The exalnded population, enough unsettled before, grow more irritable; the army becomes indispensable to local government, and supercedes it; the Government at Washington is called to interfere in one and another difficulty, and this will be done inaptly, and sometimes with great injustice; for our Government, wisely adapted to its own proper functions, is utterly devoid of those habits, and unequipped with the instruments which fit a centralized government to exercise authority in remote States over local affairs. Every attempt to perform such duties has resulted in mistakes which have excited the untinn. But whatever imprudence there may be in the method, the real criticism should be against the requisition of such duties of the General Government.

The Federal Government is unfit to exercise minor police and local government, and will inevitably blunder when attempts it. To keep half a score of States under Federal authority, but without national ties and responsibilities; to oblige the central authority to govern half the territory of the Union by Federal civil officers and by the army, is a policy not only uncongenial to our ideas and principles, but pre-eminently dangerous to the spirit of our government. However humane the ends sought and the motives, it is in fact a course of instruction preparing our government to be despotic, and familiarizing the people to a stretch of authority which can never be other than dangerous to liberty.

I am aware that good men are withheld from advocating the prompt and successive admission of the exiled States by the fear, chiefly, of its effects upon parties and upon freedmen.

It is said that if admitted to Congress the Southern Senators and Representatives will coalesce with Northern Democrats and rule the country. Is this nation, then, to remain dismembered to serve the ends of parties? Have we learned no wisdom by the history of the last ten years, in which just this course of sacrificing the nation to the exigencies of parties plunged us into rebellion and war?

Even admit that the power would pass into the hands of a party made up of Southern men, and the blitherin dishonored and misled democracy of the North, that power could not be used just as they pleased. The war has changed, not alone institutions, but ideas. The whole country has advanced. Public sentiment is exalted far beyond what it has been at any former period. A new party would, like a river, be obliged to seek its channels in the already existing slopes and forms of the continent.

We have entered a new era of liberty. The style of thought is freer and more noble. The young men of our times are regenerated. The great army has been a school, and hundreds of thousands of men are going home to preach a truer and nobler view of human rights. All the industrial interests of society are moving with increased wisdom toward intelligence and liberty. Every where—in churches, in literature, in natural sciences, in physical industries, in social questions, as well as in politics—the nation feels that the winter is over and a new spring hangs in the horizon and works through all the elements. In this happily changed and advanced condition of things no party of the retrograde can maintain itself. Everything marches, and parties must march.

I hear with wonder, and shame, and scorn, the fear of a few that the South once more in adjustment with the Federal Government will rule this nation! The North is rich—never so rich; the South is poor—never before so poor. The population of the North is nearly double that of the South. The industry of the North, in diversity, in forwardness, in all the machinery and education required for manufacturing, is half a century in advance of the South. Churches in the North crown every hill, and schools swarm in every neighborhood; while the South has but scattered lights, at long distances, like light-houses twinkling along the edge of a continent of darkness. In the presence of such a contrast, how ignoble and craven is the fear that the South will rule the policy of the land! That it will have an influence, that it will contribute, in time, most important influences or restraints, we are glad to believe. But if it rises at once to the control of the Government, it will be because the North, demoralized by prosperity and besotted by gravelling interest, refuses to discharge its share of political duty. In such a case the South not only will control the Government, but it ought to do it.

2. It is feared, with more reason, that the restoration of the South to her full independence will be detrimental to the freedmen. The sooner we dismiss from our minds the idea that the freedmen can be classified, and separated from the white population, and nursed and defended by themselves, the better it will be for them and us. The negro is part and parcel of Southern society. He cannot be prosperous while it is unprospered. Its evils will rebound upon him. Its happiness and reinvigoration cannot be kept from his participation. The restoration of the South to amicable relations with the North, the reorganization of its industry, the reinspiration of its enterprise and thrift, will all rebound to the freedmen's benefit. Nothing is so dangerous to the freedman as an unsettled state of society in the South. On him comes all the spite and anger and caprice and revenge. He will be made the scapegoat of lawless and heartless men. Unless we turn the Government into a vast military machine, there cannot be armies enough to protect the freedmen while Southern society remains insurrectionary. If Southern society is calmed, settled, and occupied, and soothed, with new hopes and prosperous industries, no armies will be need d. Riots will subside, lawless hangers on will be driven off or better governed, and a way will be gradually opened up to the freedmen, through education and industry, to full citizenship, with all its honors and duties.

Civilization is a growth. None can escape that forty years in the wilderness who travel from the Egypt of ignorance to the promised land of civilization. The freedmen must take their march. I have full faith in the results. If they have the stamina to undergo the hardships which every uncivilized people has undergone in their upward progress, they will in due time take their place among us. That place cannot be bought, nor bequeathed, nor gained by slight of hand. It will come to sobriety, virtue, industry, and frugality. As the nation cannot be sound until the South is prosperous, so on the other extreme, a healthy condition of civil society in the South is indispensable to the welfare of the freedmen.

Refusing to admit loyal senators and representatives from the South to Congress will not help the freedmen. It will not secure for them the vote. It will not protect them. It will not secure any amendment of our Constitution, however just and wise. It will only increase the dangers and complicate the difficulties. Whether we regard the whole nation or any section of it or class in it, the first demand of our time is entire reunion!

Once united, we can, by schools, churches, a free press and increasing free speech, attack each evil and secure every good.

Meanwhile, the great chasm which rebellion made is not filled up. It grows deeper and stretches wider! Out of it rise dread spectres and threatening sounds. Let that gulf be closed, and bury in it slavery, sectional animosity, and all strifes and hatreds!

It is fit that the brave men, who, on sea and land, faced death to save the nation, should now, by their voice and vote, consummate what their swords rendered possible.

For the sake of the freedman, for the sake of the South and its millions of our fellow countrymen, for our own sake and for the great cause of freedom and civilization, I urge the immediate reunion of all the parts which rebellion and war have shattered. I am truly yours,

HENRY WARD BEECHER.

Henry Ward Beecher has written another long letter on political affairs, which was read in Plymouth Church, Brooklyn, N. Y., Monday. He reiterates the sentiments and opinions of the Cleveland letter, and defines his position more distinctly on general topics. He favors negro suffrage but considers it impracticable now. He does not endorse all the President's policy, but distinctly disapproves of the speeches the President is now making throughout the country. He describes them impolitic, repellant and in bad taste. He does not endorse Congress; thinks there is wrong on both sides, and prefers a medium course. He desires to remain identified with the Republican party, but wishes Congressmen elected who will vote for the admission of the Southern representatives.

Rev. Dr. Tyng, of St. Stephens' Episcopal Church, New York, and Capt. Worden, of monitor fame, are out in letters approving of the Cleveland Convention of soldiers and sailors.

Cattle Market.

JEFFERSON CITY, Wednesday evening, Sept. 11, 1866.

Western fleet, choice per lb net	— to —
Western fleet, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$3 25 to $ 425
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $ 525
Choice Sheep, per head	$6 to $8
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $12
Calves per head	$6 00 to $12

Departed this life, at his residence in Catahoula Parish, La., Nov. 8th, 1862, Brother REEVES.

Bro. Reeves was born in South Carolina, (District noknown) Feb. 20th, 1811, from whence his father moved to the State of Georgia, when the subject of this obituary was a child, where the deceased remained six years; thence to Catahoula Parish, La., and there remained until his earthly pilgrimage was ended.

Brother Reeves professed religion and joined the M. E. Church, South, in 1843, and for three years was a consistent member of said church; when, by death, he was removed from the Church militant to the church triumphant. For he died in the triumph of a living faith. By the death of Br. Ther Reeves the church in that vicinity has sustained a dreadful double loss.

Brother Reeves was highly esteemed by all who knew him for kindness of heart—goodness of soul and in every day godly walk. He was an affectionate husband a kind father, and a faithful friend; ever ready to relieve the suffering—comfort the bereaved and sympathize with the distressed. During his last illness, was not heard to murmur, but often expressed he himself perfectly resigned to the will of his Heavenly Father. His last words were, "if it is the Lord's will I am ready to go," and then he gently fell asleep. At his death, his family was equally divided, there being three children

"In that sun bright clime."

A wife and two children on the shores of time. He desired to live only to see his two sons who were in the army, return home. He had not more than greeted his children,—who had preceded their father to the "better land"—till he turned to welcome another child to the joys of heaven.

A. W. MOORE.

Centreville, La., Aug. 15th, 1866.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

Our leading staple (says the Price Current of Wednesday) under the combined influence of discouraging accounts from the interior, and favorable news from Liverpool has evidenced a tendency to stiffer rates, although the sales have been to a fair extent.

COTTON.—On Monday the sales at the close summed up only 650 bales at prices showing a tendency to stiffer rates. Yesterday the market opened with a fair enquiry, and continued quite animated throughout the day, the sales at the close comprising 2000 bales. Prices indicated increased firmness, many holding that even running lots and desirable description of the higher qualities commanded figures 1c per lb in advance of our outside quotations, but in consequence of the irregularity of the market we forbear to make any change.

Remarking that the market is very poorly supplied with the higher descriptions, we quote as follows:

Low	— to —
Ordinary	24 to 26
Good Ordinary	28 to 29
Low Middling	31 to 32
Middling	34 to 35

TOBACCO.—There have been sales of nearly 1000 hhds, of which some small lots taken for the trade and for bailing, 10 hhds Leaf and 178 Lugs taken for export and 700 hhds in one lot taken for France, at 8¾c for Good Luge and 9¼c for Common and Fair Leaf. We quote:

	Light.	Heavy.	
Low Refuse	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec's	19 to —	— to 22	

SUGAR.—The market is bare of the production of Louisiana, and the supplies of the production of Cuba are light. The demand continues limited, however, and only a retail business has been done.

FLOUR—The market has been dull and depressed, and prices have been drooping. There is only a limited local demand. Yesterday 2,300 bbls were sold, in small lots, at $9 50 for Superfine, $10 to $10 87½ for Single Extra, $11 25 for Double Extra, $12 25 to $12 75 for Treble Extra, and $13 37½ to $13 50 for Choice family Extra.

BACON—Is in better supply but the demand is small, being confined to the local trade. Shoulders are held in small lots at 15½c and at retailing at 16c. Ribbed Sides are held at 21½ and are retailing at 22c, and Clear Sides are held at 22½c and are retailing at 23c per lb. Sugar-cured Hams are retailing at 26½ to 27½c per lb. There are few or no plain Hams in market.

PORK—The market is very dull, there is no demand for round lots and only a retail business is doing at $35 75 to $36 per bbl for Mess. Round lots of Mess might be quoted nominally at $35 25 to $35 50 per bbl.

LARD—The market is well supplied but is dull, and only small or retail sales are making at 22½c per lb for Prime in tierces, and 24 to 24½c in kegs. A lot of 35 tcs Prime sold yesterday at 22½c per lb.

CORN—The demand is only moderate, but the receipts being light prices have further advanced about 5c per bushel. Yesterday the sales were confined to 1200 sacks at 85c for Mixed, 90c for Prime Yellow and 95c per bushel for White.

OATS—Are held very firmly and although there is very little demand, better prices are realized. Yesterday about 100 Prime Old, in lots, brought 50c per bushel.

BRAN.—Is scarce and in request and prices have advanced 5 to 10c per 100 lbs. Yesterday 1200 sacks sold at $1 20 per 100 lbs.

HAY.—There have been considerable sales at easier prices. About 5000 bales changed hands at $22 50 to $25 per ton for Prime St. Louis and about $25 00 to $27 50 for Ohio River.

INDIA BAGGING.—Is in small supply and in good request. There have been sales, to dealers, since our last semi-weekly review, of 30, 31 and 40 bales at 40c, and 28 bales in rolls at 40½c per yard. Dealers are supplying the demand for the country at 39c in rolls, and 41c in bales.

BALE ROPE—The market is quiet but steady and firm. We have no round sales to report, but quote round lots at 18½c per lb. There is a brisk demand for the country which is being supplied at 19c per lb. Iron Cotton Ties are selling quickly at 11 to 12c per lb.

GUNNY BAGS.—There are few in the market. We have no sales to report, but they are in request at 29 to 30c a piece.

BUTTER & CHEESE.—Choice Northern and Western Butter is in fair supply and demand. Northern is selling at 45 to 46c, and Western at 25 to 35c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and is selling at 17 to 18c for Western and Northern, and English Dairy at 25 to 26c per lb.

COFFEE—Is in fair demand and the market is very firm. There is none in first hands and not much in the hands of dealers. The latter are supplying the demand at 27 to 28½c per lb currency for fair to good fair Rio.

STAR CANDLES.—Are in good supply with a fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 22½c for 14 oz, and 25 to 26c for full weight. 12 oz are in demand for the country trade.

RICE.—There is no Carolina in market. The demand for Louisiana is very brisk, while supplies are limited. Choice new crop is held at 14c per lb. Choice old crop commands 13 to 13½c per lb. Receipts of the new crop thus far have summed up about 25 bbls, but owing to the recent heavy rains which have visited the rice growing section of our State, interrupting the process of harvesting, further supplies may not be expected for two or three weeks to come.

WOOL.—Is in good demand with increased receipts during the past three days. We quote washed at 25 to 33c per lb, unwashed 18 to 25, burry at 12 to 16c, native tub merino 14 to 18c, and ¼ to full do. 18 to 25c.

HIDES—Continue in small supply and good demand, and prices are ruling firmly at 10 to 10½c for Green 11c for Kip Skins, and 13c per lb for Dry Hides. Mexican Dry Hides commond 18 to 21c per lb.

NAVAL STORES.—Are in request, but the market is nearly bare. Small lots of Rosin are held at $2 to $3 for No. 3, No. 2 $4 to $5, No. 1 $5 to $7, No. 1 White $7, Pitch $6, Tar $3 to $4 per bbl. Spirits Turpentine may be quoted at 50 to 60c per gallon.

SALT.—Is in good supply and fair demand. Liverpool Coarse is selling in lots at $2 00 per sack and Fine at $2 05, while dealers are obtaining $2 to $2 25 per sack for Coarse in store and warehouse, and $2 25 to $2 30 for Fine.

ESCULENTS.—Potatoes are selling at $2 25 to $2 75 per bbl. Onions at $6 50 per barrel. Apples $5 to $4 per bbl. Cabbages are unsaleable.

POULTRY & EGGS.—Chickens sell on the landing at $7 per dozen for the young and $12 for the old. Geese at $12 and Turkeys at $36 in $42 per dozen. Western eggs are selling at $25 to $27 per bbl.

FISH—Are in small supply with an active demand. We quote No. 1 Mackerel at $24 to $26 per bbl. No. 2 at $21 to $22, No. 3 at $17 50 to $18. Codfish are selling at $2 per box.

R ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.

HEWITT, NORTON & CO.,

COTTON FACTORS,

And Commission Merchants,

188 COMMON STREET, NEW ORLEANS.

☞ Cash advances made on consignments to me by HEWITT, SWISHER & Co., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN., (Successor to FELLOWES & Co.)

Cotton Factor and Commission Merchant

186 COMMON STREET, NEW ORLEANS.

DAN. P. LOGAN, Agent. sep15 1y

OSBR. NANSON & CO., New York. LEWIS, NANSON & CO. St. Louis.

OBER, ATWATER & CO.,

Cotton Factors & Commission Merchants

38 UNION STREET, NEW ORLEANS.

sep15 1y

WM. EDWARDS & CO.,

COMMISSION MERCHANTS,

27 Camp Street, New Orleans.

WM. EDWARDS. EDWD. J. GAY. sep15 3m

GEO. W. RACE. W. H. FOSTER. E. T. MERRICK. La's Chief Justice La.

RACE, FOSTER & E. T. MERRICK,

Attorneys at Law,

CORNER OF CAMP STREET & COMMERCIAL PLACE, sep15 1y New Orleans.

W A VIOLETT. R Y BLACK. S H SNOWDEN.

VIOLETT, BLACK & CO.,

COTTON FACTORS,

And General Commission Merchants,

s15 6m 138 Gravier street, New Orleans.

W. B. LOTT, Madison County, Miss. O. W. WOOD, Canton, Miss.

LOTT, WOOD & CO.,

Wholesale Grocers & Commission Merchants

65 COMMON & 46 CANAL STS, NEW ORLEANS.

☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

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GROCER,

And Dealer in Fine Wines & Liquors,

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For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,

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sep15 1y

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Cotton Factors & Commission Merchants

169 GRAVIER STREET, NEW ORLEANS.

aug25 1y

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T. H. & J. M. ALLEN, (Successors to ROBSON & ALLEN),

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aug18 1y

PEET, SIMMS, & CO.,

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DRY GOODS,

Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS

E PEET—N WILLIAMSON P SIMMS—J BOWLING aug25 1y

F P FOLGER. L FOLGER. W H THOMAS

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Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

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ETHELL & THOMAS,

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For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.

Sole Agents for the celebrated brand, "Grey Jacket" Flour.

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Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

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No. 190 GRAVIER STREET, NEW ORLEANS.

sep1 6m

Gen. James Longstreet. W M Owen. E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS,

And General Commission Merchants,

37 UNION STREET, NEW ORLEANS.

aug26 6m

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CATALOGUES, CONFERENCE MINUTES, SUNDAY SCHOOL REPORTS, PAMPHLETS, CIRCULARS, CARDS, And everything else in the line of job printing, executed in The Very Best Style, at Moderate Prices.

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BOOKS! BOOKS!

The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received from the steamships George Cromwell and Merrimac, and by the steamboats Mepham and Olive Branch, ample supplies of Sunday School requisites: Catechisms, Spellers Questions, Dictionaries, Primers, Reward Tickets, etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.

Address: R. J. HARP, Agent, sep1t 112 Camp street, New Orleans.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this fine, healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.

For reference, I refer to the Editors of the New Orleans Christian Advocate.

JAMES H. HOUSTON, Sept 4, 1866. Opelousas, La.

A GOOD COOKING STOVE

Is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.

Time, money, and extreme vexation, by delays of your daily meals, may be saved by using the CHARTER OAK COOKING STOVE.

Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.

The Improved Charter Oak Stove with Extension Top has but one damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.

The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.

The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from meats during the process of broiling are carried up the pipe, and juices of the meats preserved.

The Hot Closet, in which meats and pastry are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and desserts, and place them hot upon the table.

The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.

Importers and Dealers in Hardware, Nails, Cast Irons, Guns, Carpenters and Coopers' Edge Tools, etc.

RICE BROS. & CO., Sole Agents, 93 and 95 Camp street, near Poydras, and 565 Magazine street, near Magazine Market sep1 1y

E. GIQUEL,

Wholesale and Retail Dealer in

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Also, a large and varied supply of

HOUSEKEEPING and PLANTATION GOODS,

Constantly on hand, at

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AT WHOLESALE AND RETAIL.

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Cartes de Visite, Hallotypes, Ambrotypes, Pictures on Porcelain, And every description of Pictures known to the Art.

All kinds of Photographic Materials at the lowest price for cash. sep1 1y

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EVANS' FASHIONABLE RETAIL Hat Emporium, No 62 CAMP STREET, Next door to the Picayune Office, New Orleans.

A complete assortment of the Latest Styles by every steamer, at Moderate Prices. s18 6m

LOEB, SIMON & CO., Importers and Jobbers of FOREIGN AND DOMESTIC DRY GOODS, 86 Canal Street, sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.

HATS, CAPS, STRAW GOODS, UMBRELLAS, &c. Manufactured expressly for the Mexican and Southern trade.

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SPEED, SUMMERS & CO., 46 Carondelet street, New Orleans, COTTON AND TOBACCO FACTORS, General Commission Merchants, And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER, Wholesale Grocer, Nos. 8 and 10 Tchoupitoulas Street, And 8 and 10 New Levee, aug18 1y NEW ORLEANS.

B. S. HARPER. N. J. THAXTON.

B. S. HARPER & CO., Cotton and Tobacco Factors, AND GENERAL COMMISSION MERCHANTS, No. 81 Carondelet street, New Orleans. aug18 1y

STEWART, GALBREATH & FIZER Commission Merchants & Cotton Factors, 46 UNION STREET, NEW ORLEANS. Andrew Stewart, New Orleans. Wm. R. Galbreath, Wm. Stewart, John C. Fizer, } Memphis. sept 3m

SAM'L BARRETT. CHS. LE SASSIER.

BARRETT & LeSASSIER, Cotton Factors & Commission Merchants, CORNER COMMON AND BARONNE STREETS, Entrance, 43 Baronne street. aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. A. H. MAY

STEVENSON & MAY, COTTON FACTORS, And General Commission Merchants, No 40 Perdido Street, New Orleans. aug18 6m

P. H. FOLEY, Of the Firm of FOLEY, AVERY & Co. Cotton Factor and Commission Merchant No. 32 Perdido Street, New Orleans. aug18 6m

HARLOW J. PHELPS, Of New Orleans. S. B. BUCKNER, Of Kentucky.

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J. W. CARROLL. JOS. HOY. CHAS. HASENKAMP.

CARROLL, HOY & CO., COTTON FACTORS, And General Commission Merchants, No. 36 Perdido Street, New Orleans, aug18 1y

C. L. WALMSLEY & CO., COTTON FACTORS, And General Commission Merchants, No 31 Perdido Street, New Orleans. aug18 1y

JOHN G. PARHAM, Of New Orleans. BEVERLY BLUNT, Of Hinds Co., Miss.

PARHAM & BLUNT, COTTON FACTORS, Forwarding and Commission Merchants and Purchasing Agents, No 26 Carondolet st. (First Floor), New Orleans aug11 1y

S. H. KENNEDY & CO., General Commission Merchants and COTTON FACTORS, 57 Poydras street. Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4t

E. E. WALKER. THOS. M'KNIGHT. J. F JOHNSON.

R. K. WALKER & CO., COTTON Factors and General Commission Merchants, No. 75 Carondelet street, New Orleans jan 20-1y.

J. R. POWELL, COTTON FACTOR and Commission Merchant, No. 17 Carondelet street, New Orleans. W. R. STUART, late Stuart & James. ap7

GEORGE L. HILL, ATTORNEY at Law, Marshall, Texas. Collections made in Eastern Texas and West Louisiana. mar27

WATTS, OLVEN & CO., Paducah, Ky. WATTS, CRANE & CO. New York. W. O. WATTS & CO., Liverpool, England.

GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co, Liverpool. feb3-1y

W. A. BELL. FRED N. OGDEN. H. E. WITHERSPOON

WM. A. BELL & CO., General Commission Merchants, And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce, 41 NATCHEZ STREET, NEW ORLEANS. Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

ROBERT L. WALKER, Cotton Factor and

THE CHILD'S CORNER.

The Little Stranger.

Though a man of very strict principles, no man ever enjoyed a joke more than Dr. Byron; he had a vast fund of humor, and very ready wit, and with children, particularly, he loved to chat familiarly and draw them out. As he was one day passing into the house, he was accosted by a very little boy, who asked him if he wanted any sance, meaning vegetables. The doctor inquired if such a tiny thing was a market man. "No, sir, my father is," was the prompt answer.

The doctor said, "Bring me in some squashes," and passed into the house, sending out the change. In a few moments the child returned bringing back part of the change. The doctor told him he was welcome to it; but the child would not take it back, saying his father would blame him. Such strange manners in a child attracted his attention, and he began to examine the boy attentively; he was evidently poor, his jacket was pieced and patched with every kind of cloth, and his trowsers darned with so many colors that it was difficult to tell the original fabric, but scrupulously neat and clean withal. The boy very quietly endured the scrutiny of the doctor, while holding him at arm's length, and examining his face. At last he said:

"You seem a nice little boy; wont you come and live with me and be a doctor?"

"Yes, sir," said the child.

"Spoke like a man," said the doctor, patting his head as he dismissed him.

A few weeks passed on, when one day Jim came to say there was a little boy with a bundle down stairs waiting to see the doctor, and would not tell his business to any one else.

"Send him up," was the answer, and in a few moments he recognized the boy of the squashes—but no squash himself, as we shall see; he was dressed in a new, though coarse suit of clothes, and his hair very nicely combed, his shoes brushed up, and a little bundle, tied in a homespun checked handkerchief, on his arm. Deliberately taking off his hat, and laying it down with his bundle, he walked up to the doctor, saying:

"I have come, sir."

"Come for what, my child?"

"To live with you and be a doctor," said the child, with the utmost naivete.

The first impulse of the doctor was to laugh immoderately; but the imperturable gravity of the little thing rather sobered him, as he recalled, too, his former conversation, and he vowed he never felt so perplexed in his life. At the time he felt he needed no addition to his family.

"Did your father consent to your coming?" he asked.

"Yes sir."

"What did he say?"

"I told him that you wanted me to come and live with you and be a doctor; and he said you were a very good man, and I might come as soon as my clothes were ready."

"And your mother, what did she say?"

"She said Dr. Byron would do just what he said he would, and God had provided for me. And," said he, "I have on a new suit of clothes," surveying himself, "and here is another in the bundle," undoing the handkerchief and displaying them, with two shirts, white as snow, and a couple of neat checked aprons, so carefully folded it was plain none but a mother would have done it. The sensibilities of the doctor were awakened to see the fearless, the undoubting trust with which the poor couple had bestowed their child upon him, and such a child. His cogitations were not long; he thought of Moses in the bulrushes, abandoned to Providence; and above all, he thought of the child that was carried into Egypt, and that the divine Saviour had said, "Blessed be little children," and he called for the wife of his bosom, saying, "Susan dear, I think we pray in church that God will have mercy upon all young children."

"To be sure we do," said his wondering wife, "and what then?"

"And the Saviour said, 'Whosoever receiveth one such little child in my name, receiveth me;' take this child in his name and take care of him;" and from that hour this good couple received him to their hearts and home. It did not then occur to them that one of the most eminent physicians and best men of the age stood before them in the person of that child; it did not occur to them that this little creature, thus thrown upon their charity, was destined to be their staff and stay in declining age, a protector and more than son to themselves; all this was then unrevealed; but they cheerfully received the child they believed Providence had committed to their care; and if ever beneficence was rewarded, it was in this instance.—*Family Circle.*

You Can't Catch It.

You can't catch it, boys or girls. You may be as fleet of foot as the antelope, or you may fly as on the wings of an eagle, yet you cannot overtake it.

Cannot overtake what?

The bad word which has passed your lips! It fled to heaven, and wrote itself on the book of God. You can't catch it.

The wicked deed you performed! It soared to the judgment, and was stereotyped on the memory of the Judge. You can't catch it.

The sinful thought you indulged! Its image was caught by the light of God's eye, and photographed on the roll of your history. You can't catch it.

Beware, then, O my children, what you think, what you do, what you say.

Grass and Flesh.

"All flesh is *grass*," saith the prophet. When grass becomes flesh, as it does in the ox, a good deal of useless matter is got rid of, and the true food in the grass is stored up by the ox in one part or other of its carcase. That part which forms the edible portion of the animal, and which is generally called beef, has been sifted, so to speak, by the ox, from the dross accompanying it in grass, and the portion really useful to man is presented to us in the form in which we can, with least work to ourselves, make a proper use of it. What is stated here of the ox applies also to the sheep, goat, the deer, and, indeed, to all the animals on which we feed, and which in their turn live upon grass. The ox, sheep, etc., aid us in preparing our flesh by taking the crude, material, grass, and so treating it that they disentangle the good from the bad, and hand over to us only that which can be useful to us. We may live upon grass, or parts of grasses, such as the seeds, but it requires a greater degree of force for us to form our flesh from such food than from an animal diet, as in the latter case a part of the work has already been done for us in the stomachs of the ox and the sheep. Living on a diet consisting in part of animal food is a saving to our digestive powers, and a saving of work implies a storing-up of force. Each man in a healthy condition has a stock of force which he can expend in manual labor at the anvil or elsewhere, or in thinking, writing, or speaking. In either case the force so expended may be the direct means of procuring bread for himself or his household. To *think* and *work* are, in popular language, so separated from each other that at first sight they appear quite different in all their relations; but the thinking or mental powers, and the bodily or physical—in other words, the thought and the arm—draw on the same bank or stock-in-trade. They are two partners in the same concern; and the more there is squandered on the one, the less there is left for the other. And thus the smaller the force which is expended in the digestion of food—and of all work, stomach work is the hardest—then the more force or power there remains for the exercise of thought.—*Macadam's "Chemistry of Common Things."*

Evangelization in Spain.

At the Synod of the Free Church of the Canton de Vand, held at Morges in the month of May last, Don Manuel Matamoros gave some account of the work in favor of the evangelization of Spain. He says there are now ten Spanish young men pursuing their studies for the ministry at the Swiss seminary with him. A preparatory school had been commenced at Lausanne, in France, but it was given up for lack of funds and other causes. In this discouraging emergency he says:

"An American widow lady, rich in good works, was called upon some months since to endure a most bitter trial, in the death of her only and much loved son. From the moment of his birth this Christian mother had prayed earnestly that the heart of her child might be truly given to God; and when, after many years, her prayers were fully answered, the Lord saw fit to take this young man to Himself. In the midst of her deep affliction, she resolved to rouse herself and glorify God, by taking part in the work for Spain. 'During the life of my son,' said she, 'a sense of what might be due to him kept me back; but now that the Lord has taken him to heaven, I will lay up my treasure where my child is, with his Saviour, and devote myself in this way to glorify Jesus while I am left here below.' She thereupon determined to establish and entirely support a school for Spanish boys, with the special object of preparing them for future studies at Lausanne. All the necessary arrangements are now made, and twelve youths are ready to avail themselves of this work of faith, which excites our warmest hopes. Pan has been fixed upon as the most suitable place for such an establishment, its climate affording an excellent medium between that of Spain and Switzerland. Until it is opened, some of the boys are spending the summer with excellent pastors in this canton, improving their knowledge of the French language and accustoming themselves to life in a foreign land."

Matamoros then gave some account of an admirable establishment for Spanish girls undertaken by an English lady at Pau: and most interesting details of what is going on in Spain itself; these, however, owing to the present condition of that country, it would not be prudent to repeat.

Prayer is the path that God made, on which man travels back to Him.

MARRIAGE IN PRUSSIA.—The winter evenings find all servants together in the dining room; the girls do sewing, knitting, etc., of their own, in view of a future household, and the men smoke and carry on flirations with the girls. Many engagements are here formed, resulting, after many years saving of linen, clothes, and ready money to buy furniture, in marriage, when the landlord lets them a cottage to live in, and enrolls them among his laborers. They never crowd into their parent's dwellings. If there be no room in the village they will go to a neighboring one; young families being generally welcome to landlords. Early marriages are not in favor, and twenty-five years must be considered as an early average on male and female side.

Many young men after reaching twenty years have to serve as soldiers for three years. This may be considered of doubtful benefit, but the men certainly bring some improved manners and a spirit of order and cleanliness, which remain with them and give a good example to others. The other young people engage as servants to the parsons, schoolmasters, to such tradesmen as there are, to the neighboring peasants, or go as domestic servants into the towns; some of the boys learn a trade. Amongst all these you will see the superior intelligence come into play; and as education has put these laboring people on a par with the peasant and landowning cottager and country tradesmen, some marry into these classes, whilst, on the other hand, peasant's and trades-people's children, when poor, come to be laborers. Sometimes, when they have some money, this step is only taken till they find an opportunity to buy a small property or emigrate to some new district to be broken up, where land is cheap.

POLYNESIA.—About the year 1797, after the discoveries of Captain Wallis, Cook, and others, the churches of England and America conceived the idea of undertaking the work of the evangelization of the Islands of Polynesia. The beginnings of this enterprise were very difficult and discouraging. The task was to lift up to the light of civilization and Christianity a population so utterly degraded that they had retained of humanity nothing but the name. After more than sixty years of missionary labor the following is a summary of results:

The London Missionary Society has founded in different parts of Polynesia 105 churches with some 12,841 members; and 372 schools with 21,560 scholars. The Wesleyan Missionary Society, that began its labors only in 1822 in the Friendly, and in 1835 in the Feejee Islands, has at present in the former 8,452 church members and 8,712 scholars in its schools; and in the latter among a people heretofore abandoned to the most frightful canibalism, 14,273 communicants and 34,522 scholars.

The Anglican Mission Society, that has been for some years laboring among the natives of New Zealand, has 5,525 communicants, and three-fourths of the population profess Christianity.

"ALMOST."—The *Episcopalian* says: "Almost transubstantiation in the doctrine and administration of the Lord's supper; our charitable societies almost nunneries; our theological schools almost monasteries; our clergy almost stage actors and man-milliners; our communion tables almost idolatrous shrines; our choirs almost opera houses; our bishops almost inquisitors—is there nothing startling to the instincts of Christians in all these things? Is there nothing to make the ears to tingle and the cheeks to blush? Nothing to alarm the fears and to make us tremble for the fate of the church?"

TO RESUSCITATE DRY TREES.—It not unfrequently happens that trees imported from abroad, and even those sent from nurseries, a long way overland, are quite dry and shriveled when the bundles are opened, and some persons would throw them away at once as worthless. Two subscribers to the Agriculturist inform us that they received some fruit trees in this condition, and at once planted out the freshest of them, and buried the others, *root and branch*, in the earth. —Those planted out when received mostly died, while the others, after remaining buried for a week, were set out, and nearly all lived. They were found to be restored to freshness when taken from the trench in which they were covered.

CURE FOR HYDROPHOBIA.—The *Leipsic* (German) *Journal* publishes the following antidote for the bite of a mad dog, which, it says, was an exclusive secret with a Saxon forester, but who, growing old, was unwilling to let it die with him, and therefore procured its publication. He is said to have used it for fifteen years, and rescued many human beings and cattle from the fearful death hydrophybia. The antidote: Take immediately warm vinegar or tepid water; wash the wound clean therewith, and then dry it; then pour on the wound a few drops of hydroohlorio acid, because mineral acids destroy the poison of the saliva, by which means the latter is neutralized.

Look out for the man or woman who is always telling you to look out for others.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next, instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught

TERMS:
Tuition fees per term,.....$40 00
Contingent fee,.....5 00
Board can be obtained at $20 to $25 per month
aug4ft W M WIGHTMAN, Chancellor

STONEWALL INSTITUTE.

The President of this Institution is gratified to announce to its patrons and friends that the regular scholastic year will open on the
FIRST MONDAY OF OCTOBER NEXT,
under the following Corps of Teachers:
D. C. B. CONNERLY, M. A., PRINCIPAL, AND TEACHER OF ANCIENT LANGUAGES.
G. M CALLEN, M. A., TEACHER OF MATHEMATICS
H. Y. WEISSINGER, M. A., ASSISTANT IN ANCIENT LANGUAGES AND ENGLISH LITERATURE.
JNO D LALAND, M. A., ASSISTANT IN MATHEMATICS AND MODERN LANGUAGES.

This school for boys and young men is located in the high and healthy hills of Perry County, Ala., thirteen miles North of Selma, and five miles North of Summerfield; and can be reached in a three hours' drive from Selma. Its locality is healthy almost beyond comparison. It is the property of no sect or set of men, and is not controlled by Trustees. It is the property solely of the Principal, who alone is responsible to the patrons of the Institute, for its management and discipline.

The Principal has engaged these three gentlemen of energy to join him in giving to the rising generation rare opportunities for acquiring an education. With the experience of fifteen years in controlling boys, and with the devotion and energy which will be given to the interest of our pupils, we think it proper to say that every right-minded man, who sends us a good boy, shall be satisfied with the results.

We do not intend to exhort men to send to us; but we do intend to make it the true interest of our friends to commit their sons to our charge.

Our experience during the past year enables us to say that here we have power to control, and subject to study, our pupils, far greater than we ever had in any village.

From October to July, we shall carefully superintend the morals, manners, and intellectual training of our students.

No boy will be received whose moral character is not satisfactory; nor do we purpose going beyond eighteen pupils to the teacher, thus giving great advantages to our classes. For Board, including washing, and tuition by night and by day, from October to July, no matter what the age of the boy is, and no matter what he studies, our charge is Three Hundred and Sixty Dollars; one hundred and eighty paid on entering and the remainder Feb. 15th, 1867.

Each student must furnish two blankets, two sheets, two pillow cases, and his own towel and lights.

Besides, every one must bring money, from ten to twenty dollars to pay for his books and stationery. These terms must be literally complied with.

If a student is dismissed for any cause, or if he has to retire, and does so with our approval, his money will be refunded, but if he leaves without this approval, or runs away, his money will not be refunded; nor will any deduction be made for absence unless occasioned by a protracted sickness of one month's duration.

The patrons of this school embrace many of the most distinguished men of Central Alabama. Their sons can furnish the best evidence and strongest assurances that all our plans and management look to the progress of the pupil; and that around the entire establishment we constantly throw an air of home and contentment.

Parties wishing to commit their sons and wards to a school all of whose movements are systematically controlled to advance the real mental training of inmates, and whose daily and weekly schedule, even on Saturdays and Sundays, is moved by the clock, are cordially invited to address the undersigned by letter.

D. C. B. CONNERLY.
Stonewall Institute, near Summerfield, Ala.

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.
When was it established? 1850.
Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattis.
Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.
What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.
What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.
What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.
What are the terms of membership?
The payment of $30 at one time constitutes a life member.
The payment of $150 at one time, constitutes a life Director.
The payment of $1000 at one time, constitutes a life Patron.
The payment of $3 annually, constitutes a member.
The taking up of a collection by a church constitutes the Pastor an honorary member.
Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.
Our last thought is the heart-cry of the Great Reformation. No moulding of the Word; no tempering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free." n25 ly.

VICK'S ILLUSTRATED CATALOGUE OF HARDY BULBS,
For the Autumn of 1866, and
FLORAL GUIDE,
Is now Published. It contains Descriptions of the best Hyacinths, Tulips, Crocuses, Lillies, etc., With full descriptions, and plain and full directions for Planting, Culture, Prices, etc. Illustrated with numerous fine engravings, and a beautiful colored plate of the Single and Double Tulip and Scilla. My importation from the best Bulb Growers of Holland is this season larger than ever before, and I flatter myself the finest lot of Bulbs ever brought to this country. This Catalogue and Guide is published for the benefit of my customers, and I will forward it to every one as rapidly as possible. To all others I charge ten cents per copy, which is not half the cost. Postage prepaid to all. All lovers of flowers who design to plant Bulbs this fall will find it to their interest to obtain my Catalogue. Address
aug. 25. JAMES VICK, Rochester, N. Y.

INSTRUCTION ON THE PIANO.

A lady whose high attainments as a composer and as a performer on and successful teacher of the Piano, can be well attested, proposes to give lessons to a few pupils in the city, commencing in September or October.
Reference: Rev J C Keener, D D; Rev J B Walker, D D; Rev L Parker.
For particulars address: "Pianist," Christian Advocate Office 112 Camp street, New Orleans.

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION
Will begin October 3d, 1866, and close July 10th, 1867. The system of instruction aims at the truest mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.
Board, with fuel, lights and washing, $300 00
Tuition in Preparatory course, 60 00
" Academic " 80 00
" Collegiate " 100 00
Music, 80 00
Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table nap-kins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.
Woodville, Miss., Aug 8th 1866. aug25 3m.

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.
The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.
TERMS: Tuition and Board, per month, $40—Payable $200 in advance; balance on the 1st of March.
Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.
Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.
Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.
As the number of students is limited, it is earnestly requested that application be made as soon as possible.
W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

HUNTSVILLE FEMALE COLLEGE
HUNTSVILLE, NORTH ALABAMA,
REV. J. G. WILSON, A.M., President.
Healthy location; refined community; commodious building; competent teachers; thorough course of study.
Next annual term opens first Monday in September.
For circulars containing terms, etc., address the President.
Huntsville, Ala., July 1st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.
The Fall Session of this Institution will open on the 26th day of September next.
This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.
The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:
For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—
Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks, $67 50
Regular Tuition, 25 00
Incidental Fee, 2 00
Music on Piano or Guitar, with use of Instrument 37 50
French or Spanish, 15 00
Ornamental branches at usual prices.
☞ All fees for tuition payable in currency at par.
The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.
After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.
For other information address
CHARLES B. STUART, President,
ug4ft Mansfield, La.

WHITWORTH COLLEGE,
FOR YOUNG LADIES,
Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.
Its course of instruction is as complete as that of any other Institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.
The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.
For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. u18ft

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M., President,	Natural Sciences and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.
Boarders are under special charge of the Lady Principal. They should furnish their own bed clothing.
Board, with English Tuition, at $85 per quarter.
The next session commences 10th September.
Transportation from Grand Gulf is easy and regular. Apply to
A. J. WRIGHT.
D. G. HUMPHREYS, Pres. Board of Trustees.
jy14 6m

CENTENARY FEMALE COLLEGE
SUMMERFIELD, ALA.
The next scholastic year begins Monday, Oct. 1st, 1866. A quarter of a century in successful operation, with hundreds of cultivated daughters in Alabama, Mississippi, Louisiana, and Texas, and under the immediate care and patronage of the Mobile and Montgomery Conferences, this institution can afford and is determined to maintain a high standard of scholarship. Only experienced and skilful educators are employed by the Trustees. Among the recent additions to the Faculty are two gentlemen of a series of years Professors in the State University.
Those desiring really thorough culture for their daughters, will do well to investigate the claims of this institution.
For particulars or a circular apply to the President, Rev R. K. Hargrove.
a18 1m A. H. MITCHELL, Pres. Board.

NORTH, BRUSH & MASON,
Wholesale Dealers in
Fancy Goods,
STATIONERY, PERFUMERY, CUTLERY,
HOSIERY,
Furnishing Goods, etc.,
35 MAGAZINE STREET,
Opposite the St. James Hotel, New Orleans, La
aug25 1y

PETER G. TAYLOR.
HARDWARE AND GUNS.
TAYLOR & CHURCHILL,
41 MAGAZINE STREET, and 20 BANK PLACE, (Opposite St. James Hotel,) NEW ORLEANS, LA.
DIRECT IMPORTERS,
We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.
COTTON AND WOOL CARDS, NOVA SCOTIA GRINDSTONES, PLOWS.
Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.
GUNS, NAILS, TIN WARE, AXES.
HOLLOW WARE, SAWS.
Of all patterns and brands. All the above is offered for sale at the lowest market quotations.
Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St. James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832.

W. H. HENNING & CO.,
Grocers and Commission Merchants,
95 and 97, CAMP STREET, NEW ORLEANS.
Offers to Families, Planters and Treders a full stock of Fancy and Staple Goods, consisting in part of
CHAMPAGNE,
BRANDIES,
WHISKIES,
CLARET,
CORDIALS, Etc.
Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the
Most reasonable Rates.
☞ Country orders will receive the most careful and prompt attention.
W H HENNING & CO,
n25 6m 95 & 97 Camp street, New Orleans

WALLACE & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
BOOTS, SHOES, HATS, CAPS, and
PLANTATION CLOTHING,
No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET,
(SLOCUMB BUILDING), NEW ORLEANS
a18 1y
☞ Sales guaranteed at New York prices.

A. B. GRISWOLD. W. M. GOODRICH
A. B. GRISWOLD & CO.,
Corner of Canal and Royal streets,
[Late HYDE & GOODRICH],
Established in New Orleans Fifty Years!
MANUFACTURERS OF JEWELRY & SILVER WARE,
Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.
The largest assortment in the South always on hand. aug25 6m

JAMES SYME,
Wholesale Druggist,
139 CANAL STREET, (Toure Buildings,)
NEW ORLEANS.
Importer and Dealer in Fine
DRUGS, MEDICINES, CHEMICALS,
DRUGGISTS' SUNDRIES,
Fancy Goods and Perfumery.
Surgical Instruments,
French, English, and American, of every variety
Also—
Medicine Chests and Medical Saddle-bags.
aug25 1y

A. D. GRIEFF,
Wholesale Grocer,
COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,
48, 50 and 52 Old Levee st., corner Bienville st.,
aug25 6m NEW ORLEANS.

SOUTHERN SHOE MANUFACTORY,
DRAKE & MARKHAM,
Manufacturers of
Men's, Boys', Ladies', Misses' & Children's
BOOTS AND SHOES,
WHOLESALE AND RETAIL,
No. 56 Camp Street, New Orleans, La.

We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.
We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.
OUR LAST-FOR-EVER BOOTS!
Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.
Our stock of Family and Plantation Shoes are the best that can be made.
One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.
We have better goods and sell them lower than any house in Louisiana.
Orders filled at ten per cent. on the original cost of manufacture.
All goods warranted to satisfy, or they may be returned. Planters will instruct their commission Merchants to buy their shoes of
DRAKE & MARKHAM, 56 CAMP STREET.
aug18 1y

BELLS! BELLS!! BELLS!!!
BUCKEYE BELL FOUNDRY
Established in 1837.
VANDUZEN & TIFT,
Of the late Firm and Successors to G. A. COFFIN & CO.,
102 & 104 *East Second street*,
Cincinnati, Ohio,
Manufacturers of BELLS for Churches, Academies, Plantations, etc.
Made of Genuine Bell Metal, and mounted with our improved Rotary Yoke.
All Bells warranted to prove satisfactory, or subject to be returned.
Illustrated Catalogue and Price List sent free upon application. jy14

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address
f3-1y J. W. BLACKMAN, Principal.

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 26 St. Charles, corner Common, founded in 1856, chartered 1861. A Southern Institution. Open day and evening. We have no class system and no coming from books.
Instructions given in Book-keeping, Penmanship, Commercial Calculations, Commercial Law, English, French, Spanish and Latin Languages, Algebra, Geometry, Surveying, Mechanics of Navigation, Geometrical, Architectural, Perspective and Topographical Drawing and Telegraphing.
For catalogues containing full information, call at the office, or address
f3 1y GEO. SOULE, P. S.

CATE'S SHOE FACTORY,
HAMMOND STATION, ON JACKSON RAILROAD
Established, August, 1861.
Destroyed, May, 1863.
Re-established, January, 1866.
SALES ROOMS,
C. E. CATE & CO.,
18 CAMP STREET, 18
Under the City Hotel.
We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURE to the various styles of
LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS.
Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.
We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.
A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes*.
C. E. CATE & CO.
feb17 18 Camp st., N. O.

GEO. H. VINTEN,
PAPER WAREHOUSE,
No. 140 Poydras street, between Camp and St. Charles streets, New Orleans.
Newspaper of the following sizes: 22 by 32, 24 by 36, 26 by 38, 27 by 43, 32 by 44, and 36 by 48.
Agent for the sale of R. Hoe & Co's Printing Presses; the "Liberty" Job Presses; Adams' Cottage Presses; and Jas. Conners & Sons' Type. ap14

J. B. JENNINGS. J. W. WICKS. M. J. WICKS.
JENNINGS, WICKS & BRO.
Cotton Factors and Commission Merchants, corner Camp and Common streets, New Orleans. ap15ly

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 38, WHOLE NUMBER 602.

NEW ORLEANS, SATURDAY, SEPTEMBER 22, 1866.

$3 00 A YEAR IN ADVANCE OFFICE—113 CAMP STREET.

POETRY ON TWELVE SHILLINGS A-WEEK.

Among the countless "copies of verses" sent to *The Argosy*, there reached us last month a few pages entitled "Fairy Revels." These verses had a freshness as of early flowers; there was a happy music in their rhyme, and their theme was so graceful and so gay that it seemed as if they must be the production of some young poet, with the spring-time working in his blood. And yet it was no "new poet" who had written "Fairy Revels," but, as we have since learned, an old man who has borne the burden of half a century of poverty and toil.

About thirteen years ago, when more than forty years of his life had passed in labour which at no time yielded him more than twelve shillings a-week, the passing of a stranger through a field in which the poet was reaping brought about the first recognition of his genius. Born before the days of National and British Schools, a *good mother* taught him to read, and by dint of *buying* and *borrowing*, principally the latter, he made acquaintance with the English poets, and learnt the art of song. He says:—"I well remember taking Shakspeare in sixpenny numbers when I was working for seven shillings a-week, and had to maintain myself and pay for lodgings; and even then I regretted not the loss of a day's work in wet weather (scanty as my earnings were) if I could spend it in reading. I have sat up many nights in reading Milton when others have been sleeping, and passed many, many hours with Shakspeare when perhaps I should have been otherwise employed. And thus my youth passed away, with but few enjoyments in the estimation of those around me, whose company I shunned, preferring the solitary walk in the fields or lanes to the noise and laughter of the streets,—calm communion with silent nature to the mad excitement of intoxication,—and the joy of the nightingale to the song of the drunkard. In all my lonely musings I had learnt to eat that they knew not of: from a boy I loved the trees and flowers, woods and waters, and have conversed more with them than with men. I loved all that was beautiful in nature; and, if I cannot express myself as a poet, *I have always felt as one.*"

Of his power of expression the reader may judge for himself.

FAIRY REVELS: A FRAGMENT.

Now the full moon climbs the sky,
And birds in heavy slumber lie;
The bleating sheep are penn'd at rest,
Their fleeces on the daisies press'd;
And all around is hush'd and still,
Except the tinkling of the rill,
And songs of wakeful nightingales
Stealing o'er the dewy vales.
Now is the time we fairies meet,
And dance our rounds with noiseless feet.

Hie thee! my attendant sprite,
To yonder mead with kingcups bright,
And bring me from the cowslip pale
A freckled flower, called a male.
There is music in that flower,
And children know its magic power,
For late I in a primrose lay,
When a group had met to play;
One had pluck'd the wild white rose,
He wreathed her lair unwrinkled brows;
Another, round her flaxen head,
Wore bindweed blossoms, white and red;
A third had cull'd the light blue-bell,
And it became her beauty well;
Another's dark and glossy hair
Was intermixed with lilies fair;
And all were happy, all were gay,
Though mortal creatures form'd of clay.
How they laugh'd, and danced, and sang,
Till the answering echoes rang;
One, the merriest of them all,
Tom'd and caught a cowslip ball,
Till, warm and wearied, down she sank
In softest moss upon the bank;
And from that globe of fragrant flowers
She pinch'd a tube of wondrous powers,
And biting off its slender tip,
With swollen cheek and pouting lip,
She blew its trumpet sound so clear,
It charm'd and won my listening ear:
And much I wished that each could be
Always, as then, from sorrow free,
Exempt from suffering, care, and sin,
They seemed to us so near akin.
That flower shall new our trumpet be,
Sound it loudly, three times three.

SONG.

Awake, awake, ye fairies all,
Come at the cowslip trumpet's call;
Come from the rose, where all day ye sleep,
Come from the banks where the wild vines creep,
Come from the foxglove's painted cells,
Come from the lily's waxen bells,
Come from the tubes of the sweet woodbine,
Come from the leaves of the eglantine.
Awake, awake, ye fairies all,
Come at the cowslip trumpet's call.

Ye that couch in the gorse and broom,
Ye that hide in the clover's bloom,
Ye that peep from the pansy's hood,
Ye that shroud in the dark green wood,
On sycamores with honey wet,
Or willows by the rivulet,
Awake, ye elves and fairies all,
Come at the cowslip trumpet's call.

From the plaits of the daisy's frill,
From the folds of the daffodil,
From the May buds on the thorn,
From the larkspurs in the corn,
From the cockles white and red,
From the wild thyme's fragrant bed,
Awake, arise, ye fairies all,
Come at the cowslip trumpet's call.

Ye that in the tulips lie,
Rocking as the winds go by,
Ye that in the harebells swing,
Or to the sturdy orchis cling,
Ye that sleep in the leafy bowers,
Curtain'd by the lilac's flowers,
Hasten o'er the spangled green,
To the summons of your queen.

You my trusty guards attend,
And this sacred place defend.
Here in armour tried and true,
Helmets of the monkshood blue,
Lances keen and pointed spear
On the thistle standing near:
And for shields, my champions hold,
Daisy disks embossed with gold.
Whilst this mystic ring we dance
Let no noxious thing advance,
Newt, or toad, or beetle black,
Snail with castle on his back,
Bloated spider, sly and grim,
Earwig gaunt, or earthworm slim,
Slimy slug, or centipede,
Or caterpillar, ravenous breed.
Enemats pinched, and smull grass flies,
Mining moles, and pilfering mice,
Prowling, lurking, green-eyed cats,
Weasels fierce, and whisker'd rats,
Thorny hedgehog, scaly snake,
Hiding under fern and brake.
Chase them, keep them far away,
While we feast, and dance, and play.
Sweetly blow your breathing flutes,
Mellow flutes from oaten sheaves,
Notes of stringed plantain leaves,
Clarionets of knotted reeds,
Kettledrums of poppy seeds;
Head in hand the measure tread,
Keep the heading cowslip's head,
With springing toe and lightsome heel,
And eat in mazy reel;
Thus wealing, and dance, and play
Till the blushing dawn of day.

Come, the banquet now prepare;
Brings the viands rich and rare.
Here's a mushroom, white and round,
Peeping from the heaving ground—
Now I touch it with my wand,
See its swelling globe expand;
Now its stalk is shooting up,
Now it opens its pinky cup,—
This shall be our festive board,
Here shall sup our merry horde.

Here are kingcups, bright with gold,
Bowls of acorns, carved and old,
Tankards of primrose pale,
Stoups of lilies of the vale;
Nettle flagons, ivory white,
Chalices of silver bright,
That in shady thickets gleam,
Or shine like stars beside the stream;
Flasks of purple columbine,
Filled with liquor crystalline,
Whate'er the wild bee sips
Is not grass for fairy lips.
Let the vessels all be fill'd
With pearly dew by night distill'd,
And honey wrung from sweetest flowers,
From lilies and valleys, woods and bowers.
Candied drops from bluebells deep
Tears the blue-eyed violets weep,
Aroma by roses shed,
Spices from the wild thyme's bed,
Ruddy drops from bleeding cherries,
Juices crush'd from swelling berries,
Nectar press'd from purple plums,
Pulp of peaches, amber gums.
Temper well and mix the whole
In our acorn wassail bowl.

Sit we now upon the grass,
Quaff the cup and let it pass;
Freely drink and do not fear,
So inebriate fumes are here.

Hark, I hear the booming chime
By which dull mortals measure time;
And the high ascending moon
Tells that night is at its noon.
—*The Argosy.*

For the N. O. Christian Advocate.

LAY REPRESENTATION—No. IV.

Mr. Editor: We wish to contemplate this subject in any and every light possible, that we may arrive at the truth, as near as may be, and therefore wish to look at some of the considerations presented by some of the advocates of this measure.

OPPRESSION.

Are we to put a layman beside each clergymen in the General Conference in order to save the laymen from oppression? It seems to us that the laity have ample security from oppression, first, in the fact, that they select the ministry from among themselves, voting on each case some three different times before the candidate can become an itinerant minister. The laity by their vote make him exhorter. Then they try him for a time. Then by their vote, they give him license to preach, and again try him a while; and then by their vote recommend him to the traveling connection; and they do this too, when they know that these men, thus sent by themselves, are to be their ministers, and thus, at different times occupy different positions in the legislative, judicial and executive departments of our church government. And the laity do choose or refuse with reference to these facts. The ministry are their sons, their brothers, their neighbors, sent by themselves for these very ends among others. Are the laity in danger from these men? Has the past hundred years demonstrated that the laity have been oppressed? On the other hand have not these ministers given nearly everything to their lay brethren?

Again, the laity have ample security against oppression in the fact that the ministry are entirely dependant on the laity for its support. The support is entirely voluntary. The laity may pay or not just as laymen please, and the ministers know it. The dog will not bite the hand that feeds it, unless there be violence that must be resisted. Even if the preachers were to become bad men, they would not knowingly, by oppression, injure or destroy the church, for there are no sufficient motives for this, as all the motives are on the other side, the greatest prosperity of the church being the greatest good of the ministry. It seems to us, then, that in this respect the laity are safe.

WISDOM OF THE LAITY.

Or is it to avail ourselves of the wisdom of the laity, that we seek this change? This wisdom our preachers already avail themselves of, gathering it in their constant intercourse with the church as they go from house to house in their pastoral work, and in their itinerant labors from place to place, and especially in the Quarterly Conference capacity of our laymen, and in our Monthly Meetings. No ministry has better opportunities for learning of the membership than ours.

Again, could we, if we would, avail ourselves of this wisdom in our General Conference? Would this wisdom and talent go to the Conference? The class of men called for, by this measure, are men of so much talent and business, that they could, not, or would not attend. What intelligent enterprising planter or farmer would leave his plantation for six weeks or more to attend to this work of legislating for the church? What able lawyer would do the same and leave his clients to fall into the hands of others? Or what popular physician would go and leave his patients to the quackery of others? No, this class of men will say: "Let the ministers attend to that business, it is theirs, and we will attend to ours;" and thus they would stay at home, and the church would be compelled to choose men who had nothing to do, and they would not benefit the church much by their councils. The former class are not available, and hence, to fill up the delegation, the church must choose the latter. The wise laymen in our church will attend the monthly meetings and the Quarterly Conferences, and there tell what they want done, and then let the preachers go and do it. They support the ministry for this purpose and others, and they feel that each man should be best prepared for his own business or calling.

Not long since, we conversed with a clergyman of the Evangelical Lutheran Church on this subject, and his views were very like those expressed above. Said he: "Our church has this lay representation in her various assemblies, one layman for every clergyman who has a charge, and the result is, sometimes a little benefit, and sometimes a great evil. We can not get the men we want, and hence, have to take such laymen as we can get." "Democracy in church government," said he, "may be very beautiful in theory; but, it will not work. It proceeds on the ground, that all men are alike wise, good, perfect, and alike interested on all subjects; and as this is not the fact, it does not do well, and if I were a Methodist I should oppose the introduction of the lay element into the ecclesiastical assemblies of the church." We coincide with him in this opinion.

Again, is it supposed that the ministers, who are always studying church economy, and administering church discipline, and watching the results of administration and the workings of church polity; is it to be supposed, we ask, that they are less qualified for the work of the General Conference than even the best of our laymen? And then if the best of our laymen stay at home, what will be the result?

"BUSINESS MEN."

We have heard it said; (by preachers, not by laymen,) that we want laymen in the General Conference, that we may avail ourselves of their business talents. We admit the business talents of our laymen; but while we admit this, we do not admit the truth of a remark often made when some one preacher fails in some one or more worldly calculation. It is this: "Methodist preachers are not business men."

In their deliberative bodies, in their congregated capacities, we esteem them inferior to no other deliberative bodies that assemble in this country. Would our Annual Conferences lose any thing in a comparison with our State Legislatures composed of all laymen? You have seen both in session. Compare chairmen and members of the two bodies. Does not the Annual Conference understand Jefferson's Manual? And does not our General Conference compare well, in point of business talent, even with Congress. Some may think us boasting, but we are not. We are defending the ministry against the virtual charge of ignorance or imbecility. True, Congress has had some great men, as Clay, Webster, Calhoun, etc., but even they have not towered above Bishop Soule, Bishop Bascom, Bishop Roberts and others. No, no, be assured that there is business talent enough in the ministry, with the blessing of heaven, to do all for the Church that laymen could do, even if the General Conference were composed of all laymen. How would that do? And then the preachers would have nothing in the world to do, but to preach.

CONGREGATIONALISM.

We fear that this measure, if adopted, will lead us finally into congregationalism. We see that nearly all of the churches, which have adopted the system of lay delegation, are congregational in their form of church government; and then we think we see a kind of congruity between lay representation and congregationalism; and hence, we infer, that if we grant the one on to our economy, ere long we shall fall into the other. We do not think that the advocates of this lay system desire or design such a result, and yet our conviction is, that this will be the inevitable terminus, if we take this grant, first step.

But, one may say, why not let it be so? We answer, first, If the government of the church by the ministry is scriptural, as we showed in our third article, then congregationalism is unscriptural, and as such we should avoid it. Again; congregationalism leads to diversity of practice and discipline, and often even to diversity of doctrine; and diversity leads to error, until the different congregations of the same church so widely differ that they must declare each other heretics, and the one or the other, or both, are doubtless in error, and deserve to be excommunicated. Once more: In congregationalism the minister is but one, while his congregation is many; and as the laity are called to be more secular, and too often are more worldly, and as they are the more numerous, the one yields to the many, the minister to his wandering flock, the spiritual succumbs to the worldly; and thus being led, instead of leading as God has appointed, the minister follows his wandering sheep till finally their "feet stumble upon the dark mountains."

And as there is one or more churches of congregational form in nearly every community in Christendom, we think it best to avoid any thing that will draw us into that form of church government, and thus preserve, to the world, to the general church, and to God, one Church of the Apostolic, Itinerant, Missionary, Episcopal form.

LOCAL ITINERANT.

Louisiana, Sept. 10th, 1866.

Errata.—In my article No. III, Luke 10th; 4th, should have been Luke 10, I. "*This* trinity" should read *the* Trinity.

For the N. O. Christian Advocate.

SKETCHES OF MEN AND THINGS.

FACTS AND INCIDENTS IN THE HISTORY OF THE MISSISSIPPI CONFERENCE.

NUMBER I.

Mr. Editor: I propose in a series of articles under the above caption, to furnish the readers of the Advocate a succinct account of the rise and progress of our beloved Methodism within the bounds of the Mississippi Conference, which embraced, at the beginning, all the territory now included in the Memphis, Mississippi, and Louisiana Conferences—together with a considerable portion of that included in the Alabama Conferences.

This work was done in part, some years ago, by my venerable friend and Bro., J. G. Jones. The very interesting series of letters written by him, and published in the Advocate, occupied ground, and were intended to supply a lack of history, anterior to the period from whence I shall undertake to pursue it. His object was *mainly* to show who first planted the standard of Methodism in the wilds of the South-west, and who were among the first fruits of their ministry; and furnish such incidents as were worthy of note prior to the organization of the Mississippi Conference. If I remember correctly, he extended his account as far down as the first regular Conference, which was held at the house of Bro. William Foster, in Adams county, Miss., Oct. 10th, 1816.

In the notes I shall furnish, the official record will be my guide. Even with this at hand, however, it is impossible to give a perfect official history of many great and good men, who deserve to live in the church while memory endures. The Conference journal in those early days was imperfectly kept. Facts, essential to the official history of the members, are omitted entirely.

The first record we have of the men and their doings who composed the original Mississippi Conference, bears date "Nov. 1st, 1813." Their place of meeting is not given. The following members were present: viz., Samuel Sellers, Miles Harper, Richmond Nolly, Lewis Hobbs, Wm. Winans, Thomas Griffin, John S. Ford, John Phips, John Schrock and John J. E. Bird—ten in all. These all belonged properly to the Tennessee Conference. They organized by electing Samuel Sellers, President, and Wm. Winans, Secretary.

I *infer* from the minutes that at the preceding General Conference, arrangements had been made to set those brethren off into a separate Annual Conference, and that the perfection of these arrangements was dependant upon some action of the mother Conference, (Tennessee.) When these brethren came together, they concluded they were not yet a legally constituted Conference. But in "view of the necessities of the work of God," they adopted the following resolution, and proceeded to business:

"*Resolved*, That we are not authorized to transact the business of an Annual Conference in a legal way, yet, as most of the business in which the work of God in this section of the Tenn. Conference, has not been attended to in consequence of a Conference being expected in this country, we will transact the business of an Annual Conference, and submit our proceedings to the Tenn. Conference for their decision."

The remoteness of their field of labor from the main body of the Tennessee Conference, the difficulties of travel to and from Conference, their very limited means, made it highly important that they should at the earliest practicable day be organized and duly empowered to act for themselves in a Conference capacity. Those, too, who might wish to join them in their great work, or such Local Preachers as might desire ordination, and whose services in those days were very important, could not well afford to travel to and from the seat of the Tenn. Conference, to be admitted or to receive ordination.

These men were all true moral heroes. They braved all the perils of a journey through the wilderness for hundreds of miles on horseback, packing rations both for man and beast, camping out at night, and standing guard by turn, as two and two, or perchance in larger companies. Some of them had to pass through the territory of two or three savage tribes in coming from Kentucky, Tennessee and Ohio, to what was then called the "Natchez country." We heard with startling interest some of these noble pioneers tell of their perils and hairbreadth escapes.

At this first informal Conference, Miles, Harper, Louis Hobbs, and Wm. Winans, were the committee to "prepare rules for the government of the Conference." These were few and simple: In accordance, however, with the most approved parliamentary usage. They bear the marks of having been prepared and arranged by the great mind of Winans. A comparison of the style of the youthful Winans with that of the afterward great divine of the Southern Methodist Church, cannot fail however to impress one with the difference between the two. In the maturer years of his ministry, and up to the time of his death, he was eminently distinguished for perspicuity and comprehensiveness, both in his composition and declamation. He could express and enforce an idea with as much clearness, and power, with as few words as almost any living man. In younger days he was rather verbose. By dint of labor and toil, to which only such a mind was equal—he not only expanded his mental power to a capacity for storing all the rich treasures of thought, but improved his style, until in point of rhetoric and logic, it was faultless.

Of the ten who composed the first conference, *only one survives*: John J. E. Bird. The rest have all gone to their reward, some of them many years ago. For the last twenty-five years, (the period of our personal acquaintance,) Bro. Bird has alternated between the effective and superannuated relations to the Conference. How many times he has been pronounced superannuated, worn out, we cannot call to mind. But after a little rest he has again and again come up to the Conference, and asked for work. Those heroes of a former day seem to retain to the last the fire of their youth. They are loth to quit the field till every foe is vanquished, or until, like valiant knights, they fall themselves upon their "red cross shield." For many years Bro. Bird has been almost deprived of vision, and consequently unable to travel alone, to read for himself or write without an amanuensis. Still he would not consent to be placed again upon the superannuated list, until his failing health compelled it. He has been a traveling preacher more than fifty-five years. If we are not mistaken, he preached the first Methodist, if not the first sermon of any kind, in East Baton Rouge Parish, La. He was the first to raise the standard of the cross in that section. In 1850, we knelt beneath the shade of a beautiful oak near the residence of sister Hawes, mother of the late Samuel Hawes, of the La. Conference. Bro. H. was with us. We had retired to offer up our evening prayer. As we were about to kneel, said he: "Right here, where we now stand, uncle Ira Bird preached, nearly forty years ago, the first sermon ever preached in this country." The speaker was unborn when that sermon was preached. But his father and mother were in the little company that heard the word and kept it. They believed, and consorted with the disciples, and when God gave them children, they trained them in his nurture and admonition. We felt that this was, indeed, enchanted ground. We caught an inspiration here, as from many a hallowed spot on earth, and many a precious scene in the life of the great and good who had "gone this way before us."

At the period of which we write, the Mississippi Conference embraced two Presiding Elder's Districts and ten circuits—no stations. Or rather, this was the ecclesiastical arrangement of that portion of the Tennessee Conference afterwards included in the Mississippi Conference. There was a Mississippi District, and a Louisiana Dist. The former embraced all the territory lying between the Tombigby and Mississippi Rivers; extending northward to the boundary of the Choctaw nation, a line running first along the Northern boundary of Claiborne County, Miss., due east and west to these two rivers named, and southward to include the Florida Parishes of Louisiana, and all that part of Miss. lying between the Pearl and Tombigby rivers. The Louisiana Dist. embraced all of the State of Louisiana not included in the Mississippi Dist. To give the reader some idea of the circuits of those days, we will state that, according to the most authentic account we can obtain, what is now called Wilkinson circuit, having only some four or five appointments, every one of them easily reached on Sunday morning, from the parsonage, by 11 o'clock, then included all of Wilkinson county, Miss., and the Parishes of East and West Feliciana, East Baton Rouge, Washington, Livingston, St. Helena, St. Tammany, and all the territory indeed that was accessible on the east side of the Mississippi river, in the State of Louisiana. Not long since, in conversation with the venerable Tabor, the oldest living Methodist preacher in all this region, we learned that he was not content with the Circuit in that shape (for he traveled it once) but extended his labors across the Mississippi, far down on the other side.

Of the ten members of the Conference of 1813, six had passed away before we had learned to know and love the names of Methodist traveling preachers: but during a ministry of nearly thirty years, we have traveled over the same territory and have seen their footprints on the sand—time has not yet, even, obliterated them. They were truly great and good men. Their like will not soon again arise to bless the church. Miles Harper, Samuel Sellers, Richmond Nolly, Lewis Hobbs, John S. Ford, John Phips, John Shrock, a list worthy never to be forgotten. We do not know of any descendant of John Phips, but it has been our pleasure to share, in our pilgrimage, the generous hospitality of those in whose veins still courses the noble blood of Sellers, Hobbs, Ford and Schrock. Nolly had no family we believe.

Thomas Griffin was a rare character—bold, earnest and faithful to his Master's work. And when he could no longer consistently remain in the traveling connection, he located and became one of the most successful planters in Mississippi. He was an illiterate man, but had a mind of extraordinary powers; he had a style peculiar to himself, and operated more effectively upon his audience than almost any man it has been our privilege to hear. He had frequent collisions with the world on account of his stern and oft repeated rebukes of the popular sins and fashionable follies of the times. He was a delegate to the General Conference of '36, if we mistake not, and took an active part in the contest with Radicalism in that Conference. He located not long after this—lived many years known as an exemplary Christian, an active Local Preacher, and died in peace a few years ago, at his residence in Madison county, Mississippi.

Simon Gentry, Jonathan Kemp, Thos. Owens, Peter James, and Josiah B. Daugherty, were received on trial at the Conference of 1813. Elisha Lott was continued on trial. John Phip, John T. E. Bird, and John Schrock, were the Deacons. Wm. Winans, John S. Ford, and Thos. Griffin, were elected to Elders' orders. Lewis Hobbs was made supernumerary, and Miles Harper located. The numbers in society were: Mississippi District, whites, 1125; colored, 279; Louisiana District, whites, 1526; colored, 432. Total, whites, 2651; colored, 711.

There are still some other items of interest marking the history of this Conference and the prominent characters in it, which we reserve for a future number.

H.

LETTER FROM OPELIKA, ALA.

Dist. Conference for Montgomery Dist.—Organization—Business Programme—Church—Colored People—Sunday Schools—Ministerial Support—Bp. McTyeire—Protracted Church Service.

It has come—it has gone: the Dist. Conf. Bro. McCurty *said* it was coming; Bro. Wardlaw engaged homes—Col. Pollard furnished *return* tickets. The men talked, the women "fixed." Rooms, larders, wardrobes were made ready. Thus the Conference came; and glad were we to see it. Traveling preachers, Local Preachers, S. S. officers, Class-leaders and Stewards met—met in Christian fellowship for christian counsel.

On Friday, 11 A. M., Aug. 11th, Bro. Sykes, of Mt. Meigs Ct., preached in M. E. Church; theme, "Christian Warfare." At 3 P. M., Bishop McTyeire organized Conference—Bro. S. W. Lowther, elected Secretary. Minutes, as adopted, to go to *permanent* record, in a suitable book. Reports submitted covered state of the church, relation of colored people, condition of Sabbath Schools, and Amounts for Ministerial Support. A summing of items on the first point showed an increase in the number of persons attending Divine Service, and a seeking after higher spiritual experience by many church members. A special committee was raised on each of the other points. Rev. C. D. Oliver presented a well considered report on the colored population. It was calmly and wisely discussed. The final action was tantamount to the action of the late General Conference. An earnest interest is felt in the negro race. The *obligation* binding the church to make effort for the improvement of this people, so suddenly elevated to the rank of citizens, is very generally recognized. The *manner* of meeting the obligation is a question of gravest character. A broad philanthropy may devise a safe system, but a pure christianity, of the highest gospel type, will be needed to give the system vital energy, and render it practically effective. So many views, honestly entertained in other days, must be changed: so much prejudice, the result of education and interest under the old order must be uprooted: so complete a victory over self, involving self-denial and sacrifice, must be obtained: that nothing less powerful than Divine grace can enable us to see the subject in the new light of new relationships. Policy, however correct, will not do: the principle is too unsound, the motive too sordid. Higher ground must be taken. Religion, in its genius and spirit, must restrain passion and sanctify nature. Christ must reign within the heart, filling it with gentleness and love. God's hand must be seen in the sad and sorrowful result of the arbitrament of the sword, and submissively resigning all to Him who careth for all. There must be heard in the very depths of our affliction, a cry, sincere, though plaintive, "*Not our will, but thine be done.*"

While the report was before the Conference, Bishop McTyeire gave an interesting account of the two church organizations among the negroes in the North. The Methodist Episcopal African Church had its origin, nearly fifty years ago, in Philadelphia. It is compact, has organic law and working machinery similar to ours, has had much experience, has advanced steadily. The Methodist Episcopal African *Zion* Church arose, at a later day, in New York. It has Superintendents instead of Bishops, is not so prosperous, lacks efficiency, somewhat.

The Bishop also stated incidly the feelings and purposes, as he understood them, of the General Conference, upon this delicate but momentous question. In concluding, he so pressed his own warm, decided convictions that the District Conference realized the truth, that "*The church ought not to wait for public opinion to get right, but by the force of her moral dignity and spiritual power, ought to mould, and shape, and direct public opinion.*"

Rev. W. B. Neal, Chairman of Committee on Sunday Schools, brought in report. Preamble brief—resolutions searching. First, urged each pastor to connect himself *personally* with each school under his care, and in some way to *labor personally* for its success. Second, recommended each Sunday School in the District to be organized into a Sunday School Society, auxiliary to a District Sunday School Union, to be hereafter formed. Third, required each Superintendent to report, in writing, to the District Conference, or to the Union, if formed, fuller statistics than are carried to the Annual Conference, as (a) No. of conversions, (b) No. of accessions to *any* church from Sunday School, (c) No. of deaths, (d) No. entering ministry, (e) No. passed from rank of pupil to teacher. Fourth, embodied the sentiment that each branch of Christ's Church best promotes its own prosperity and the general religious interests by establishing denominational Sunday Schools. Fifth, directed the officers of each school to *labor* for three particular objects: 1st, to improve in singing; 2nd, to supply *good* reading books; 3rd, to secure, under Divine blessing, the moral development and conversion of pupils.

The resolutions had point and cut sharply, in some directions. The debate was warm, but kindly. Have attended many Annual Conferences. Have never known the Sunday School cause so examined, lifted, *emphasized*. Bishop McTyeire proved himself the friend of Sunday Schools. He knows the value of the Institution.

The Committee on Ministerial Support consisted of laymen, practical, intelligent, pious. Bro. J. Harris, of Oak Bowery, Ct., read report. Its suggestions were such as working Stewards, burdened with a sense of responsibility, would make. The "assessment plan" is *the* plan. To support the church, *in all her operations*, is a duty and a privilege. Each member *owes* a contribution. It is a debt of most sacred nature. Nothing but utter, absolute poverty justifies failure in payment. The amount is not in question. The widow's "farthing" illustrates. The "mites" should come in, out of "penury," if need be. The offering may be richer for being small. Christ altteth "over against the treasury." He sees the heart. He will judge, rightly. When these thousands of rills join, what a stream appears! Grains of sand are small. Yet they form mountains. Assess each member, let each pay. Then each will grow in grace. Then Christ's kingdom will be built.

One other thing the Conference should have looked into: *the number, condition, and value of church buildings and parsonages in the District.*

There were some drawbacks upon the Conference. But for these its results might have been fuller and more valuable. 1. The Presiding Elder was absent, sick. He lost much, the Conference more. 2. The charges were not all represented. 3. Many delegates asked leave of absence, and left on Saturday evening. The Conference, of right, includes Sunday. Delegates should remain until Monday. 4. The closing work was hurried. In the hurry, base mention was made of educational interests. It should have been otherwise.

On Sunday, Bishop McTyeire preached to appreciative hearers. Text 1st Tim. i, 19v. Subject: 1. A correct creed essential. 2. Conscience defined. 3. The relation one's conscience bears to his creed. Sermon after his own style, imitable by none. Effect, decidedly marked and wholesome. The exposition of conscience was lucid and satisfactory, beyond what the writer has heard from the pulpit or read in the books. Ordained one Deacon, Rev. Jas. F. Dowdell. Afternoon, ordained one Elder, Rev. N. W. Pattillo. Night, explained nature of Eucharist, and gave reasons for its observance by all christians. Many sincere souls will ever feel grateful for both, the explanation and exhortation. In Conference room and in pulpit, the Bishop maintained his high reputation. His honors are worn meekly. A gentle, though living spirituality, as a crown, adorns and beautifies his rare intellectual endowments.

Religious services was conducted in the M E Church, until 27th Aug. Bros. Andrews, Dowdell, and Hays aided. For the conversion of souls, and improved condition of the church, we render devoutest thanks to the Head of the Church.

Our Now.

Opelika, Ala., Sept. 8th, 1866.

Making a Solid Mass of Ice.—Where a supply of water can be had with a little fall, and where there is sufficient cold weather, an ice-house can be readily filled with a solid mass of ice at trifling expense. Arrange a pipe so that the water can be thrown out over the floor of the ice-house in the form of fine spray as from the nose of a watering pot. This will freeze as it falls quite rapidly in cold weather, and in a brief time a whole house can be thus filled with a solid mass.

N. O. Christian Advocate.

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Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Linus Parker.

NEW ORLEANS:
SATURDAY, SEPTEMBER 22, 1866.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No. 27.*—REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared with other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, } *Executive Com.*
J. B. WALKER, } *Joint Board of*
L. PARKER, } *Publication.*

The Annual Conferences.

FIRST DISTRICT—BISHOP PIERCE.

Arkansas Conference—Searcy, Sept. 26.
Little Rock Conf.—Arkadelphia, Oct. 10.
North Carolina " —Fayetteville, Nov. 7.
Virginia Conference—Norfolk, Nov. 21.
Baltimore Conf.—Baltimore, March—.

SECOND DISTRICT—BISHOP DOGGETT.

W. Virginia Conf.—Parkersburg, Sept. 5.
Kentucky Confer.—Winchester, Sept. 19.
Louisville Conf.—Elizabethtown, Oct. 3.
Missouri Conference—Richmond, Oct. 17.
St. Louis Conference—Lexington, Oct. 31.

THIRD DISTRICT—BISHOP WIGHTMAN.

South Carolina Conf.—Marion, Nov. 7.
Mobile Conference—Enterprise, Nov. 21.
Montgomery Conf.—Jacksonville, Dec. 5.

FOURTH DISTRICT—BISHOP PAINE.

Memphis Conference—Jackson, Nov. 14
Mississippi Conference—Natchez, Nov 28
Louisana Conf.—Baton Rouge, Dec. 12.

FIFTH DISTRICT—BISHOP M'TYEIRE.

Holston Conference—Asheville, Oct. 10
Tennessee Conference—Huntsville, Oct 24.
Georgia Conference—Americus, Nov: 28.
Florida Conference—Quincy, Decem. 13.

SIXTH DISTRICT—BISHOP MARVIN.

Indian Mission Con.—Bloomfield, Sept 12.
N. W. Texas Con.—Waxahatchie, " 26.
East Texas Conference—Marshall, Oct 10.
Texas Conference—Galveston, October 24.
West Texas Conference—Seguin, Nov. 7.

SEVENTH DISTRICT—BISHOP KAVANAUGH.

Pacific Conference—Petaluma, Sept. 19.
Columbia Conference—Corvallis, Oct. 10.

To the Presiding Elders of the Louisiana Conference.

BISHOPS' APPORTIONMENT.

Dear Brethren: By direction of the General Conference, the Delegates of each Annual Conference are instructed to apportion to the several Districts of their Conferences the amount required for the support of the Bishops. The total amount assigned to our Conference is $1140, which we have apportioned as follows:

New Orleans District	$300 00
Opelousas District	100 00
Alexandria District	100 00
Homer District	150 00
Minden District	150 00
Shreveport District	200 00
Bayou District	100 00
Texas District	50 00
	$1150 00

It is very important that this collection be taken up immediately by the Presiding Elders, or by the preachers in charge, and the amounts forwarded to the Book Agent at Nashville. We have made the apportionment with reference to the *condition* of the Districts, and we hope in a satisfactory manner.

JOHN C. KEENER.
LINUS PARKER,
J. B. WALKER,
ROBERT J. HARP,
W. E. LINFIELD.

A letter from Rev. J. F. Bellamy, Winfield, La., Sept. 8, says: "Bro. J. F. Wynn is having some gracious revivals on his work, aided by Bro. T. S. Collier and myself. To God be all the glory!"

POVERTY AND METHODISM.

Bishop Asbury greatly feared the effect of wealth upon his preachers. He affirmed that it led to inaction and location. Were he now alive, he would experience, we doubt not, a great relief from those considerate fears. There probably has not been a time since the days of Wesley, when preachers were so likely to divine, from the disposition of events, the full advantage and security of original Methodist Itinerant poverty. Mr. Wesley's own £25 annual expense, and the very narrow outfit which he voted the two first missionaries to America, at the Missionary meeting held in the gallery of the Church at Leeds—some four or five pounds sterling—gave Mr. Asbury a prevailing notion that but very little of this world's substance was necessary to enable a man to preach the Gospel. Mr. Wesley grew up in a communion whose ministry were supported in comparative affluence. Prelates, deans, rectors, and curates of the English Church were state-fed, and consequently full. But from some cause he conceived a horror of wealth as an element in the Christian Church. He warned his people against its accumulation. To get all they could, save all they could, and give all they could, was his aphoristic advice. They heeded well the two first parts of it, but halted at the last. So that he declared, in old age, that he took it *all* back; the aphorism had failed in its most important member, and therefore deserved to be rejected; he warned the man who would not give against the dire effects of making and saving.

Wealth and spirituality he reckoned incompatibles in the Church of Christ. Whenever rich men become necessary to the movements of Methodism, he declares that the first woe of its dissolution will have been sounded. These views were entertained by him in sight of the structure of a Protestant Christianity resting for support upon the strong pillars of a liberal and enlightened government. A condition which left the clergy free to consider only the concerns of their ghostly office; which gave them bread, and insured them water; which sent them out unencumbered with baggage, and provided for them daily manna without a miracle. So admirable a system for shutting out all creaturely care, would seem, judging beforehand, to be exactly suited to securing a devoted and highly spiritual Ministry. But, to the contrary, with many shining exceptions, the great body of the Clergy, in Mr. Wesley's day, were somewhat noted for their worldliness. They were loyal enough—had *that* mark of godliness—hated dissent as disloyalty, and hated the Pope as Antichrist; but then they floated with the current, could wind a horn, or sing a song, or play at whist, or help to keep the squire sober by drinking a fair share of his Christmas bowl.

Mr. Wesley saw an end of that perfection. To relieve the ministry from the conditions incident to direct dependence upon the people, was to remove them from the people; to place them in affluence, was to deprive them of that spiritnality which the Scriptnres delare to be an inheritance for the poor. He, therefore, threw himself and his preachers upon the people, and the people only, for a support. He did not stipulate what the support of a preacher should be, so much as what it should not be. He placed a limit upon his receipts, and left all annual arrearages to be collected in Heaven. He not only faced poverty, but embraced it, that he might forever secure the gospel to the poor. And we believe that so long as a poor man can sympathize with the poor, the Wesleyan Ministry will preach to the people.

The constant tendency of Churches is to get away from the poor,—not by a disposition to avoid the poor, so much as by the natural effect of the teachings of the gospel. The gospel inculcates sobriety, economy, and industry. Its believers obey, and wealth ensues. But the gospel also commands those who have goods to distribute to the poor—this but few regard. It therefore came to pass, that in our Church there was probably, before the war, more wealth than ever was held by the same number of professing Christians. And, it is a hard saying—who can hear it?—this wealth effected nothing; nothing in comparison with its boundless power. The Church holding it was not remarkable for its missions, its churches, its colleges, or the support of its ministry; only for its wealth! Well, any fortune, any condition, we say, is preferable to that—*in view of the Judgment.* We *can* answer for our poverty, possibly; but for all that wealth—let us pray God to lead us into temptation no more. And it does now seem, sure enough, that in that direction we shall be gratified; that the field which we now cultivate will be as noted hereafter for poverty, as it was once remarkable for wealth.

This is the Wesleyan condition; the state of things, if it were only voluntary, instead of being despite our wills, the most favorable to spiritual life, the most approved of God. The freest condition for both preachers and people. Yet testimony comes up, from many sides, that Zion languishes, the people no longer bring tithes into the sanctuary, and the ministry halt. This is true only in part. There are now, and have been during the past four years, many gracious outpourings of the Spirit—"*wells in the valley of Baca.*" The ministry stands true in the main. When we consider the demoralizing effects of war, the wonder is, that our Zion has come out of the wilderness with unbroken front. This is attributable to a discipline which maintained Mr. Wesley's itinerant ministry in its primeval poverty and purity. It continued poor, surrounded by boundless profusion—"*as poor, yet making many rich.*" The flames of war which could find nothing to burn, left them harmless, as the bush of Midian.

We now start afresh, with all the advantages of the new situation.—The pillar of cloud has become a pillar of fire, suiting itself to the darker fortunes of our Israel, and makes the night about us as bright as the day. The Spirit of God hovers with healing wing over the multitudes of our people. "Jehovah holds us with his powerful hand."—

"Strong Deliverer!
Be thou still our strength and shield."

TRANSITION.

The country is in a state which this heading describes. What has been born of the recent birth throes cannot yet be certainly determined. What manner of thing is breaking forth from the Chrysalis: whether golden winged, ephemeral or otherwise, we cannot tell. The political problem is under solution, but not solved. Conservatism is trying to hold things where they were: and to say that nothing has been born; that there is politically no transition in our affairs. The Constitution and the Union are as they were.

In a state of passive and loyal submission, we only speculate about this matter, leaving it to the logic of events. The *South* is certainly in transition. She is not where she was—probably not altogether as she will be. In her domestic and industrial interests a change of tremendous import has passed over us. Sudden and indiscriminate emancipation has sapped the foundation of our material prosperity. The tap root has been cut, and the flowers and foliage are withering from the boughs. The agriculture of the country is ruined—as in comparison with former times; and this involves the ruin of every thing.

Free negroes as a reliable element of labor cannot be depended upon. Our experience is proving this from day to day, and the history of the case for thousands of years proves the same thing. Free negroes, as a race and people, have never labored and lived to much purpose. We may conclude they never will. The crops of our prosperous days are not to be produced by them. The experiment of the present year has been affected by exceptional circumstances. Rains, droughts and floods have embarrassed the planter—also the worm. But there is enough of testimony from all quarters to show that the labor has been indifferent. Will it grow better? Northern men have tried planting with it to their cost. Southern men have succeeded better, but are generally disgusted and discouraged. We see no reason to suppose that the freed people will become more industrious, and more productive as a class. Old associations, habits and ties have kept them to their work to some extent this year. These influences grow weaker every year, and will at length cease to operate altogether. The white serfs of Russia, suddenly emancipated, may do very well—and in the long run better than they did before. Free white labor may be controlled and made productive by capital, but with colored we doubt.

Will not education and general enlightenment lead them to industry? If it would, we must remember that this is a slow process, and that in the meantime the fields are untilled. Will not the conviction be forced upon us by another year's trial that there is no reliable productive labor in the South? Is it not the fact of to-day? If, beyond any surplus, the negro for the next ten years keeps himself from starvation he will do better than we hope. Foreign laborers, coolies, and others may be introduced to some extent, but a generation must pass before an adequate supply can be drawn from these sources.

To go on then in the old way is impossible. The staple products, the scale and methods of cultivation, and the expanded plans of the past are bound to be modified. We are now clinging fondly and tenaciously to all of these, unwilling to realize the state of transition as a necessary and existing fact. The meaning of this state of things in the main is *work.* There is a large influx to the towns and cities; everybody that can leave the country does so. Because to stay there means work. Young men and old men are crowding into mercantile pursuits, and the learned professions. Lawyers are becoming more numerous than their clients; there are more doctors than there are patients. The itinerant drummers are more numerous than the drummed. The manhood of the South ought to grapple this problem in a more manly way. Young men who, as clerks and agents in the city, barely live under meagre salaries and exhorbitant rates of living, could live far more comfortably and independently in the country.

The labor for great things, nor the capital may be there, but with a mind to work, competency, independence and comfort may be secured. Our bone and sinew are not dwindled to pipe-stems and whiskers. The late war shows that there is white brawn and Caucasian muscle in the South. They may not be equal to the sugar and cotton fields of yore, but they are capable of a varied and prosperous industry. The agriculture must be shaped to the altered condition of things. There is not labor for the old system, and to attempt to keep it up, is to fight against the plainest dictates of interest. Instead of filling the sugar bowls and the looms of the world, it is enough now if sweeten our tea and wear our own shirts. Do the best we can with and for the negro, but the sooner we cease to lean upon this broken reed the better for us. There must be producers as well as factors; the country must be populated and cultivated, or the cities will go to decay.

We have accepted defeat and emancipation, and we must now accept the political, economical, and social transitions which these have entailed: and the latter as sincerely and loyally as the former. No matter what may be the result of pending conflicts in the politics of the country, the South is not as she was, and never can be. The mud sills have been knocked out; and for us, there is something more than *political* reconstruction. It must extend to our modes of living, eating, cooking, ploughing: to our habits of thought, enterprise and ambition. Two things are greatly in the way of accepting the transition: One is the desire to live without work; and the other, a desire to become quickly and easily rich. These are as a bane and mildew upon us. Any thing but right down manly work; any thing but slow returns and small profits.

Whilst the South is not as she was and never can be again, the Chrysalis may nevertheless develop into something golden and beautiful. So far from leaving the golden age behind us, the traditionary lesson may be reversed. In the old way we cannot prosper, in the new it is possible that we shall be permitted to do so. The Puritan, whether round-head, regicide, witch hunters, or negro worshippers, like many other malignant things in this sinful world, probably has his mission. He who makes the wrath of man to praise Him and restrains the remainder, may use him not only as "the scourge of God," but as the unconscious instrument of good to us in the end. That this shall be so depends upon our genuine manhood, our just penetration of the circumstances about us, and above all upon our faith in God.

POLITICAL PREACHING.

JUDGE BLACK'S RESPONSE TO REV. DR. NEVIN'S DEFENCE OF POLITICAL PREACHING.

This able document, now exciting a great deal of interest in the North is too long for our columns. We give the concluding part, to show our readers how a statesman has stormed and taken one of the strongholds of Fanaticism. Such an argument, so clear and conclusive, ought to change the course of all good men at the North, who have been deluded into a toleration of partisan politics in the pulpit:

I acknowledge that your commission is a very broad one. You must "declare the whole counsel of God," to the end that sinners may be convinced and converts built up in their most holy faith. Truth, justice, temperance, humility, mercy, peace, brotherly kindness, charity — the whole circle of the Christian virtues — must be assiduously taught to your hearers; and, if any of them be inclined to the opposite vices, you are to denounce them without fear, by private admonition, by open rebuke, or by a general delivery of the law which condemns them. You are not bound to pause in the performance of this duty because it may offend a powerful ruler or a strong political party. Nor should you shrink from it when bad men, for their own purposes, approve what you do. Elevate the moral character, enlighten the darkness, and purify the hearts of those who are under your spiritual charge, at all hazards; for this is the work which your great Task-maker has given you to do, and he will admit no excuse for neglecting it.

But this is precisely what the political preacher is not in the habit of doing. He directs the attention of his hearers away from their own sins to the sins, real or imputed, of other people. By teaching his congregation that they are better than other men, he fills their heart with self-conceit, bigotry, spiritual pride, envy, hatred, malice, and all uncharitableness. Instead of the exhortation, which they need, to take the beam out of their own eye, he incites them to pluck the mote from their brother's. He does not tell them what they shall do to be saved, but he instructs them very carefully how they shall act for the destruction of others. He rouses and encourages to the utmost ability those brutal passions which result in riot, bloodshed, spoliation, civil war, and general corruption of morals.

You commit a grievous error in supposing that politics and religion are so mingled together that you cannot preach one without introducing the other. Christ and his apostles kept them perfectly separate.

It is true that Paul counselled obedience to the government of Nero; and I am aware that modern clergymen interpret his words as a justification of the doctrine that support of an existing administration is "part of their allegiance to God." Several Synods and other ecclesiastical bodies have solemnly *resolved* something to that effect. But they forget that what Paul advised was simple submission, not active assistance to Nero. The Christians of that day did not indorse his atrocities merely because he was "the administration duly placed in power." They did not go with him to the theatre, applaud his acting, or praise him in the churches when he kidnapped their brethren, set fire to a city, or desolated a province. Nor did they assist at his apotheosis after his death, nor pronounce funeral sermons to show that he was greater than Scipio, more virtuous than Cato, and more eloquent than Cicero. Political preachers would have done this, but Paul and Peter did no such thing.

The experience of fifteen centuries proves that political preachers are the great curse of the world. More than half the bloody wars which at different periods have desolated Christendom were produced by their direct instigation; and, wherever they have thrust themselves into a contest commenced by others, they always envenomed the strife and made it more cruel, savage and uncompromising. The religious wars, so called, had nothing religious about them except that they were hissed up by the clergy.

Coming to our own country you find Massachusetts and Connecticut in colonial times under the sole domination of political preachers. Their treacherous wars upon the Indians for purposes wholly mercenary, their enslaving of white persons, as well as red ones, and selling them abroad, or "swapping them for blackamoors," their whipping, imprisoning, and killing Quakers and Baptists, for their conscientious opinions; and their base treatment of such men as Roger Williams and his friends, will mark their government through all times as one of the cruelest and meanest that ever existed.

Political preachers have not behaved any better since the Revolution than before. About the commencement of the present century they were busy in their vile vocation all over New-England, and continued it for many years. The willful and deliberate slanders habitually uttered from the pulpit against Jefferson, Madison and the friends who supported them, were a disgrace to human nature. The immediate effect of this was the Yankee plot to secede from the Union, followed by corrupt combinations with a foreign enemy to betray the liberties of the country. Its remoter consequences are seen in the shameless rapacity and bitter malignity which, even at this moment, are howling for the property and blood of an unarmed and defenceless people.

I could easily prove that these clerical politicians, who have tied their churches to the tail of the abolition party, are criminal on a grander scale than any of their predecessors. But I forbear, partly because I have no time, and partly because it may, for aught I know, be a sore subject with you. I would not excite your wrath, but rather "provoke you to good works."

Apart from the general subject there are two or three special ideas expressed in your letter from which I ventured to dissent.

You think that, though a minister may speak from the pulpit on politics he ought not to indicate what party he belongs to. It strikes me, that if he has a party, and wants to give it ecclesiastical aid or comfort, he should boldly avow himself to be what he is, so that all men may know him. Sincerity is the first of virtues. It is bad to be a wolf, but a wolf in sheep's clothing is infinitely worse.

You represent the Church as an unfinished structure and the State as its scaffolding. I think the Church came perfect from the hand of its divine Architect—built upon a rock, established, finished, complete—and every one who comes into it by the right door will find a mansion prepared for him. It needs no scaffold. Its founder refused all connection with human governments for scaffolding or any other purpose.

You say (in substance) that, without sometimes taking political subjects, a minister is in danger of falling into a "vague, indefinite, and non-committal style," which will do no good and bring him no respect. The gospel is not vague, indefinite, or non-committal upon the subjects of which it takes jurisdiction, and upon them you may preach as loudly as you please. But I admit that in times of great public excitement—an important election, or a civil war—men listen impatiently to the teachings of faith and repentance. A sermon which tells them to do justice, love mercy, and walk humbly before God, is not an entertainment to which they willingly invite themselves. At such a time a clergyman can vastly increase his personal consequence, and win golden opinions from his audience, by pampering their passions with a highly seasoned discourse on politics. The temptation to gratify them often becomes too strong for the virtue of the preacher. I fear that you yourself are yielding to it. As a mere layman I have no right to advise a Doctor of Divinity, but I hope I am not over presumptuous when I warn you against this specious allurement of Satan. All thoughts of putting the Gospel aside because it does not suit the depraved tastes of the day, and making political harangues to win popularity in a bad world, should be sternly trampled down as the suggestions of that Evil One, "who was a liar and a murderer from the beginning."

CHANGES IN DISCIPLINE.

The late General Conference of the M. E. Church, South, took action on the subject of the change of the name of the Church and on Lay-representation, as follows:—On April 27, the vote on the question on the change of name, after some previous voting, was 59 for the "Episcopal Methodist Church," and 71 for "The Methodist Church." There being not the requisite majority, on motion of J. B. McFerrin, the vote was taken on "The Methodist Church," and stood 111 to 21. But at the evening session, the action was reversed by the adoption of the following:

Substitute for Report No. I. of the Committee on Changes of Economy:—"On the change of the style and title of the Methodist Episcopal Church, South."

The subject of changing the style and title of the Methodist Episcopal Church, South, has been brought before the General Conference by memorials from various Conferences, asking for the change. Therefore,

Be it declared and ordained, and by a vote of two thirds of the Delegates from the Annual Conferences of the Methodist Episcopal Church, South, present and voting, in General Conference assembled in the city of New Orleans on this 27th day of April, A. D. 1866, it is declared and ordained, that the style and title of our Church shall be "The Episcopal Methodist."

PROVIDED, that the Bishops or other Presidents shall lay this ordinance before each of the Annual Conferences; and when three-fourths of the members of the said Annual Conferences present and voting shall have concurred in the aforesaid ordinance, then the Bishops shall declare and proclaim that the legal style and title of our Church shall then and hereafter be "The Episcopal Methodist Church."

The vote on the foregoing stood, Ayes, 102; Noes, 42.

On May 2, the General Conference, by a vote of 89 to 46, adopted the following

REPORT OF THE SPECIAL COMMITTEE ON LAY-REPRESENTATION.

The Committee, charged with the duty of bringing in a plan for effecting lay-representation in the Annual and General Conferences, submit the following:

IN THE ANNUAL CONFERENCES.

After the word *service*, in Ans. 1, Sec. 3, Chap. 2—page 48 of Discipline, insert: And four lay-representatives, one of whom may be a local preacher, from each Presiding Elder's District, to be chosen annually by the district stewards, or in such other manner as the Annual Conferences may direct, who shall participate in all the business of the Conference, except such as involves ministerial character and relations—provided that no one shall be a representative who is not twenty-five years of age, and who has not been for six years, next preceding his election, a member of the Church.

IN THE GENERAL CONFERENCE.

Substitute for Ans. 1, to Ques. 1, Sec. 2, pages 42-3 of Discipline—.

The General Conference shall be composed of one clerical member for every twenty-eight members of each Annual Conference, and an equal number of lay members, one-fourth of whom may be local preachers, to be appointed as follows: The clerical representatives shall be elected by the clerical members of the Annual Conference—provided that such representatives shall have traveled at least four calendar years from the time that they were received on trial, and are in full connection at the time of holding the Conference. The lay-representatives shall be elected by the lay-members of the Annual Conference — provided that such representative be twenty-five years of age, and shall have been members of the Church for at least six years, at the time of holding the Conference. No Conference shall be denied the privilege of two lay delegates. 2. The ministers and laymen shall deliberate in one body; but upon a call of one fifth of the members of the Conference, the lay and clerical members shall vote separately, and no measure shall be passed without the concurrence of a majority of both classes of representatives.

The following changes in the Discipline are also recommended:

Number the second paragraph as 3.

Number the third paragraph as 4.

On pages 43-4 of Discipline, fixing a quorum for General Conference, substitute "a majority" for "two-thirds."

Resolved, That the proposition for the introduction of Lay-representation into the Annual and General Conferences, be submitted to the several Annual Conferences, and upon the approval of three-fourths of all the members of all the Annual Conferences present and voting, the plan herewith submitted shall become the law of the Church, provided the same shall have passed this Conference by a two-thirds vote.

H. N. MCTYEIRE, Chairman.

MRS. MARY MOORE.

Died in the city of Jefferson, near New Orleans, Sept. 13th, 1866, Mrs. Mary Moore, wife of Mr. David B. Moore, in the 38th year of her age. Mrs. Moore was for many years a member of the M. E. Church, South. Up to the time of her death she was a devoted Christian, and a worthy member of the Church. There can be no doubt that she is now with the great cloud of witnesses with which the militant Christian is compassed about. Deprived of consciousness in her last hours, there were no parting words of assurance and triumph, though during her short illness she expressed resignation to death, only regretting to leave a loved husband, and an interesting group of children needing a mother's care.

It was the privilege of the writer to sustain the relation of Pastor to the Church with which sister Moore was connected for several years. During these years I knew her well and formed a high estimate of her piety and conscientious devotion to her religious duties. She was imbued with the spirit of Christian charity, and the law of kindness was upon her lips. In her deportment the meekness, gentleness, and unobtrusive humility of our religion were eminently displayed. At home, in the true sphere of womanly duties, her virtues shone. Her presence shed light and happiness there.

None who enjoyed her society could fail to feel the sunshine of a cheerful, but pure and tranquil spirit. Here was a character such as enriches the piety of the Church, and adorns and beautifies society—a character without demonstration, it may be, quiet as the sunbeam or the zephyr, but like them, exerting a most profound and wide influence. Her life was Christianity displayed and illustrated in the daily walk, and amidst the solemn but sweet responsibilities of the family circle.

That she should thus suddenly be taken away, in the prime and maturity of womanhood, and that her mission as mother, wife and christian should be thus abruptly broken off, finds its solution in the wise and love of Him whose ways and thoughts are higher than ours. Her life has not been in vain. Her prayers, example and memory will surely lure to higher worlds those she has left behind. May the God of all consolation that comforts us in all our tribulations, spread over the bereaved the *mantle* of his grace and peace.

LINUS PARKER.

Sept. 20th, 1866.

NEWS FROM THE CHURCHES.

Rev. J. H. Mims, writing from Abbeville, Louisiana Conference, says: "I have just closed a few days' meeting on Upper Vermilion circuit. We had a good time. The Lord was pleased to manifest his gracious presence, and seven precious souls professed conversion at the altar. 'The Lord hath done great things for us, whereof we are glad.'"

Rev. W. B. Lewis gives us, by letter, the following intelligence respecting the Church in Yazoo City, Miss:—

"Yazoo City is a place of about two thousand inhabitants, situated on a low bluff on the east bank of Yazoo River, about one hundred and twenty miles above Vicksburg. It contains four churches—Methodist, Presbyterian, Episcopalian, and Catholic. The Methodist Church has about eighty members. Our house of worship is a large brick building, painted a slate color, well finished and well furnished. It is a little dilapidated from age, being, I believe, the oldest church in town, and needs some repairs, which the members intend putting on it as soon as money matters are a little revived. The ladies of this church are ever indefatigable in their labors. They have recently purchased a large and fine organ, which takes the place of an old, long-used melodion in the choir, and adds much to our church music. Several years before the war, the same zealous friends of the Church, with a few others who are not amongst us now, procured a comfortable parsonage in which to lodge their pastor, and his family, whose wants and comfort they have never indifferent. They manage the finances of the church principally, and one of them—Mrs. Kidd—superintends the Sabbath School, which is in a prosperous condition. You will see by these statements that the ladies are the bone and sinew of the Church in this place."

We have not been blessed with a revival, but our Church is in a very healthy, growing condition. About fifteen persons have been received into the Church this year, all of whom, I trust, will make substantial members. Several others are in a penitent state, and intend uniting with us soon. All things considered, I think the Church is growing in grace, and zeal, and usefulness; yet we need more of the unction of the Holy Spirit, and greater zeal and activity on the part of the membership—yes, and on the part of the minister, too. We have no regular class-meetings, except such as we hold with families in our pastoral visiting. We have weekly prayer-meetings, which are generally well attended. We also hold the Monthly Church Meetings, but they do not seem to succeed here like they do elsewhere. They are, however, not without good results, even among us. I suppose the hindrance to their full success is in us, not in the system itself. I wish somebody would write more about this new thing in Methodism, for however it may be with others, we need "more light,"—at least that is what I suppose we need."

NEWS FROM OTHER CHURCHES.

METHODIST E. CHURCH, NORTH.

The subscriptions in Grace Church, Buffalo, for endowment of Genesee College, in one day footed up $25,000.

At the Methodist centenary meeting, which is to be held in Bloomington Illinois, on the 24th of September, over eight hundred ministers will be present.

PRESBYTERIAN.

The Presbytery of California met at San Francisco on the fifteenth of March, and formed a dozen Chinese converts into a Christian Church—an event which may have historic interest hereafter.

Mrs. Sarah Higgins, aged seventy-eight years, died in the Park street Presbyterian church at Syracuse, New York, a few Sundays ago, while at the communion table.

The Cumberland Presbytarian General Assembly had a harmonious meeting at Owensboro, Ken., with one hundred and thirty-six commissioners from nearly all the States from Pennsylvania to Texas. All political questions were ignored by a large vote.

BAPTIST.

The Chesapeake Female College, situated near Fortress Monroe, is to be converted into a Theological Seminary for colored youths, under the patronage of the northern Baptist Home Missionary Society.

There is a Danish Baptist Church in Chicago of seventy members, the pastor of which edits and publishes a Danish magazine, and is very abundant in his labors for countrymen in the West.

EPISCOPAL.

Rev. Samuel Crowther, a native African, having received a thorough education, and shown much ability and piety, has been consecrated a bishop of the Church of England, and as special charge of an eminently prosperous mission in the valley of the Niger, in Central Africa.

Rev. W. H. Milburn, the well-known blind Methodist preacher, is officiating as rector of Trinity Episcopal church, Chicago.

NEW JERUSALEM.

We give the statistics of the New Jerusalem Church as presented at a recent convention of the denomination: In Maine and New Hampshire there are five societies, two ministers, and 262 members; in Massachusetts, 16 societies, 18 ministers, and 1050 members; in New York, six societies, with three ministers and 250 members; in Pennsylvania, ten societies, two ministers, and 400 or 500 members; in Ohio, ten societies, six ministers, and from 600 to 700 members; in Maryland and the District of Columbia, six societies, three ministers, and about 200 members; in Illinois, nine societies, seven ministers, and 504 members.

UNITARIAN.

The Rev. T. Hirst Smith, a Unitarian minister settled over Blackwater Chapel, Rochdale, England, has accepted a call from the Unitarian congregation of Charleston, South Carolina. This congregation being unwilling to take any ministers from the North in this country to be their pastor, has thus gone abroad for one.

CATHOLIC.

Cardinal Andrea, for the crime of sympathizing with Italy, has been deposed from his bishopric and from an abbacy that he held. He has written to his flock, protesting against the act, and appealing from the Pope of the present to "the Pope better informed," and—to the universal Church. This is a new sort of appeal for a cardinal to make.

A Catholic church for the exclusive use of the colored people is to be erected in St. Louis. A convent is to be attached, under the charge of colored nuns.

LUTHERAN.

The Lutherans in North Carolina are not so favorable to a reunion of the Southern and Northern churches as the German Reformed Church of that State. The subject was warmly discussed at the recent meeting of the North Carolina Synod, when the friends of reunion were found to be a minority. The General Synod has appointed a committee to open a correspondence with the Southern synods.

CANADA.

The General Conference of the Methodist E. Church in Canada is now in session, Bishop Richardson presiding. Fifty delegates are present representing their annual Conferences. As the ratio of representation is one to every four, the connection must comprise about two hundred preachers besides probationers. The membership it is said number about 25,000.

ENGLAND.

BAPTISTS.—The strict communion Baptists in England, are establishing schools for the education of their young ministers, somewhat upon the plan pursued by Mr. Spurgeon. The students are to reside with the president or preceptor, and "receive a thorough English, theological, pastoral, and denominational education." They are also "to be employed in Christian effort, such as preaching, holding cottage meetings, and visitation in the town and neighborhood, as part of their college course."

The managers state that "the object proposed, is not to send forth men of classical or high litererary edowments, but sound divines, and acceptable preachers."

One of these institutions, just going into operation, is to be under Rev M. Dowson, of Bradford, and is located at Chamber Hall, near Bury, where Mr. Dowson will reside.

GRIEVANCES OF NONCONFORMISTS.—A meeting of the Nonconformists of London was held on the 8th of August under the presidency of Sir S. M. Peto. Between thirty and forty gentlemen were present. The chairman stated, in his address, that a deep debt of gratitude was due to Mr. Hadfield for the perseverence by which he had at last been enabled to pass his bill for the abolition of qualifications for offices, the propriety of which measure had been fully recognized by Lord Derby himself in moving the second reading of the indemnity bill. The discussion of the Fellows of Colleges bill, in the House of Commons, has done a great deal of good. The feeling of the country in regard to this question was daily improving, and the rights of Nonconformists to share in the advantages which were afforded by our national universities were gradually becoming more and more generally recognized. He was quite prepared to reintroduce into Parliament a measure upon the subject of burials, but it had been suggested to him by members of the House of Commons and others that it would be sufficient to claim for Nonconformists the right to the use of the parochial burial grounds, without insisting upon the performance of a service at the grave. He should like, before the opening of Parliament for the next session, to be made acquainted with the opinion of dissenters generally upon the subject.

FRANCE.

The French Conference of the Wesleyan Methodist Church met at Auduze, a small town some forty miles north of Nismes. The session began June twenty-second, and lasted to June thirtieth. The Conference consisted of eighteen ordained ministers. The following are the statistics: Chapels and preaching-places, 184; ministers, 82; coiporteurs and school teachers, 16; local preachers, 91; church members 1799; members on probation, 159; day-schools, 7; day-schools, 261; Sunday-schools, 41; teachers, 222; Sunday-school scholars, 1951; average of hearers, 9385—an increase of two local preachers, forty-one members, one day-school, four Sunday-schools, and ninety-two schoolars.

INDIA.

The Bishops of Madras, Calcutta and Bombay have issued an address, in which they say that the number of Christian converts in India, Burmah, and Ceylon, is 213-182; and the number of English and American missionaries is 541. The children at the mission schools within the same bounds are 96,574. The number in all the schools is 500,000.

FOREIGN.

PARIS, Sept. 17.—The French circular says the recent changes are favorable; France, Prussia and Italy are drawn nearer in ideas; the Convention of Rome will be legally carried out; the second class ouvriers are assured of the liberty of the Baltic and Mediterranean.

The note justifies the Emperor's mediation, and hints at the annexation of the people of the same language and interests where it shows the necessity of perfect defence and military organizations; not, however, as a threat, and expresses belief in lasting peace in Europe.

It is said the Emperor refuses to allow officers of the French army to hold offices in Mexico, owing to the protest of the United States thereat.

PARIS, Sept. 18.—The belief is general that Napoleon himself was the author of the note recently made public, and that his sincere desire is permanent peace.

BERLIN, Sept. 18.—The electoral law has passed the upper House of Prussia.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

The general market (says the Price Current of Wednesday) has undergone no material change during the past three days. The movement in Western produce, with the exception of Corn, which has slightly declined, has been to about the usual extent, and Sugar and Molasses have continued unchanged; while operations in our leading staple have been quite active, and although the sales have been rather light in proportion to the stock on hand, holders have been enabled to establish a further improvement of fully 1c per lb.

The accounts from the interior, with regard to the crops, are quite gloomy. The heavy rains and the ravages of the worm have materially injured the prospects.

COTTON.—On Saturday there was only a limited enquiry at the opening, but early in the day the demand became more general, and notwithstanding the restricted offerings of the higher descriptions—which were in request—as well as the increased stringency of factors, 950 bales changed hands at prices showing an advance of fully 1c per lb. On Monday there was a continuance of Saturday's demand, and despite the disadvantages to which buyers had to submit, the sales were to a liberal extent, amounting at the close to 1350 bales at prices within the range of our quotations. Yesterday the market opened with a fair enquiry, and although holders stiffened their pretensions in consequence of the favorable advices from Liverpool, still buyers came forward pretty freely, and 1900 bales changed hands at prices indicating a tendency to stiffer rates. It may be added, however, that it was difficult to obtain Good Ordinary at our inside figures.

Low	— to —
Ordinary	25 to 27
Good Ordinary	29 to 31
Low Middling	33 to 34
Middling	36 to 37

TOBACCO.—The stock on sale has been very much reduced and is small, but the assortment is very good and selections could be made very readily for any market or trade. Buyers on foreign account and for the city trade are still looking around, but they do not meet the views of holders as to prices and the sales are consequently confined to about 450 hogsheads, of which several small lots taken for the city trade, 20 and bbds Good Leaf, 40 hhds Lugs and 81 and 240 hogsheads taken for export at prices fully up to quotations below. The market is steady and firm; the stock on sale is held very strongly and we continue to quote:

	Light.	Heavy.	
Low, Refused	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec's	16 to —	— to 22	

SUGAR.—Some 200 to 300 hhds. Louisiana are in store but are not offering. The principal sale was a lot of 26 bbds Porto Rico on private terms. Fair to Prime Cuba Sugar is selling in bbds. at 12½ to 13½c Yellow Clarified 15¾ and Prime Porto Rico at 15½c per lb. Cuba Sugar is selling in boxes at 12½ to 13c for Nos 12 and 13, 13½ to 14½c for Nos. 14 and 15, 15½ to 16½c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20.

MOLASSES.—There is very little demand for round lots but a brisk jobbing trade is doing at 56 to 60c per gallon. The principal sales comprised 325 hhds Cuba, of which 175 on private terms. 150 do at 55c and 30th bbls at 55c per gallon. Several cargoes on the way from Cuba are expected.

FLOUR—There were sales on Saturday and Monday of 2300 barrels, mostly to dealers, at $6 50 for Fine, $9 62½ to $9 75 for Superfine, $10 50 to $11 for Single Extra, $11 50 to $12 for Double Extra, $13 25 to $13 50 per bbl for treble Extra, and $15 for Choice family Extra.

BACON—Is in moderate supply but the demand is small, being confined to the local trade. Shoulders are held in small lots at 18½c and are retailing at 19c, Ribbed Sides are held at 21½ and are retailing at 22c, and Clear Sides are held at 22½c and are retailing at 22½c per lb. Sugar-cured Hams are retailing at 26½ to 27½c per lb. Yesterday 30 tierces Hams were sold in lots, at 26½ to 27½c per lb.

PORK—The market still continues very dull, there is no demand for round lots and only a retail business is doing at $35 75 to $36 per bbl for Mess. Round lots of Mess might be quoted nominally at $35 25 to $35 50 per bbl. Prime Mess is retailing at $30 per bbl.

LARD—The market is well supplied but is dull, and only small or retail sales are making at 22½ to 23c per lb for Prime in tierces, and 24 to 24½c in kegs.

CORN—Prices have shown a drooping tendency and sales have been made at from 2 to 5c lower than those of last Friday. On Saturday and Monday we noticed sales of 2600 sacks at 83c for Mixed, 85c for Yellow, and 90c per bushel for White. Yesterday we noticed sales of about 1400 sacks, in lots at 82½c to 83 for Yellow Mixed, and 90c per bushel for White.

OATS—Are not much in demand, but held very firmly. Only 1100 sacks were sold in lots on Saturday and Monday at 50c per bushel for Prime Old. Yesterday about 500 sacks Prime old in lots, brought 50c per bushel.

BRAN.—The supply is light and being but little in demand prices have been less firm. On Saturday and Monday 700 sacks were sold in lots at $1 25 per 100 lbs. Yesterday there were sales of 1200 sacks, chiefly at the above mentioned figures.

HAY.—The stock on hand is small, but there is not much demand in a large or round way. The last sales were made at $20 for Ordinery, and $25 per ton for Primo St. Louis. Prime Ohio River is selling in small lots from warehouse at $30 per ton. Yesterday a lot of 87 bales Primo Ohio River sold on the levee at $29 per ton.

BALE ROPE—The market is quiet but steady and firm. We have no round sales to report, but quote round lots at 18½c per lb. There is a brisk demand for the country which is being supplied at 19c per lb.

IRON COTTON TIES.—The stock is very much reduced, but the demand is active at 11 to 12c per lb.

INDIA BAGGING.—Is in small supply and in good request. We quote round lots at 40 to 41½c per yard. Dealers are supplying the demand for the country at 39c to rolls, and 41c in bales.

GUNNY BAGS—There are not many in the market. There has been a speculative demand and about 400 bales have sold in lots on private terms. We furnish 30c as ruling figure.

BUTTER & CHEESE.—Choice Northern and Western Butter continues in fair supply and demand. The former is selling at 45 to 48c, and Western at 25 to 35c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and commands 17 to 18c for Western and Northern. We quote English Dairy at 23c per lb.

HOPS.—There is a very good demand for the new crop, but there are none to be had. Good Western will bring 95 to $1 30 per lb.

COFFEE—Is in fair demand and the market is very firm. Dealers are supplying the demand at 27½ to 29c per lb currency for fair to Prime Rio, at which 100 sacks were sold on Monday and 150 yesterday. There is no stock in first hands, and dealers hold only about 1500 bags. We quote Prime at 19¾c per lb gold, duty paid.

STAR CANDLES.—Are in good supply with a fair jobbing demand and there have been small sales at 20c per lb for 12 oz, 22½c for 14 oz, and 25 to 26c for full weight. 12 oz are in demand for the country trade. Yesterday we noticed sales of 500 boxes Shaffer's assorted, at 20 to 25c per lb.

RICE.—There is no Carolina in market. The demand for Louisiana is not active, but owing to light supplies rates remain the same. Choice new crop is held at 14c per lb. 13½c was offered and refused for one lot of 25 bbls new. Choice old crop is selling in lots of 10 to 20 bbls at 13 to 13½c per lb. Receipts of the new crop thus far have summed up about 25 bbls, but owing to the recent heavy rains which have visited the rice growing section of our State, interrupting the process of harvesting, further supplies may not be expected for two or three weeks to come.

WOOL.—There is a fair supply on hand, and a good demand prevails at 16 to 18c for Louisiana Natural, 18 to 22c for Texas ½ to ¾ merino, 23 to 25c for do ¾ to ⅞ Merino; 28 to 30c for washed and 13 to 15c per lb for burry.

HIDES—Are in small supply but the demand is beginning to slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 11 to 11½c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb.

MALT.—There is no demand, and we furnish the following quotations for reference. Canada at $1 70 to $1 72, and Western 90c to $1 00.

NAVAL STORES.—Are in request, but the market is nearly bare. Small lots of Rosin are held at $2 to $3 for No. 3, No 2 $4 to $5, No. 1 $5 to $7, No. 1 White $7. Pitch $6. Tar $3 to $4 per bbl. Spirits Turpentine may be quoted at 50 to 60c per gallon. A few small lots have sold at 55 to 60c.

SALT.—A better feeling exists within the past two days, and prices exhibit an upward tendency. The supply of Turk's Island is confined to a small cargo which is held at 65c per sack. We quote Liverpool at $2 30 to $2 50 for Fine, and $2 25 to $2 40 for Coarse in warehouse, and $2 05 for the former, and $2 for the latter in cargo.

ESCULENTS.—Potatoes are selling at $2 75 to $3 00 per bbl. Onions at $4 00 to $4 25 per barrel. Apples $4 to $4 50 per bbl. Cabbages having been allowed to be placed on the market by the Board of Health, meet with ready sale at 25 to 30c apieco.

POULTRY & EGGS.—Chickens sell on the landing at $5 to $7 per dozen for the young and $11 to $12 per dozen for the large. Geese at $12 and Turkeys at $35 per dozen. Western eggs are selling at $18 to $20 per bbl.

FISH—Are in small supply with an active demand. We quote No 1 Mackerel at $25 per bbl. No. 2 at $22. No. 3 at $17. Codfish are selling at $1 80 to $1 90 per box.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Sept. 18, 1866.

Arrived since our last: 684 Texas beeves, 157 calves and yearlings, 156 hogs, 1443 sheep and 81 milch cows.

Sold, 711 Texas Beeves, 296 calves and yearlings, 88 hogs, 459 sheep, and 21 milch cows.

Stock on sale: 281 Texas beeves, 550 calves and yearlings, 188 hogs, 4817 sheep, and 52 milch cows.

Western Best, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$3 25 to $ 425
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $ 525
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $60
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $12
Calves per head	$6 00 to $13

MONETARY.

Statement of New Orleans Gold Market, week ending Friday, Sept. 20, 1866.

14th September: 141, 145; 15th September; 143½; 144; 17th Sept: 144, 145; 18th Sept: 144½, 145½; 19th Sept: 144, 145; 20th Sept: 144, 145.

WM. S. MOUNT, *Manager.*

The City Bank of New Orleans,
15 Commercial Place, New Orleans.

A WONDERFUL MICROSCOPE.—The editor of the New York Sunday School Advocate—Rev. Daniel Wise, D.D.,—says:

"The simplicity, cheapness and great magnifying power of the celebrated Craig Microscope struck me with surprise. Then I was examining a fly's eye by its aid, and was struck with wonder at the skill and power of the Creator which is displayed in its structure. When I saw a statement in an advertisement that this microscope magnified one hundred diameters, or ten thousand times, and could be bought for $2 50; I thought it was one of the many humbugs of the time, for I had paid $20 for a microscope not long before. But now I find it to be a really valuable instrument which I should like to see introduced into the families of our readers in place of the usual useless toys which please for an hour and then are destroyed. This microscope would both amuse and instruct them, and I advise every boy and girl who wishes to know the wonders which lie in little things to save his money until he has $2,75," and send it to George Meade, Thompsonville, Wisconsin, and you will promptly receive the beautiful microscope by mail, postage paid

A NEW THING UNDER THE SUN

PRICE'S

Patent Texas Tonic.

PURELY VEGETABLE.

It is a certain antidote against Constipation of the Bowels, Torpor of the Liver, Palpitation of the Heart, Determination of Blood to the Brain, Indigestion, Pain in the Head and Vertigo; also a remedy for

CHILLS AND FEVERS.

For particulars, see accompanying Envelope with each bottle.

For sale at 59 Camp street, New Orleans,
THOS. K. PRICE, Vendor.

Read the following opinions of some of our old and well known citizens of

PRICE'S PATENT TEXAS TONIC,
Or, Vegetable Medicine.

T. K. PRICE, Esq., Vendor of "Price's Patent Texas Tonic," or Vegetable Medicine:

DEAR SIR—After a fair and deliberate use and experiment of your Vegetable Medicine, known as PRICE'S PATENT TEXAS TONIC, we give it as our decided opinion, that it is the best recipe that we have ever known, for *Indigestion, Torpor of the Liver, Constipation of the Bowels and Dyspepsia.* We consider your Vegetables Medicine worthy of all commendation, and therfore feel no hesitation in recommending its use to all our friends, as well as the public at large, and that in doing so we are contributing to all the afflicted. Many of us have been suffering from these evils from ten to fifteen years, and have been greatly benefitted.

Wishing you great success in introducing this valuable medicine,

We remain yours truly,
J. J. MULLON, Pastor St. Patrick's Church.
J. H. CALDWELL, of Gas Works, City N.O.
SAM'L. SUMNER, of Home Insurance Office
T. GREENFIELD, of house of Fellowes & Co
LEWIS ELKIN, Merchant, New Orleans.
GEO. W. HINSON, Ship Agent.
JACOB BARKER, Bank of Commerce.
New Orleans, June, 1863.

TERMS:

4 oz Bottles	$2 00
6 " "	2 50
8 " "	3 00
12 " "	5 00

Sold to Druggists by the dozen bottles or more at 33⅓ per cent discount off retail price.

All orders will meet with prompt attention.
sep22 1y THOS. K. PRICE.

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SHEPARD, ABBOTT & CO.,
No. 55 Camp street, New Orleans,
Nearly opposite Picayune Office,
CROCKERY AND GLASS WARE,
PLATED WARE,
House Furnishing Goods,
AND KITCHEN WARE.

We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.

Call in and see for yourself before purchasing elsewhere.

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Wholesale and Retail Dealers in
CLOTHING,
AND
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No. 27 Magazine Street,
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R. BLEAKLY & CO.,
Wholesale Grocers,
COTTON FACTORS AND COMMISSION MERCHANTS.
Nos. 56, 58, 60, 62 and 64 Poydras street,
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NEW ORLEANS.

All cotton consigned to us will receive the personal attention of Mr. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

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HAMILTON & DUNNICA,
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sep22 1y

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(Sign of the Black Horse,)
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s22 1y

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NO 6 (GROUND FLOOR) CARONDELET ST., N O.
Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.
GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co, will give his personal attention to the sale of all consignments to our House. sep22 6m

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sep22 6m

CENTENARY COLLEGE,
Jackson, Louisiana,
was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the Institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

R ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.
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COTTON FACTORS,
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188 COMMON STREET, NEW ORLEANS.
Cash advances made on consignments to us by HEWITT, SWISHER & Co., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,
(Successor to FELLOWES & Co.)
Cotton Factor and Commission Merchant
186 COMMON STREET, NEW ORLEANS.
DAN. P. LOGAN, Agent. sep15 1y

OBER, ATWATER & CO., New York. LEWIS, NANSON & CO., St. Louis.
Cotton Factors & Commission Merchants
38 UNION STREET, NEW ORLEANS.
sep15 1y

WM. EDWARDS & CO.,
COMMISSION MERCHANTS,
27 Camp Street, New Orleans.
WM. EDWARDS. } sep15 3m
EDWD. J. GAY. }

REO. W. RAGA. W. H. FOSTER. E. T. MERRICK, Late Chief Justice La.
RAGE, FOSTER & E. T. MERRICK,
Attorneys at Law,
CORNER OF CAMP STREET & COMMERCIAL PLACE,
sep15 1y New Orleans.

W A VIOLETT. R Y BLACK. S H SNOWDEN.
VIOLETT, BLACK & CO.,
COTTON FACTORS,
And General Commission Merchants,
s15 6m 138 Gravier street, New Orleans.

W B LOTT, Madison County, Miss. C. W. WOOD, Canton, Miss.
LOTT, WOOD & CO.,
Wholesale Grocers & Commission Merchants
65 COMMON & 46 CANAL STS., NEW ORLEANS.
Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

JACOB BURCKETT,
GROCER,
And Dealer in Fine Wines & Liquors,
s15 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,
COMMISSION MERCHANTS,
For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,
53 Gravier street, New Orleans.
sup15 1y

H M WRIGHT. O W ALLEN (1st August, 1865). J MIDDLETON
WRIGHT, ALLEN & CO.,
Cotton Factors & Commission Merchants
169 GRAVIER STREET, NEW ORLEANS.
aug25 1y

THOS. H. ALLEN, Memphis, Tenn. JAMES M. ALLEN, PARRY NUGENT, } New Orleans
T. H. & J. M. ALLEN,
(Successors to ROBSON & ALLEN),
Cotton Factors & Commission Merchants
192 COMMON STREET, NEW ORLEANS.
sug18 1y

PEET, SIMMS, & CO.,
Importers and Wholesale Dealers in
DRY GOODS,
Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS
S PEET—P WILLIAMSON
P SIMMS—J BOWLING } aug25 1y

F F FOLGER. L FOLGER. W H THOMAS
FOLGER & CO.,
Dealers in
Hardware, Iron, & Ship Chandlery,
37 & 39 MAGAZINE STREET, NEW ORLEANS.
(Opposite the St James Hotel)
Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting; Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

H. P. ETHELL, New Orleans. NAT. H. THOMAS, Late of Alabama.
ETHELL & THOMAS,
FACTORS,
And General Commission Merchants,
For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.
Sole Agents for the celebrated brand, "Grey Jacket" Flour.
No. 105 Poydras street, New Orleans.
Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. THOS. D. MILLER
J. W. BURBRIDGE & CO.,
Cotton Factors & Commission Merchants,
No. 190 GRAVIER STREET, NEW ORLEANS.
sep1 6m

Gen. James Longstreet. W M Owen. E Owen
LONGSTREET, OWEN & CO.,
COTTON FACTORS,
And General Commission Merchants,
37 UNION STREET, NEW ORLEANS.
aug25 6m

J J WARREN. T W CRAWFORD. F A FLEITAS
WARREN, CRAWFORD & CO.,
Cotton Factors & Commission Merchants,
45 CARONDELET STREET, NEW ORLEANS.
sep22 6m

JOB PRINTING.
COLLEGE CATALOGUES, CONFERENCE MINUTES, SUNDAY SCHOOL REPORTS, PAMPHLETS, CIRCULARS, CARDS, And everything else in the line of job printing, executed in
The Very Best Style, at Moderate Prices.
Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

BOOKS! BOOKS!
The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received from the steamships George Cromwell and Merrimac, and by the steamboats Mepham and Olive Branch, ample supplies of Sunday School requisites: Catechisms, Spellers Questions, Dictionaries, Primers, Reward Tickets, etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.
Address:
H. J. HARP, Agent,
sep15 112 Camp street, New Orleans.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.
For reference I refer to the Editors of the New Orleans Christian Advocate.
JAMES H. HOUSTON,
Sept 4, 1866. Opelousas, La.

A GOOD COOKING STOVE
Is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.
Time, money, and extreme vexation, by delays of your daily meals, may be saved by using the
CHARTER OAK COOKING STOVE.
Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.
The Improved Charter Oak Stove with Extension Top
has but one damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.
The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.
The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from meats during the process of broiling are carried up the pipe, and juices of the meats preserved.
The Hot Closet, in which meats and pastry are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and desserts, and place them hot upon the table.
The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.
Importers and Dealers in Hardware, Nails, Castings, Guns, Carpenters and Coopers' Edge Tools, etc.
RICE BROS. & CO., Sole Agents;
93 and 95 Camp street, near Poydras,
and 565 Magazine street, near Magazine Market
sep1 1y

E. GIQUEL,
Wholesale and Retail Dealer in
FOREIGN, FANCY AND STAPLE
DRY GOODS.
Also, a large and varied supply of
HOUSEKEEPING and
PLANTATION GOODS,
Constantly on hand, at
126 Canal Street,
sep1 1y NEW ORLEANS.

D. H. HOLMES,
Direct Importation of
FANCY AND STAPLE DRY GOODS,
AT WHOLESALE AND RETAIL.
No. 155 Canal Street,
sep1 6m NEW ORLEANS.

S. ANDERSON, PHOTOGRAPHER
And PHOTOGRAPHIC STOCK DEALER,
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Cartes de Visite,
Hallotypes, Ambrotypes,
Pictures on Porcelain,
And every description of Picturas known to the Art.
All kinds of Photographic Materials at the lowest price for cash. sep1 1y

[Established in 1828.]
EVANS' FASHIONABLE RETAIL
Hat Emporium.
No 62 CAMP STREET,
Next door to the Picayune Office, New Orleans.
A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

LOEB, SIMON & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
86 Canal Street,
sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.
HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jan20-1y

SPEED, SUMMERS & CO.,
46 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants,
And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,
Wholesale Grocer,
Nos. 8 and 10 Tchoupitoulas Street,
And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

C. C. HARPER. N. J. THAXTON.
B. S. HARPER & CO.,
Cotton and Tobacco Factors,
AND GENERAL COMMISSION MERCHANTS,
No. 81 Carondelet street, New Orleans.
aug18 1y

STEWART, GALBREATH & FIZER
Commission Merchants & Cotton Factors,
46 UNION STREET, NEW ORLEANS.
Andrew Stewart, New Orleans.
Wm. R. Galbreath, } Memphis.
Wm. Stewart, }
John C. Fizer, }
sept 3m

SAM'L. BARRETT. CHS. LE SASSIER.
BARRETT & LESASSIER,
Cotton Factors & Commission Merchants
CORNER COMMON AND BARONNE STREETS,
Entrance, 43 Baronne street.
aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. A. H. MAY
STEVENSON & MAY,
COTTON FACTORS,
And General Commission Merchants,
No 40 Perdido Street, New Orleans.
aug18 6m

P. H. FOLEY,
Of the Firm of FOLEY, AVERY & Co.
Cotton Factor and Commission Merchant
No. 22 Perdido Street, New Orleans.
aug 18 6m

HARLOW J. PHELPS. S. B. SUCKNER, Of Kentucky.
HARLOW J. PHELPS & CO., Of New Orleans.
COTTON FACTORS,
And General Commission Merchants,
No 142 Gravier Street, New Orleans.
aug18 6m

W. C. TOMPKINS. M. R. ALSOBROOK.
WM. C. TOMPKINS & CO.,
WHOLESALE DRY GOODS,
No. 2 Magazine st., corner Canal, New Orleans.
A complete assortment of goods constantly on hand for the country trade. a18 6m

A. HENDERSON PEALE & CO., Successors to Thos. Henderson & Peale,
Cotton Factors & Commission Merchants
No. 100 COMMON STREET, NEW ORLEANS.
aug18 6m

J. W. CARROLL. ANS. HOY. CHAS. HANDSNAKER
CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 36 Perdido Street, New Orleans,
aug18 1y

C. L. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 31 Perdido Street, New Orleans.
aug18 1y

JOHN R. PARHAM, Of New Orleans. BEVERLY BLUNT, Of Hinds Co., Miss.
PARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
No 26 Carondelet st. (First Floor), New Orleans
aug11 1y

S. H. KENNEDY & CO.,
General Commission Merchants and
COTTON FACTORS,
57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

E. K. WALKER. THOS. M'KNIGHT. J. F JOHNSON.
R. K. WALKER & CO., COTTON Factors and General Commission Merchants, No. 75 Carondelet street, New Orleans
jan 20-1y.

J. R. POWELL, COTTON FACTOR and Commission Merchant, No. 17 Carondelet street, New Orleans.
W. R. STUART, late Stuart & James. ap7

GEORGE L. HILL, ATTORNEY at Law, Marshall, Texas. Collections made in Eastern Texas and West Louisiana. mar27

WATTS,

THE CHILD'S CORNER.

"Does God Love Beggars?"

An old man knocked with his staff on a court-yard gate. Within the house, a happy family were clustered about a well-spread breakfast-table. The gate had been locked to keep intruders out.

A little girl, with a face as fair as a pippin apple-blossom, looked up on hearing the knock, and said—

"There he is again—the old beggarman. He comes every Monday morning, and you've never given him a crumb all winter. Do, now; he looks so pinched and hungry! May I give him a cup of coffee? It is my birthday; please let me?"

"No, no, Susie! If we give beggars coffee, we shall have a crowd around our gate every morning."

"But do, mamma, let Susie, just this once," asked little voices from all sides of the table; and even baby, who had not yet aspired to the second round year of his life, cried, "Div, mamma, div!"

"Oh, you are all beggars!" exclaimed the happy father. "Wife, we will risk the crowd, and let Susie give the coffee."

The mother smiled permission. The man still waited at the gate. He could see the breakfast-table quite plainly, and no head had been shaken to bid him go on his way. Susie waited for the cup, and even begged an extra lump of sugar, wherewith to make more sweet the coffee.

Oh how happy the delicious draught made the beggarman! Susie could see the wrinkles fade out from his face, and smiles come in their places.

"It's many a weary morning," he said, "since I have tasted coffee. Tell your mother I thank her," and, having caught up the last drop of sweetness, the old man went on his way.

The family group separated and were soon occupied with their various interests. At mid-day, tired of play, weary of his horses, his carts, and his toys, little pet Arthur stole up to his mother and said, "Kiss me, mamma." The kiss was given. Arthur turned again to his toys; but he was soon at his mother's side. "Kiss me another time," he said. The child received kiss number two; but it was not many moments before the golden head returned, and with a plaintive tone Arthur begged, "Do love me, mamma, and kiss me twenty times."

I am certain that the score of kisses were not counted by Arthur nor by his mother, as the lady gathered the boy in her arms and looked anxiously in his face to learn if he were ill.

Arthur lay quietly for some moments, and sleep seemed creeping in at his eyes; when suddenly the head of gold darted up from its place of rest, and, with his eyes of blue fixed on his mother's face, he asked, "Mamma, you don't love beggars, do you?"

"I love you, Arthur."

"But old men and women with dirty faces, I mean, and ragged girls and boys who keep knocking at the door?"

"No, Arthur, I am afraid I don't love them."

"Mamma, does God love beggars?"

"He loves all the creatures that he has made."

"But beggars I mean—folks who keep teasing and teasing for things he don't want to give them?"

"I should think not."

"But I guess he does, mamma. *I guess God loves beggars* for papa asks God every morning for just the same things, and every single night I beg God to keep me while I go to sleep, and Susie, and Bennie and Mary ask him just the same. We are all beggars, and I think God loves us; for he always takes care of us, and he never locks up his big courtyard gate; for if he did, he wouldn't hear us."

Arthur fell asleep, the color deepening and deepening in his cheeks until they burned into a flame-like hue; and, two mornings later, a little beggar boy was admitted, for Christ's sake, into the kingdom of heaven.—*Child at Home.*

Keep Good Company.

Sophronious, a wise teacher of the people, did not allow his sons and daughters, even when they were grown up, to associate with persons whose lives were not moral and pure.

"Father," said the gentle Eulalia, one day, when he had refused to permit her to go, in company with her brother, to visit the frivolous Lucinda—"Father, you must think that we are very weak and childish, since you are afraid that it would be dangerous to us to visit Lucinda."

Without saying a word, the father took a coal from the hearth and handed it to his daughter. "It will not burn you, my child," said he; "only take it."

Eulalia took the coal, and behold her tender white hand was black; and without thinking, she touched her white dress, and it was all blackened.

"See," said Eulalia, somewhat displeased, as she looked at her hands and dress, "one cannot be too careful when handling coals."

"Yes, truly," said her father. "You see my child, that the coal, even though it did not burn you, has nevertheless blackened you. So is the company of immoral persons."

HAYTI.—No. I.

This island is divided into two parts—the western portion being Hayti proper, and the eastern forming the Dominican Republic. It is next in size to Cuba, and is regarded as the most fertile of the Antilles. The entire island is 406 miles in length by a maximum width of 163. The number of square miles is 27,690, of which 10,091 are comprised in the Haytien or negro Republic, and the balance in the Dominican. It is very difficult to arrive at the exact population of Hayti, as no definite statistics exist, but it is variously estimated at from 500,000 to 650,000. The climate, natural productions and fertility of its soil are not surpassed by any other portion of the known world. Gold, silver, platina, mercury, copper, iron, tin, sulphur, rock-salt, marble, etc., etc., are found among its mineral productions. The gold mines have long since been abandoned, as has every employment requiring laborious industry. The climate is warm, but on account of the sea-breezes, generally agreeable and pleasant, even during the summer heats. Vegetation is of the richest and most luxuriant kind.

"It is extremely difficult," says a traveler, "to convey to one unacquainted with the richness and variety of the island scenery of the topics, a correct impression of its gorgeous beauty. Islands rising from a crystal sea, clothed with a vegetation of surpassing luxuriance and splendor, and of every variety, from the tall and graceful palm, the stately and spreading mahogany, to the bright flowers that seem to have stolen their tints from the glowing sun above them. Birds, with colors as varied and gorgeous as the hues of the rainbow, flit amid the dark green foliage of the forests, and flamingoes, with their scarlet plumage, flash along the shore. Fish of the same varied hues glide through waters so clear that for fathoms below the surface they can be distinctly seen. Turn the eye where it will, on sea or land, some bright color flashes before it. Nature is here a queen indeed, and dressed for a gala day.

"In the Island of St. Domingo, the rich beauty of the tropics is combined with some of the finest mountain scenery in the world. The broad, fertile lagoons, covered with groves of orange, citron, and coffee, with here and there a delicate column of smoke indicating the locality of some invisible dwelling; groves of mangroves, rising apparently from the midst of the waters, but indicating the presence of dangerous shallows, gradually become invisible. No rough promontory, as upon our northern shores, meets the eye; every angle is delicately rounded, every feature of the scenery undulating and graceful."

To this surpassing beauty is added almost all the natural productions that can be conceived. The mountains are covered with forests of pine, mahogany, fustic, satinwood, lignum vitæ and other cabinet woods. All the usual tropical productions grow spontaneously in great abundance, including plantains, bananas, yams, maize, millet, oranges, pine-apples, melons, grapes, etc. The staples of cultivation are coffee, cocoa, sugar, indigo, cotton and tobacco. Surely, such a country as this has been peculiarly blessed by the Creator, and it seems that nothing less than a crime against nature to allow its exhaustless resources to remain undeveloped. But what is its history?

In 1790 Hayti was in a high state of prosperity. At that time it supplied half of Europe with sugar. It was a French colony, and contained a population which numbered about 500,000, of which 38,360 were whites, 28,370 free negroes, mostly mulattoes. The remainder was negro "slaves." The period of which we speak was the era of the great French Revolution, when doctrines of "liberty, equality, and fraternity" had full sway in France. The colonists or white people of Hayti entered with great fervor into the support of these doctrines, but they intended them to apply to white men, and to white men only. But this did not suit the pleasure of the "Monntain Department" of the French Assembly. That demanded "impartial freedom," and "impartial freedom" it was. In 1793 the freedom of the blacks in Hayti was decreed, and the grand experiment of "impartial freedom" commenced. The result of that experiment is now, after seventy years' trial, before the world. If the negro has any capacity for self-government, any of the inherent, natural abilities or energies of the white man, surely he ought to have shown them during this time. With a country whose natural resources and fertility are beyond question, and with a climate exactly suited to the physical peculiarities of the race, surely there should have been no such word as fail. The island had been brought to a high state of cultivation, and to an exalted commercial prosperity by the French planters. It was turned over to its new masters like a garden ready cultivated, and all they had to do was to keep it as it was, and go on in the career of prosperity which had been so successfully inaugurated. But what are the facts? A few statistics will show, more vividly than words, how fearfully the island has retrograded and how fallacious are all the hopes which have been indulged in, as to the industry of negroes, when left to themselves. In 1790 the value of the exports of Hayti was $27,828,000, the principal productions being as follows:

Sugar, lbs.	162,405,220
Coffee, "	68,152,160
Cotton, "	6,286,126
Indigo, "	930,016

In 1826, about thirty years after emancipation, the figures stood thus:

Sugar, lbs.	32,864
Coffee, "	32,186,784
Cotton, "	620,972
Indigo, "	none.

Now there is no sugar at all exported, while coffee and logwood have become the principal items of export. The former is gathered wild from the mountains, or from the old abandoned French plantations, while all that is required in order to get the latter is to cut down the tree, which grows spontaneously, and take it to market. It is, therefore, seen that all cultivation is abandoned, and only those articles are now exported which require no labor to produce them. In 1849, the latest date of which we have any reliable statistics, and sixty years after emancipation, the exports of the articles we have named were as follows:

Sugar, lbs.	none.
Coffee, "	30,608,343
Cotton, "	544,516
Indigo, "	none.

It is impossible to state, with accuracy, what the present value of the exports of Hayti amount to. Mr. Sumner, in a recent speech in the Senate, placed them at $2,673,000. This, we apprehend, is just about double the real value. A recent traveler, Mr. Underhill, says he could find no statistics in Hayti as to her commerce, and Mr. Sumner's figures are, doubtless, mere guesswork. But grant what Mr. Sumner says, and what a doleful picture of commercial ruin it presents! In 1790, the exports of Hayti amounted to $27,828,000, and now, according to Abolition testimony, they foot up only $2,683,000! Comment is unnecessary.

The statistics we have quoted are taken from the "U. S. Commercial Relations," Vol. I. pp. 561–2, officially reported to Congress, and published by order of that body. But all these figures are fully corroborated by every candid and impartial traveler. A foreign resident at the capital of Hayti, under a recent date, writes:

"This country has made, since its emancipation, no progress whatever. The population partially live upon the produce of the grown wild coffee plantations, remnants of the French dominion. Properly speaking, plantations after the model of the English in Jamaica or the Spanish in Cuba, do not exist here. Hayti is really the most beautiful and the most fertile of the Antilles. It has more mountains than Cuba, and more space than Jamaica. Nowhere the coffee tree could better thrive than here, as it especially likes a mountainous soil. But the indolence of the negroes has brought the once splendid plantations to decay. They now gather coffee only from the grown wild trees. The cultivation of the sugar cane has entirely disappeared, and the island that once supplied the one-half of Europe with sugar now supplies its own wants from Jamaica and the United States."

A Night in Concord Jail.

I have paid no poll tax for six years. I was put into a jail once on this account, for one night; and, as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up. I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way. I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through, before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every compliment there was a blunder; for they thought that my chief desire was to stand on the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and *they* were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they can not come at some person against whom they have a spite, will abuse his dog.—*Thoreau.*

ONIONS AND POULTRY.—Scarcely too much can be said in praise of onions for fowls. They seem to be a preventive and remedy for various diseases to which domestic fowls are liable. Having frequently tested their excellencies, we can speak understandingly. For gapes, and inflammation of the throat, eyes, and head, onions are almost a specific. We would, therefore, recommend giving fowls, and especially young chicks, as many as they will eat, as often as twice or three times a week. They should be finely chopped. A small addition of corn meal is an improvement.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:

Tuition fees per term, ... $10 00
Contingent fee, ... 5 00

Board can be obtained at $20 to $25 per month.

aug4ft W. M. WIGHTMAN, Chancellor.

STONEWALL INSTITUTE.

The President of this Institution is gratified to announce to its patrons and friends that the regular scholastic year will open on the

FIRST MONDAY OF OCTOBER NEXT,

under the following Corps of Teachers:

D. C. B. CONNERLY, M. A., PRINCIPAL, AND TEACHER OF ANCIENT LANGUAGES.
G. M. CALLEN, M. A., TEACHER OF MATHEMATICS.
H. Y. WEISSINGER, M. A., ASSISTANT IN ANCIENT LANGUAGES AND ENGLISH LITERATURE.
JNO. D. LELAND, M. A., ASSISTANT IN MATHEMATICS AND MODERN LANGUAGES.

This school for boys and young men is located in the high and healthy hills of Perry County, Ala., thirteen miles North of Selma, and five miles North of Summerfield; and can be reached in a three hours' drive from Selma. Its locality is healthy almost beyond comparison. It is the property of no sect or set of men, and is not controlled by Trustees. It is the property solely of the Principal, who alone is responsible to the patrons of the institute, for its management and discipline.

The Principal has engaged these three gentlemen of energy to join him in giving to the rising generation rare opportunities for acquiring an education. With the experience of fifteen years in controlling boys, and with the devotion and energy which will be given to the interest of our pupils, we think it proper to say that every right-minded man, who sends us a good boy, shall be satisfied with the results.

We do not intend to exhort men to send to us; but we do intend to make it the true interest of our friends to commit their sons to our charge.

Our experience during the past year enables us to say that here we have power to control, and subject to study, our pupils, far greater than we ever had in any village.

From October to July, we shall carefully superintend the morals, manners, and intellectual training of our students.

No boy will be received whose moral character is not satisfactory; nor do we purpose going beyond eighteen pupils to the teacher, thus giving great advantages to our classes. For Board, including washing, and tuition by night and by day, from October to July, no matter what the age of the boy is, and no matter what his studies, our charge is Three Hundred and Sixty Dollars; one hundred and eighty paid on entering and the remainder Feb. 14th, 1867.

Each student must furnish two blankets, two sheets, two pillow cases, and his own towel and lights.

Besides, every one must bring money, from ten to twenty dollars to pay for his books and stationery. These terms must be literally complied with.

If a student is dismissed for any cause, or if he has to retire, and does so with our approval, his money will be refunded, but if he leaves without this approval, or runs away, his money will not be refunded; nor will any deduction be made for absence unless occasioned by a protracted sickness of one month's duration.

The patrons of this school embrace many of the most distinguished men of Central Alabama. Their sons can furnish the best evidence and strongest assurances that all our plans and management look to the progress of the pupil; and that around the entire establishment we constantly throw an air of home and contentment.

Parties wishing to commit their sons and wards to a school all of whose movements are systematically controlled to advance the mental training of inmates, and whose daily and weekly schedule, even on Saturdays and Sundays, is moved by the clock, are cordially invited to address the undersigned by letter.

D. C. B. CONNERLY,
Stonewall Institute, near Summerfield, Ala.

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1650.

Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. n25 1y.

VICK'S ILLUSTRATED CATALOGUE OF HARDY BULBS,
For the Autumn of 1866, and
FLORAL GUIDE,

is now Published. It contains Descriptions of the Best Hyacinths, Tulips, Crocuses, Lillies, etc., With full descriptions, and plain and full directions for Planting, Culture, Prices, etc. Illustrated with numerous fine engravings, and a beautiful colored plate of the Single and Double Tulip and Scilla. My importation from the best Bulb Growers of Holland is this season larger than ever before, and I flatter myself this finest lot of Bulbs ever brought to this country. This Catalogue and Guide is published for the benefit of my customers, and I will forward it to every one as rapidly as possible. To all others I charge ten cents per copy, which is not half the cost. Postage prepaid to all. All lovers of flowers who design to plant Bulbs this fall will find it to their interest to obtain my Catalogue. Address

aug. 25. JAMES VICK, Rochester, N. Y.

INSTRUCTION ON THE PIANO.

A lady whose high attainments as a composer and as a performer on and successful teacher of the Piano, can be well attested, proposes to give lessons to a few pupils in the city, commencing in September or October.

References: Rev J. C. Keener, D. D.; Rev J. B. Walker, D. D.; Rev L. Parker.

For particulars address: "Pianist," Christian Advocate Office, 112 Camp street, New Orleans.

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION

will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing,	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table nap-kins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Aug 8th 1866. aug25 3m.

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

HUNTSVILLE FEMALE COLLEGE

HUNTSVILLE, NORTH ALABAMA,

REV. J. G. WILSON, A.M., President.

Healthy location; refined community; commodious building; competent teachers; thorough course of study.

Next annual term opens first Monday in September.

For circulars containing terms, etc., address the President.

Huntsville, Ala., July 1st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00

Ornamental branches at usual prices.

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,
aug4ft Mansfield, La.

WHITWORTH COLLEGE,
FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Milsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18ft

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
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Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September. Transportation from Grand Gulf is easy and regular. Apply to

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D. G. HUMPHREYS, Pres. Board of Trustees.
jyl4 6m

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SUMMERFIELD, ALA.

The next scholastic year begins Monday, Oct. 1st, 1866. A quarter of a century in successful operation, with hundreds of cultivated daughters in Alabama, Mississippi, Louisiana, and Texas, and under the immediate care and patronage of the Mobile and Montgomery Conferences, this institution can afford and is determined to maintain a high standard of scholarship. Only experienced and skillful educators are employed by the Trustees. Among the recent additions to the Faculty are two gentlemen for a series of years Professors in the State University.

Those desiring really thorough culture for their daughters, will do well to investigate the claims of this institution.

For particulars or a circular apply to the President, Rev R. K. Hargrove.

A. H. MITCHELL, Pres. Board.
aug18 1m

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DRUGS, MEDICINES, CHEMICALS,
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Fancy Goods and Perfumery.

Surgical Instruments,
French, English, and American, of every variety
Also—
Medicine Chests and Medical Saddle-bags.
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We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.

We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.

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Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 37.
WHOLE NUMBER 603.

NEW ORLEANS, SATURDAY, SEPTEMBER 29, 1866.

$4 00 A YEAR IN ADVANCE
OFFICE—118 CAMP STREET.

For the N. O. Christian Advocate.

SKETCHES OF MEN AND THINGS.

FACTS AND INCIDENTS IN THE HISTORY OF THE MISSISSIPPI CONFERENCE.

NUMBER II.

Prolixity in narrative sometimes heightens the interest. Brevity is more generally considered, however, an excellence of style; and is therefore preferable, It is difficult to please every one. We must have a license to write just as we may feel, and if we "chance to fall below" the standard of our readers, we can only invoke the charity that is due to a novice in so important a work.

In our first number we gave a summary of the proceedings of the first informal Conference, and alluded to some of the prominent characters in it. Not all was said that might have been, and all that was likely to interest the reader.

As a specimen of primitive formalizing, we will give a few extracts:

"On motion resolved that we proceed to the business of the Conference, and we took up the first question in the minutes, viz: who are admitted on trial," and

"—— came forward and recommended to this Conference as a proper person to be received into the traveling connection, and on the vote being taken he was found to be admitted."

"—— came forward recommended to this Conference as a proper person to be received into the traveling connection, on trial, some difficulties arising: his case was referred till a future stage of our proceedings."

These specimens will appear rather curious to Dr. Dorman or Dr. Summers, the model secretaries of the present generation. The record is in the handwriting, and those are examples, of the style of that great and good man Dr. Winans, in his younger days.

Five were admitted on trial at this Conference (in 1813.) Two of them yet alive, Thomas Owen and Peter James, honored names among us. They are superannuated for many years on the U. S. list." These two brethren were special friends from their earliest associations as traveling preachers. Their manner, although who know them can testify, is quite different, yet are both men of great power in the polpit. They were working men in their day, and literally wore themselves in the ministry.

Simon Gentry, Jonathan Kemp, and Josiah B. Daughtry, the other three, have passed away. The two first did not long remain in the traveling connection, they continued to travel for many years—were sometimes connected with the Holston Conference—but was transfered back to the Mississippi Conference, filled two or three appointments — was superannuated and died among his early friends. Randal Gibson and George Fletcher, Local Preachers, were elected to Deacon's orders. The former, if we are not mistaken, was a brother of Tobias Gibson, who was among the first Methodist Preachers, that ever visited the "Natchez country." The history of these men (the Gibsons,) and their descendants who constitute a large portion of the population of the river counties of Mississippi, would make a volume—such a volume, too, as would be a bright epistle of that form of Christianity which, without boasting, we may say has done more to spread scriptural holiness over these lands than any other. From Bolivar, Miss., on the one side, and Lake Providence, La., on the other, of the great father of waters, down as far as New Orleans, and westward to the "Attakapas country," you can scarcely find a neighborhood in which there is not some one at least remotely connected with the Gibson family—and you will find them almost invariably adhering to the religion of their fathers.

Our fathers were careful to keep the law in everything, where there was a prescribed mode. They were not willing to "take things for granted," as we have since done in some instances to our mortification and to the injury of the Church. Pending the question of election to orders in the Local ministry, we have this entry upon the journal:

"—— came forward to this Conference recommended as a proper person to receive Deacons' orders. But in consequence of his not having been examined before the Quarterly Meeting Conference, which recommended him, his case was stopped."

Presiding Elders now-a-days present to the Conference a certificate that the applicant for orders has been duly examined. And their examinations in most cases are worthy, of being dignified as such, for we know of men who preach and administer sacraments of the Church, who by no means comprehend the nature of a sacrament themselves, and of course are totally incapable of explaining it to others. It is important always that the "man of God be thoroughly furnished unto every good work." It was especially important in the earlier days of the Church, when the foundations were being laid, that wise master builders should be employed to superintend the work. It was not then, as it is now, essential that the minister should be wise in "the wisdom of words," but the true secret of success was, and is, that they "speak the things which become sound doctrine — sound speech, that cannot be condemned."

We observe in looking over the proceedings of the Conference, in the earlier days of the Church, that there was much more secrecy in the proceedings than now. It appears from the action of the Conference of 1813, that probationers were only by courtesy allowed to be present, and witness their deliberations. They managed things on that occasion somewhat different from the present usage, and their action is suggestive. The day before Conference adjourned, the appointments were announced. Just before they were "read out," the following resolution was adopted:

"*Resolved*, That the probationers be called into Conference to hear their appointments designated."

Now in regard to the secrecy of the proceedings, was it necessary? was it expedient? If we may be allowed to answer, we will say that it was both necessary and expedient. A Conference of Methodist Preachers is unlike any other deliberative body. It is not legislative: its action, so far as it affects the rights and interest of others, is only advisory. The preachers meet to consider and determine mainly such matters and questions as pertain to their peculiar vocation, to investigate the characters of each other, and to "correct, reprove, comfort, or exhort each other, as occasion may require." While it is necessary to keep the ministry pure, it is equally necessary to protect their reputation from the slanders and misrepresentations that might go out from those public examinations of character, that have become so popular in those days of progress. We remember some years ago, preceding the "examination of character" in the Miss. Conference, a question arose between two brethren; each was very positive in his statements, both equally certain that they were correct, but their statements were directly opposite. A wicked man standing by turned away seemingly disgusted, saying with an oath, "there is a lie out somewhere." Consider now "how great a fire this little matter" may have kindled on the heads of two brethren whom we know to be good and useful ministers of Christ. And is this an isolated case? At every Conference now, where the "examination of character" is had in the presence of a promiscuous assembly, the representation of some good man is made to suffer. We know it is attempted to justify the practice of "open doors," and palliate the evils by the argument that, seeing the scrutiny with which the world, "the religious" investigate ministerial character, which we invoke to appreciate our efforts to will more fully maintain the highest standard of purity, and have the greater confidence in our integrity." Neither the history of the past, nor the experience of the present, in my judgment, will sustain the argument.

This action of the embryo Conference, calling in "the probationers," etc., is suggestive of this frontier inquiry, at first, whether or not in those days of progress and reform, when it seems we are ready to concede everything else to the "Lord," it would be well to make some concessions to one another? We do not see the minds of our conference entered into the "proofs, that one or more of these "probationere" would demur to his appointment? But suppose they had demurred? What then? Was there no remedy for the afflicted Brother? None at all. There was the rule requiring, "above all, if you would be found in the Lord's vineyard, it is your bounden duty you should do that part of the work which we advise, at those times and places which we judge most for his glory." The rule is in the book yet. The late General Conference made no change in the fundamental law. The "matter of grace is merged into real support," the preacher has not the right to inquire into his appointment is "made known" at Conference whither he is going to get "real support." He is left in a state of "glorious uncertainty," as in former times.

No one can read the record of those men of God who "left all to follow Christ," without exclaiming "see how those Christians love!" We are sure there is not another class of men so united, and who have at all times so loved each other, as Methodist preachers. Yet we must confess, however powerful it be, that there is a great "falling off" in this regard, The fifth and sixth rules of a preacher are still in the book, but they are not "considered" as they were in the days of other years.

At the Conference of 1813, an address, as we have before stated, was recorded and read from the Tennessee Conference. Bro. Winans from the Committee appointed to draft an address in reply, submitted his report on the last day of Conference. It is an interesting paper, full of the spirit of their great mission, but we have room only for such items as will serve to illustrate the point we have already stated. We can see nothing in this reply that deserves modification. Yet those brethren must have it "amended" in several particulars. We mention only two, however: "3. That the strong expression "neglected" be stricken from the second sentence In the statement of our situation." 4. That we state the union, love, and divine presence we experienced in our Conference." Oh that the great head of the church would inspire all his servants with the same tenderness and care. Oh that he would at all our Conferences enable us to prove the same "union, love, and divine influence," that was vouchsafed to our fathers.

H.

For the N. O. Christian Advocate.

LAY REPRESENTATION—No. IV.

MR. EDITOR: Was the wonderful action, of the late General Conference on this subject based on the ground of

EXPEDIENCY?

If so, there must have been some fact or circumstances suggesting this expedient, and leading the Conference to adopt it; or, this not being the case, it is to be only an experiment. If the former was the case, what facts, or what circumstances were in the minds of the members of the General Conference, inducing them to look favorably upon this plan, and finally to adopt it? We cannot call to our mind any parallel case; that is, any case where an Episcopal Itinerant Church has grafted lay representation on to its ecclesiastical economy; and hence, if we adopt this system, we do it without precedent; we enter on a mere experiment, and our Methodist Israel must go in "a way it knows not," and along, as we think, not only, an untried path, but a dangerous one.

But there are lay systems, all differing very much from each other, as they attach themselves to the various denominations around us, and all differing from the one proposed for the M. E. Church, South; and if any great good has accrued, to any of our sister churches, from any of these lay systems, it must be somewhere apparent, and we can find it.

The Protestant Episcopal Church has a lay representation in its conventions; but it is not like the one which we seem to be in danger of adopting, as the members of her lay delegation need not be even communicants or members of the church; thus giving the church all the wisdom of the world, in and out of her pale, from which to select her lay representation. And this system works. And sometimes it works, as we are informed it did recently in your city, when the Episcopal chair, vacated by the death of the late, lamented Bishop Polk, was to be filled. In that case, after an incredible number of ballotings, the present incumbent was elected Bishop of the Diocese of Louisiana; and this was done by the laity and by their influence, when he was, by no means, the choice of the ministry; and another man was decidedly preferable, to a large majority of the clergymen holding seats in that convention. All this may have been right. The laity may have known best. They may have had the interests of the church, and of the cause of God more at heart, than the ministry had. This is a question for those to settle who are immediately interested. We have nothing to do with the internal machinery of other churches; nor have we anything to do with its working, only as there is an effort to introduce it into our young "Ship of Zion;" and when this is the case, it is not only our privilege, but our duty to examine it, its workings, its powers, and its capabilities, before we introduce it into our craft, and depend upon it, as our motive power. If we think its inevitable friction will set our bark on fire, we may not introduce the dangerous machinery. The Bishops in our Church have so much control over the ministers, being over them in office, and, by the appointing power, being able to determine the temporal destiny of every itinerant, that itinerant ministers will not be satisfied if the laity elect their Bishops, and thus determine their overseers. But, as the laity may often be the majority, they may elect the Bishops; or, though in the minority, by their influence over a part of the clergy, they may still elect the Bishops; and when they could, they doubtless would. Why not? And if they did, the ship would be on fire, and we fear it would burn up.

The provision for dividing the house, found in our proposed plan, was working in that Protestant Episcopal Convention, but would not work on the preacher's candidate; and so the preacher had to work out the will of the laity, and the will of this machine, or do nothing. It is a wonderful piece of machinery, a kind of "patent break," and should be well studied by our Methodist ministers before it is introduced into our General Conference. This New Orleans case should be studied, and even then the ball of its power will not be known. We may notice it more at length in a future article.

But, to return, what great good has accrued to the Protestant Episcopal Church, with lay representation, that has not accrued to Methodism without it? Do facts or figures show more piety, more zeal, less conformity to the world, a greater increase of numbers, or a more extended salutary influence on the part of the former than on the part of the latter? The Protestant Episcopal Church has been on this continent for more than two hundred years, as she was the Church of England before the revolution. It has had wealth and talent and learning, and every other facility for prosperity, and has done well; even with its lay representation appendage, it has done well; but what has it done compared with what anti-lay-representation Methodism has done in less than half of the time?

The Presbyterian Church, in this country, has a kind of lay representation in her ecclesiastical assemblies, but it differs from the lay element in most other churches. Her "ruling elders" are officers, with legislative functions for life; while there remains for the rest of the laity, in the church, only perpetual "tacit consent." Yet this is called lay representation by some, and hence it deserves notice. We think it better than the one in the Protestant Episcopal Church, as these representatives must be members of the Church, Presbyterian in their faith and practice, and the Church has a direct watch care over them; while in the Protestant Episcopal Church, as stated above, it is otherwise. We think the Presbyterian plan better, than the one proposed for us, for two reasons that we will mention here; first, in the Presbyterian plan, there are no annual, nor any quadrennial elections, as there must be in ours; and hence, we infer that their delegation will be less vacillating than ours, and less likely to be influenced by sudden popular excitements, politics, etc. Again, they being life-time legislators, like their ministers, study this business, and become experienced in it; while we shall be liable to a new delegation of raw legislators at each conference. But we will go no further in this comparison. We do not want the system in any of its shapes; but if we must have it, we wish our brethren would take a little more time, and bestow a little more attention upon it, and let us have it in its best possible form.

The Presbyterian Church has been at work, in this country, ever since the last year of the seventeenth century. She, too, has done well, done nobly, but still Methodism suffers nothing in a comparison with her. But it is said: "This and like comparisons are not fair tests; as unscriptural doctrines, or unscriptural forms, or something else may have hindered prosperity in these cases." We grant all that, and yet the case is no better, for lay representation is there, and it does not remove the difficulties or hindrances to prosperity, or it does not suffer the ministry to do it in such a manner as to secure great prosperity; while Methodism, legislated for by the ministry only, does do something that does secure this great prosperity; and the stubborn fact remains, that with lay representation there is this want of prosperity, and that, too, even where the doctrines and usages are nearly like ours, as in the case of the Methodist Protestant Church. But if we must not institute these comparisons, and look at the system where we can find it, how are we to know anything about it, or fall in love with it? And if we do not institute the comparisons fairly, let the friends of the system institute the comparisons for us. We will be thankful for light on this subject before we vote on it in our Annual Conference.

The Baptist Church has been here from the days of Roger Williams; and some of her ministers and laymen boast, that she is the most democratic church on the continent; yet other some, of both of the above classes, while they admit all that their brethren claim, go farther, and think her government a rope of sand, and so express themselves. One of her ablest ministers recently warned us against this lay element, as a source of weakness; and urged us, instead of this wandering, to go back, in all things, to John Wesley and to his usages, if we desired to be extensively useful, and still prosperous. And the Baptist Church has also done well; far better than many of her lay-delegate sister churches; and yet she has fallen behind Methodism, in the "race," though she had the start, in the course, by more than a century and a quarter, before Methodism crossed the Atlantic.

Mr. Editor, in all this we are not slandering other churches; nor are we boasting. God forbid that we should do either. We are only trying to reach the government of the Church of God by laymen.

And thus we might go on to speak of Quakers, Congregationalists, Lutherans, etc., etc., and the result will still be the same; Methodism, without lay representation, the youngest of them all, numbering, possibly, not quite as many as all of them together; yet give her a few more years, of the same comparative prosperity, and she will outnumber them all. Where is it, then, that the working of the lay system has demonstrated even its utility? Our sister churches being mostly congregational in their forms of government, may get along, after a manner, with lay representation, but we fear its effects on our Episcopal, Itinerant Economy.

LOCAL ITINERANT.

Louisiana, Sept. 17th, 1866.

CHURCHES WANTED IN BRAZIL. The Presbyterian Board of Foreign Missions are finding their work steadily growing on their hands. Already Mr. Blackford, at Rio Janeiro, has two young men preparing for the ministry. Both Mr. Blackford and Mr. Schneider, as well as Mr. Simonton, in former letters, urged the importance of their having churches at Rio Janeiro, Sao Paulo, and Rio Claro.

MISSOURI ANNUAL CONFERENCE.

FIRST DAY.

RICHMOND, Mo., Sept. 5, 1866.

The session of an Annual Conference is always attended with peculiar interest to Methodist preachers and to the Church. No pen can reproduce the feelings and emotions of men circumstanced and surrounded as the members of a Methodist Annual Conference are on such occasions. Coming up from their various fields of labor, where they have toiled and suffered, it is with no little interest that they meet, mingle together and extend and receive kindly greetings with hearts filled with warmest brotherly love. To these men, and at this Conference, the meetings were of more than ordinary interest. Persecutions of no ordinary character, and annoyances and trials peculiarly severe, have multiplied in Missouri the past year. Many are under indictment in the civil courts of the State for not taking the oath of loyalty prescribed by the new Constitution of the State. Many are under bonds for their appearance at court to answer, in the language of indictments, "*for preaching the Gospel* without having taken, subscribed and filed the oath of loyalty prescribed by the Constitution of the State." Some have been driven out of their pulpits and churches by armed mobs, and others deterred from attending their appointments by the threats of lawless men. Some are just out of prison, and others still were forced to leave their work, and all for the great crime (?) of preaching the Gospel of Christ and attending to the legitimate and peaceable functions of the ministry. Is it any wonder that the greetings and mingling together of these men should be peculiarly warm, and their religious exercises attended with more than ordinary spirit and unction?

At 9 o'clock A. M. Bishop D. S. Doggett entered the Christian Church and opened the Conference session by reading a part of the tenth chapter of Luke, and announcing with peculiar pathos that old Conference hymn,

"And are we yet alive
And see each other's face?" &c.,

and a prayer, deep, fervent, appropriate, unctuous, finding many hearty responses from the preachers. Religious services were continued nearly an hour, led by Rev. A. Monroe and Rev. W. M. Rush. After these services the Bishop introduced himself and his episcopal duties with one of the most timely, appropriate and judicious speeches we ever heard from episcopal lips. As this is his first conference, and our circumstances peculiar, it would be well if, for his honor, the good of the Church and the glory of God, it could be reproduced. This may be done hereafter.

The morning session was taken up in the organization of the Conference and the appointment of the regular committees.

Rev. J. D. Vinell was elected Secretary, and Rev. J. O. Swinney Assistant.

The Conference sermon on Wednesday night was preached by Rev. B. H. Spencer, on "The Call to and Work of the Ministry." It was a plain, clear, Scriptural and forcible exposition of the divine call to the sacred office, and the importance and oneness of the work, and delivered in a forcible, earnest and unctuous manner. It did much good.

SECOND DAY.

Many more preachers were present this morning, and the Bishop entered upon the business of the Conference with the ease and promptness of a veteran in the episcopal chair.

Several questions of law arising out of the changes in our discipline made by the late General Conference, occupied a portion of the session, in the decisions of which the Bishop was cautious and correct. When satisfied himself, he was prompt and decisive; when the point was not clear he would take the matter under consideration for the future, and call up something else.

A committee of nine was raised, to whom is to be referred cases involving the character of preachers which require judicial investigation. This is a good rule, and will save the Conference much embarrassment and inconvenience, and protect the character of preachers more certainly.

The Bishop took up the examination of the character of elders, and elicited from the presiding elders much information as to the condition of the Church in different parts of the State, and the prospects and wants of the Church. This examination of the character of preachers is peculiar to our Church, and is important to the purity and fidelity of the Christian ministry. Other ecclesiastical bodies may be as learned, as talented, as eloquent, as pious, but none watch with more Gospel vigilance the personal and ministerial character of those who have a dispensation of the Gospel committed to them. It is of no small importance to the success of the Gospel, that the Church should know and feel that the character of those who fill our pulpits have the endorsement of the Annual Conference.

To-day the peculiar work of a pastor in visiting from house to house, catechising and instructing children, and teaching religion in the family circle, received a clear and very forcible exposition and injunction from the Bishop, suggested by remarks of Rev. A. Monroe. He thought that the neglect of pastoral work, to which there is now a strong tendency in the ministry, could not be atoned for by the talent and eloquence of an angel in the pulpit. It is of the *first* importance to the success of the ministry.

THIRD DAY.

Some little discussion was raised in regard to the proper report and distribution of the missionary funds collected by the preachers under the New Missionary Boards. There is some little friction in running the machinery of the Church under the new law.

Reports from several schools and colleges, and from the General Book Agent at Nashville, and the Secretary of the Board of Domestic Missions, were read and referred to appropriate committees; and the examination of character resumed.

A number of irregular cases were taken up and, after some discussion, were disposed of. Some of them had left the State years ago; had not taken work from the Conference, or transferred to any other Conference; one or more had united with other religious bodies, and what relation they sustain to the Conference now, and how to dispose of them, were questions more easily asked than answered. The Bishop is determined to clean up the register and know the relation of each member to the body.

The fifteenth question has taken up all the time to the present, except merely time to get in a few reports and attend to a little irregular business.

After the usual calls and announcements, the Conference adjourned, with the benediction by the Bishop.

FOURTH DAY.

Conference convened at 8 o'clock and opened with religious services, led by Rev. B. H. Spencer, assisted by Rev. W. Perkins.

In view of the fact that the examination of candidates for admission into the Conference, and candidates for Deacons' and Elders' orders were to be examined to-day, the Bishop made some very appropriate remarks, and the religious exercises were very solemn.

The names of the members of the old Kansas Conference, living in that portion of that Conference attached to the Missouri Conference were enrolled for examination. R. C. Mock, Thomas Wallace, J. O. Foresman and Joseph King, were the only members of the old Kansas Mission Conference present to enroll.

The examination of the Deacons and their election to Elders' orders occupied a considerable time.

The Bishop called up the candidates for Deacons' orders, and, in propounding the usual questions, he expounded the duties of a Methodist preacher clearly, and enforced them separately and forcibly, with peculiar power and unction.

After this examination, the Bishop notified the various committees to have their reports ready by Monday morning, as he was nearly through with the minute business, and he desired no delay in finishing up the work of the Conference.

After the appointments for preaching and the notices of committees were announced, the Conference adjourned, with the benediction.

MISSIONARY MEETING.

At 3 o'clock the Conference Missionary Society met at the Christian Church, when the ordinary business was transacted. The society wound up its business and prepared for its final anniversary to be held to-night, preparatory to disbanding the old society and the organization of a new board of missions under the new law.

The anniversary at night was largely attended. The usual reports were made, and the President, Rev. A. Monroe, announced that Bishop Doggett was too unwell to be present and address the meeting, and introduced Rev. W. M. Leftwich. The collection amounted to nearly $300. Considering the fact that the people of Richmond were just struggling to build a church now far advanced toward completion, and the further fact that the preachers came up to Conference over $6,000 deficient in their claims upon the Church, this was considered a good collection and the anniversary a gratifying success.

The Bishop occupied the pulpit of the Baptist Church on Sunday morning (which Church we had used during the session for public worship by courtesy.) His sermon was founded upon the trial of Paul before Agrippa, and was a forcible, logical, critical, eloquent and unctuous exposition of the facts, philosophy and gospel of that sublime and important event. Drawing largely upon the power of the Gospel, his language and logic were set on fire, and the hearts of the people were wonderfully baptized with a holy unction from on high. It is rare for a Conference to be blessed with such an exhibition of the spirit and claims of the Christian ministry or the power and triumph of the Gospel.

After the sermon the Bishop ordained to the office of Deacon the following preachers: Joseph King, Jesse Rickman, Thos. R. Hedgepeth, Henry Stanley and Marshall McIlhaney.

At 3 o'clock, in the same Church, Rev. A. Monroe preached a good practical sermon, though he was suffering greatly with hoarseness; after which the Bishop ordained the following preachers to the office of Elders in the Church of God: S. J. Huffaker, James O. Swinney, James Smith, Samuel Alexander, John W. Adkisson, Samuel J. Castlin, John O. Foresman, Jesse Craft, Lemuel G. Carroll and George S. Huffaker.

FIFTH DAY.

Conference met at 8 o'clock, Rev. A. Monroe in the chair, and services conducted by Rev. D. T. Sherman, after which Bishop Doggett appeared and took the chair.

The Bishop called up the case of the members of the Kansas Mission Conference, who fall into the Missouri Conference according to the provisions of the late General Conference. It was found to be quite difficult to determine the status of some of the members and fix their Conference relations.

Rev. Oliver McEwen, of Illinois, was represented as having lost his ordination papers, and the Conference ordered that certificates of ordination be furnished him.

Admitted on trial.—Hyter James. *Readmitted.*—Marshall McIlhaney, Jesse Bird and Hyram Davis.

Rev. Edwin Buck was admitted from the M. E. Church.

The Committee on Books and Periodicals presented report, which was read and adopted.

Committee on Bible Cause reported, and the report was adopted.

The most of the session was taken up with miscellaneous discussions on the relations of preachers, and an interesting and profitable discussion was had on the conditions of membership in the Church, and the effect of abolishing the old probation system.

The Bishop decided that we have no probationers, and that all persons applying for membership in the Church are candidates for membership until they are received into the Church according to the formula of the New Discipline. It is of the first importance that the preachers understand the provision of the Discipline, and that we act uniformly in receiving members into the Church. The Discipline states the conditions of members, and leaves with the pastor to be satisfied as to compliance with the conditions; and until the pastor and Church receive him into membership, the applicant is in the attitude of a candidate for membership.

SIXTH DAY.

Conference met at 8 o'clock and was opened with religious services, conducted by Rev. Horace Brown.

The Bishop, in the chair, resumed the examination of character, and the Conference fixed the relation of a number of its members whose cases had been laid over.

The Bishop called up the action of the General Conference on the change of name, and submitted the question for the concurrence or non concurrence of this Conference with the change of name proposed by the late General Conference.

Before the question was put, a resolution was offered and adopted appointing Revs. A. Monroe, J. O. Swinney and H. A. Bourland, a committee to prepare a design for a monument to be erected to the memory of the lamented Rev. W. G. Caples, and to report the next Conference.

A communication was read from the Rev. M. R. Jones, of Illinois, representing that there is no barrier to the union of the Christian Union with our Church, provided the Conference will concur in the action of the General Conference in the change of our Church name.

The question of a change of name was then taken up and consumed the balance of the morning session, and a portion of the afternoon session, in debate, in which P. M. Pinckard, A. Monroe, H. Brown, J. D. Vinell, W. M. Leftwich, W. M. Rush, C. I. Vandeventer, J. H. Pritchett and others, took an active part.

After the fullest discussion and the gravest consideration, the vote was taken by ayes and noes as follows: For concurrence, 28; against concurrence, 30. On the question of lay representation the vote stood: For concurrence, 40; against, 18. Thus these two questions were disposed of.

A resolution was offered and adopted appointing the first Friday in January, 1867, as a day of fasting, prayer and special service, that God would call and send forth more laborers into His vineyard. The Church is everywhere expected to attend to this important service in the proper spirit, keeping in view the great object to be accomplished.

Rev. W. M. Leftwich was elected to preach the Conference sermon at the next annual session.

SEVENTH DAY.

Conference met at 8 o'clock, and opened with religious services by Bro. Wm. Perkins.

The Board of Domestic Missions made their report, appropriating $1,000 missionary money in the bounds of the Conference this year, and requesting the preachers to take up collections for Domestic Missions before the first of April, 1867, and forward to P. M. Pinckard, Treasurer, that he may be able to meet the drafts.

The Conference engaged in religious exercises a short time, with Rev. W. M. Rush in the chair, while the Bishop and presiding elders withdrew for final consultation before announcing the appointments.

The following complimentary resolution was passed unanimously:

"*Resolved*, That with great pleasure we have welcomed among us, in this the first Conference of his episcopal district, our beloved Bishop, Rev. Dr. Doggett, and desire to express our high estimate of the ability with which he has discharged all the duties of the episcopal office, and devoutly pray that the blessing of God may rest upon and guide him in the varied and arduous labors of the superintendency."

The Bishop announced the following standing Committees on Examination:

Committees of Examination. — *First Year*—J. H. Pritchett, George Smith, C. Babcock. *Second Year*—L. Rush, Wm. Penn, R. H. Jordan. *Third Year*—W. A. Tarwater, D. R. Shackleford, B. F. Johnson. *Fourth Year*—H. A. Bourland, Jesse Bird, J. P. Nolan.

Examination of Candidates. — W. A. Mayhew, M. McIlhaney.

The Bishop then read the hymn.

"And let our bodies part,
To different climes repair!" &c.

During the reading, and singing, and prayer by Bro. Monroe, I never witnessed more religious feelings in a Conference. The Bishop made an appropriate address. His remarks were equal in point, elegance and unction, to his opening address. After which he announced the following

APPOINTMENTS.

ST. CHARLES DISTRICT. — Horace Brown, P. E.; St. Charles Station and Point Grove, J. Smith; Flint Hill Circuit, W. A. Tarwater; Warrenton Circuit, J. H. Pritchett, A. Albright; High Hill Circuit, W. M. Sutton; Montgomery City Circuit, George Smith; Fulton and New Bloomfield, Geo. Penn, Geo. Fentem; Mexico Circuit, M. McIlhany, F. A Savage; Ashley Circuit; A. Spencer; Louisiana Station, A. P. Linn; Clarksville Circuit, Wm. A. Mahew; Auburn Circuit, Jesse Sutton.

FAYETTE DISTRICT.—A Monroe, P. E.; Fayette Circuit, B F Johnson; Columbia, Thos Demoss; Columbia, H G McEwin; Rochport, D B Shackleford, R H Jordan, supernumerary; Glasgow Station, J O Swinney; Keytesville Circuit, Wm. Penn, H W James; Huntsville Circuit, D H Root, Wm. Warren; Middle Grove, John R Taylor; Paris, Wm. F Bell; Macon City Station, J D Vinell; Bloomington Circuit, Edwin Back, Walter Toole.

CHILLICOTHE DISTRICT.— W E Dockery, P. E.; Chillicothe Station, S W Cope; Chillicothe Circuit, J Metcalf; Linneus Circuit, Wm. Perkins; Gallatin Circuit, Jas. F Shores, S J Huffaker; Bucklin Circuit, J A Mumpower; Carrollton Circuit, J Devlin; Richmond Circuit, D M Proctor; Millville Circuit, S Alexander; Elkhorn Circuit, to be supplied; Kingston Mission, D Penney.

ST. JOSEPH DISTRICT.—Wm. Rush, P. E.; St. Joseph Station, Wm. Leftwich; Nashville Circuit, Wm. Barnett; Weston and Platte City, R A Austin; New Market Circuit, C W Collett; Liberty Circuit, to be supplied; Plattsburg Circuit, Jesse Bird; Oregon Circuit, Jacob McEwin; Maryville Circuit, H A Davis; Savannah Circuit, to be supplied; Mayaville Circuit, Thos. Hurst; Albany Circuit, B F Zumwalt.

HANNIBAL DISTRICT.— B H Spencer, P. E.; Hannibal Station, C I Vandeveater; Palmyra Station, Wm. M Newland; Lagrange Circuit, Thos J Starr; Monticello and Canton Circuits, R N T Holliday; Alexandria Circuit, Jas. Penn; Newark Circuit, Thompson Penn; Shelbyville Circuit, W W McMurray; Sharpsburg Circuit, Chas. Babcock; Florida Circuit, Jesse Fanbion; Hydesburg Circuit, L Rush; Memphis Mission, to be supplied.

LEAVENWORTH DISTRICT.—H H Hedgepeth; Wyandotte Circuit, to be supplied; Nebraska and Eastport, to be supplied; Leavenworth Mission, J O Foresman; Atchison Mission, S J Castlin; Doniphan Mission, F M Williams.

L. B. Stateler, Superintendent of Missions in Montana and Colorado Territories.

Kirksville Mission—W M Wood.

Central College—H A Bourland, Principal and Professor of Languages.

Macon High School—J P Nolan, Principal.

Pritchett Institute, Glasgow—Carr W Pritchett, Principal.

The next Conference will be held at Macon City, Mo.

Advocate.

PUBLISHING COMMITTEE.

FOR MOBILE CONFERENCE:
Rev. J. Hamilton, D.D.,
Rev. A. H. Mitchell, D.D.,
Rev. Thos. W. Dorman, D.D.

FOR MONTGOMERY CONFERENCE:
Rev. H. N. McTyeire, D.D.,
Rev. M. S. Andrews,
Rev. William A. Shapard.

FOR MISSISSIPPI CONFERENCE:
Rev. W. H. Watkins, D.D.,
Rev. H. H. Montgomery,
Rev. William P. Barton.

FOR LOUISIANA CONFERENCE:
Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Linus Parker.

NEW ORLEANS:
SATURDAY, SEPTEMBER 29, 1866.

CHANGE IN SUBSCRIPTION PRICE OF THE ADVOCATE, *beginning with No. 27.*—REDUCED TO ($3.) THREE DOLLARS.—By the liberality of our friends who cheerfully subscribed five dollars each for our paper, we were enabled to begin the publication of the Advocate without capital—and to continue it the past six months without incurring debt. For this they have our thanks.

The recent opening of the mail routes, and the price of all the other ADVOCATES of the Church South, induce us to change the subscription price of this paper from five to THREE DOLLARS. When the cost of living and of labor in this city are considered, as compared th other points in the South, we hope that our friends will give us credit for trying to supply them with a Religious Weekly Paper at the very lowest rates possible.

Our subscription list, and the condition of the mail service, precluded our yielding to their suggestions and wish at any earlier moment.

J. C. KEENER, } *Executive Com.*
J. B. WALKER, } *Joint Board of*
L. PARKER, } *Publication.*

The Annual Conferences.

FIRST DISTRICT—BISHOP PIERCE.

Arkansas Conference—Searcy, Sept. 26.
Little Rock Conf.—Arkadelphia, Oct. 10.
North Carolina " —Fayetteville, Nov. 7.
Virginia Conference—Norfolk, Nov. 21.
Baltimore Conf.—Baltimore, March—.

SECOND DISTRICT—BISHOP DOGGETT.

W. Virginia Conf.—Parkersburg, Sept. 5.
Kentucky Confer.—Winchester, Sept. 19.
Louisville Conf.—Elizabethtown, Oct. 3.
Missouri Conference—Richmond, Oct. 17.
St. Louis Conference—Lexington, Oct. 31.

THIRD DISTRICT—BISHOP WIGHTMAN.

South Carolina Conf.—Marion, Nov. 7.
Mobile Conference—Enterprise, Nov. 21.
Montgomery Conf.—Jacksonville, Dec. 5.

FOURTH DISTRICT—BISHOP PAINE.

Memphis Conference—Jackson, Nov. 14.
Mississippi Conference—Natchez, Nov 28
Louisana Conf.—Baton Rouge, Dec. 12.

FIFTH DISTRICT—BISHOP M'TYEIRE.

Holston Conference—Asheville, Oct. 10.
Tennessee Conference—Huntsville, Oct 24.
Georgia Conference—Americus, Nov: 28.
Florida Conference—Quincy, Decem. 13.

SIXTH DISTRICT—BISHOP MARVIN.

Indian Mission Con.—Bloomfield, Sept 12.
N. W. Texas Con.—Waxahatchie, " 26
East Texas Conference—Marshall, Oct 10
Texas Conference—Galveston, October 24.
West Texas Conference—Seguin, Nov. 7.

SEVENTH DISTRICT—BISHOP KAVANAUGH.

Pacific Conference—Petaluma, Sept. 19.
Columbia Conference—Corvallis, Oct. 10.

To the Presiding Elders of the Louisiana Conference.

BISHOPS' APPORTIONMENT.

Dear Brethren: By direction of the General Conference, the Delegates of each Annual Conference are instructed to apportion to the several Districts of the Conferences the amount required for the support of the Bishops. The total amount assigned to our Conference is $1140, which we have apportioned as follows:

New Orleans District	$300 00
Opelousas District	100 00
Alexandria District	100 00
Homer District	150 00
Minden District	150 00
Shreveport District	200 00
Hastrop District	100 00
Texas District	50 00
	$1150 00

It is very important that this collection be taken up immediately by the Presiding Elders, or by the preachers in charge, and the amounts forwarded to the Book Agent at Nashville. We have made the apportionment with reference to the *condition* of the Districts, and we hope in a satisfactory manner.

JOHN C. KEENER.
LINUS PARKER,
J. B. WALKER,
ROBERT J. HARP,
W. E. LINFIELD.

Cardinal Cullen, the first Irish Cardinal, recently returned from Rome to Dublin. At a semi-public reception which he held at the College of the Holy Cross, the Cardinal took a most despondingly view of the fortunes of the Papacy.

MISSOURI CONFERENCE.

We publish this week an account of the session of this Conference, which met in Richmond, Missouri, on Sept. 5th. We extract it from the St. Louis *Christian Advocate.*—One very important item of the Conference action seems to be omitted: its discussion and decision upon the *method* of electing lay delegates to the Annual Conference. By the action of the General Conference, they are "to be chosen annually by the District Stewards, or in such other manner as the Annual Conferences may direct." Now it seems to us that the "manner" of electing these lay representatives contains the gist of the whole matter. As they, whether many or few, will wield as much power as the whole body of preachers, in the government of the Church, the method of their nomination and election is very important to the Conference. Shall the District Stewards nominate and elect? Shall the Quarterly Conferences elect, and the District Stewards nominate? Shall the Presiding Elder nominate, and the Quarterly Conference elect? Or, shall the Annual Conferences nominate and elect after the manner of the Wesleyan Conference, which selects the laymen who fill important places on its standing committees?

Each District is entitled by the General Conference bill to the same number of representatives. As at present constituted, Districts differ widely in membership, and in number of appointments. It will be important, upon the representative system, to avoid the *rotten borough* system of districting a Conference. Districts may no longer be arranged for the convenience of an Elder, or to leave out a swamp, but so as to include something like an equal proportion of the whole number of appointments and members in the Conference.

We suppose that these considerations came up in the Missouri discussion of the question, and only regret that the points made were not presented in the reporter's narrative. We need all the light we can get upon this momentous change in the organization of our Church. The General Conference passed the bill in the course of an hour's discussion, under the five minute's limit to each speaker. So that however much light it may have possessed on this great question, it gave out but a few fitful flashes. In the interim between the General Conference and the meeting of the Annual Conferences, men high in authority and in the affections of our people, have deprecated its discussion in the *Advocates;* so that unless the people speedily take up the question in their Monthly Meetings, and the Annual Conferences give it a thorough sifting, our Church will have changed her entire Constitution and construction, without debate, in the silence which indicates either full information and persuasion, or an indifference little short of apathy. No doubt a disinclination to open any question which may divide our Church at this present time, has something to do with the permitting so great a matter to go "by default." And the introduction of any grave action which might create differences among ourselves, was and is indeed to be deprecated. For we have many adversaries, and need all the strength we can command by unanimity and unity. These considerations have had weight, we doubt not, with very many of our people. But there are also a vast number who needed to be stirred from an apathy which would receive without discussion, emotion, or thought, any proposition, however momentous in itself, to change the Church, its doctrines, its discipline, its name, or in any particular, with the profoundest unconcern. In avoiding Charybdis we have neared Scylla. Smooth legislation is worthless. The vexed stir and rugged conflict of ideas by which healthy legislation determines its course, secures strength to the action itself, and makes the law vital. But that which has no opposition, which is born without throes and cries, arrives still-born. We believe that the general debate was to be desired. That there was so much unconcern among our people about everything and the Church, that no amount of argument could have created or can create any serious differences among them. It might have disturbed and aroused; nothing more. The reaction from the war could support a great deal of word-encounter without endangering the unity of our Zion. Measures which cannot stand the strain of the fullest and freest debate lack the strength necessary to an actual working existence. We hope, therefore, that the Annual Conferences will not conclude that what the General Conference has done must be right, and therefore needs no farther discussion; and so let the great questions which are jointly referred to them and the General Conference by the Constitution of the Church, pass without thorough examination; but that they will take them up as independent thinkers, and as the true fountain of legislative power and wisdom, and adopt them, if at all, with full light and a hearty conviction of their fitness for strengthening and continuing the Methodism which they have received by inheritance; or, if they reject them, do so with reason, fortified reason, and be able hereafter to give an account thereof.

We are glad to notice that, in the Missouri Conference, the general question of Constitutional Change was actively discussed by A. Monroe, P. M. Pinckard, H. Brown, J. D. Vincil, W. M. Leftwich, Wm. M. Rush, C. J. Vandeventer, J. H. Pritchett, and others.

This noble body of ministers are still passing through the fire. God, only, knows all that they have endured during the past four years.—And they stand as a breakwater against the dark waves of infidelity, atheism, radicalism, and fanaticism which are violently surging, and threaten every member of the M. E. Church South in Missouri.

NEW PUBLICATIONS.

THE THEOLOGICAL ECLECTIC. A Repertory chiefly of Foreign Theological Literature. Bi-monthly.—Price $3 a year. Published by Moore, Wilstach and Baldwin, 60 Walker street, New York, and 25 West Fourth street, Cincinnati.

Editor: GEORGE E. DAY, D.D., Professor in Yale Theological Seminary. Associate Editors: P. H. SCHAFF, DD, Prof. in Theological Seminary of German Reformed Church, New York; H. B. HACKETT, D.D., Prof. in Newton (Baptist) Theological Institute, Mass.; JNO. MCCLINTOCK, D.D., Methodist, New York; W. H. GREEN, D.D., Professor in Theological Seminary of Presbyterian Church, in Princeton, New Jersey; C. M. BUTLER, D.D., Prof. in the Divinity School of Protestant Episcopal Church, Philadelphia; and L. J. EVANS, M.A., Professor in Lane Theological Seminary of Cincinnati.

"With the whole field of foreign Theological literature before them, and with the facilities at their command, it will be the aim of these gentlemen to place promptly in the hands of ministers and laymen in the different branches of the Church the most important and valuable papers published abroad; which else, on account of being written in foreign languages, or for other reasons, would be inaccessible, for the most part, to American scholars and readers.

"The Eclectic will in no wise interfere with Church periodicals, but comes in on the broadest grounds of *a true Catholicity to do battle against religious error* in the Protean forms which it assumes in these times of stirring thought and active investigation."

We have read the July and Aug. and the September and October numbers of this able publication, and find them to be all that the publishers promised. They are full of just such reading as every Christian minister should have for his mental training and spiritual improvement, as well as for enlarging his acquaintance with the Theological world, and with the wars that are now waging between the varied forms of unbelief and Christianity.

Contents of No. 1, vol. iv:—

I. Romanism and Rationalism as opposed to Pure Christianity.

II. Systematic Theology as an Inductive Science. *British Quarterly.*

III. Citations from the Old Testament by our Lord and his Apostles. From the *Dutch Review.*

IV. Isaac Taylor. *British and Foreign Review.*

V. Strauss's New Life of Christ. *Fortnightly Review.*

SOUTHERN PICTORIAL THIRD READER Prepared under the supervision of Prof. Geo. F. Holmes, LL.D, of the University of Virginia. New York: Richardson & Co., No. 540 Broadway.

This is the first book we have seen of the "Southern University Series." It is a neat looking book, with considerable freshness of matter; and the leaves are enlivened with an occasional wood-cut. It is a pot of ointment without *the "fly."*

TEARS.

Tears are the dew of sympathy, mute but eloquent. They are the voiceless utterances of the heart, or else the tides of the passion-stirred soul, that come rushing, unbidden and irrepressible. Tears have power, strange power; they unlock the miser's chest, they move the stoutest heart, they disarm the brave, and with humility adorn the great. Tears in mercy are allotted man; it is sweet to weep when the soul, burdened and crushed with its woe, bursts forth and finds relief in tears. Tears are the lot of all; who has not wept tears of tender sympathy, bitter anguish, or blest excess of joy. All men, from those of lowliest walk up to the proud height of him who might have said, "Creation's heir, the world, the world is mine," all have felt the soft sensibility whose voice is an ellent tear.

A baby's tears,—"and behold the babe wept." The gentle and womanly nature of Pharaoh's proud daughter was stirred at so sad, so piteous, so helpless a sight. Ah those pearly, but sad tear drops that hung upon the sweet and pleading face of the imperiled and helpless babe, eloquently told of Israel's wrongs, Israel's sorrow, and Pharaoh's crushing tyranny. More than a battle trumpet's blast, more than the din of mortal strife, more than flattery's wooing words, the silent but pleading tears as they coursed down the soft, sweet cheek, thrilled the unseen chords of the maiden's soul, and woke responses of tenderness and love, "and she had compassion on him and said, this is one of the Hebrew's children." Those little tears saved an illustrious life, gave Moses a home in a palace, the education of a Prince, and a career memorable from the banks of the Nile, to its glorious termination on Pisgah, when he was permitted to look over the Jordan and see the promised land, lying out before his eyes, like "Eden in its native loveliness, magnificent and wild."

A father's tears—"David therefore besought God for the child, and David fasted and wept, and lay all night upon the earth." What a scene is before us, the stern warrior of many a hard fought and gory field. Who had looked on ghastly wounds, and grim death without a tear, who had heard the cry of agony wrung from manly bosoms by excruciating pain, or the slow and stifling groans of strong men dying, all unmoved, now he looks on the suffering of helpless innocence, and he is overwhelmed with grief, all unmanned, he falls prone and heart subdued. He is a crowned King—but the throne, the crown, and the royal couch are forsaken, all forgotten, and like the houseless beggar he lies upon the earth. But these tears of the royal and warlike mourner, are more than the tears of a sorrowing father. They are the bitter tears of repentance and remorse. This helpless dying child, was the child of sin and shame. Its mortal sufferings, called up all the treachery and the ingratitude attendant upon the murder of a brave and generous Uriah. Each pang that wasted the babe's feeble frame, shot a thrill of agony into the grief-stricken and harrowed soul of the royal penitent; but Godly sorrow worketh repentance, and David said it is good for me to be afflicted; before I was afflicted I went astray.

A Saviour's tears—"Jesus wept." It never can be unmanly to weep, if the "Man Christ Jesus," the noblest man that ever lived or graced earth with his presence, wept tears of sympathy with the bereaved orphans of Bethany. Can earth ever be looked upon as the abode of innocence, or the final home of the good, if even immaculate goodness cannot sojourn here a little season without tears. In heaven alone no sin is found, and there's no weeping there. If Jesus wept, can it be wrong for good men to weep where sorrow bows the soul? No, but good men must not weep to murmur at God's dispensations, or despair of his love; his mercy is not clean gone forever, we must not sorrow as those who have no hope, but strange paradox of faith, we must rejoice even in tribulation.

Jesus "beheld the city and wept over it." He was approaching the city from the Mt. of Olives, which commands and overlooks the city on its eastern side. While others were spreading palm branches and garments in the way, and singing hosanah, he was looking at Jerusalem in the light of history, seeing all that she had been, and had enjoyed in the days of Solomon—the magnificent days of victory, prosperity, renown and power. He was looking at Jerusalem in the light of prophecy, not gay, crowded and prosperous as others saw her then, but surrounded by ironclad assailing host, within torn with discord, starved with famine, and wasted with pestilence. Her temple and palaces burned with fire, her walls thrown down, and all her foundations torn up, and not one stone left upon another; her people in chains, borne into cruelty, captivity. This awful prophetic panoramic picture which his Divinity rolled before his eyes, was more than his humanity could behold unmoved; "he beheld the city and wept over it.

Did Christ o'er sinners weep,—
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye."

W.

THE HARVEST IS GREAT AND THE LABORERS ARE FEW.—The Baltimore Episcopal Methodist says: "There is a great demand for preachers in Maryland. Indeed it is like living the days of old Methodism over again. Our Presiding Elder can at this moment find work for forty additional preachers in Maryland alone.—Pray that the Lord of the harvest would send forth laborers into his harvest."

BOARD OF DOMESTIC MISSIONS.

The Board of Domestic Missions, as provided for by the late General Conference, convened on Wednesday, Sept. 12, 1866, at the Southern Methodist Publishing House, in Nashville, Tenn. Present: Rev. A. L. P. Green, D.D., President; Rev. A. H. Redford, Vice-President; Rev. J. B. McFerrin, Secretary; Rev. A. P. McFerrin, Treasurer; Rev. Drs. Baldwin and Young, Rev. John Morrow, W. T. Gates, M. Hamilton, G. W. Smith, Dr. W. H. Morgan, and Irby Morgan, Managers.

The meeting was opened by prayer by the President, and the Board was fully organized.

The Secretary presented the following paper, which was read, viz.

To the Board of Domestic Missions—Brethren: You were elected by the late General Conference for the purposes set forth in the following Constitution.

[Here the Secretary read the Constitution, which may be found in the late edition of the Discipline.]

The undersigned was elected Secretary, and entered upon the duties of his office in June last. But owing to the fact that the Book Agent and the Editor of the Christian Advocate could not enter formally upon their duties for a few weeks after the adjournment of the General Conference, it was necessary for him to remain in charge of the Publishing House and paper for a season. It is proper, too, for him to say that the condition of his health was such that he needed rest: of this, however, he has taken but little. He has visited Memphis; Cross county, Arkansas; Macon Circuit, Memphis Conference; Somerville, Tenn.; Bowling Green, Ky.; the Meeting of the District Conference, Russellville District, Louisville Conference; McKendree Church, in this city; Columbia, Tenn.; Franklin, Ky., and Woodburn Circuit, Louisville Conference. He has made addresses, lifted collections, and conversed with our ministers and members on the subject of Missions, and the best plan for raising money in support of this great enterprise of the Church. He has also made appeals through the papers, and prepared a circular for the Annual Conferences. He regards the prospects as encouraging.

The following is the Circular to the Annual Conferences:

To the Bishop and Members of the —— Conference, Methodist Episcopal Church, South:

REV. AND DEAR BRETHREN:—You are aware that the late General Conference revised our Missionary work, and organized two Boards—Foreign and Domestic.

The Foreign Board co-operates with the whole Church in sustaining Missions among the Indian tribes of North America, and in foreign lands. This Board is located at Baltimore: Rev. Dr. Sehon is the Secretary.

The Domestic Board is located at Nashville, and the undersigned is the Secretary.

By reference to the new edition of the Discipline, you will perceive that this Board co-operates with the several Annual Conferences in the organization and support of Missions in their respective bounds.

It is recommended that each Conference will take measures to collect funds to sustain Missions within its own territory.

One-tenth of all monies collected for Domestic Missions is to be transmitted to the Treasurer of the Parent Board.

You are hereby respectfully and earnestly requested, at your approaching session, to organize a Missionary Board. You will please to organize, as far as practicable, in your own Conference; Missions in your large cities; in sparsely settled neighborhoods; among foreigners, who may have settled in your midst; and among the colored people who may still desire to adhere to our Church.

You will ask your Treasurer to transmit to Rev. A. P. McFerrin, Treasurer, at Nashville, one-tenth of your collections, to be disposed of as the Constitution provides. This may be sent by Express, at our expense. You will please, also, to instruct your Board to make an annual report—to the undersigned—of the operations of your Board and Conference, in the work of Domestic Missions, stating the number and names of your Missions, the numbers in society, the Sunday-schools in operation, with the amounts collected and disbursed, and all other information of interest, appertaining to the work. The Secretary is bound to make an annual report, and this he cannot do without the necessary statistics.

Finally, we earnestly entreat you to engage heartily in this work, and may God crown your labors with abundant success.

J. B. MCFERRIN,
Secretary Domestic Board.

Nashville, August, 1866.

The Board will please — being fully organized—proceed to consider such matters as are of interest to the cause of Missions; and the Secretary will be much obliged for any suggestions appertaining to his work as shall be useful.

J. B. MCFERRIN, Sec'y.

Nashville, Sept. 12, 1866.

The first question considered by the Board was the payment of the old debt. After mature deliberation, it was

Resolved, That this Board recommend to the Annual Conference Boards, that in their appropriations of Missionary funds, they will give precedence to the old debt.

The Secretary and Dr. Young were appointed a committee to draft rules and regulations for the government of the Board.

A committee consisting of Dr. Young, Dr. W. H. Morgan, and Irby Morgan, was appointed to prepare an Address to the Annual Conferences, and to the whole Church, on the cause of Missions.

It was resolved that the Board meet the first Wednesday in each month, at 10 o'clock, A.M.

Disposing of a few other matters of minor importance, the Board adjourned.

J. B. MCFERRIN, Sec'y.

ADDRESS FROM THE BOARD OF DOMESTIC MISSIONS.

To every Minister and Member of the Methodist Episcopal Church, South:

DEARLY BELOVED:—The first meeting of the Officers and Managers of the Board of Domestic Missions, held since the adjournment of the late General Conference, closed its sessions this day. All the members were present, except those living at a distance. The questions that came before us were discussed freely, patiently, earnestly. The meeting was interesting and harmonious.

The undersigned—one minister and two laymen—were requested to write and publish a short address to the ministers and members of our Church, concerning our Missionary work. Brethren, we hope you will read it carefully, ponder it well, and then perform your duty in the sight of God.

First of all, we advise each presiding elder, preacher in charge, and missionary, to take up the *new* Discipline, turn to the 255th page, and read the entire chapter on the "Support of Missions." This will teach him exactly what is to be done, and in what manner it is to be done. This reading will convict most of us of having neglected our duty.

Our old Missionary debt is sixty thousand dollars! We are not afraid of damaging our speeches, our collections, or our cause, by the mention of this fact. The Southern people possess the *soul* of honor. It is an inheritance derived from our fathers. Let us transmit it unstained to our children. Our Church is composed of Southern people, and we had rather pay this old debt just now, than to send a missionary to each island of the ocean and leave it unpaid. Let the work be done this fall and winter.

We are *especially* instructed to remind you that it is the order of the General Conference, and the earnest desire of this Board, as well as the Foreign Board, to give this debt *precedence* in the appropriations and disbursement of moneys. That is to say, when the Missionary collections are paid over at the ensuing Annual Conferences, at each Conference, if possible, set apart the amount demanded of it by the General Conference for the payment of this debt. These amounts have been published in all our Church papers, so that no Conference can be in ignorance of the amount required of it. For example—the Tennessee Conference, at Huntsville, in October, will first appropriate, if possible, *twenty-three hundred dollars*, as her share of this debt, and then dispose of whatever moneys may remain in the usual way.

This large amount against our Church has, like the rust on our houses, been the accretion of years, from the simple fact that the drafts drawn in favor of our Domestic and Foreign Missions, exceeded the contributions of our people. The consequence was that the Board of Managers, from time to time, found it necessary *to borrow money* to meet the deficiencies. Ample measures were adopted in 1861 to liquidate this debt, and the drafts were diminished. But those drawn in favor of the Chinese and Indian Missions matured after our country was overrun with armies, and the war was proving disastrous. So the collections failed, the drafts could not be paid at maturity, and many of them went to protest.

These drafts drawn upon our Missionary Society are held by poor missionaries, who have "borne the burden and heat of the day"—who earned them in the midst of dangers, privations, and labors abundant. Let us pay them. Or, they are held by merchants who furnished these missionaries and their families with food and raiment during the five dark and troubled years just passed. Let us pay the merchants who had confidence in the honesty and solvency of our Church. Or, they have passed into the hands of traders and bankers, who are still waiting on us with *marvelous* patience. It will dishonor the sacred fame of the Church not to pay them.

Let each presiding elder perform his duty according to the Discipline, and that will put every pastor to work. Let every preacher in charge state these facts fully and bring the subject of Missions prominently before *all* his people, and the sixty thousand dollars will be brought to our Treasury. Let every member of our Church contribute out of the ability which God hath given him, and *this old debt* will be paid.

Then, dear brethren, we shall be able in the future to furnish the gospel to the destitute portions of our regular work; to the foreigners who may come to "them that we love;" to the people of color who are flocking into the old fields under the old Shepherds, and to the Celestial Empire, also.

And may the good gifts of God's grace and providence be with you, dear brethren, and with the Church and country.

ROBT. A. YOUNG,
IRBY MORGAN,
W. H. MORGAN.

Nashville, Tenn., Sept. 12, 1866.

NEWS FROM THE CHURCHES.

Rev. J. H. Mims, writing from Abbeville, La., says: I have just closed a four days meeting on Upper Vermilion Circuit; we had a good time, the Lord was pleased to manifest his gracious presence, and seven precious souls professed the forgiveness of their sins while at the altar of prayer. "The Lord hath done great things for us, whereof we are glad."

Rev. J. J. Clarke, from Hazlehurst, Miss., writes: We commenced our protracted meeting at Biloxi, on the 25th of August, closed with a prayer meeting of six hours on 30th. I have organized two African Churches, about fifty-three members.

Rev. A. B. Nicholson, of Union Church, Jefferson county, Miss., writes: We closed a meeting some two weeks ago, at Brandywine, Scotland Circuit, Miss. Conference. Thirty five or six joined the Church, same number converted. We received them into the Church, under the late rule baptised them, administered the Sacrament of the Lord's Supper to them. At Rehoboth Church, Bayou Pierre Circuit, Rev. W. G. Milsaps, Pastor, up to last Sunday night there were about fifty conversions—meeting still in progress.

Rev. R. A. Sibley, writes from Union Church, Miss. We commenced a meeting at Mt. Nebo, on Saturday, Sept., and continued until Thursday evening following. Some conversions, twelve accessions. One young man was converted while coming to the altar, or as soon as he reached it. The Church is considerably revived.

Rev. H. P. Lewis writes from Carmel, Miss., viz: On Sunday, 6th inst., we closed a very interesting meeting at Salter Church. "Meeting lasted ten days," during all of which the Lord was with us in great power." The congregations were large and interesting. There were many happy conversions, fifty-nine of whom were whites, and thirty-two were blacks.

NEWS FROM OTHER CHURCHES

METHODIST E. CHURCH, NORTH.

The address of the Centenary Central Committee, in New York, in the Christian Advocate, says: "Our Missionary Society was organized in 1819. In 1846 its gross receipts were $2,952. Since that period, in the last twenty years, that amount has been increased ten fold, and if this year our business amounts to a million of dollars, the proportionate increase of the last twenty years will make it in twenty years to come, ten millions a year."

GENEROUS DONATION.—Jacob [illegible], Esq., of Port Deposit, Maryland, has proposed to the Trustees of the Methodist Episcopal Church of that town, to give the congregation a new church, to cost $25,000, or to donate that amount of money to the congregation for the purpose proposed.

The corner stone of a Methodist Church was laid in Austin, Nevada, with appropriate ceremonies on the 5th ult. There is no other house of worship in the place. $50,000 have been raised to complete it.

PRESBYTERIAN.

THE REV DR HENRY J VAN [illegible]. It affords us great pleasure to learn, says the Southern Presbyterian, that the Board of Directors of the Theological Seminary in this place, at their meeting last week, resolved unanimously to tender to the General Assembly at Memphis the name of that distinguished great-grandson of the illustrious Witherspoon, as a suitable person to fill the chair of Didactic and Polemic Theology, rendered vacant by the death of the Rev. Dr. Thornwell.

At Peekskill, New York, recently, the claims of the Princeton Theological Seminary for an endowment were presented to the First Presbyterian Church by the Rev. Mr. Harlow. Rev. Henry Ward Beecher, who was seated with the trustees, rose, entered the pulpit, and in one of his happiest strains of remark, urged the claims of the enterprising and glowing, tribute to the institution whose claims were under consideration. The result of the collection, the addition of more than five thousand dollars to the funds of the Seminary.

The General Assembly of the Presbyterian Church in the United States will meet in the city of Memphis, Tenn., on Thursday the 15th of November. The opening sermon will be preached by the Rev. George Howe, D. D., the Moderator.

BAPTIST.

The Rev. S. Jones, a Baptist minister, has been admitted into the Canada Presbyterian Church, having changed his views with regard to Baptism.

The First African Baptist Church of Columbus, Georgia, at a recent conference passed resolutions testifying their respect and esteem for the Rev. Dr. J. H. Dewitt, and declaring "that we feel as a part of the congregation and in full union with another church, the First Baptist Church of this city."

EPISCOPAL.

Rev. W. C. Hopkins has resigned the Rectorship of Calvary Church, in this city, and accepted that of Christ Church, St. Joseph, Mo. The resignation to take effect on the 8th of next October.

The Vestry accepted the resignation, and called the Rev. D. S. Lewis, D.D., of Franklinville.

The Rev. Dr. Hawks, who was in Southward in 1861, has returned to New York, and met with a cordial welcome from a large and influential congregation.

Bishop Hopkins, of the Protestant Episcopal diocese of Vermont, reports that there are no students at present in the theological department of the Episcopal institute of that State. There are candidates for the ministry in the usual case.

In an interesting letter written from England to the Richmond Christian Advocate by Rev. Jno. Bailey, we find the following:

"At the late convocation of the province of Canterbury, a communication was received from the House of Bishops of the Protestant Episcopal Church in America, concerning which the eloquent Bishop of Oxford said it would be impossible for the House to receive such a communication without deep thankfulness. He thought that everything should be done to strengthen the bonds of Union between the Church of England and her daughter in America, and after a lengthened discussion it was decided that four of the Bishops should be appointed to draw up a fitting answer to the communication.—*Jackson Mirror.*

CATHOLIC.

A great National Roman Catholic Church is to open its session in Baltimore on the first Sunday in October. Among other questions to come before the Council will be that of revising and increasing the number of the diocesan districts. Several Romish priests of notable position have recently arrived from Europe, prepared to the opening of the Council.

UNITARIAN.

The Unitarians have a strong distinction to settle a Northern minister for themselves, and the following advertisement is to be found in the London Inquirer: "Wanted for the First Congregational Unitarian Church of New Orleans, United States, a gentleman of large experience and superior attainments; competent to the pastorship of the above Church, formerly presided over by the Rev. Thomas Clapp. A most distinguished and influential position now presents itself to a Unitarian clergyman of suitable ability."

ISRAELITISH.

It is computed that more than two thousand Jews have been converted to Christianity during the present century.

The seats in the new Jewish synagogue at Cincinnati were sold at auction recently, and brought extraordinary prices. The gross receipts were about $200,000, and some premiums of over $300 were paid for the choice of a first-class seat.

ENGLAND.

In addition to the sermon lately preached at the Chapel Royal by Rev Charles Kingsley, several other clergymen of the Church of England have published their disbelief in the eternal punishment of the wicked. The London Patriot of May 20th says: "Mr E F Litchfield, M.A.; Rev Thomas Davis, M.A., incumbent of Roundway; and the Rev John Bartlett, A.M., curate of Rivenhall, Essex, all contend that the natural immortality of the soul cannot be established either by reason or Scripture—that eternal life is conferred by God through Christ, upon the redeemed, and that the wicked are destined finally to perish.

The nave of Bristol Cathedral, established in the reign of Henry VIII. (when the whole building would have been swept away if not saved by Cranmer), is to be rebuilt, at a cost of over $200,000. The restoration of Salisbury Cathedral is making steady and satisfactory progress.

BAPTISTS OF GERMANY.—Since Oncken began his labors in 1823, at Hamburg, with ten hearers, 81 churches have been organized, with 1,000 preaching stations and about 15,000 members each of which is a professed missionary, pledged to spread the truth of Christ either in Holland, Belgium, Prussia, Sweden, Denmark, Austria, Bavaria, Saxony, Hungary, or Turkey. He has issued 1,000,000 Bibles and 15,000,000 evangelical tracts, and in the labors of himself and his missionaries there have been 40,000 hopeful converts, of whom about one-fourth have been from Romanism.

FROM WASHINGTON.

WASHINGTON, Sept. 25.—The President to-day made the following appointments:

Gen. John A. Dix, of New York, to be Envoy Extraordinary and Minister Plenipotentiary to France.

Gen. Hugh Ewing, of Kansas, to be Minister resident at the Hague.

W. J. Valentine, of Massachusetts, to be a Commissioner to the Paris Exposition.

Hon. Henry May, an ex-Congressman, died in Baltimore to-day.

THE CLEVELAND CONVENTION.

The Committee appointed to present the proceedings of the Cleveland Convention, waited on the President to-day. Gen. Granger, in the course of his remarks, referred to the congratulatory dispatch sent by Gen. Forrest, and other ex-Confederates, and said the true spirit of the Southern men was there exhibited, and no one had a right to doubt the honesty and sincerity of their declarations.

The President, in responding, said: "While the war was a physical contest, conducted, of course, with intellect and intelligence, as far as the science of war was concerned; the struggle now is purely of a civil character, for the establishment of a basis upon which our institutions are to rest hereafter. The query which now arises is whether the character and genius of the nation is to be subverted, or whether it it to be settled upon the principles of the Constitution? I think we are now at the most important crisis of our country's history, when we are to fix a substantial and enduring basis upon which the institutions of the country are to rest. We are to return to constitutional limits, establishing the great fact that this is a Government of limitations, that it has a written Constitution and that its boundaries are to be observed and strictly guarded if a free Government is to exist, and, coming out of a rebellion, we ought to demonstrate to mankind that a free Government cannot exist upon hatred and distrust and ill will, and that with us the time has come for a re-establishment of all the relations of the States to the Federal Government. This I look upon as being of equal importance with any part of the war, if not the most important part. I have said more than I intended, but I repeat that the encouragement, the countenance and the confidence given me, coming from the source it does, is peculiarly acceptable to me, and, God being willing, I will, with your help, pursue the course I have been pursuing in the effort to save our Government. I know it has been said that the founders of a Government are entitled to the most conspicuous place in history, but my opinion is that the preservers of a Government should occupy the most conspicuous page.

From the Pacific.

Passengers from Cape St. Lucas report a rumor of a counter revolution in Lower California in favor of the exiled Governor, Antonio Pedria, who, with four hundred men, has started from San Jose for La Paz to reinstate Salvador Vallarius, Provisional Governor pending the arrival of Gov. Pedria, who is expected to return in the next steamer.

Another rumor says the Imperial garrison at Mazatlan started out to attack Corona, with a view of raising the siege of that place. They met with a disastrous defeat, and Corona followed them to Mazatlan, which town was captured and still held, the French fleet being at Guaymas.

The steamer Continental, not knowing that Corona occupied Mazatlan, ran into that port when the Liberal commander seized her with three thousand rifles and a quantity of ammunition, on the charge of being engaged in making war on Mexico.

Cholera Reports.

NEW YORK, Sept. 22.—Seven cases of cholera and three deaths are reported in the city to-day; and in Brooklyn six fatal cases of cholera are reported and eight from dysentery.

LOUISVILLE, Sept. 22.—There were eleven cases cholera and four deaths from old cases.

NASHVILLE, Sept. 22.—There were fifty-four cholera deaths reported by the Mortuary Committee, for the twenty-four hours ending at 7 P. M. The Committee say although the number of deaths are the same as yesterday, as far as could be ascertained, new cases have been much fewer to-day, and favorable auguries are drawn from this fact. The large mortality to-day is attributed to the epidemic proving fatal in nearly every case attacked last night.

The cholera deaths for the past seven days were 321. The estimate of deaths since the first appearance of the scourge is about 800, or one to every fifty-three of the population.

MEMPHIS, Sept. 26—Thirty-three new cases of cholera within the past twenty-four hours are reported. There were nine deaths; of these six were whites and three blacks. The weather is delightful. It is believed the disease will shortly disappear.

From Cyrus Field.

ASPY BAY, September 20.

I arrived here this afternoon. The cable across the Gulf of St. Lawrence was successfully completed this evening. I leave to-morrow to recover a few miles of cable lost in the Gulf during the gale of Monday, and then proceeding in the Medway to Pictou for coal, and afterwards go to lay the cable across the Straits of Northumberland. The steamer Terrible is to accompany us. All well.

CYRUS W. FIELD.

Napoleon's Lettor to Victor Emmanuel.

The following is the text of Napoleon's letter to the King of Italy in relation to the cession of Venetia.

My Brother—I have learned with pleasure that your Majesty has adhered to the armistice and the preliminaries of peace signed by the King of Prussia and the Emperor of Austria. It is, therefore, probable that a new era of tranquillity is about to open for Europe.

Your Majesty knows that I have accepted the offer of Venetia in order to preserve her from any devastation, and to prevent useless bloodshed. My intention has always been to restore her to herself, in order that Italy might be free from the Alps to the Adriatic. Mistress of her destinies, Venetia will soon be able to express her wishes by universal suffrage.

Your Majesty will recognise that, in this circumstance, the action of France has again been exercised in favor of humanity and the independence of the people.

I renew the assurance of the sentiments of high esteem and sincere friendship with which I am, your Majesty's good brother,

NAPOLEON.

St. Cloud, August 11, 1866.

Communion Plate Restored.

The missionary Bishop of Arkansas, makes the following acknowledgment of a becoming act on the part of a clergyman of Western New York, and a number of his friends;

"During the war, the church at Van Buren was robbed of a valuable communion service. It was the gift of friends in New Orleans, and I believe the only silver service in the State. It was supposed to be in Kansas, and I have been engaged in correspondence prosecuting inquiries in that quarter. Unexpectedly, however, I have received a letter from the Rev. Mr. Franklin, of Mount Morris, New York, informing me he had found the plate in question in the hands of a discharged soldier. With the assistance of some kind friends he bought it, at its estimated value as "old silver." $108. To day I have received the express receipt for it, and the commission vessels are returned to the parish free of all cost and charges. In the name of the parishioners, and in my own behalf, I tender to Mr. Franklin and his coadjutors sincerest thanks. They have done an act of kindness very grateful to the hearts of Southern Churchmen. And thus may it ever be. May the church still bind up the wounds which man in his violence has made, and out of her bounty restore that which man, in his selfishness, has taken away.

HENRY C. LAY, Missionary Bishop, of Arkansas and parts adjacent.

Huntsville, Ala. Aug. 6, 1866.

FOREIGN.

PARIS, Sept. 21.—The Prussian regiments destined to garrison the principal towns of Saxony have already been chosen. Only the towns of Belton and Boutzen will have Saxon garrisons, and the remainder of the Saxons will be transferred to Prussia.

The Prussian prohibition against the holding of public meetings in Saxony has caused great agitation in Dresden.

A rumor is current that the Emperor Francis Joseph has conceived the idea of abdicating and appointing a regency during the minority of the hereditary Prince. In any case, it is believed his Majesty will withdraw from public affairs and will appoint a regency to carry on the Government during his absence. Herr Von Beke is spoken of in this city as the future Austrian Minister of Finance.

All the South German Governments have informed the Prussian Cabinet of their readiness to introduce in their respective States the Prussian monetary system, taking the thaler and the groschen as the basis of their circulation. By this means unity of their currency will be established throughout Germany, and the rate of exchange between Prussian and other German moneys will no longer exist.

The agitation against the annexation of Hanover to Prussia continues, especially in the small towns of the kingdom.

A sanguinary conflict took place a few days ago at Celle between the Prussian patrol and some Hanover officers. Pamphlets and flying sheets couched in language hostile to Prussia have been seized and some persons who had sent an address of devotion to King George have been arrested by the Prussian authorities.

PARIS, Sept. 21.—It is asserted that the resignation of M. Drouyn de L'Huys, was caused by his having written a dispatch to M. Benedetti conceived in too advanced terms, and not quite in conformity with the spirit of the Imperial policy.

Earl Cowley will be replaced by Earl Malmesbury.

FLORENCE, Sept. 21.—Rumors have been current that Prince Humbert will marry the daughter of the Austrian Archduke Albrecht.

The relations between Italy and Austria have assumed so friendly an aspect, that the rumor is not altogether discredited.

The Paris correspondent of the London *Times* states that the Czar of Russia will soon announce in a diplomatic circular from the St. Petersburg foreign office, his position and policy toward Europe in its states of transition.

It is intimated that the paper is plain in its language, and very decided, and will declare there is no reason why Russia should be bound by the treaty of Paris of 1856; that the Black sea must be free to her again; and that the injurious obligations imposed on her by a coalition of the Western Powers are no longer binding.

The writer expresses the opinion that the Eastern question will be reopened, and a war result therefrom, France and Prussia coming out in alliance against Russia.

Joseph Mazzini is circulating a fierce invective against King Victor Emmanuel, his Cabinet, Generals, army and volunteers, for concluding a peace which overwhelms their country with dishonor.

The London *Times* disposes of M. Mazzini's most prominent arguments in a very severe and personal article.

ST. PETERSBURG, Sept. 17.—The Russian who attempted to murder the Czar, has been executed. Joy was expressed in consequence of the punishment awarded the assassin, and demonstrations of respect were paid to the Czar at the same time.

The Secretary of the Interior is notified of the completion of another division of the Union Pacific Railroad.

Accounts from Tennessee say that the corn crop in that State is greater than during any previous year within the memory of the oldest inhabitants.

A foolish young Frenchman undertook a wager to drink twelve glasses of wine while the clock of the Tuileries was striking twelve. On emptying the ninth glass he fell dead upon the floor.

It is rumored that Henry Ward Beecher and the New York *Independent* have become entirely separate institutions. It is said that Mr. Beecher declined to furnish copy for a paper which so mercilessly handled him in its editorial columns.

In a lead mine at Memphis, Tenn., some specimens of red sandstone were broken open, and one was found to contain a petrified human hand, in a perfect state of preservation. In other cases parts of animals were found, and one black snake some five feet long, was found, of the consistency and weight of the stone.

There was a frost in several of the Western States on the night of the 21st, which did some damage to the crops. Corn is greatly endangered, owing to its backwardness.

There was considerable excitement at St. Louis on the 22d, on the subject of registering votes, owing to the rigid tests of loyalty, etc., which were enforced.

The *Tribune's* Washington special says the trial of Jefferson Davis cannot take place in October, and its postponement is a legal necessity, consequent upon the irregularity in the adjournment of the Circuit Court at Norfolk last April. Chief Justice Chase announces himself ready to call a special session and proceed with trial.

The Controller of Texas reports to the Senate of that State that the loss of revenue arising from the abolition of African slavery, as based on the value of slaves in 1860, at the then existing rate of taxation, being 12½ cents on the $100 valuation, is $183,361 17, that being the tax on $105,688,920 10. The aggregate value of taxable property of the State, as rendered for taxation for the year 1860, was $294,315,639. And the estimated number of acres upon which no tax was paid for the year 1865, was 56,821,220.

The Houma *Civic Guard* says the army worm having stripped the cotton of its leaves, what little cotton is on the stocks is opening rapidly and will be all gathered in a few days, if labor can be obtained.

The Cholera is at Howard Hospital, Lauderdale Springs, Miss.

Official Mexican news says the city of Herroptalilit, in the State of Oaxaca, has been taken by the Mexicans under Gen. Jiqueroa. On the 19th ult. the Austrians lost the city of Tacopostla, in the State of Puebla. Tuspan, a port on the coast north of Vera Cruz, was almost taken by the Liberals.

Reports of Indian depredations continue to come in from the West, but are usually much exaggerated by the time they reach here. A gentleman connected with the Central Indian Superintendence discredits these reports in most instances, but says the Indians complain bitterly of the encroachments of the whites, and threaten to open hostilities.

Protestant Missions in France.

It is a very common thing for the Catholic priests of Europe to assert that Protestants have never ventured to send a missionary across the seas, and they point to their foreign missions as evidence that they alone obey the great commission to go into all the world and preach the gospel to every creature. And because there is no effective way to contradict this claim, millions of intelligent people on the continent believe the assertion. In order to give force to this statement, the Romish missionaries applied for space at the great French exhibition, which is to be made next year, to exhibit such things as would illustrate their missionary enterprises throughout the world, and the request was complied with.

The Protestants, hearing of this, made a similar request, and it was granted. The Protestants of Europe and America are to unite in this exhibition, and are to be represented in Paris by the committee of the Paris Evangelical Missionary Society, from which committee a member is to be admitted among the commissioners, who regulate every thing belonging to the exhibition. The Catholics and Protestants will appear side by side, and each will have a fair opportunity to show what they have accomplished in carrying the gospel to the ends of the earth.

How intensely interesting this exhibition will be, may be inferred from the wide range given to the exhibitors. It is permitted to the different societies to send all they deem calculated to give an idea of the religious, intellectual, and social condition of the nations among whom they labor—native implements, weapons, dress and produce, both in agriculture and industry, before and since the introduction of Christianity; imitations on reduced scale of their pristine dwellings; translations of the Bible, books, tracts; journals printed at the stations; works published by missionaries, especially on travels and philology; specimens of the writing, of native converts in their respective languages and those of Europe which they have learned; idols and all sorts of curiosities, together with specimens which may throw light on points of natural history.—*National Baptist.*

SUDDEN DEATH.—The Irish Wesleyan Conference, at its late session, appointed the Rev. Robinson Scott, D. D., and the Rev. Robert Wallace as a deputation to take part in the Centenary services of the present year in the United States and Canada. These gentlemen arrived in New York, on 23rd August. The Rev. R. Wallace went directly to the West, reached Cincinnati on 1st September, and died of cholera on the 2nd, about one hour before he was to have filled an appointment in Morris Chapel.

A Sacramento dispatch says the display of silk cocoons, silk manufacturers, native cotton and its fabrics at the California State Fair is remarkably fine.

King Victor Emanuel has invited the whole diplomatic corps to accompany him to the ancient City of the Doges on the day he will make his solemn entry into Venice.

The Newfoundland telegraph lines were badly damaged by the equinoctial.

NEW ORLEANS MARKETS.

WEEKLY REVIEW.

The general market (says the Price Current of Wednesday) has developed no new feature since our last publication. Sugar and Molasses have undergone no change. Tobacco has continued without variation, and Western Produce, with the exception of some little irregularity in Flour and Corn, has been attended with about the usual activity, while the movement in our leading staple, notwithstanding the reduced supplies on sale, and the increased firmness of Factors, has evidenced considerable animation, and holders, under the favorable influence of a further advance at New York, have been enabled to establish an additional improvement of 1c per lb on the principal grades, while we increase our quotations for Ordinary to the extent of 2c per lb.

COTTON.—Yesterday the market opened with a liberal enquiry, and despite inclement weather, restricted offerings, and increased pretensions on the part of holders, the movement was quite active throughout the day, the sales, at the close, summing up 2650 bales at prices showing an advance of 1c per lb us to Good Ordinary and Low Middling, while the rates paid for Ordinary disclose an improvement of fully 2c per lb on the past three days' business, the market closing with an upward tendency.

With the remark that the lower descriptions are in improved demand, we now quote as follows:

Low	— to —
Ordinary	28 to 30
Good Ordinary	31 to 33
Low Middling	35 to —
Middling	36 to 37

TOBACCO—The stock on sale is very small, but the assortment is good, and with the exception of fine cutting, selections could be made readily for foreign markets or for the local trade. Factors refuse to make any concessions in prices and hold firmly at full previous figures. The demand is for the local trade for baling and on foreign account. We continue to quote:

	Light.	Heavy.	
Low Refused	¾ to —	— to 1¼	Currency.
Good do	5 to —	— to 5¾	
Common Leaf	6 to —	— to 7¼	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec's	16 to —	— to 22	

SUGAR.—There is none of the production of Louisiana in the market, and the stock on hand of the production of Cuba is small. The demand is altogether local, however, and only of a retail character. Fair to Prime Cuba Sugar is selling in hhds. at 12¾ to 13¾c, Yellow and White Clarified, at 16 to 16¾c and Prime Porto Rico at 14¾c per lb. Cuba Sugar is selling in boxes at 12¾ to 13c for Nos. 12 and 13, 13½ to 14¾c for Nos. 14 and 15, 15¾ to 16½c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20.

MOLASSES—There is no Louisiana in market and the stock of Cuba is very light, in fact it is nearly exhausted. Yesterday some retail sales were made at 55 to 60c per gallon.

FLOUR—Superfine brought $10 40, and 150 Choice Extra $15 00 per bbl.

BACON—Shoulders are retailing 18¼ to 18½c, Ribbed Sides at 21c, and Clear Sides at 22 to 22½c per lb. Sugar-cured Hams are retailing at 26 to 29c per lb. Green Shoulders command 17¼ to 18½c per lb.

PORK—The market still continues very dull, there is no demand for round lots and only a retail business is doing at $35 50 to $35 75 per bbl for Mess. Round lots of Mess might be quoted nominally at $35 25 per bbl. Prime is very dull and cannot be quoted above $29 50 to $30 per bbl.

LARD—The market is well supplied but dull, and only small or retail sales are making at 22½ to 23c per lb for Prime in tierces, and 24½ to 25c in kegs; 22c for the former and 24c for the latter is freely offered for larger lots.

CORN—There has been more animation exhibited throughout the market since our last semi-weekly review than we have noticed for some time past, 80c for Yellow Mixed, and 85c per bushel for White.

BRAN—The large receipts of Saturday enabled buyers to purchase at a decline of 5c on previous quotations. The stock however has been considerably reduced, and on Saturday and Monday about 500 sacks changed hands at $1 15 to $1 20 per 100 lbs.

HAY—There is a fair stock on hand chiefly in warehouses, but there is very little inquiry. Prime Ohio Hiver is selling in small lots from warehouse at $30 per ton.

BALE ROPE—The market is quiet but steady and firm. There is a brisk demand for the country which is being supplied at 19c per lb.

IRON COTTON TIES—The stock is very much reduced, but the demand is active at 11 to 12c per lb.

INDIA BAGGING—Is in small supply and in good request. We quote round lots at 40 to 41c per yard in bales. Dealers are supplying the demand for the country at 39c in rolls and 41c in bales.

GUNNY BAGS—There are but few in the market; we have heard of no sales of any importance for some time. We give 30c a piece as a fair quotation.

BUTTER AND CHEESE—Choice Northern and Western Butter continues in fair supply and demand. The former is selling at 46 to 46c, and Western at 25 to 35c per lb. Cheese is in good supply and commands 16 to 17c for Western and Northern. We quote English Dairy at 23c per lb.

HOPS—There is a very good demand for the new crop, but there are none to be had. Good Western will bring 65c to $1 30 per lb.

COFFEE—Is in fair demand and the market is very firm. Dealers are supplying the demand at 27½ to 29c per lb currency for Fair to Prime Rio.

STAR CANDLES—There is a good supply on hand and the demand has been active at 20c for 12 oz, 21c for Box and 25c per lb for full weight. 12 oz are in demand for the country trade.

WOOL—There is a fair supply on hand, and a good demand prevails at 16 to 18c for Louisiana Natural, 18 to 22c for Texas ¼ to ⅜ Merino, 23 to 25 for do ⅜ to ½ Merino; 28 to 30c for washed and 13 to 15c per lb for burry.

HIDES—Are in small supply, but the demand is beginning to slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 11 to 11½c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb.

MALT—There is no demand, and we furnish the following quotations for reference. Canada at $1 70 to $1 72, and Western at 90c to $1 00 per bushel.

NAVAL STORES.—Are in request, but the market is nearly bare. Small lots of Rosin are held at $2 to $3 for No. 3; No. 2 $1 to $5, No. 1 $5 to $7, No. 1 White $7, Pitch $7, Tar $3 00 to $4 per bbl. Spirits Turpentine may be quoted at 50 to 60c per gallon. A few small lots have sold at 55 to 60c.

SALT—A better feeling exists within the past two days, and prices exhibit an upward tendency. We quote Liverpool $2 30 to $2 50 for fine, and $2 25 to $2 40 for Coarse in warehouse, and $2 05 for the former, and $2 for the latter in cargo.

ESCULENTS.—Potatoes are selling at $3 00 to $3 50 per bbl. Apples at $3 to $4 00 per bbl. Onions $1 75 to $2 50, and Cabbages 13 to 16c a piece.

POULTRY AND EGGS.—Chickens sell on the landing at $5 to $6 for the young and $9 to $10 per dozen for the large. Geese at $14 and Turkeys at $36 to $40 per dozen. Western eggs are selling at $25 to $26 per bbl.

FISH—Are in small supply with an active demand. We quote No. 1 Mackerel at $25 per bbl, No. 2 at $22, No. 3 at $17. Codfish are selling at $1 80 to $1 90 per box.

RICE—There is no Carolina in market. The demand for Louisiana is not active, but owing to light supplies rates remain the same. Choice new crop is held at 14c per lb. Choice old crop is selling in lots of 10 to 20 bbls at 13 to 13¼c per bbl.

BEANS—Are dull at $3 to $7 per bbl.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Sept. 25, 1866

Arrived since our last: 1283 Texas Beeves, 881 calves and yearlings, 46 hogs, 309 sheep, and 16 milch cows.

Sold, 800 Texas Beeves, 706 calves and yearlings, 132 hogs, 309 sheep, and 21 milch cows.

Stock on sale: 890 Texas beeves, 1177 calves and yearlings, 35 hogs, 1721 sheep, and 44 milch cows.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$45 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	12 to 13
Sheep in lots per head	$3 25 to $ 425
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $ 525
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $14
Calves per head	$6 00 to $12

MONETARY.

Statement of New Orleans Gold Market, week ending Friday, Sept. 27, 1866.

21st September: 144, 145; 22nd September: 143, 144; 24th Sept: 143½, 144; 25th Sept: 142½, 143½; 26th Sept: 142½, 143; 27th Sept: 143, 144.

WM. S. MOUNT, *Manager.*

The City Bank of New Orleans.
15 Commercial Place, New Orleans.

OBITUARIES.

MRS. ANNIE FLETCHER BREWER, wife of Capt. T. C. Brewer, (Editor of the "Wilcox Times"), daughter of Rev. Dr. Thomas Cottrell, died, in Clayboro, Ala., on Sunday, the 19th of August, 1866, just as the sun went down. She was a devoted Christian; a member of the Presbyterian Church for seventeen years. Eminent as a performer on several musical instruments, and a popular and successful teacher, she also was devoted to literature, and was accomplished to such a degree as to make her a universal favorite. She was buried at Camden on Tuesday, the 21st August, a sorrowing community, of which she had long been a cherished member, following her to the grave. By the side of our precious mother she sleeps. One who knew her well declares, "if any one was without sin, it was Annie Brewer."

Sept. 21st, 1866. J. B. COTTRELL.

CARRIE OLIVE, the beloved daughter of James and Sarah A. Woolf, aged five years, two months and twenty days, died on the 18th inst., on the Eastern Shore. No more will her merry, ringing laugh and innocent prattle be heard.—The little chair is left vacant. She is indeed gone; but her pure little spirit is now an angel in the bright home above.

SAMUEL THORNE, JUN., infant son of Kate Mumford and Davis Thorne, departed this life on Monday, the 10th September, 1866, at Laplace Plantation, La., of gastro enteretis, aged two months and seventeen days.

"The early dead
Are spared the toil and strife,
The dreams untrue—
The thousand ills of human life."

AMICUS.

A WONDERFUL MICROSCOPE.—The editor of the New York Sunday School Advocate—Rev Daniel Wise, D.D.,—says:

"The simplicity, cheapness and great magnifying power of the celebrated Craig Microscope struck me with surprise. Then I was examining a fly's eye by its aid, and was struck with wonder at the skill and power of the Creator which is displayed in its structure. When I saw a statement in an advertisement that this microscope magnified one hundred diameters, or ten thousand times, and could be bought for $2 50, I thought it was one of the many humbugs of the hour, for I had paid $20 for a microscope not long before. But now I find it to a really valuable instrument which I should like to see introduced into the families of our readers in place of the manifold useless toys which please for an hour and then are destroyed. This microscope would both amuse and instruct them, and I advise every boy and girl who wishes to know the wonders which lie in little things to save his money until he has $2,75," and send it to George Meade, Thompsonville, Wisconsin, and you will promptly receive the beautiful microscope by mail, postage paid

S. M. SWENSON, N.Y., late of Austin, Tex. | W. M. PERKINS, D. L. KERNION, Of Perkins & Co., N.O.

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BOOKS! BOOKS!
The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received from the steamships George Cromwell and Merrimac, and by the steamboats Mephan and Olivo Branch, ample supplies of Sunday School requisites: Catechisms, Spellers Questions, Dictionaries, Primers, Reward Tickets, etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.
Address:
R. J. HARP, Agent,
sep1ft 112 Camp street, New Orleans.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in showing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.
For reference I refer to the Editors of the New Orleans Christian Advocate.
JAMES H. HOUSTON,
Sept 4, 1866. Opelousas, La.

A GOOD COOKING STOVE
Is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.
Time, money, and extreme vexation, by delays of your daily meals, may be saved by using the
CHARTER OAK COOKING STOVE.
Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.
The Improved Charter Oak Stove with Extension Top
has but one damper, and is as simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.
The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.
The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from meats during the process of broiling are carried up the pipe, and juices of the meats preserved.
The Hot Closet, in which meats and pastry are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and desserts, and place them hot upon the table.
The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.
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80 Canal Street,
sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.
HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jan20-1y

SPEED, SUMMERS & CO.,
46 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants,
And COMMERCIAL AGENTS.
aug25 1y

J. H. CARTER,
Wholesale Grocer,
Nos. 8 and 10 Tchoupitoulas Street,
And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

H. T. ETHELL, New Orleans | NAT. H. THOMAS, Late of Alabama.
ETHELL & THOMAS,
FACTORS,
And General Commission Merchants,
For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.
Sole Agents for the celebrated brand, "Grey Jacket" Flour.
No. 105 Poydras street, New Orleans.
Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. | THOS. B. MILLER
J. W. BURBRIDGE & CO.,
Cotton Factors & Commission Merchants,
No. 190 GRAVIER STREET, NEW ORLEANS.
sep1 6m

Gen. James Longstreet. | W M Owen. | E Owen
LONGSTREET, OWEN & CO.,
COTTON FACTORS,
And General Commission Merchants,
37 UNION STREET, NEW ORLEANS.
aug26 6m

R. S. HARPER. | N. J. THAXTON.
S. HARPER & CO.,
Cotton and Tobacco Factors,
AND GENERAL COMMISSION MERCHANTS,
No. 81 Carondelet street, New Orleans.
aug18 1y

JACOB BURCKETT,
GROCER,
And Dealer in Fine Wines & Liquors,
s18 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,
COMMISSION MERCHANTS,
For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,
33 Gravier street, New Orleans.
sep15 1y

H. M. WRIGHT | C. W. ALLEN (1st August, 1865) | J. MIDDLETON
WRIGHT, ALLEN & CO.,
Cotton Factors & Commission Merchants
169 GRAVIER STREET, NEW ORLEANS.
aug25 1y

THOS. H. ALLEN, Memphis, Tenn. | JAMES M. ALLEN, PERRY MCNEIL, | New Orleans
T. H. & J. M. ALLEN,
(Successors to ROBSON & ALLEN),
Cotton Factors & Commission Merchants
122 COMMON STREET, NEW ORLEANS.
aug18 1y

F. F. FOLGER, L. FOLGER, W. H. THOMAS
FOLGER & CO.,
Dealers in
Hardware, Iron, & Ship Chandlery,
37 & 39 MAGAZINE STREET, NEW ORLEANS.
(Opposite the St. James Hotel)
Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws.
aug18 6m aug25 1y

WM. EDWARDS & CO.,
COMMISSION MERCHANTS,
27 Camp Street, New Orleans.
WM. EDWARDS.
EDWD. J. GAY.
sep15 3m

ROBERT L. WALKER,
Cotton Factor and Commission Merchant, 17 Carondelet street, New Orleans. ap21-1y

W. A. VIOLETT. | R. Y. BLACK. | S. H. SNOWDEN.
VIOLETT, BLACK & CO.,
COTTON FACTORS,
And General Commission Merchants,
s15 6m 138 Gravier street, New Orleans.

W. B. LOTT, Madison County, Miss. | O. W. WOOD, Canton, Miss.
LOTT, WOOD & CO.,
Wholesale Grocers & Commission Merchants
85 COMMON & 46 CANAL STS., NEW ORLEANS.
Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E. A. BANKS, | W. W. LORING, | G. W. VENABLE
BANKS, LORING & CO.,
COTTON FACTORS,
And General Commission Merchants,
26 CARONDELET STREET, NEW ORLEANS.
sep22 6m

R. ATKINSON & CO. New York. | JAMES HEWITT & CO., Liverpool.
HEWITT, NORTON & CO.,
COTTON FACTORS,
And Commission Merchants,
188 COMMON STREET, NEW ORLEANS.
Cash advances made on consignments to us by HEWITT, SWIENEY & CO., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,
(Successor to FELLOWES & CO.)
Cotton Factor and Commission Merchant
186 COMMON STREET, NEW ORLEANS.
DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., New York. | LEWIS, NANSON & CO., St. Louis.
OBER, ATWATER & CO.,
Cotton Factors & Commission Merchants
38 UNION STREET, NEW ORLEANS.
sep15 1y

R. BLEAKLY & CO.,
Wholesale Grocers,
COTTON FACTORS AND COMMISSION MERCHANTS,
Nos. 56, 58, 60, 62 and 64 Poydras street,
Corner Poydras and Tchoupitoulas sts.,
NEW ORLEANS.
All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (for merly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

E. A. HAMILTON, Memphis, Tenn. | JOHN L. DUNNICA, New Orleans, La.
HAMILTON & DUNNICA,
Cotton and Tobacco Factors, and
GENERAL COMMISSION MERCHANTS,
42 Union street, New Orleans.
sep22 1y

I. E. WALKER, Missouri. | C. B. FISHER, New Orleans.
WALKER & FISHER,
Commission & Forwarding Merchants
NO. 6 (GROUND FLOOR) CARONDELET ST., N.O.
Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.
GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co., will give his personal attention to the sale of all consignments to our House. sep22 6m

J. R. POWELL, COTTON FACTOR and Commission Merchant, No. 17 Carondelet, street, New Orleans.
W. R. STUART, late Stuart & James. ap7

A. HENDERSON PEALE & CO.,
Successors to Thos. Henderson & Peale,
Cotton Factors & Commission Merchants
No. 190 COMMON STREET, NEW ORLEANS.
aug18 6m

J. W. CARROLL. | JOS. HOY. | CHAS. HARRENDERGH
CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 36 Perdido Street, New Orleans.
aug18 1y

C. L. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 31 Perdido Street, New Orleans.
aug18 1y

JOHN O. PARHAM, Of New Orleans. | BEVERLY BLUNT, Of Illinois Co., Miss
PARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
No 26 Carondelet st. (First Floor), New Orleans
aug11 1y

S. H. KENNEDY & CO.,
General Commission Merchants and
COTTON FACTORS,
57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

STEWART, GALBREATH & FIZER
Commission Merchants & Cotton Factors,
46 UNION STREET, NEW ORLEANS.
Andrew Stewart, New Orleans.
Wm. R. Galbreath, Wm. Stewart, John C. Fizer, } Memphis.
sep1 3m

SAM'L. BARRETT. | CHS. LE SASSIER.
BARRETT & LESASSIER,
Cotton Factors & Commission Merchants
CORNER COMMON AND BARONNE STREETS

THE CHILD'S CORNER.

[illegible]

Dark —
On [illegible] away,
[illegible] golden down
[illegible] stay.

[illegible] my guide,
[illegible], strong to keep,
While the darkness [illegible],
Let me [illegible] sleep.

Safe and peaceful I shall be,
[illegible] spread,
[illegible] me,
[illegible] by my bed.

I will love [illegible], Saviour mild,
Who so tenderly doth care
For a helpless little child,
And his feeble infant prayer.

Naughty Katy.

Katy B. stood by the parlor window, [illegible] a heavy thunder shower. [illegible], who was greatly annoyed by the sharp lightning, called to her:

"Katy, come away from the window, dear; it is not safe for you to stand there. Come and sit by me on the sofa."

But Katy, with her thoughtful eyes still fixed upon the white sheet of hail and rain, said in her lisping way, for she could not yet speak very plainly:

"No, aunty; if it *thunders*, let it *thunder*; it is God makes it *thunder*, and he'll take care of me!"

The same little one, coming unexpectedly into her elder sister's chamber one afternoon, discovered her in tears.

"What's the matter, Lulie?" she cried in a tone of deep sympathy; "what's the matter? What makes you cry?"

"Because I am wicked," replied Lucy, sobbing.

"Why, don't you love God?" exclaimed Katy.

"No, I am afraid I don't."

"O, do love God, Lulie!" and Katy's little arms clung around her sister's neck as she spoke. "O, do love God, Lulie; don't be so *stingy*!"

I Must do More for my Mother.

"Is there any vacant place in this bank which I could fill?" was the inquiry of a boy, as with a glowing cheek he stood before the manager.

"There is none," was the reply. "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy, "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad, which pleased the man of business, and induced him to continue the conversation. He said, "You must have friends who could aid you in obtaining a situation; have you told them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness, as he said, though half musingly, "My mother said it would be useless to try without friends;" then recollecting himself, he apologised for the interruption, and was about to withdraw, when the gentleman detained him by asking why he did not remain [illegible] a year or two, and then enter the business world.

"I [illegible] at home, and keep up with [illegible] boys."

"[illegible] had a place at [illegible]," his interrogator.

"[illegible] leave it?"

"[illegible] left it," answered the [illegible]; what [illegible] the [illegible] child hesitated, [illegible] with half re-

"I [illegible] for mother."

[illegible] talisman of success [illegible] everywhere. They [illegible] of the listener, [illegible] past. Grasping [illegible] of the astonished child, [illegible] is your name? You [illegible] vacancy that occurs [illegible] bank. If, in the meantime, [illegible] a friend, come to me. [illegible] give me your confidence. Why do you wish to do more [illegible] mother? Have you no [illegible]?

Tears [illegible] eyes, as he replied, "My [illegible] dead, my brothers and [illegible], and my mother [illegible] alone to help each other. [illegible] is not strong and I want to take care of her. It will please [illegible] you have been so kind, and I [illegible] obliged to you."

So [illegible] the boy left, little dreaming [illegible] the nobleness of character [illegible] as a bright glance [illegible] to that busy world [illegible] unwillingly entered.

Speak the Truth.

"As [illegible]," says a distinguished [illegible], I do not recede [illegible] of the need of theology [illegible] in my conception of the need of the simple virtues, as they are called, and of no one more than that of truth, not only in its outward parts, but unwardly in the work. The habit of yes, yes, [illegible], is but very poorly [illegible] in this country. All through [illegible] national character, the [illegible] to think before [illegible], the habit of saying [illegible] meaning another, [illegible] of equivocation, of half-[illegible], of exaggeration, of suppression [illegible] fearfully prevalent.

And I hold that among the things that should occupy the attention of Sabbath-schools and common schools and pulpits, is the indoctrination of this people in the necessity and simplicity and beauty of *speaking the truth always*."

HAYTI.—No. 2.

This same missionary, Mr. Webley, writing to the London *Missionary Herald*, in 1850, says:

"These Vandoux almost deluge the Haytien part of the Island. They practice witchcraft and mysticism to an almost indefinite extent. They are singular adepts at poisoning. A person rarely escapes them when he has been fixed upon as a victim."

It is thus seen that Obeism is quite as prevalent in Hayti as it is in the interior of Africa. What more need be said to prove the relapse of these negroes into their original barbarism? Such, then, is the condition of Hayti. Production gone, commerce gone, and the negroes themselves returning to their original African heathenism!

In order to show the present condition of Hayti more fully, we quote from a work just published in London, entitled "The West Indies—their Moral and Social Condition." The author, Mr. E. B. Underhill, was sent out by the Baptist Missionary Society of London, and is an Abolitionist of the deepest dye. While finding all the excuses he can for the island, he is forced to own the truth. He describes his journey to Port au Prince as follows:

"We passed by many or through many abandoned plantations, the buildings in ruins, the sugar mills decayed, and the iron pans strewing the roadside, cracked and broken. But for the law that forbids, on pain of confiscation, the export of all metals, they would long ago have been sold to foreign merchants.

"Only once in his long ride did we come upon a mill in use; it was grinding canes, in order to manufacture the syrup from which *tafia* is made, a kind of inferior rum, the intoxicating drink of the country. The mill was worked by a large over-shot or water-wheel, the water being brought by an aquednct from a very considerable distance. With the exception of a few banana gardens, or small patches of maize round the cottages, nowhere did this magnificent and fertile plain show signs of cultivation.

"In the time of the French occupation, before the Revolution of 1793, thousands of hogsheads of sugar were produced; now, not one. All is decay and desolation. The pastures are deserted, and the prickly pear covers the land once laughing with the bright hues of the sugar cane.

"The hydraulic works, erected at vast expense for irrigation, have crumbled to dust. The plow is an unknown implement of culture, although so eminently adapted to the great plains and deep soil of Hayti.

"A country so capable of producing for export, and therefore for the enrichment of its people—besides sugar, and coffee, cotton, tobacco, the cacao bean, spices, every tropical fruit, and many of the fruits of Europe—lies uncultivated, unoccupied, and desolate. Its rich mines are neither explored nor worked; and its beautiful woods rot in the soil where they grow. A little logwood is exported, but ebony, mahogany, and the finest building timber rarely fall before the woodman's ax, and then only for local use. The present inhabitants despise all servile labor, and are, for the most part, content with the spontaneous productions of the soil and forest."

The degraded, barbarous condition of the negroes of Hayti is well illustrated in a description given by Mr. Underhill, of what is known of "the religion of Vaudoux, or serpent-worship." It is a native African superstition, and proves, beyond all question, the rapid return of the Hayti negroes to the original savagism of their African ancestors. Mr. U. gives a full description of the ceremonies of this heathenish rite, as described to him by one of the president missionaries, which we regret we have not space to give entire. The performances are preceded by the following barbaric chorus!

"The object worshiped is a small green snake, and the custom is a purely African heathenism. The negro always has a predisposition to it, but it is repressed when he is under white control. Of late years it has been revived extensively in Hayti.

"The Vaudoux," says Mr Underhill, "meet in a retired spot, designated at a previous meeting. On entering they take off their shoes, and bind about their bodies handkerchiefs, in which a red color predominates. The king is known by the scarlet band around his head, worn like a crown, and a scarf of the same color distinguishes the queen. The object of adoration, the serpent, is placed on a stand. It is then worshiped; after which the box is placed on the ground, the queen mounts upon it, is seized with violent tremblings, and gives utterance to oracles in response to the prayers of the worshipers. A dance closes the ceremony. The king puts his hand on the serpent's box, a frenzy seizes him, which is communicated to the circle. A delirious whirl or dance ensues, height-ened by the free use of tafia. The weakest fall, as if dead, upon the spot. The bacchanalian revelers, always dancing and turning about, are borne away into a place near at hand, where sometimes, under the excitement of * * drunkness and darkness, scenes are enacted, enough to make the impassible gods of Africa itself gnash their teeth with horror."

What a disgusting picture of savagism and heathenism does not this present! And yet, there are people who try to palm off upon the world the idea that negroes can remain civilized when left to themselves.—*Vanguard.*

WIRE CLOTHES LINE.—We have used a wire clothes line for over five years. It has not been housed at all, and is just as good as ever. It does not injure the clothes a bit.—It is an old telegraph wire about a quarter of an inch in diameter and "galvanized," (that is, coated with zinc.) The wire was a present to us, so I do not know what it costs, but can assure you it will pay for everybody to get one.

The *sweetest* word in our language is Love. The *greatest* word in our language is God. The word expressing the *shortest time* is Now. The three making the *greatest* and the *sweetest* duty man can perform!

A NEW THING UNDER THE SUN

PRICE'S

Patent Texas Tonic.

PURELY VEGETABLE.

It is a certain antidote against Constipation of the Bowels, Torpor of the Liver, Palpitation of the Heart, Determination of Blood to the Brain, Indigestion, Pain in the Head and Vertigo; also a remedy for

CHILLS AND FEVERS

For particulars, see accompanying Envelope with each bottle.

For sale at 59 Camp street, New Orleans,

THOS. K. PRICE, Vendor.

Read the following opinions of some of our old and well known citizens of

PRICE'S PATENT TEXAS TONIC,

Or, Vegetable Medicine.

T. K. PRICE, Esq., Vender of "Price's Patent Texas Tonic," or Vegetable Medicine:

DEAR SIR—After a fair and deliberate use and experiment of your Vegetable Medicine, known as PRICE'S PATENT TEXAS TONIC, we give it as our decided opinion, that it is the best recipe that we have ever known, for *Indigestion, Torpor of the Liver, Constipation of the Bowels and Dyspepsia.* We consider your Vegetables Medicine worthy of all commendation, and therefore feel no hesitation in recommending its use to all our friends, as well as the public at large, and that in doing so we are contributing to all the afflicted. Many of us have been suffering from these evils from ten to fifteen years, and have been greatly benefitted.

Wishing you great success in introducing this valuable medicine,

We remain yours truly,

J. J. MULVIHILL, Pastor St. Patrick's Church.
J. H. CALDWELL, of Gas Works, City N. O.
SAM'L. SUMNER of Home Insurance Office
T. GREENFIELD, of house of Fellowes & Co
LEWIS ELKIN, Merchant, New Orleans.
GEO. W. H. NSON. Ship Agent.
JACOB BARKER Bank of Commerce.

New Orleans, June, 1863.

TERMS:

4 oz Bottles	$2 00
6 " "	2 50
8 " "	3 00
12 " "	5 00

Sold to Druggists by the dozen bottles or more at 33⅓ per cent discount off retail price.
All orders will meet with prompt attention.
sep22 1y THOS. K. PRICE.

W. C. SHEPARD. A. L. ABBOTT. R. C. HUTCHINSON

SHEPARD, ABBOTT & CO.,

No. 55 Camp street, New Orleans.

Nearly opposite Picayune Office,

CROCKERY AND GLASS WARE,

PLATED WARE,

House Furnishing Goods,

AND KITCHEN WARE.

We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.

Call in and see for yourself before purchasing elsewhere.

SHEPARD, ABBOTT & CO.,
sep22 1y 55 Camp street, New Orleans.

E. L. PIERSON & CO.,

Wholesale and Retail Dealers in

CLOTHING,

AND

GENTLEMEN'S FURNISHING GOODS,

No. 27 Magazine Street,

Corner of Gravier street,

sep22 6m NEW ORLEANS.

G. HORTER, late of Magee & Knease, N. O. T. K. PETERSON, late of Goff & Peterson, Philadelphia. E. C. FENNER, New York

HORTER, PETERSON & FENNER

(Sign of the Black Horse,)

MANUFACTURERS OF SADDLES HARNESS, AND TRUNKS.

Importers of Saudlery & Coach Hardware

7 MAGAZINE STREET, NEW ORLEANS.

s23 1y

VICK'S ILLUSTRATED CATALOGUE OF HARDY BULBS,

For the Autumn of 1866, and

FLORAL GUIDE,

Is now Published. It contains Descriptions of the Best Hyacinths, Tulips, Crocuses, Lilies, etc., With full descriptions, and plain and full directions for Planting, Culture, Prices, etc. Illustrated with numerous fine engravings, and a beautiful colored plate of the Single and Double Tulip and Scilla. My importation from the best Bulb Growers of Holland is this season larger than ever before, and I flatter myself the finest lot of Bulbs ever brought to this country. This Catalogue and Guide is published for the benefit of my customers, and I will forward it to every one as rapidly as possible. To all others I charge ten cents per copy, which is not half the cost. Postage prepaid to all. All lovers of flowers who design to plant Bulbs this fall will find it to their interest to obtain my Catalogue. Address

JAMES VICK Rochester, N. Y.

aug. 25.

INSTRUCTION ON THE PIANO.

A lady whose high attainments as a composer and as a performer on and successful teacher of the Piano, can be well attested, proposes to give lessons to a few pupils in the city, commencing in September or October.

References: Rev J. C. Keener, D. D.; Rev J. B. Walker, D. D.; Rev L. Parker.

For particulars address: "Pianist," Christian Advocate Office 112 Camp street, New Orleans.

CENTENARY COLLEGE,

Jackson, Louisiana,

was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the Institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:

Tuition fees per term.....$40 00
Contingent fee.....5 00
Board can be obtained at $20 to $25 per month
aug4ft W. M. WIGHTMAN, Chancellor

STONEWALL INSTITUTE.

The President of this Institution is gratified to announce to its patrons and friends that the regular scholastic year will open on the

FIRST MONDAY OF OCTOBER NEXT,

under the following Corps of Teachers:

D. C. B. CONNERLY, M. A., PRINCIPAL, AND TEACHER OF ANCIENT LANGUAGES.
G. M. CALLEN, M. A., TEACHER OF MATHEMATICS
H. Y. WEISINGER, M. A., ASSISTANT IN ANCIENT LANGUAGES AND ENGLISH LITERATURE.
JNO. D. LELAND, M. A., ASSISTANT IN MATHEMATICS & MODERN LANGUAGES.

This school for boys and young men is located in the high and healthy hills of Perry County, Ala., thirteen miles North of Selma, and five miles North of Summerfield; and can be reached in a three hours' drive from Selma. Its locality is healthy almost beyond comparison. It is the property of no sect or set of men, and is not controlled by Trustees. It is the property solely of the Principal, who alone is responsible to the patrons of the Institute, for its management and discipline.

The Principal has engaged these three gentlemen of energy to join him in giving to the rising generation rare opportunities for acquiring an education. With the experience of fifteen years in controlling boys, and with the devotion and energy which will be given to the interest of our pupils, we think it proper to say that every right-minded man, who sends us a good boy, shall be satisfied with the results.

We do not intend to exhort men to send to us; but we do intend to make it the true interest of our friends to commit their sons to our charge.

Our experience during the past year enables us to say that here we have power to control, and subject to study, our pupils, far greater than we ever had in any village.

From October to July, we shall carefully superintend the morals, manners, and intellectual training of our students.

No boy will be received, whose moral character is not satisfactory; nor do we purpose going beyond eighteen pupils to the teacher, thus giving great advantages to our classes. For Board, including washing, and tuition by night and by day, from October to July, no matter what the age of the boy is, and no matter what he studies, our charge is Three Hundred and Sixty-Dollars; one hundred and eighty paid on entering and the remainder Feb. 14th, 1867.

Each student must furnish two blankets, two sheets, two pillow-cases, and his own towel and lights.

Besides, every one must bring money, from ten to twenty dollars to pay for his books and stationery. These terms must be literally complied with.

If a student is dismissed for any cause, or if he has to retire, and does so with our approval, his money will be refunded, but if he leaves without this approval, or runs away, his money will not be refunded; nor will any deduction be made for absence unless occasioned by a protracted sickness of one month's duration.

The patrons of this school embrace many of the most distinguished men of Central Alabama. Their sons can furnish the best evidence and strongest assurances that all our plans and management look to the progress of the pupil; and that around the entire establishment we constantly throw an air of home and contentment.

Parties wishing to commit their sons and wards to a school all of whose movements are systematically controlled to advance the real mental training of inmates, and whose daily and weekly schedule, even on Saturdays and Sundays, is moved by the clock, are cordially invited to address the undersigned by letter.

D. C. B. CONNERLY,
Stonewall Institute, near Summerfield, Ala.

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.

Where is the Society's field of labor? All of Louisiana; and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation, "No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word; the Holy Spirit's Word: Free: Free: Free. a25 1y.

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION

Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing,	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance; and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table nap-kins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.
Woodville, Miss. Aug 8th 1866. aug25-3m.

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. E. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

HUNTSVILLE FEMALE COLLEGE

HUNTSVILLE, NORTH ALABAMA,

REV. J. G. WILSON, A.M., President.

Healthy location; refined community; commodious building; competent teachers; thorough course of study.

Next annual term opens first Monday in September.

For circulars containing terms, etc., address the President.

Huntsville, Ala., July 1st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	5 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00
Ornamental branches at usual prices.	

☞ All fees for tuition payable in currency at par.

The daughters of travelling preachers belonging to the Louisiana Conference, will be charged no regular inition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,
Mansfield, La.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18f;

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M., President,	Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Maria S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September. Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.
D. G. HUMPHREYS, Prep. Board of Trustees.
jy14 6m

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SUMMERFIELD, ALA.

The next scholastic year begins Monday, Oct. 1st, 1866. A quarter of a century in successful operation, with hundreds of cultivated daughters in Alabama, Mississippi, Louisiana, and Texas, and under the immediate care and patronage of the Mobile and Montgomery Conferences, this institution can afford and is determined to maintain a high standard of scholarship. Only experienced and skillful educators are employed by the Trustees. Among the recent additions to the Faculty are two gentlemen for a series of years Professors in the State University.

Those desiring really thorough culture for their daughters, will do well to investigate the claims of this institution.

For particulars or a circular apply to the President, Rev. B. K. Hargrove.

A. B. MITCHELL, Pres. Board
a18 1m

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Opposite the St. James Hotel, New Orleans, La
aug25 1y

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(Opposite St. James Hotel,) No. 20 Bank Place, New Orleans, La.

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Grocers and Commission Merchants,

95 and 97, CAMP STREET, NEW ORLEANS.

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Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

☞ Country orders will receive the most careful and prompt attention.

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DRAKE & MARKHAM,

Manufacturers of

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BOOTS AND SHOES,

WHOLESALE AND RETAIL,

No. 56 Camp Street, New Orleans.

We call the attention of the public to our extensive stock of fine custom-made Gents' Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best leather in stock, by skilful workmen.

We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.

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Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.

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One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.

We have better goods and sell them cheaper than any house in Louisiana.

Orders filled at ten per cent. on the cost of manufacture.

All goods warranted to satisfy, or the money to be returned. Planters will instruct their commission Merchants to buy their negro shoes of us.

DRAKE & MARKHAM, 56 Camp street.
aug16 1y

BELLS! BELLS!! BELLS!!!

BUCKEYE BELL FOUNDRY,

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Destroyed, May, 1863.

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Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods every* way, to any Eastern goods, and for the same class of work at *as low prices*.

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

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a18 1y

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 38.
WHOLE NUMBER 604.

NEW ORLEANS, SATURDAY, OCTOBER 6, 1866.

$3.00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate.

OUR GERMAN CORRESPONDENCE.

GOTTINGEN, Aug. 30th, 1866.

MR. EDITOR: When the night was dark and tempestuous, when the billows had with wildest fury raged, no one rejoices more than the poor sailor-boy to see the sun rise early in the cloudless sky. Similarly rejoice the Germans over the restoration of the reign of peace. As it were, a large fleet of German governments had sailed out on the ocean of war; soon furiously raged the storm of ambition and rivalry; here a sail was torn, there a mast was broke, another lost its rudder: now more madly raged the storm,—all is confusion! there are some shrieks!—Thank God! the storm has ceased, the sun of peace has risen.

But what a scene now opens to our view! Many of the crafts which, unconscious of their leaky and rotten condition, quite dauntlessly started out in the fray, have sunk forever. Only homeless sea-birds sing their funeral dirge. Another vessel, Austria, was almost lost: she sank, and continued to sink—almost the water reached the boilers—when fortunately she was run ashore. She barely saved her existence; for all her valuables, her armament, her treasure, and even her honor had gone overboard.

Only one large three decker, Prussia, came out without hurt: nay, more, she gained very great advantages. For instance: Bavaria was about to sink, and applied to Prussia for help. Help was given, but not without the remuneration of a considerable bit of territory, and thirty million florins. So also was Wurtemburg saved upon paying twenty million florins, and Baden upon enriching the Berlin treasury with ten million thaler. Frankfort-on-the-Main was rapidly going the way of all flesh. She too called on the three-decker for help. But it was refused until twenty-five million florins should have been paid down. The money was not to be had. What must the poor craft do? She gave herself entire to Prussia and—was saved. A few other small vessels, such as Oldenburg, Brunswick, etc., were from the outset saved upon taking Prussian pilots, and promising hereafter solely to be managed by the firm, Count Bismark & Co. But, alas! the other vessels went to the bottom. Hanover, Hesse, Nassau, etc., are no more. Though most of the crew were saved, the ships are lost. Howbeit, in a praiseworthy manner, is Prussia now trying to save the fragments, aware of the fact that some of them are very valuable material wherewith to strengthen her own walls and rigging.

When Prussia was thus engaged in gathering the wrecks, suddenly appeared the pirate, Napoleon, in the distance, desirous to secure Saarlanis on the Rhine; but Prussia's captain showed him the needle-gun, and induced him to retreat. Napoleon, in order to secure his dynasty, is anxious to reframe the European governments. Those hitherto existing have always regarded him as an usurper. Not so the new Prussia and Italy.

But no more allegory. Viewing the latitude and longitude — the vastness of the concluded struggle — the mind is filled with admiration at the Prussian brilliant success. Exceeding alacrity and promptness, characterized every Prussian division. "Stonewall" Jackson's programme of rapid locomotion was also that of Gen. Moltke, King William's chief of staff, and who is reported to have planned all the undertaken campaigns. It is certainly remarkable that after this war *not one* Prussian officer is charged with neglect of duty. Every one and all were so thoroughly prepared for their tasks, operated in such perfect harmony with each other, were so thoroughly actuated by the same spirit and motives as was never exhibited by any other large army.

And poor Benedek — the German McLellan; he stands arraigned before a court martial to account for the sins—of his Emperor. Francis Joseph is too *soft* for these boisterous and soul-trying times. Perhaps he will at last learn that worth and not birth must determine whether a man is qualified to hold a high position in the army. In vain had Benedek tried to convince him of this ere now.

Perhaps many of your readers are not aware of the fact that the late war was to a great extent at the same time a war between Reform and Roman Catholicism. Since the "Thirty-Years-War" has the latter been sedulously trying to maintain its mastery over the fatherland. Of course, Austria with its Concordat was its base of operation. It is an obvious truth that for the last century all the German minor governments, no matter whether their respective monarchs were Protestants or not, managed their ecclesiastical affairs in such a manner as the Pope could not have desired ever to be altered. E. g., in the Kingdom of Hanover, whose king and inhabitants are exclusively Lutheran, the most bigotted religious intolerance was hitherto pertinaciously adhered to. This was all the result of Austria's influence.

Very different it was with Prussia and the other German monarchies under Prussian influence. Here the people, for nearly fifty years have enjoyed the fullest religious tolerance, enabling Christianity to develop itself to its fullest extent. What true lovers of the Church of Christ could therefore sympathize with Austria or Bavaria, or King John of Saxony, or Hanover in their present misfortune? Their fortune would have been the greatest obstacle to the cause of Christian civilization.

Perhaps it would surprise you to hear that the Berlin Cabinet will not give the right to the subjects of the dethroned monarchs to dispose of themselves according to their choice. I agree with Bismark that wherever Napoleon carried out his reputed programme of "*suffrage universal*," it was in every instance a mere comedy. And besides, as a general thing the Germans are not sufficiently practical, and were, through the particularism flowing from the policy of the former "Bund," disqualified as to be allowed by ballot to determine whether they will be Prussians or not.

Vale!

J. B. A. AHRENS.

For the N. O. Christian Advocate.

WEARING MOURNING.

The fashion of wearing mourning costume is of ancient date and wide extent, and great variety of expression. The European races, whether at home, or in the countries they have colonized, wear black as their mourning dress, as emblematical of the darkness of death. The Chinese wear white to express their idea of the purity of the dead. The Egyptians wear yellow to express the blight of hope as seen in the sere and yellow leaf. The Ethiopians wear brown as an emblem of the dust to which the dead have returned, while the Turks wear blue, as indicative of the home in the skies whither the dead have gone to dwell.

The custom of wearing mourning may be too firmly established, and the rule of fashion too arbitrary and unyielding, to encourage the hope of overthrowing or abolishing it, and it may seem a useless labor to write on such a theme, but I feel impelled to utter my convictions in relation to it.

I dislike the fashion because it is oppressive, and oppressive to a class least able to bear oppression. To illustrate, a father sickens and dies; his family perhaps are dependent on his exertions for their support, his accumulations may be small, nothing perhaps beyond his salary or wages. His sickness had its expenses in drug and medical bills—these added to house rent, housekeeping, and to the undertaker's and burial expenses have exhausted all their money, perhaps run them in debt. With the death of the husband and father, the income of the family is cut off. The family must now reduce their expenses, and with these many of the comforts to which they have been long accustomed. All this is sad, and sorely intensifies their great bereavement.

But fashion comes to rule with iron and unrelenting rod. The family have purchased their dress suits for the Fall and Winter, but these are not the color prescribed by the laws of fashion; they must purchase dress suits of black. They are not able to purchase these goods without the most serious inconvenience—must, perhaps, incur a debt which they see no near probability of paying. Why all this inconvenience, and additional care upon the hearts of these unhappy people, the weeping wife and almost helpless orphan? To prove that their hearts are sad, and that they feel their loss and mourn their dead. No, no one can doubt that. To prove that the wife respects her husband, and that the children revere the memory of their father? No, there is no reason to doubt their reverence and love. Why then this burden they are so ill able to bear? No reason, but that it is the fashion. Now it may be said—"A suit of black dress clothes is a small matter." So it is to persons in easy and affluent circumstances, but it is no small matter for a poor widow to incur a debt of a hundred dollars, which she sees not how she is to pay. How much stinting, how much toil, and how much anxiety, with perhaps humiliation and oppression superadded, must she endure, all for a mere fashion, that so far as I know has no good reason to be a fashion at all. But so long as people of means chose to observe this fashion, so long must and will the poor be oppressed by it. Let them give it up, then the poor can, and will gladly do the same.

But I have another objection, that while the custom of wearing mourning is intended to express the sorrow of the grief-stricken heart, and to pay respect to the memory of the dead, it is made the vehicle of pride and display. How carefully, how elegantly, how expensively do we express our sorrow! With what a nice observance of the latest, the very latest mode! The idea of being sorry in an old fashioned coat, or gown, why the thing is preposterous! Then after we have been sorry in the deepest black, and the latest fashion for a certain number of months, we must inform our acquaintances, by half mourning, that our sorrow has much mitigated, that our grief has nearly subsided. Then another step, and only some little edgings and slight traces remain to tell that we once were sorry, but are now scarcely sorry at all.

I object, again, because this fashion is too often made to express what we have reason to believe the parties do not feel. Look into that gay reunion, and see the merry flirting dancing crowd, many of them in deep mourning! Dress and demeanor how contrasted!

See that gay, ogling, flirting widow; see that old widower in deep black, see how with dyed hair and whiskers he tries to look young. How gallant? How he smiles and strives to make "December as May." Now is not all this absurd? Ought such a custom to be maintained? It is told of a French innkeeper who lost his wife on Monday, married on Tuesday, and appeared with his bride at the funeral on Wednesday in *deep black*. This is an extreme case, but do we not see much in the same direction, not so prompt, not so far along, may be, but in spirit the same.

This fashion would seem to express some want of resignation, as well as an ostentatious display of our grief. I have always thought there was some force in the Quaker's remark to a lady friend long after the death of a child, yet still in deep black. "I see thee has not forgiven God Almighty yet." Domestic sorrow is in my apprehension, too deep and too sacred for public notice and ostentatious display. It looks strange that we should endeavor to blend grief and pride, gaity and sorrow; yet such we all know is the case.

From conviction of its impropriety the writer has never yet worn mourning, and without a great and unexpected change in his views, never will. W.

For the N. O. Christian Advocate.

COL. THOS. C. BILLUPS.

Sorrow and mourning mantled many faces in our community, at the sad announcement of the death of this truly great and good man; which occurred at his residence in Columbus, Miss., on the 3rd of August, after a few days illness, in the sixty-third year of his age.

He was a native of Oglethorpe County, Georgia, and was educated, I think, at Franklin College, same State. He married Sarah A. Moore, Feb. 25th, 1823, than which a more suitable union was never formed. He joined the M. E. Church, at a camp meeting held in the neighborhood of his residence, Oct. 1825. The venerable Dr. L. Pierce, then in the zenith of his ministerial glory, contributed largely to his religious movements. He returned home from the camp meeting and commenced prayer in his family. Some months after this time, at the place where he was accustomed to retire for private prayer, he was powerfully converted to God. In the ecstacies and rapture of his first love, his excellent wife met him, and she too was instantly filled with the assurance of faith and joy.

He moved from Georgia, and settled in Noxubee county, Miss., in 1836. There he buried the companion of his youth. He was married a second time to Miss F. A. Swoop, of Courtland, North Alabama, Sept. 13th, 1847, with whom he lived happily till his death. He left five children, one of whom by his last marriage, and a number of grandchildren. His family and a large circle of friends mourn their irreparable loss, but they sorrow not as others who have no hope, for his life and death both demonstrate the power of Divine grace, and give indubitable proof that he has gone to the blissful haven prepared for all the followers of Jesus.

The writer enjoyed an intimate acquaintance with the social and religious character of the deceased from early manhood, and can testify that for strength of will, firmness of purpose, and consistency of life, he has not known his superior. System and order, in every day business, were prominent traits in his character. A place for every thing, and everything in its place, was his motto; and the maxim, do everything exactly at the time, he strictly observed. Hence, his many engagements and large business were met, and carried smoothly forward, without being hurried or driven by them. He was a model for young men. Religion was first in time, in place, and in importance, hence success crowned all his labors. By his superior judgment and energy he amassed a large fortune, but this did not divert his attention from the great interests of eternity. He loved the church most sincerely, and was always ready to contribute to her prosperity, with his time, talents, and property. He aided by his zeal and liberality, in the erection of a number of houses for the worship of God. The elegant and spacious church in Columbus, commenced before the war, and not yet completed, gave him great concern. He desired to see it finished, and have his venerable friend Dr. Pierce, of Georgia, dedicate it to the worship of Almighty God. He abhorred ostentation, and eternity alone will fully reveal all his noble deeds.

He was no mere formalist in religion, but enjoyed a real experience of grace. Family prayer he regarded both a privilege and a duty. Often when indisposed he was assisted out of bed to officiate at the domestic altar, rather than have this duty omitted.

A life thus exemplary we would expect to be crowned with a glorious death, and it was the most sublime the writer ever witnessed. He was not merely resigned to death, but his death chamber was like the vestibule of heaven. Some hours before he died, he calmly gave directions respecting the dying scene, and the funeral which was to follow:

"When I am dying I do not wish my family and friends to crowd round my bed—be seated and quiet, that I may die easy and in peace. Moisten my lips every twenty minutes with a teaspoonful of water, till I cease to breathe. I wish Bro. Andrews, my pastor, to make a prayer at my funeral, you to deliver, short sermon, and Bro. Shaeffer a few remarks. I have heard funerals. I thought did harm, the subjects were represented as almost perfection. I am not of that class; the most I can say is, I have tried sincerely to serve God—a sinner saved by grace. I am not what I might have been, not what I desire to be, but by the grace of God, I am what I am."

He sweetly fell asleep in Jesus. Never did the sun go down with more majesty and glory than his sun of life declined to rise in an eternal day. God grant that his children may treasure up and profit by his dying admonition, and follow his noble example. The world is poorer that he has left it. The church has lost one of its most valuable members; the country a prudent and patriotic citizen; his family a wise counselor and example; the poor a friend; his wife an affectionate and faithful husband. But our loss is his infinite gain. W. MURRAH.

Columbus, Miss., Aug. 28th, 1866.

The Compensations of Sorrow.

There is comfort in the thought of an order beyond which nothing can pass, into to which each sorrow is adjusted; and in the thought of a Supreme Hand that can mold all things to its purpose, and thus guarantees the stability of that divine order. They are like resting places on the stairway up a gray cathedral spire, platforms on each of which you stop and breathe; and rest and enjoy the widening landscape, and the promise of the view that is to crown the whole, and grow familiar with a feature here and there. So, resting as we pass, in these lower thoughts, we reach the last: that the end of all things is our good. The particular sorrow may hurt, but the drift of the whole is good. And sometimes the very sorrow has wrought us good. We know that already by experience. It was good for our temper to suffer. It calmed, restrained, chastened us, made us less impatient, or fretful, or violent. Trial has been purifying us, from the throng of vulgar, animal desires, from restless cravings, from the stain of passion. It has done good by preventing us from laying hold of the present world, loosening our attachment to it, setting us a little apart from its painted shows, out of its babble and haste. It has strengthened our sympathies with others. We have entered into the fellowship of sorrow. We have learned to feel the common burden. We can comfort, for we know what it is to be comforted. But the most of what we know is by faith. We have not seen or felt it yet. We have but caught a glimpse of the system here and there. If you ever spent a misty day upon the Rigi, you will have seen, through shifting rifts in the lower clouds, the edge of a lake, or the fringe of a wood, or the gray fragment of a town, vague, transitory hints of a great world beneath. And such vague hints are the sum of what we know in part, visions into God's working that we have seen closed as suddenly as opened. We must hold on and wait, living in this as in every thing else, by faith.

"Ready for Either."

Such is the beautifully significant legend that underspans the seal of the Baptist Missionary Union, which represents an ox standing patiently with a plow on one side and an altar on the other. How comprehensive of all Christian duties is the design, as interpreted by the inscription!

Service or sacrifice should be the motto of every follower of Christ. Willing to bow our necks to the yoke, and then to toil through all the years our heavenly Father may demand our labor in the mellow fields or on the rugged hill-sides, or amid the matted roots and hardened stumps and impacted stones of the new grounds, to which we may be appointed, should our hearts ever be; and yet patient under all those delays which may be deemed necessary by an all-wise Providence, but which seem so provoking to our zeal, as well as in those severe trials which shake our whole spiritual being, like the many obstacles that jar the sturdy limbs of the strongest ox.

Should Infinite Wisdom decree as rather to suffer than to serve, we should as willingly accept this lot for the glory of God, laying all we have and are, even to life itself, upon the altar. It is lamentable to reflect—and we make the remark without intending to be censorious—how little of this Christian grace is manifested even by those who profess the religion of the meek Nazarene. Great trials, it is true, we sometimes withstand with commendable courage and fortitude; but when called to descend into the dark and rugged passages of the strait and narrow path that lead through the wilderness, strewn with sharp, angular pebbles which pierce our feet, and obstructed by prickly brambles which lacerate our quivering flesh—in other words, when we meet the petty annoyances of life, what fretfulness we are apt to indulge!

God help us to temper zeal with patience, and to animate meekness with activity, so that, come toil or sacrifice, we may ever be "Ready for Either."

Strong Men.

Strength of character consists of two things, power of will and power of self-restraint. It requires two things, therefore, for its existence, strong feelings, and strong command over them. Now we all very often mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake, because he has his own way in all things, we call him a strong man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of those that subdue him. And hence composure is very often the highest result of strength. Did we ever see a man receive a flagrant injury, and then reply quietly? That is a man spiritually strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with manly powers of indignation in him, can be provoked and yet restrain himself and forgive, those are the strong men, the spiritual heroes.

WEIGHING THE BABY.

How many pounds does the baby weigh
Baby, who came but a month ago?
How many pounds from the crowning curl
To the rosy point of the restless toe?

Grandfather ties the 'kerchief's knot,
Tenderly guides the swinging weight,
And carefully over his glasses peers
To read the record "Only eight."

Softly the echo goes around;
The father laughs at the tiny girl;
The fair young mother sings the words,
While the grandmother smoothes the golden curl.

And stooping above the precious thing,
Nestles a kiss within a prayer,
Murmuring softly, "Little one,
Grandfather did not weigh you fair."

Nobody weighed the baby's smile,
Or the love that came with the helpless one;
Nobody weighed the threads of care
From which a woman's life is spun.

No index tells the mighty worth
Of a little baby's quiet breath—
A soft, unceasing pretrauma,
Patient and faithful unto death.

Nobody weighed the baby's soul,
For here on earth no weights there be
That could avail; God only knows
Its value in eternity.

Only eight pounds to hold a soul,
That seeks no angel's silver wing,
But shrines it in this human guise,
Within so fair and small a thing.

Oh, mother, laugh your merry note;
Be gay and glad, but don't forget
From baby's eyes looks out a soul
That claims a home in Eden yet.

Virginia.

In a recent speech in New Jersey, Mr. Henry Clay Dean, of Iowa, pays the following glowing and beautiful tribute to Virginia, the mother of States, statesmen, and heroes:

"I dare speak one kind word of the oppressed in the very teeth of the oppressor. Since Adam took possession of Eden, no part of his heritage has given to man such an hundred years of history as that of Virginia, beginning with the public life of George Washington, and ending with the surrender of the armies of Gen. Robert E. Lee. The great orator, Patrick Henry, whose spirit lighted up the first great revolution, and whose mild, sweet voice called armies up the valley and down from the mountains to defend New York, New Jersey, and Massachusetts from the invader's hoof, was a Virginian; Thomas Jefferson, whose great soul encompassed the world and lifted its light upon a benighted age to teach it liberty, was a Virginian; James Madison, who environed our rights by a flame of living fire which the most illustrious periods in the past and present century preserved unharmed—all that was sacred in life and precious in hope—the Constitution of the United States—was a Virginian; John Marshall, whose luminous mind, guided by immutable justice, gave being to a most profound and comprehensive judiciary, the bulwark of American institutions, the marvel of mankind, was a Virginian; Henry Clay, whose commanding majesty of soul drew after him whithersoever he went one full half of the whole moral and intellectual powers of, America, who did obeisance in his name was a Virginian; the Lees, Richard Henry, Arthur Francis Lightfoot, Light-Horse Harry, and his illustrious son, Robert E. Lee, were Virginians; Thomas Jonathan Jackson, the great military genius of the Western hemisphere, was a Virginian. The courts and legislatures and forums and pulpits of every State in the Union, and every government on the continent, have been adorned by Virginians. Their blood shed in noble defense of liberty, has fattened every valley, and their bones have bleached on every mountain from Bunker Hill to the city of Mexico. With such a history and such a race of freemen, Henry Wilson, Horace Greeley, and Charles Sumner would disfranchise this illustrious people, and place them under the tutelage of negroes! Proud, glorious old Virginia, what American with American pride, whether Abolitionist or Democrat, would not rather be Stonewall Jackson, buried in the bosom of Virginia, dead and immortal, than live and be Butler, loathed by mankind?"

Probable Existence of a great Cavern.

It is a well settled belief among many of the most intelligent residents of Lancaster and vicinity that there exists beneath their city and vicinity a vast cavern. The most plausible theory on this point seems to be the following, which we clip from the Scientific American. The writer says:

"The city is located within the great limestone belt extending across the southeastern part of the State, and of all the geological formations limestone most abounds in caverns, many of which are known to be of vast extent. In sinking wells in various parts of Lancaster City, the bottom crust breaks through before reaching water, and the pump is suspended from above by chains."

There are several well authenticated cases in the vicinity of the city of the earth breaking and engulphing farm animals. In two instances men engaged in plowing saw their teams disappear beneath the surface, and only a funnel-shaped cavity remained to mark the spot. Several shocks of an earthquake felt in Lancaster last September, are accounted for by this theory.

Hugo masses of rock breaking from the roof of the cavern and falling into the depths beneath, may cause such a quaking of the upper crust and dull rumbling noise as that which astonished the inhabitants of that day. But one of the most convincing proofs of the existence of this subterranean cavity is the discovery of an eyeless catfish in the waters of the Conestoga, a stream flowing past the city, and supposed to connect with the hidden waters beneath. This fish is entirely destitute of organs of sight, having only small spots in place thereof. In a celebrated grotto of Italy eyeless fish have been found. It is inferred that the eyeless fish of the Conestoga must originate in a similar underground of the locality and escape through the fissures of the rock.

Portrait of the Mother of Bishop Asbury.

The Rev. Dr. George C. M. Roberts, of Baltimore, furnishes No. 1 of the new Methodist Centenary Magazine, published by the Centenary Committee for the National Local Preachers' Association of the Methodist Episcopal Church, with the following interesting sketch:

Among the valuable pictures in the collection of the American Methodist Historical Society in Baltimore, Md., is the portrait of Mrs. Asbury, the mother of the Bishop. Having heard that such a picture was to be seen in a neighboring city, I went there for the purpose, among other things, of seeing and, if possible, gaining possession of it. After some little trouble, I succeeded in finding the house. The family were all in the country, save the lady who kept the house. On mentioning my name and business, she told me there was such a picture, and that it was kept in a bedroom up stairs. I followed her to the room where it, in company with some others, was. Among the rest was one of Bishop Asbury, of later date than the one in our possession. It seems that the Bishop had this likeness of his venerable mother brought out from England. He deposited it with the forefathers of the family, who have long since passed away. Whenever, in his annual tours around the country, he came to this city, he was accustomed to put up with this family. Every day in which he remained, it was his habit to go to the room where it was and remain there some time—doubtless in prayer, and for the purpose of gazing upon the features of one near to him as life itself, and the living face of whom he was destined never to behold again. It is smaller in size than the portrait we have of the Bishop. She appears to have been an elderly lady, and is represented as having been reading the Holy Scriptures, which lie open before her. Her attention for the time being is attracted by something at which she is looking very earnestly, and with some degree of firmness. It manifests *great firmness* of character, amounting almost to sternness. I endeavored by every means in my power to possess myself of this picture, but in vain. The family could not be induced to give it up, upon any consideration. My only alternative was to have a copy taken from it, this family readily consenting to this. Mr. Thomas O. Ruckle, our artist, accompanied me subsequently to the place, applied himself to the work, and has reproduced it in a masterly manner. The painting is a much finer one than the original. The only thing that mars the pleasure of our possessing it is, that it is not the *original*, though vastly superior to it in an artistic point of view. In her last letter to her beloved son, written in 1800, Mrs. A. counseled him with motherly tenderness. None can tell how polignantly he felt when the news reached him at Baltimore of her death. She closed her suffering mortal life on January 6, 1802, aged eighty-eight years, and joined her husband who died some time before. She was an afflicted, yet most active woman, of quick powers and great understanding. Her strong mind quickly felt the subduing influence of Christian sympathy. For more than fifty years her house was open for the preachers of the Gospel, and her heart, in unison with her hands, led her to do all in her power for their relief. Through her instrumentality a great light was lighted in that dark place, Great Barr, in Great Britain. Mr. Asbury says of her: "As a woman and a wife, she was chaste, modest, blameless; as a mother—above all the women in the world would I desire her for my own—ardently affectionate; as a mother in Israel, few of her sex have done more, by a holy walk, to live, and by personal labor to support, the Gospel, and to wash the saints' feet; as a friend, she was generous, true, and constant." Peace to her memory! Peace to the memory of her beloved son! They have long since met in that world of light and glory where the "wicked cease to trouble and the weary are at rest." They were destined, in the order of Divine Providence, to be long separated on earth—he in the new and she in the old world. But now their weary spirits are at rest, and "forever with the Lord." None will wonder, after reading the estimate he placed upon her character, at his turning aside to this room from the toils of laborious life, for an hour every day, when he was sufficiently near it, to look upon the only representation he then could have of her, to hold communion with her sainted spirit, and bow in worship before God.

Doing versus Blowing.

In making a plea for carrying out as well as passing resolutions by a Conference, we heard Dr. Monroe, of the Church Extension Society, tell in substance the following: "I was once a presiding elder and had charge of a camp meeting. One evening, toward the close of the meeting, we were troubled a good deal with persons parading up and down the aisles, walking simply to walk or gratify their curiosity. Statement after statement was made that during service all persons within the space inclosed by the first tier of tents were expected to take seats and be silent; but in vain. The expedient of placing a long board across the most frequented aisle was resorted to and with partial success. I was standing near the plank, directing the comers and goers to seats, when a man of commanding presence, but partially intoxicated, came up, and in guttural words wished to know what that piece of fence was for. 'It is intended as a hint, my friend, for you to be seated and to be silent. I want you to come this way and listen to the preaching.' The man looked up to me, half listening to the voice from the stand, and said, 'Father Monroe'—all presiding elders in my Conference were called father—'Father Monroe, that man there is n't preaching, he's only blowing; there's no use my settin' down.'" The application was, that sometime there is pretense for action, but no action itself. A Conference passes certain resolutions in regard to a certain thing — all well enough in its place, but it's only blowing if nothing beyond the resolves are made. There must be doing as well as blowing, acting as well as resolving, before any object, however good, is fairly possessed of justice.

The Cripple and his Dollar.

A few days ago, I called on an afflicted brother whose limbs have both been paralyzed for many years. Utterly unable as he is to walk, he is still very industrious. When the weather is pleasant he crawls into the garden, and manages to raise an abundance of onions and other vegetables for the market.

When the state of the weather confines him to the house, he occupies his time in reading. The missionary papers are always a favorite with him. I found him fully posted in relation to all our missions, and deeply interested in their progress. When I was about to take leave of him, he stopped me by asking if I were not still acting as agent for the Board. I replied in the affirmative. "I wish then to give you a dollar—it is my rule to give a dollar a year. I am a poor cripple and cannot do much. The dollar I made *crawling round on my hands and knees in the garden*. But I must help a little; and I won't be any poorer, for the Lord sends it back to me. I give something to each of the Boards, and to every good object that is presented, but it all comes back in some shape or other. The other day I gave a dollar to help buy a bell for your church, and the next day a man called whom I had never seen, to get me to bottom some chairs for him. The job brought me about the same that I had given, and now my onions are all engaged before they are grown." I had not thought of asking him for a cent; but when it was so cheerfully offered I could not refuse it. Indeed, it seemed to me there was a value in the dollar of this poor cripple that I never saw in one before. That dollar, methought, will accomplish something, for surely a blessing is in it. Happy will be the day for the church and for the world, when all the disciples of the Redeemer have such a mind to work, as this excellent but deeply afflicted brother.—*Presbyterian Index.*

MALIGNANT CHRISTIANS.—Some persons pride themselves on being blunt, or, as they call it, "honest;" but very blunt people do little good to others, and get little love to themselves. The Scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit, and deceive themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in the church what a very witty and sarcastic person is in society, or what a tell-tale is in school, and approximate very closely to that class which the apostle terms "busy bodies in other men's matters." Such Christians come in time to be regarded as nuisances in society; constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.

TESTIMONY OF INFIDELS TO THE CHARACTER OF JESUS CHRIST.—Vanina, an Italian scholar, who suffered death for his atheism, frankly acknowledged that he could find nothing in the history and actions of our Saviour, that he could charge with secular interest or design by which to blast him or his religion. Bolingbroke allows that Jesus taught, in all cases, one continual lesson of the strictest morality, of justice, benevolence and universal charity. Paine acknowledges the leading trait of the character of Jesus to be philanthropy. Gibbon records his mild constancy in the midst of cruel and voluntary sufferings, his universal benevolence and the sublime simplicity of his actions and character. Lequine, a French unbeliever, speaks of him as the wisest and best man that ever lived, as a generous philanthropist; as having wholly sacrificed himself to the public good, giving his whole existence to the unhappy, never lying to his persecutors but teaching them virtue. Voltaire and Rosseau both acknowledged him to be infinitely superior to Socrates. Rosseau's memorable words are often adopted: "If the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God."

SCARLET FLANNEL.—I inclose a receipt for washing bright-colored articles. It is a German plan, and has been used for some years by my maid with perfect success in all woolen articles: A handful of flour mixed with a quart of cold water, and boiled for ten minutes. Add it to the water you have ready to wash in. The articles will require many rinsings in clean water after being washed in this mixture; but if carefully done, the most brilliant scarlet will lose none of its brightness. If flannel is soaked in cold water before making it up, I never find that it shrinks at all. My plan of soaking it is, to get a washing trough filled from the pump, and in this the flannel is placed. As soon as it sinks to the bottom it is taken out and hung out without any squeezing. It drains itself, and does not lose the appearance of new flannel when dry.

WEEPING BY STEAM.—A singular discovery has just been made in Milan. In one of the faubourgs of that city was a statue of St. Madelelus; which, from time immemorial, miraculously poured its tears on infidels and heretics. After the success of the Italian revolution, it wept copiously. It had happened that the venerated monument needed repairs, and it was necessary to remove the statue. What was the surprise of the workmen to find that it contained a little reservoir of water, which was heated by means of a furnace concealed in the base. The water, in evaporating, rose to the head of the statue, when it condensed and reached to two little tubes of the eyes, when it escaped and ran drop by drop over the cheeks.

M. E. Christian Advocate.

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NEW ORLEANS:
SATURDAY, OCTOBER 6th, 1866.

NEW ADVERTISEMENTS.

To our list of advertisements which cannot, for quality, be surpassed by that of any paper in the South-west, we add the following most responsible houses.

Messrs. PERKINS, SWENSON & Co., General Commission Merchants, 48 Carondelet street, New Orleans, and 26 Exchange Place, New York.

Messrs. WALKER & FISHER, General Commission and Forwarding Merchants, No. 6 Carondelet street.

Messrs. HAMILTON & DENNICA, Cotton and Tobacco Factors, and General Commission Merchants, 42 Union street.

Messrs. BANKS, LORING & Co., Cotton Factors and General Commission Merchants, 26 Carondelet street.

Messrs. WARREN, CRAWFORD & Co., Cotton Factors and Commission Merchants 45 Carondelet street.

Messrs. SHEPARD, ABBOTT & Co., Crockery, and Glass Ware, Plated Ware, house furnishing goods and kitchen ware, 55 Camp street.

Messrs. HORTER, PETERSON, & FENNER Manufacturers of Saddles, Harness and Trunks, importers of saddlery and coach hardware, 7 Magazine street.

PRICE'S PATENT TEXAS TONIC, Mr. T. K. Price, 59 Camp street, 3rd floor, up stairs. What shall we say of this most venerable Patent Medicine! It is more widely known than our own Advocate. Some families, with whom we are acquainted, lay it in annually, with other family stores, and do not feel entirely safe without it. It corrects bad humors of the system, "purging all meats." The certificates which appear in the advertisement are veritable, and we vouch for the high respectability of the writers.

Messrs. BROWN & FINNIGAN, successors to D. GENELLA. 112 Camp street, ground floor. Dealers in Crockery, China, and Glass-ware, Tin planished and Japanned ware.

J. P. WILSON, Printer, 77 Magazine street, does good work at cheap rates.

NEW PUBLICATIONS.

INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI AND THE SOUTHWEST. — We notice that the articles which appeared first in this paper from the pen of the Rev J. G. Jones, are about to be published in book form. We are sincerely glad of it. We do not know of a more faithful and readable contribution to the history of early Methodism in this country. The author has the rare art of recollecting accurately those events and sayings of men which have crossed the field of his own observation during a long itinerant life.

THE LAND WE LOVE.—Mr. James A. Gresham, of 92 Camp street, has laid on our table, "The Land we Love" for Sept. edited by Lieut. Gen. D. P. Hill, (late of the C. S. Army,) and published at Charlotte, North Carolina. It is much such a Looking Magazine, as the "Blackwood's." It is edited with ability, and filled with, interesting and instructive articles. Terms, Three dollars a year in advance.

Lay Representation Endorsed.

MR. EDITOR: At the Fourth Quarterly Conference, for Pleasant Hill Circuit, Shreveport District, held Sept. 17th, 1866. The following resolutions were unanimously adopted:

Resolved, That we heartily approve the action of our late General Conference, in regard to the introduction of Lay Representation, and the change of the name of the Church.

Resolved, That we respectfully recommend the Louisiana Annual Conference to concur in the same.

Resolved, That these resolutions be published in the New Orleans Christian Advocate.

S. D. CHAPMAN, Sec'y.

Beulah, La., Sept. 17th, 1866.

BISHOP PIERCE passed through Macon last week, the Southern Christian Advocate informs us, on his way to his Conferences beyond the Mississippi. He is in excellent health and fine spirits. He has been preaching far and wide in Eastern Georgia, and reports the Churches in a flame of revival, and that the religious prospects of the country go far to neutralize the gloom that the failure of the crops and the political aspect of affairs would induce, but for the goodness of God in blessing His people.

The Rev. John F. Berry, a minister of the M. E. Church, and a member of the Georgia Conference, was killed by lightning, at his residence in Ellaville, on Wednesday last. Mr. B. was in charge of the Ellaville Circuit, and had just finished a discourse to his congregation and returned home; scarcely had he taken his seat when he received the stroke of lightning, which killed him instantly. Death found him ready for the summons.—*Sumter Repub.*

THE QUALIFICATIONS OF A GOOD PREACHER.

Dr. Horace Bushnell, of Hartford, Conn., delivered the annual address before the Porter Rhetorical Society at the late Andover Common Convert. His subject was *preachers*. He began by saying that there never was a time when *talented* preachers were more in demand than now.—Even the small villages and sparsely populated towns all want men of talent. And yet there is a great obscurity resting over the public mind as to what constitutes genuine pulpit power. The object of the speaker was to find the unknown factors which enter in to make a man a great preacher, and thus help to solve the problem. According to the general idea, he says, there are *four* talents needed in the ministry: (1) high scholarship, (2) metaphysical training, (3) rhetoric, or what is called style, (4) voice and manner. There was no intention, of course, to bring dishonor upon these qualifications, which he admitted to be of the utmost importance. These may be called the four canonical talents deemed necessary in the candidate for the pulpit. But a man may have high scholarship and be no preacher; he may be an acute metaphysician, and be no preacher; he may have what is called a finished rhetoric, and be no preacher; he may have a fine voice and manner, and yet be no preacher; and hence that a man may have all these, and still be no preacher. Dr. B. undertook to find the unknown factors which go to make one a man of commanding influence in the pulpit. These we give in the order of his discourse. 1. A capacity for growth. 2. Individualizing power. 3. A great soul. 4. A great conscience. 5. Faith in unseen things. 6. A certain atmosphere. 7. Administrative ability—the power to get on.

These qualities may be sufficient to constitute a "man of commanding influence in the pulpit," but a New Testament minister—the man with the Spirit of Power, in the pulpit and out of it,—the man of word and work—presents, to our mind, a somewhat different assemblage of gifts and graces. We start with the foundation of all true ministerial character, that impression of the Holy Spirit upon his mind which draws him away from every other pursuit, and shuts him up, by a holy necessity, to the work of preaching—"separates" him, to use the Apostle's own word, "unto the Gospel of God." Under this generic whole, we place the several constituent elements of a preacher; because, in a call to preach, the Holy Spirit does not *find* the desired qualities in the man, but brings them to him: 1. *Faith*, the power, supernatural of course, of apprehending the invisible things of God. Always and strongly impressed with the "end of all things;" to him the things seen are only "perishable things."

2. *The power of affecting men's consciences*, "commending himself to every man's conscience in the sight of God" by "the manifestation of the truth." How a man may do this we care not—with grammar or without; in his own or his Lord's atmosphere; roughly or gently; by speech, by action, by tears, by love unfeigned, by argument, by cheerfulness or sorrowfulness, by a certain pureness speaking louder than words, by poverty, by good report, or by gray hairs made glorious in a long life of consistent piety; the manner is nothing, that which is *done* is all that we care to notice.

3. *The capacity of growing up into Christ.* This man is a leader, an angel, an ensample to the flock; he must need therefore move on. The common law of the Spirit of life is motion. Whatever others believe, he must receive and experience the sanctifying influences of the Holy Ghost until the whole soul is "leavened." He must know what it is to glorify God in his body and spirit—to preach not himself but Christ Jesus the Lord; to think of self, if at all, only as the "servant" of God's people. "for Jesus' sake." Ordinary depths and heights of Christian experience cannot suffice for this. He must study over it, and settle the matter at whatever point the Spirit of God contemplates leaving him, whether a master over sin, or only a protesting servant of sin. This battle he must push until the gates are stormed. "Let him that readeth understand." This growth will imply and involve growth in intellect, in knowledge, and in all godly arts of saving souls, because increased devotion to God will develop greater application and industry in every department of a man's life.

4th. *The power to get on*, as Dr. B expresses it. This "getting on," the concrete expression of graces manifold, is the body of the soul of preaching. Sedentary zeal may have its uses, but from the days of Paul until now, preaching to the people is an highway, market-place, out-door business. Wisdom "standeth in the top of high places, by the way, in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors." Amid the stir and jostle of this world, the minister of God must put forth his voice. If we do not place this as the prime quality of a preacher, we do affirm that without it a *Methodist preacher* drives heavily. Polish, and spirituality, and indomitable active zeal, are the three perfecting parts of an Itinerant. But if we must choose, let us have the second and third rather than the first and second.

5th. *The power to rebuke* must enter into the composition of this high character. In this the old Methodist preachers excelled. We need not name them; but recollect how, in earliest youth, this sterling virtue awed us into veneration as we listened to those "sons of thunder."—Never was there a grace more apostolic, for in the highest sense grace it is. "It was the characteristic of Chrysostom. The splendor of his pulpit power descends to us with peerless lustre. He is speaking, for instance, upon the "Atrocities and Evil Effects of the Stage:" "For even all the mire that is there poured out for you, by the speeches, by the songs, by the laughter, ye collect and take every man to his home, or rather not to his home only, but every man into his own mind. And what again is the applause—what the tumult, and the satanical cries, and the dovilish gestures? The women, their heads uncovered, stand without a blush, discoursing with a whole people, so complete is their practice in shamefulness; and thus pour forth all effrontery and impurity into the souls of their hearers. And their one study is to pluck up all chastity from the foundations, to disgrace our nature, to satiate the desire of the wicked demon.—Yea and these use both foul sayings and gestures yet fouler; and the dressing of the hair tends that way, and the gait, and apparel, and voice and flexure of the limbs; and there are turnings of the eyes, and flutes and pipes, and dramas, and plots, and all things, in short, full of the most extreme impurity. * * * What excuse, then, can we have, after all this, we the citizens of Heaven and partners in the choirs of the Cherubim, and in fellowship with the Angels, making ourselves, in this respect, worse even than the barbarians, and this when innumerable other pleasures better than these are within our reach?"

St. Cyprian, Bishop of Carthage, who was martyred A. D. 258, and preceded Chrysostom nearly one hundred years, has also given a brilliant example of this pulpit grace. He is upon the "Signs of Penitence." "Are we to think that he makes lamentation with his whole heart, with fasting, weeping, and mourning, who from the first day of his sin, resorts daily to the promiscuous Baths, who fattening on rich repasts, and swoln with more abundant dainties, respires the unwholesome relics of yesterday, and never gives share of his meat and drink for the necessity of the poor? Or is she weeping and lamenting, who can find loisure to robe herself in precious raiment, without considering that robe of Christ which she has lost, and to take to her costly ornament and elaborate necklaces, never weeping at the forfeiture of her divine and heaveuly adorning? Naked thou art, though garbed in foreign draperies and silken robes. Now at least desist, in this time for sorrow, thou who stainest thy hair, and thou who edgest thine eyes with a painted line of black, now at least wash thine eyes clean with tears."

Isaac Taylor says that "to keep in full activity the POWER OF REBUKE demands qualities of a rare sort. * * * To speak in modesty, tenderness, and power of the approaching doom of the impenitent is a matter which must be left to those whose spirits have had much communion with the dread majesty on high. As the punishment of sin springs, by an ineffable harmony, from the first principles of the Divine nature, and infringes not at all upon benevolence, so must he who would rightly speak of that punishment, have attained to a more intimate perception of the coincidence of holiness and love than language can convey."

REV. C. K. MARSHALL.

We give below part of a well deserved tribute to the service of this true itinerant philanthropist, by one "who witnessed his labors," which appeared in the columns of the *Vicksburg Herald* of the 22nd ult:

The smoke of battle had hardly been dispelled, the precious blood shed at Manassas, (shed alas! in vain,) had scarcely grown cold on the soil it consumed, before this true and gallant soldier of the cross was at his post. Those who had the honor to serve in the army of Virginia, then called the "army of the Potomac," in 1861, do not require to be reminded of the wretchedly deplorable hospital arrangements for the sick and wounded of our gallant army—the "boys," blessings on them! The most of them young, fresh from schools, work shops and counting-rooms, and all were raw and unnured to the hardships as they were strangers to the novelties of camp life. It was not strange, therefore, that many fell sick. And now, when the hardships and dangers have passed, he ventures to affirm that not one of the bronzed and scarred veterans yet surviving, can recall, without a shudder, his first experience in hospital life.—With his ever active and his restless mind continually at work, Dr. Marshall saw the evils, and determined to remedy them. With the indomitable energy and force which forms so striking a characteristic of the man, for him to determine was to do! Before the plans, with which his busy brain were teeming, could have been revolved through the mind of an ordinary man, he was in Richmond, closeted with Dr. Moore, Surgeon General of the Army. The result was rapid, and the whole army soon saw, with delight, "State hospitals" springing up in all directions, under his magic touch. They were ably managed, worked in perfect harmony with the medical staff of the army, and in a brief period of time, order was worked out of the profoundest chaos, and blessings dispensed on every hand. This great good accomplished, his tireless energy soon found another vent of its expansion, another evil to be worked out. With him, to see was to resolve; and if the means with which to work were not found ready and at hand, he immediately, with the aptitude characteristic of all great minds, set his wits to work and created them!

Those who served in Virginia in 1861, will not soon forget the anomalous condition in which many things were found. The hearts of our people went gushing out to the gallant boys in grey, and each seemed to be vieing with the other to see who should do most for the soldiers. In every household in this broad land (of ours, as we then thought,) busy brains and busy hands were engaged in preparing something that should cheer and comfort the dear boys whose homes were dark without the sunshine of their eyes, and from each went forth the weekly contribution, and the weekly message of love from the fond ones there, to the idolized "Willies," and "Harrys," "Toms," and "Charlies," who were far away on the green hills of Virginia, battling for all that is dear and sacred on this earth, and bearing aloft, proudly, defiantly, in the very faces of their foes, the "bonny blue flag," which venerable, gray haired men of God had blessed and prayed for, and which mothers and sisters had wept over and bedewed with their tears! I have often stood near the railway when the cars were arriving at Manassas, and seen long, heavily burthened trains come in, one after another, filled, literally to repletion, with those love offerings of every thing that woman's ingenuity could devise, or woman's fairy fingers fabricate, and as I gazed upon them and thought of the devoted constancy, the unselfish and unfaltering courage of those fair and fond donors, in their far away homes in the then peaceful and untroubled west, I am not ashamed to say that I found my voice grow choked and hoarsey, and my eyes dim with the "spring dew of the spirit! the heart's rain." But while we knew what the kind friends at home were *trying* to do for us, we also saw how sadly their best intentions were thwarted, and what a small portion of the vast supplies that were sent forward, really reached us. The railroad from Richmond was infested with a lot of thieves who plundered what they chose, and wantonly destroyed what they could not conveniently appropriate. To the unsophisticated there seemed to be no remedy for this gigantic grievance, but Charles K. Marshall thought otherwise; and lo! in three short weeks the remedy was there, a palpable success, and seen by all. Dr. Marshall saw what was needed and with instinctive sagacity and energy that need was at once supplied. He established a "Mississippi Depot" at Richmond, to whose care our people were advertised to send all packages intended for Mississippi soldiers. This was his receiving depot, and at Manassas he built another for distribution. From Richmond he had all army contributions forwarded in locked and guarded cars, while from Manassas they were regularly forwarded by regimental wagons to the several regiments and brigades for which they were intended. System, order, method were established, agents were employed, and the depot system was an instant and perfect success. The crowd of lookers-on saw that what worked successfully for the troops and the people of Mississippi would, with equal success, meet the wants of the troops and the people of the other States, and the result was that a few brief weeks saw depots established and in working order for every State in the Confederacy. The amount of good that was effected by this simple plan, the amount of clothing and other valuable supplies thus saved, thus secured to those for whom they were intended, is absolutely incalculable!

As the war grew more gigantic in its proportions, and the field of operations became larger and wider, so widened and extended the duties of Dr. Marshall. Having successfully organized his system of hospitals and depots for the armies of Virginia, he directed his attention to the wide fields of the west, occupied by Bragg, Johnston, and other chiefs, and from that hour to the last and saddest, when a nation's hopes and a nation's flag went down together in darkness and in blood, there was scarcely a stricken field east of the great river, that did not witness the devoted and untiring labors of this faithful Christian warrior. His hospitals and his agents were everywhere. He visited and addressed every State Legislature, and wherever he went, he received contributions of material aid, as well from the people as from the State authories, and from the capacious fountain of his liberal and generous nature, there flowed perennial streams of goodness and blessings. He bore with him, wherever he went, charity for the destitute, encouragement for the sick and wounded, consolation for the dying, and above all bravo, hearty words of cheer for the despondent! In the darkest hour of our gloom, his voice sang out like a clarion, inspiring the brave, encouraging the timid, and almost converting cowards into heroes! Laboring, preaching, praying by day and night, at all hours and all seasons, he was ever at work, kneeling one hour at the lowly bed of some dying boy, breathing words of consolation into the ears of one who, with a liberal joy, had poured out the precious libation of his young heart's blood in defence of a cause dearer than life; at another binding up the bleeding wounds of some heart-broken wife, mother, or sister, who had just looked her last upon the cold clay which had made the sunlight of her existence, uttering words of christian sympathy to those to whom all this bright, glad world seemed so dark and desolate, his labors of mercy were never ended while aught remained to do.

AN IMPORTANT STEP.

A remarkable pamphlet has appeared in Great Britain, bearing the signatures of many eminent and evangelical Scotchmen, such as Professor Balfour, Edinburgh; Dr. Cairns, Berwick; Drs. Eadie and Fairbairn, Glasgow; Dr. Guthrie and Professor Smeaton, Edinburgh; Dr. Kesser, Wesleyan Tutor, London; John Blackie, sen., publisher, Glasgow, &c., &c.

The pamphlet has four separate sections. The first affirms that "the Bible is its own interpreter." Under this head are five propositions, as follows:

I. The Bible, which is the word of God, and the only rule of faith and duty to men, contains a divine record of doctrines to be believed, and precepts to be obeyed.

II. This divine record is infallible, and has only one true meaning; and, therefore, while all care for the purity of the text is necessary, equal care for the purity of the truth is, if possible, more necessary, the text being only the vehicle of the truth.

III. It is the duty of every man to study diligently and devoutly this divine and infallible record for himself, and he who does so will, from time to time, come to a certain and accurate knowledge of doctrines which he ought to believe, and precepts which he ought to obey.

IV. Whoever adopts or adheres to a false interpretation of any doctrine or precept taught in the Bible, whether secondary or fundamental in importance, though he do so only from thoughtlessness or prejudice, and not from design, cannot but be regarded as blameworthy, and as bringing reproach upon the word of God.

V. Since in every case of conflicting opinions, one of them must be wrong, the existence of conflicting interpretations of any of the doctrines or precepts of the word of God is a great evil in the Christian Church, the culpability of which attaches to the party whose interpretation is wrong.

If these propositions are well founded, the question naturally arises, Has the time not come to form an Association, with a view, as far as available in God's providence, by prayer and every other suitable means, to remove the scandal and injury to which the cause of Christ has been long exposed from the prevalence of conflicting interpretations of the Bible, even among Protestant evangelical communities. Secondly, with the foregoing object in view, it is proposed to hold a conference. A preliminary meeting had been held at Edinburg, and a committee was appointed to prepare a memorial, to be laid before the Council of the British Organization of the Evangelical Alliance. Signatures to the memorial are being obtained, and papers are to be published and extensively circulated.

We append a few extracts from the *Memorial*:—

"The Evangelical Alliance Executive Council gives expression to truly catholic sentiments, and, at the same time, maintains that real Christian union requires that Christians be of one mind and one accord as to doctrines and precepts as taught in the word of God. It sets forth that there has been much sinfulness involved, not only in the personal estrangement by which the existing denominational divisions have been attended, but also in these divisions themselves. It affirms that where neither party in an ecclesiastical division attempts to justify separation by an appeal to the word of God, the division is groundless and untenable, as it evidently springs from envying and strifes, and not from conscience towards God."

"*When a Church allows, and much more, when it sanctions, by its authority, heresy in doctrine, or idolatry in worship, or tyranny in government, separation from its communion is not only lawful, but obligatory.*"

Further, "separation from a Church is forbidden by Scripture, so long as its terms of communion do not impose upon its members any thing contrary to their conscientious convictions, and so long as they have a constitutional mode of lifting up their testimony against any thing in doctrine, discipline, or government, which they believe to be contrary to the word of God."

Also, "separation from a Church on the plea of conscience towards God is justly called schism, unless the plea is supported by the authoritative teaching of Holy Scripture, recognizing the validity of the alleged grievance."

The Maryland Camp-Meeting Massacre.

This proves to be another Peisistratus mule case. The Methodists of the North had a mass meeting in Eighth street Church, Baltimore, to make the most they can out of this matter—politically. The *Baltimore Episcopal Methodist* concludes an account of the meeting with the following summary:

"Hereafter perhaps we may explain to the public what seems inexplicable in the conduct of Mr. Lanahan and the ministerial tail who have sustained him. We regard all concerned in this foul business as fairly amenable to public opinion. If in defending truth and decency; if in vindicating our Church, society and State from charges such as never before were made against civilized men, or assumed to be possible, except among savages, we shall be compelled to show the petit value of the clerical character brought to their support, none of these parties can reasonably complain. Whether they shall complain or not, we will only be limited by our sense of propriety. We owe no obligations to public slanderers like these, but to expose and denounce them.

Now, the reasonable reader will ask what was it about? Clearly it was a matter for magistrates, grand juries and courts. Had the magistrates refused to take evidence, and issue warrants? Had any disposition been shown to protect the guilty before Mr. Lanahan and his meeting undertook to threaten the great power of the Methodist Church in defense of the negroes in jail on charge of participating in this riot? Had anybody else attempted in any way to impose or interfere with the execution of the law? Negroes had every defense the white man has. The authorities are all appointees of the party that has had exclusive control of the State for several years. Judges, Sheriffs, the whole staff of justice is in the hands of Mr. Lanahan's friends. What need of this meeting? What did it do? What did it try to do, except to furnish vile, libelous falsehoods for Northern consumption, and win for the chief actor the credit and consequence of a radical champion, in a quarter where such a reputation is convertible into substantial benefits

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Since our first form went to press, we have seen in the morning's *Sun* a full report of a meeting of citizens of Anne Arundel county, held at the late camp ground and scene of the riot. This meeting express their indignation at the mis statements of Mr. Lanahan and his followers, and publish in full the testimony taken in the case. We have only time to copy that of Mr. Benson, the young man who was "massacred" at the altar. *Ex uno disce omnes.* It turns out that he was not massacred, was not at the altar, and was shot by the blacks. This reminds us of Cuvier's objection to the proposed definition of a crab, *a red shell fish that walks backward*—"It is not a fish, it is not red, and it does not walk backwards."

Milton Benson testified that he was not shot while at the altar; he had been kneeling at the second bench when the firing commenced; heard several shots fired, and being afraid of being wounded, started to go; thinks the shot which wounded witness was fired by the blacks, from the range; has never stated to any one that he had been shot by the whites; witness was shot in retreating, about twenty yards from the altar.

NEWS FROM THE CHURCHES.

Bishop Andrew, in a letter to the *Baltimore Episcopal Methodist*, says that extensive and glorious revivals are in progress in the section of country about Athens, Georgia.

A letter from Rev. J. J. Clark, Handsboro, Miss., in speaking of the protracted meeting at Biloxi, says: We commenced our second protracted meeting on the 25th Aug. He that hath "the care of the churches" was and is still with us, laboring in every department 'with the power and the demonstration of the spirit.' We had then twenty four more accessions, and twenty-one conversions. Each head of a family promised to erect a home altar.

Some of the New Orleans Methodists took hold, co operated and sustained the ministers.

A letter from the Rev. S. Hargiss, of the West Virginia Conference, dated Charleston, Sept. 25th, among many pleasant things in memory of his stay in the "Crescent City" as a Delegate to the Conference, says: "In ten miles of this place, during the Summer we have had two hundred accessions to the Church: and in Wirt county, our preacher has taken in two hundred and thirty members. One of our preachers in the Guyandotte District, we learn, has taken largely over one hundred. We have repaired some of our churches and have erected others."

The *Memphis Christian Advocate* has a letter from the Rev. G. W. Harris, on change of name and Lay Delegation, from which we extract the following pithy paragraph:

"That I might be able to act understandingly, and to reflect the will of the Church in regard to these questions, I have brought them before the several Quarterly Conferences in the Dyersburg District (carefully, and as I think, prudently,) withholding any opinions of my own in regard to them. The result is that I have not found a half dozen men that are not sternly opposed to any change in the *name of our Church*. And as it relates to Lay Representation, four-fifths of the people are perfectly indifferent about it, while a few declare themselves in favor of it."

REVIVAL IN ABERDEEN, MISS. — The Rev. W. M. Patterson, who has been appointed Assistant Agent of the American Bible Society in North Mississippi and West Tennessee, writes the *Memphis Christian Advocate* from Aberdeen, Sept. 12th:

There is a glorious revival now in progress in the Methodist Church of this place. Notwithstanding the rain that has been falling, the meetings have been kept up for nearly three weeks, resulting in thirty or forty conversions, and as many accessions to the Church. The membership are revived and *at work*. It is said to be the greatest revival that has visited the place for many years. The interest is unabated; penitents still crowd the altar. Bro. Lowe, from Jackson, Tenn., is assisting in the meetings, Bro. Kendall, preacher in charge, is an active, energetic, useful man, and much beloved by the people.

Interesting news from the Holston Conference appears in the last Nashville Advocate, besides several notices of revivals in the bounds of the Tennessee Conference, and at McKendry Church, Nashville. A correspondent says:

"Efforts, perverse and persisting, have been made to disintegrate or annihilate our Church within the limits of this Conference. But great expectations have resulted in small realities. Our Conference still lives, and is now prepared to occupy all its original territory. Great success has attended the gospel during the present year. Unusual revivals have visited many localities, and thousands have been brought into the Church. Definite figures cannot be given for other parts of our work; but within the Abingdon District, above 2 000 accessions have now been reported. On some circuits the reports is above 400, on some others 300, on others 200, and thence to smaller figures. Such results have attended the laborers on other districts, perhaps quite as great. The preachers in their various fields have manifested true devotion to the itinerant work. Their work has been done under heavy embarrassments. Some have done faithful and successful work, not receiving from the Church a support amounting to one hundred dollars."

NEWS FROM OTHER CHURCHES.

METHODIST E. CHURCH, NORTH.

Rev. H. Liw, a well-known member of the Michigan Conference, died suddenly on Sunday evening, 9th inst. Having an appointment at Mosierville, nine miles from Hillsdale, the seat of his Conference, he in the evening preached a sermon of more than usual power and unction. While pronouncing the benediction and when in the very act of asking God's blessing upon the people whom he had once served as pastor, he sunk suddenly upon his knees and died, with "Glory to God," upon his lips. He literally "died at his post," triumphing in Christ's Gospel.

Rev. E D Kinney, of Darien, preached his eight thousandth time on Sabbath, August twelfth, and the following Sabbath completed forty years since he began preaching. He has thus preached from a text two hundred times a year, on an average, during the last forty years. During his ministry he has seen eighty-three revivals of religion, in which three thousand souls professed to receive the Lord Jesus as their Saviour. Having recovered his unusual health, he has taken charge of the church on Long Ridge, Ct.

PRESBYTERIAN.

We copy the following from the New York Methodist:

"FINDING HIS FRIENDS. — Among the strangers in the city last Sabbath, was the notable Rev. Dr. Palmer, of New Orleans, who preached in Rev. Dr. Van Dyck's Church, Brooklyn. The latter is the member of the last O S. Presbyterian Assembly, who used his influence to favor the 'conservatism' of the border secession sympathizers. The sermon was a very able one, avoiding all reference to national affairs."

Milton Benson testified that he was not shot while at the altar; he had been kneeling at the second bench when the firing commenced; heard several shots fired, and being afraid of being wounded, started to go; thinks the shot which wounded witness was fired by the blacks, from the range; has never stated to any one that he had been shot by the whites; witness was shot in retreating, about twenty yards from the altar.

The Presbytery of Palmyra, Mo., at its recent meeting, Aug. 23, divided, and two Presbyteries, each claiming the name and records, were formed. The division stands thus: the Rev. Messrs. Leighton, Finley, Steed, Ponge, J. A. McAfee, and Boyle, with Elders Marple and Leslie, go with the Assembly; while the Rev. Messrs. Willis, Forman, Travis and Fuller, with eight elders, are with the Declaration and Testimony men.

Missions among the freedmen are established at Nashville, Vicksburg and Knoxville. Seven male teachers are employed and sixteen female. They are expected to enter upon their duties in September next.

BAPTIST.

The Second Baptist Church of Columbus, Ga., has been dissolved as a church organization owing to the small number and the resignation of their pastor.

The South Western Baptist, published at Atlanta, Georgia, says, "the condition of the Baptist Church in Middle Georgia is truly alarming," owing to a lack of interest on the part of the membership.

A very extensive revival of religion has just taken place at Goshen Bridge Baptist Church, Rockbridge county, under the ministry of Rev. William Jones, the pastor. There were over fifty conversions, twenty-eight of whom have been baptized and others are awaiting the ordinance.

A correspondent of the Congregationalist says, "The Baptist denomination in England may now be said to be upon communion. The churches holding and practising strict communion are, with very few exceptions, in a state of cold activity or gradual decay, and are so few, and so small that they have little, if any, power or influence."

EPISCOPAL.

SYMPATHY WITH DR. PUSEY.—Says the Episcopalian:

There are only two Episcopal publications in this country—The Western Episcopalian and The Episcopalian, in the East, which dissent from the views of Dr. Pusey and his sympathizers. A Southern Baptist paper says:

The Southern Churchman, we are sure, must be added to the number of these dissenters; but even with this correction, the state of the denominational press startlingly illustrates the wrong tendencies of opinion among Episcopalians.

The Episcopal Church was the first Protestant Church organization in the State of Maryland. Its early churches date from the colonial times, and its one or two colleges were among the earliest in the State. The majority of the first settlers were members of the Church of England, and the "succession" of its Bishop has been as regular as could be desired. And yet, with all this, after a century and a half of work, "the Church" number scarcely eleven thousand communicants.

DUTCH REFORMED.

The one hundredth and fiftieth anniversary of the founding of the Reformed Dutch church at Fishkill was celebrated on Wednesday of last week. The Rev. George H. Fisher, the only surviving expastor of the church, opened the services with prayer, after which the Rev. Francis M. Kipp, present pastor, delivered an historical address. The present church edifice was erected in 1754, and finished in 1790. The steeple, pulpit, etc., were built a few years after. Of the ten pastors who have filled the pulpit during the last one hundred and fifty years, two died in the service and two are still living.

METHODIST PROTESTANT.

One of the possible consequences of lay and clerical conference combinations, has developed in the case of the Ohio Meth. Protestants, as will be seen in the following item:

A number of the ministers of the Ohio Conference of the Methodist Protestant Church, recently held a meeting in Sabina, and resolved, after earnest discussion, that they would decline taking appointments the ensuing year unless they were assured a salary of at least one thousand dollars.

WESLEYAN.

The Central Ohio Conference of the Wesleyan church, at its recent session, in Jelloway, Knox Co., Ohio, adopted the following resolution on the subject of the proposed union of the Non-Episcopal churches:

"*Resolved*, That after a full and free discussion of the subject of union with other Christian bodies, we deem it our duty to adhere with fidelity to our present organization; but should any events occur in the order of Providence, to render a change desirable, we recommend to our ministers and churches to consider with favor the propriety of adopting the congregational polity for their future fraternity and efficiency."

CITY NEWS.

HEALTH.—On Oct. 1th. 15 deaths from all diseases; of these 7 were by yellow fever and 9 from cholera.

PUBLIC SCHOOLS.—The rush of children to our schools is something marvellous. The schools opened with 12000 pupils. Every room is crowded. New school houses are needed and a considerably larger corps of teachers. Our people, many of them, are too poor to send to private schools, and many have come to appreciate more justly the excellent system of scholarship which characterized them before the war, and is again obtaining under the new management.

CALL FOR A PUBLIC MEETING.—The following call, which will explain itself, was issued yesterday:

J. Madison Wells, Governor of Louisiana, having written an official letter addressed to "Thos. H. Jones, Esq., Arcadia, parish of Bienville, La.," placing the residents of this State in a false position—such as, if not properly refuted, will be likely not only to continue military rule, but to extend the oppression; the subscribers therefore request the citizens of Louisiana to assemble at No. 24 Union street, at 6 o'clock P. M. on Saturday, the 6th inst., to express their opinion on the subject of said objectionable letter. Those from the Northern States, and particularly from Massachusetts, who have lately become residents and embarked in business, are particularly requested to attend, and if any of them have been interrupted in their business or social relations they are requested to come forward and give testimony in favor of the governor's statements, the object of the meeting being to elicit the truth, that Congress may act on the facts as they exist.

W. HENDERSON.	O. ROSELIUS
GEO. W. HYNSON.	SAM'L. BELL.
J. N. LEA,	JOHN FINNEY.
H. V. OGDEN,	CHAS. BARNES.
GEO. W. LEONARD.	A. MAXWELL,
W. B. LEONARD,	M. H. BRONAUGH.
H. CLARK,	D M HOLLINGSWORTH
GEO. RULEFF.	WILLIAMSON SMITH,
HU. LUCAS,	JACOB BARKER.
GEO. A. FREBET,	THOS. J. BECK,
SAM'L. M'CONNELL,	COL. JAS. MANN;
G. M. LEVY,	S. H. LEVY,
J. KOHLMAN,	BOWER & GARNER.

THE MERCHANTS' MEMORIAL.—Telegraphic entelligence from Washington seems to render it certain that the commercial delegates, from New Orleans and other Southern cities, have failed in their efforts to procure a modification of the existing regulations in reference to the collection of the tax on cotton. The reasons assigned are that the attorney general thinks that the cotton collection districts must necessarily conform, under the law, to the districts established for the collection of revenue from other sources, and that the secretary of the treasury thinks that very great inconvenience would result from a change, at this time, in the limits of the districts, when the collection of the revenue has already been begun, and the officers have already been designated under the existing system.—*N. O. Crescent.*

NEWS BY TELEGRAPH.

RICHMOND, VA., Oct. 2.—The Assistant United States District Attorney of this judicial district arrived this evening. He announces that no term of the Circuit or District Court will be held at this term. He further states that the November term will go by default, because of the neglect of Congress specially to assign Chief Justice Chase to this Circuit.

All looks like a persistent purpose of Chief Justice Chase to shirk the responsibility of the trial.

Mr. Davis's friends here are moving to have an application made to the State Judges for a writ of *habeas corpus*. No action, however, has yet been taken in the matter.

WASHINGTON, Oct. 2. The Secretary of the Interior decided in November last, that persons residing within the States lately in rebellion, and who had taken part in the rebellion, could not be allowed to perfect a claim for patent rights, until they had been pardoned by the President.

The Commissioner of Patents, deeming the decision inexpedient under the circumstances, resubmitted the question to Secretary Browning, who has just decided that as inventors and producers labor for the advancement of science and the perfection of the arts, and as no part of the people of the United States are now in insurrection against the General Government, that the law in reference to the granting of patent rights be impartially executed, and has instructed the Commissioner of Patents to make no distinction with regard to applicants from the States lately in rebellion.

NEW YORK, Oct. 2.—Advices of Shanghae, China, state that the expedition against the pirates of Yong Chow had failed. Two Imperial detachments had been defeated, and two generals who were suspected of treasonable correspondence with the rebel leaders had their heads cut off by the Viceroy.

On the third Monday of this month a *nolle prosequi* will be entered in the United States Circuit Court in the case of Wm. R. Roberts, President of one of the Brotherhood of Fenians, and an order will be made canceling the bail bond given by him.

BOSTON, Oct. 2.—Charles Sumner delivered the opening lecture of a course before the Parker fraternity this evening. His subject was the Presidential policy. The one man power and Congress.

Cyrus W. Field arrived here this afternoon, and will leave for New York to-morrow.

On Monday evening, October 1, a banquet was given in Liverpool to celebrate the success of the Atlantic cable, and was presided over by Lord Stanley, the Minister of Foreign Affairs. During the festivities Mr. Field's health was proposed by Lord Stanley and drunk amid great enthusiasm.

SAN FRANCISCO, Oct. 2.—It is asserted that Maximilian had sent an order countermanding the evacuation of Sonora, but the French Admiral having embarked all his troops, refused to disembark them.

WILMINGTON, DEL., Oct. 3.—At the election for Judges and inspectors of election, held throughout the State yesterday, the Democrats and Conservatives triumphed.

Newcastle county, the only Republican county, gave four hundred majority for the Democrats and Conservatives, a gain of thirteen hundred on the vote for Lincoln in 1864.

In this city they carry two wards, and gain 156 on the vote for Mayor, a few weeks ago. The Democratic majority is 500 in the State.

BOSTON, Oct. 4.—The National Union Men's State Convention yesterday nominated Thos. H. Switers, of Lowell, for Governor.

The resolutions endorse the Administration, favor eight hours as a legal day's work, and favor a license law for the sale of liquors.

The Democratic Convention subsequently indorsed the same ticket.

WASHINGTON, Oct. 4.—The President has appointed Francis A. Hull, Register of the Public Land Office, and James McGuire, Receiver of Public Moneys at Monroe, La.

By a decision of the Commissioner of Internal Revenue, coffee is held to be liable to a tax of one cent per pound when roasted, and to a similar tax when ground. If coffee is roasted and ground by the consumer the tax is two cents per pound.

The council of Jefferson Davis were to have had an interview with Judge Underwood this week, but failed, for some reason not made public. It is stated, however, on good authority, that Judge Underwood has declared that Jefferson Davis shall certainly be tried in November.

WASHINGTON, Oct. 3.—Charles O'Conor, of New York, Wm. B. Reed, of Philadelphia, and J. R. Tucker, of Virginia, counsel for Jefferson Davis, arrived here to-day.

It is believed their object is to make another effort to secure the release of Mr. Davis.

The Paris Exhibition.

An English magazine gives an excellent description of the work in progress on the Paris Exhibition building and ground, containing some items of information not before published in detail. We copy the material points:

THE THREE ZONES.

The first small zone or gallery, which immediately surrounds the central garden, is to be devoted to the History of Workmanship in fact, a retrospective museum of the art manufacture of all nations, from the earliest times to the past century. The second gallery, of considerably larger proportions, is to contain works of fine art, painting, sculpture, engraving, architecture. Next to this, again, is a smaller gallery, for the exhibition of the materials and practical applications of art; in short, all that appertains to the fine arts in any way. These three galleries form one portion of the building, and their walls are of solid stone, in order to exclude as far as possible the dust and noise, which are almost inevitable where large crowds are collected. A considerable portion of these walls is erected, and the forms of the galleries are now clearly marked out.

The next three, or "intermediate galleries," as they are called, are to be devoted to the exhibition of raw materials and ordinary manufactures of all kinds. Two of these are constructed of cast iron, and present no special features.

The great outer zone is the machinery court; or great nave, as it is called, in which are to be exhibited not only the machinery, but processes of all kinds, whether aided by mechanism or dependent solely on the fingers of the workmen. This stupendous hall of industry will be 107 feet wide, 82 feet high, and 4500 feet, or about four-fifths of a mile, in length. In order to have the benefit of comparison, we may state that the principal nave of the Exhibition building of 1862 was 85 feet wide, 100 feet high and 800 feet long. The superficial area of the floor of the former will be rather more than seven times that of the latter.

The great nave, with its lateral galleries, is erected in three sections, simultaneously, by different contractors. In consequence of the immense size of this portion of the building, the engineers who designed it wisely determined to construct it of wrought iron, and every portion of the pillars, roof girders, in fact, all the parts, with the single exception of the window frames, are made of iron plates riveted together like those of a steam boiler.

GIGANTIC PILLARS.

The great pillars are rectangular, about eighty-five feet high, and two by four at their broadest part. They are prepared in the workshops of the contractors, one of whom brings them on to the ground all complete, while the others convey them there in three sections, which are riveted together on the spot. The foundation for each of these pillars is carefully prepared beforehand; an iron shoe of the form of the base of the pillar being firmly secured by masonry set in concrete; the pillar is then raised by means of a crab or windlass, and, when erect, its foot is securely bolted to the shoe in which it is to stand for the next two years at least. There will be eighty-six pairs of these gigantic pillars, each pair being connected by a great curved girder, and by a pair of tie-rods above, which, in their places, look like threads stretched from pillar to pillar, but which are, in fact, one hundred and ten feet long, and nearly as thick as a man's wrist. When finished, there will be nothing between the floor of this grand gallery and its curved roof.

The roof is covered with stout corrugated iron plates, the waves being about twice as wide and deep as in ordinary corrugated iron, and is unpierced, the nave being lighted from the sides. The whole of the spaces between the columns will be filled with light iron window frames, so that there will be a complete clerestory all round, both on the inner and outer side of the nave. The upper ends of the pillars will be masked by iron or wood work, forming a running frieze all round the outside, and decorated with slight ornaments, but the building will not present any great architectural effect; it will be simple in appearance, and in good keeping with the object for which it is intended.

SMALL PILLARS.

In order not to interfere with the description of the great machinery court or nave, we have purposely avoided above any special mention of the lateral portions of this zone or section of the building. But they are extremely important parts of the structure itself and one of them will form a very interesting feature as regards both the appearance of the building and the convenience of the public. Beyond the great machinery court is a series of small pillars supporting lattice girders, with large brackets in all the angles; there are two of these small pillars to each of the great pillars. The whole of this portion is also of wrought iron, and its great object is to give support to the main building and relieve the girders and tie-rods above from a portion of the enormous strain which would otherwise fall upon them; the small outer gallery represents, in fact, the flying buttresses in a Gothic building.

THE FOOD COURT.

The space between the gigantic pillars of the great nave and the Lilliputian pillars of these flying buttresses is to form the Alimentary Court, which will include not only articles of food of all kinds, whether in a raw, prepared condition, but also cooked foods, drinks, tobacco and other matters. This gallery will form, in fact, an arcade all round the building, which the exhibiting nations, each in its own section, may not only show, but also sell, whatever man eats, drinks, or smokes; here, then, will be the restaurants, cafes, taverns, eating-houses, pastry cooks' shops, wine and beer counters, and luncheon-bars, of all Europe, perhaps of Asia and Africa, and almost certainly of America and Australia. Beneath this portion is a range of cellaring nearly a mile in length and about thirty feet wide. The occupants of the Food Court will be charged a fixed sum per metre for rent, and will, of course, have to fit up their own establishments. One of the rules laid down by the Imperial Commission will give a certain character to this part of the exhibition. Each nation will be strictly confined not only to the sale of articles used by its people, but also to its own proper methods of preparation and cooking. Gourmets are already talking of courses of comparative eating and drinking, and critical essays on all the various modes of culinary chemistry.

A PROMENADE.

The ends of the lattice girders already alluded to stretch out into space, as if trying to find a bracket or pillar upon which to rest their arms; no such resting place is to be provided for them. They are not only to remain thus extended and unsupported themselves till the end of exhibition June, but they are to give support to an iron or other roof, and to form, in short, what is called in France a *marquise*, and thus supply a covered promenade around the whole building. This terrace will be more than twenty two feet in width, and will lead by a gentle slope to the surrounding grounds or *parc* of the the exhibition. The shops and restaurants at the back will be upwards of thirty feet deep.

The Negro Suffrage Bill.

A contemporary [illegible] and horrible to regard as manifesting conservative sentiments, administers a reproof, to our simplicity, by certain "practical reflections on the constitutional amendment," the main conclusion of which seems to give the authority of that journal in favor of the policy of proposing the "proposed amendment with the ulterior view of augmenting the weight of the South in Congress, by an extension of suffrage in the negro race."

This idea appears to be very cleverly embodied in the following concluding remark or summing up of our neighbor: "The main hope of the South for accomplishing wholesome legislation in Congress is in a coalition of Southern and Western votes on questions in which the interests of the South are identical. In respect to such a coalition both have reason to deprecate a curtailment and to desire an increase of Southern representation."

We beg to dissent from this view. The main hope of the South rests upon its adherence to the Constitution and its own rights—its faithful maintenance of the original from and spirit of our Republican system, and a firm rejection of all such wild, fanatical and dangerous experiments as that of negro suffrage. Whenever it enters upon the dangerous and dishonest strategy of temporary expedients and nominally concessions merely to gain power and advantage, regardless of eventual result, of its honor and of the dignity and feelings of its people, it forfeits the reputation which it has heretofore won, loses that which alone has been left to it, and, which is of far more value than all else, that conscious pride and self respect of a brave, honest and manly race, too proud to submit to degradation even to obtain power and profit. Let that be the course and attitude of the Southern people. Let them scout all "bills," all offers and bribes, which look to the establishment, with their consent, of that most revolting and fatal scheme, of negro suffrage.—*N. O. Times.*

NEW YORK, Oct. 3.—Later Mexican advices report Maximilian will put himself at the head of his army to fight the Liberals, and that he considers the Empire safe. The garrison at Chihuahua has pronounced in favor of Ortiega, killed Governor Ferreros, and compelled Juarez to fly to El Paso. This news needs confirmation.

A letter from Nevada to Mr. Randall, the Postmaster General, relates the discovery of a mountain of pure rock salt, without any admixture. The mountain is several thousand feet high.

Intelligence from Mexico confirms the report of the safety of the son of Marquis de Montholon, the French Minister, who had been reported shot by the Liberals.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

The general market, with the exception of Flour and Cotton, has undergone no material change during the past few days. The movement in Sugar and Molasses have been to a limited extent, and transactions in Western Produce save Flour, which has advanced, have developed no material variation; while operations in our leading staple, in consequence of a heavy advance both at Liverpool and New York, have been attended with an unusual degree of animation, and factors have been enabled to establish a further improvement of from 3 to 4c per lb.

COTTON.—Yesterday the market opened with a liberal enquiry, to which the receipt of private dispatches, reporting a further advance at New York, imparted increased activity, and although the meager offerings afforded but little scope to buyers, there was considerable competition among the latter, and sales to the amount of 260 bales were effected, at prices indicating increased improvement.

With the remark that the market is very poorly supplied with the higher descriptions, we now quote as follows:

Low	— to —
Ordinary	33 to 34
Good Ordinary	36 to 37
Low Middling	39 to 40
Middling	41 to 42

TOBACCO.—A few buyers have been looking around, but very little was done, the sales on Saturday and Monday being confined to about 50 hogsheads, of which about 10 or 15 hogsheads were taken for the local trade at full prices. Trosted Lugs, for export at 3½c, 16 light Lugs at 4c, 12 Clarksville Refused at 4½c, and 4 wrappers at 12c per lb. The stock on hand is small, but the assortment is very good and is firmly held. We quote:

	Light.		Heavy.	
Low Refused	¾ to —	— to 1½	Currency.
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec's	15 to —	— to 20	

SUGAR.—The market is bare of supplies of Louisiana, and the stock on hand of the production of Cuba is small. Cuba Sugar is retailing in store, in boxes, at 12½ to 14c for Nos. 12 and 13, 13¾ to 14½c for Nos. 14 and 15, 15½ to 16½c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20.

MOLASSES.—There is no Louisiana in market and very little of that of Cuba. What little is on hand is held by a few parties who are retailing it at 60 to 62c per gallon.

FLOUR.—There is a good demand for Superfine, and Single Extra, but the supply is very light, and, as will be seen by our report, and advance of fully 25c per barrel has taken place since last Friday. The quotations now are as follows: Fine $9 to 10, Superfine $11 25 to $11 37½, Single Extra $11 87½ to $12 50, Double Extra $13 75 to $14 50; and Choice Family $14 75 to $15 50 per bbl.

BACON.—There is a good jobbing demand, but little or no inquiry for round lots. Shoulders are held at 17½ to 18c, Ribbed Sides at 20c, and Clear Sides at 21 to 21½c per lb; Green Shoulders at 17½, Bacon Hams at 21 to 22c, and Sugar-cured do at 25 to 26c per lb.

PORK.—The market has been quiet, there being but a light demand for round lots and only a fair inquiry for retail parcels. In a small way dealers obtain $35 25 for Heavy Mess and $29 50 to $30 per bbl for Prime do.

LARD.—The supply in tierces is in excess of the demand, while that in kegs is very limited. The former is quoted at 20c in Prime, and the latter at 21 to 22c for Prime.

CORN.—The receipts have not been so liberal since our last report, and prices have in consequence ruled more in favor of holders. With a fair demand, the transactions on Saturday and Monday included 6000 sacks in lots at 83c for Ordinary Mixed, 85c for Yellow and Yellow Mixed, and 90c per bushel for White. Yesterday only a moderate business was carried on, the sales not exceeding 1500 sacks, of which 800 Yellow and Yellow Mixed at 85c, and 1000 white in lots at 90c per bushel.

OATS.—The greater part of the stock, being in store, and only of limited character, enables holders to dictate their own terms. There is a fair demand, which is being supplied at 52 to 55c per bushel, though large lots will not bring more than the inside figure.

BRAN.—The warehouses contain a fair stock, but the new receipts readily changed hands, on the levee at $1 15 per 100 lbs.

HAY.—The supply in store is amply sufficient to meet the demand, while there are only a few bales on the levee. The sales on Saturday and Monday were confined to 500 bales, of which 250 Ordinary brought at $20, and 250 Prime St. Louis $27 50 per ton.

BALE ROPE.—The market is quiet but steady and firm. We have no round sales to report, but fancy 17 to 18c as the quotation. There is a brisk demand for it in the country, which is being supplied at 14½ to 16c per lb.

IRON COTTON TIES.—The stock is very much reduced, but the demand is active at 11 to 12c per lb.

INDIA BAGGING.—The late arrivals, together with the unfavorable news from the country, and the absence of actual sales, we continue to furnish 34½ to 36c as the quotations for bales.

GUNNY BAGS.—There are but few in the market; we have heard of no sales of any importance for some time. We give 30c a piece as a fair quotation.

BUTTER AND CHEESE.—Choice Northern and Western Butter continues in fair supply and demand. The former is selling at 45 to 46c, and Western at 25 to 35c per lb. The middle figures for both are the rates for the larger lots. Cheese is in good supply and commands 15 to 16c for Western and Northern. We quote English Dairy at 20 to 25c per lb.

HOPS.—There is a very good demand for the new crop, but there are none to be had. Good Western will bring 85c to $1 30 per lb.

COFFEE.—Is in fair demand and the market is very firm. Dealers are supplying the demand at 27½ to 29c per lb currency for Fair to Prime Rio.

STAR CANDLES.—There is a good supply on hand and the demand has been active at 24c for 12 oz, 24½ for 14oz and 25c per lb for full weight. 12 oz me in demand for the country trade.

WHITE.—The supply is fair, and a good demand prevails at 15 to 18c for Louisiana Native, 18 to 22c for Texas ¾ to 4 Merino, 23 to 25 for do ¾ to 4 Merino; 28 to 30c for washed and 13 to 15c per lb for hurry.

HIDES.—Are in small supply, but the demand is beginning to slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 11 to 11½c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb., and Pelts 20 to 25c per piece.

MALT.—There is but little demand, and we furnish the following quotations for reference. Canada at $1 70 to $1 72, and Western at $1 00 to $1 20 per bushel.

NAVAL STORES.—Are in request, but the market is nearly bare. Small lots of Rosin are held at $4 for No. 3; $4 50 to $5, for No. 2, $7 25 to $7 50 for No. 1, Pitch $6, Tar $3 00 to $4 per bbl. Spirits Turpentine may be quoted at 60 to 62½c per gallon. A few small lots have sold at 55 to 60c.

SALT.—A better feeling has existed and prices exhibit an upward tendency. We quote Liverpool $2 40 to $2 60 for fine, and $2 25 to $2 50 for Coarse in warehouse, and $2 15 for the former, and $2 10 for the latter in cargo.

ESCULENTS.—Potatoes are selling at $3 75 to $4 25 per bbl. Apples at $5 to $6 50 per bbl; Onions $1 75 to $2 50, and Cabbages 15 to 18c a piece.

POULTRY AND EGGS.—Chickens sell on the landing at $5 to $6 for the young and $8 to $9 per dozen, for the large. Geese at $12 to $14 and Turkeys at $34 to $38 per dozen. Western eggs are selling at $30 to $35 per bbl.

FISH.—Are in small supply with an active demand. We quote No. 1 Mackerel at $26 per bbl, No. 2 at $23 to 23 No. 3 at $17. Codfish are selling at $1 90 to $ 2 00 per box.

RICE.—There is no Carolina in market. The demand for Louisiana is not active, but owing to light supplies rates remain the same. Choice new crop is held at 14c per lb. Choice old crop is selling in lots of 10 to 20 bbls at 13 to 13½c per bbl. India is quoted at 12 to 12½c per lb.

BEANS.—Are in good request, and meet with ready sale at $7 50 per bbl.

Cattle Market.

JEFFERSON CITY, }
Wednesday evening, Oct. 2, 1866. }

Arrived since our last: 950 Texas Beeves, 596 calves and yearlings, 193 hogs, 853 sheep, and 51 milch cows.

Sold, 914 Texas Beeves, 486 calves and yearlings, 161 hogs, 858 sheep, and 21 milch cows.

Stock on sale: 953 Texas beeves, 968 calves and yearlings, 123 hogs, 1475 sheep, and 63 milch cows.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	13 to 15
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $5 25
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $14
Calves per head	$8 00 to $15

MARRIED,

On the 30th August, in Baldwin Co., Ala., at the residence of Capt. Kelley, by Rev. J. J. Grace, Mr. JAMES LAND, of Missouri, to Miss SARSHA BRAHAM, of Baldwin Co., Ala.

On the 22nd Sept., in Baldwin Co., Ala., at the Church, near Danley's Mills, by Rev. J. J. Grace, Mr. EDWARD PATE, of North Carolina, to Miss JULIA FOREHAND, of Baldwin Co., Ala.

OBITUARIES.

MRS. ELIZABETH NORWOOD departed this life at the residence of her son-in-law, Gen. Collins, in East Feliciana Parish, La., on the 16th of September 1866, in the eighty-first year of her age. The deceased was a native of Darlington District, South Carolina, and was a daughter of Mr. and Mrs. John and Ann Hodges. She was married to Mr. Noel Norwood on the 13th of May, 1808.

When quite young, sister Norwood became a member of the Methodist Church, and professed faith in Christ.

Her conversion was clear and satisfactory, her soul was filled with love, peace, and joy, so that even inanimate nature seemed to her to praise the God of her salvation. In her frequent conversations with her children on the subject of religion, she often referred to the blessed time when she first began to magnify the Lord, and to rejoice in the God of her Salvation. From the time of her conversion to the time of her death, she was uniformly pious.

Being naturally of a meek and quiet spirit, the graces of the Spirit of God in her, shone with peculiar lustre in the large circle of her family and friends.

The evidences of her love to God, were seen in her ardent love for the Church, for her she prayed, for her she lived. Christians and especially Christian ministers, were ever welcome guests with her, as many who enjoyed her hospitality can testify, and ever those who never saw her face were repeatedly partakers of the benefits she bestowed upon destitute ministers. It was her custom to send to the Mississippi Conference for distribution a box of clothing, the work of her own hands for the needy. Her children arise up to call her blessed, five of them had gone before her to Heaven, and five who survive her, are worthy members of the Church of her choice, may these be faithful till death, and meet their faithful affectionate mother where parents and children never part.

Although mother Norwood had been in feeble health for many years, her death was sudden and at the time unexpected, but not too soon for her. She was ready. When the power of utterance had failed, she was asked by her devoted daughter, Mary, if the Lord was with her, she nodded a most impressive yes, and in a moment entered her rest.

The Lord's "people die well."

J. L. FORSYTH.

Jackson, La., Sept 16, 1866.

Rev. WM. N PEAVY was born in Conecuh Co., Ala., November the 18th, 1827, and died in Monroe county, Ala., Aug. 19th, 1866, in the thirty-ninth year of his age, after an illness of only three days. It has seldom been our lot to be acquainted with one whose Christian life was so uniform and symmetrical as that of Bro. Peavy. At the early age of eight years he joined the Church, and made a profession of religion, and never in subsequent life did he forfeit his church membership.

While quite young he was licensed to preach and admitted in the Alabama Conference, and was ordained Deacon, in 1850, and Elder in 1855. For upwards of a decade of years he served his generation as a faithful itinerant preacher, but finally failing health compelled him to accept a supernumerary relation, with the hope that his shattered constitution would sufficiently recuperate to allow him to return to the regular work. In this, however, he was mistaken, and in 1862, such was the delicate state of his health, that he was compelled to locate. He settled on his farm in Monroe county, Alabama, where he died. His labors for the Church of his choice, and love and influence at his location, from the ranks of the traveling ministry, but he continued faithfully to preach as his health allowed, and many doubtless will rise up in the last day and call him blessed. We never knew a local preacher more punctual and conscientious, in attending to his appointments. To know him once, was to know him always; the same humble, unobtrusive, quiet, good man. Owing to the nature of his disease (congestion) and the suddenness of his death, he was not able to speak in his last hours, but we need no dying testimony from one who in life so beautifully exemplified the truth and power of the Christian religion. "His witness is in heaven, and the record is on high." "Precious in the sight of the Lord, is the death of his saints."

W. B. DENNIS.

MAGIC PRESS.
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Families wishing supplies are invited to call and examine goods and prices. oct6 3m

BOOKS! BOOKS!
The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received from the steamships George Cromwell and Merrimac, and by the steamboats Mepham and Olivo Branch, ample supplies of Sunday School requisites: Catechisms, Spellers Questions, Dictionaries, Primers, Reward Tickets, etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.
Address:
R. J. HARP, Agent,
sep1m 112 Camp street, New Orleans.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.
For reference I refer to the Editors of the New Orleans Christian Advocate.
JAMES H. HOUSTON,
Sept 4, 1866. Opelousas, La.

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Pictures on Porcelain,
And every description of Pictures known to the Art.
All kinds of Photographic Materials at the lowest price for cash. sep1 1y

[Established in 1828.]
EVANS' FASHIONABLE RETAIL
Hat Emporium.
No 62 CAMP STREET,
Next door to the Picayune Office, New Orleans.
A complete assortment of the Latest Styles by every steamer, at Moderate Prices. al8 6m

PEET, SIMMS, & CO.,
Importers and Wholesale Dealers in
DRY GOODS,
Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS
E PEET—N WILLIAMSON
P SIMMS—J BOWING sep25 1y

LOEB, SIMON & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
86 Canal Street,
sept 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1830.
HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jan20-1y

SPEED, SUMMERS & CO.,
46 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants,
And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,
Wholesale Grocer,
Nos. 8 and 10 Tchoupitoulas Street,
And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

S. M SWENSON, N.Y., late of Austin, Tex. W. M. PERKINS, late of Perkins & Co., N.O.
PERKINS, SWENSON, & CO.,
GENERAL COMMISSION MERCHANTS,
No. 48 Carondelet, corner of Union street
NEW ORLEANS.

SWENSON, PERKINS & CO.,
GENERAL COMMISSION MERCHANTS,
20 Exchange Place, New York.
sep29 6m

NAT. H. THOMAS, Late of Alabama.
LITTELL & THOMAS,
FACTORS,
And General Commission Merchants,
For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.
Sole Agent for the celebrated brand, "Grey Jacket" Flour.
No. 105 Poydras street, New Orleans.
Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sept 6m

S. W. BURBRIDGE. THOS. D. MILLER
J. W. BURBRIDGE & CO.,
Cotton Factors & Commission Merchants,
No. 100 GRAVIER STREET, NEW ORLEANS.
sept 6m

Gen. James Longstreet. W M Owen. E D Owen
LONGSTREET, OWEN & CO.,
COTTON FACTORS,
And General Commission Merchants,
37 UNION STREET, NEW ORLEANS.
aug26 6m

W. S. HARPER. N. A. THAXTON.
S. HARPER & CO.,
Cotton and Tobacco Factors,
AND GENERAL COMMISSION MERCHANTS,
No. 81 Carondelet street, New Orleans.
aug18 1y

JACOB BURKETT,
GROCER,
And Dealer in Fine Wines & Liquors,
aug5 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,
COMMISSION MERCHANTS,
For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,
53 Gravier street, New Orleans.
sep15 1y

H M WRIGHT. O W ALLEN. J RIDDLESTON (1st August, 1865)
WRIGHT, ALLEN & CO.,
Cotton Factors & Commission Merchants
182 GRAVIER STREET, NEW ORLEANS.
aug25 1y

THOS. D. ALLEN, Memphis, Tenn. JAMES M. ALLEN } PERRY NUGENT, } New Orleans
T. H. & J. M. ALLEN,
(Successors to ROBSON & ALLEN),
Cotton Factors & Commission Merchants
192 COMMON STREET, NEW ORLEANS.
aug18 1y

F F FOLGER. L FOLGER. W H THOMAS
FOLGER & CO.,
Dealers in
Hardware, Iron, & Ship Chandlery,
37 & 39 MAGAZINE STREET, NEW ORLEANS.
(Opposite the St James Hotel)
Nails and Castings; Hoop, Sheet and Bar Iron; Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,
COMMISSION MERCHANTS,
27 Camp Street, New Orleans.
WM. EDWARDS.
EDWD. J. GAY. sep15 3m

ROBERT L. WALKER,
Cotton Factor and Commission Merchant, 17 Carondelet street, New Orleans. ap21-1y

W A VIOLETT. R Y BLACK. S H SNOWDEN.
VIOLETT, BLACK & CO.,
COTTON FACTORS,
And General Commission Merchants,
a15 6m 138 Gravier street, New Orleans.

W. H. LOTT, Madison County, Miss. O. W. WOOD, Canton, Miss.
LOTT, WOOD & CO.,
Wholesale Grocers & Commission Merchants
65 COMMON & 46 CANAL STS., NEW ORLEANS.
☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E A BANKS, Memphis, Tenn. W W LORING, New Orleans. G W VENABLE
BANKS, LORING & CO.,
COTTON FACTORS,
And General Commission Merchants,
26 CARONDELET STREET, NEW ORLEANS.
sep22 6m

R ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.
HEWITT, NORTON & CO.,
COTTON FACTORS,
And Commission Merchants,
188 COMMON STREET, NEW ORLEANS.
☞ Cash advances made on consignments to us by HEWITT, SWISHER & Co., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,
(Successor to FELLOWES & Co.)
Cotton Factor and Commission Merchant
156 COMMON STREET, NEW ORLEANS.
DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., New York. LEWIS, NANSON & CO., St. Louis.
OBER, ATWATER & CO.,
Cotton Factors & Commission Merchants
38 UNION STREET, NEW ORLEANS.
sep15 1y

R BLEAKLY & CO.,
Wholesale Grocers,
COTTON FACTORS AND COMMISSION MERCHANTS,
Nos. 56, 58, 60, 62 and 64 Poydras street,
Corner Poydras and Tchoupitoulas sts.,
NEW ORLEANS.
All cotton consigned to us will receive the personal attention of Mr. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

E A HAMILTON, Memphis, Tenn. JOHN L. DUNNICA, New Orleans, La.
HAMILTON & DUNNICA,
Cotton and Tobacco Factors, and
GENERAL COMMISSION MERCHANTS,
12 Union street, New Orleans.
sep22 1y

L E WALKER, Missouri. C B FISHER, New Orleans.
WALKER & FISHER,
Commission & Forwarding Merchants
NO 6 (GROUND FLOOR) CARONDELET ST., N O.
Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.
GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co., will give his personal attention to the sale of all consignments to our House. sep22 6m

J. R. POWELL, COTTON FACTOR and Commission Merchant, No. 17 Carondelet street, New Orleans.
W. H. STUART, late Stuart & James. ap7

A. HENDERSON PEALE & CO.,
Successors to Thos. Henderson & Peale,
Cotton Factors & Commission Merchants
No. 149 COMMON STREET, NEW ORLEANS.
aug18 6m

J. W. CARROLL. JOS. HOY. CHAS. HARTENDERON
CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 30 Perdido Street, New Orleans.
aug18 1y

C. L. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 31 Perdido Street, New Orleans.
aug18 1y

JOHN G. PARHAM, Of New Orleans. BEVERLY BLUNT, Of Hinds Co., Miss.
PARHAM & BLUNT,
COTTON FACTORS;
Forwarding and Commission Merchants and Purchasing Agents,
No 20 Carondelet st (First Floor), New Orleans
aug11 1y

S. H. KENNEDY &

THE CHILD'S CORNER.

Ravens and Mockingbirds.

It was very hard work to get winter clothes for the little folks at Rose Cottage last year. It never had been particularly easy, but after the fall of Richmond, April 3d, it was very difficult to get food. When winter was coming, the little boys began to ask for thick jackets and shoes and hats. Mamma mended the old jackets, and continued to make them look really presentable. But she could not mend old shoes and hats. After awhile the new shoes came; and then the boys looked at their old straw hats, never very pretty, but now rather stained and torn, and they thought they never could wear them to Sunday-school again. It began to be quite a serious affair. So mamma told them that if they would trust the Lord for it, the hats would surely come. He had given them all the other things, and he would continue to provide. And they went away, satisfied and happy.

The next morning while mamma was preparing breakfast, she went to the kitchen door, and there, right over the door-way, was a beautiful mockingbird, which chirped "sweet, sweet," and seemed half determined to enter the door.

"Here, children," cried mamma, "drive this bird away, or the cat will catch it."

But he wouldn't go; he seemed trying to make their acquaintance.

"Why, it's somebody's pet bird," said Charlie. "I will catch it and carry it to the owner."

But diligent search for the owner proved fruitless. As the bird was a trouble and expense, mamma advised Charlie to sell it. It would not do to turn it ont, for it had been raised in a cage, and could not take care of itself.

"Yes, I'll sell it," said Charlie, "and get some money to buy hats for Willie and myself."

So he ran down to the store and found that he could get two nice, warm hats for three dollars.

"Three dollars I must have for the bird, then," said Charlie.

He soon found a purchaser in the market. Then he ran back to the store and got the hats, and hurried home to his mother and brother. In the evening, as they sat talking it all over, Charlie said:

"Mamma, when you told me that God would provide hats for us, I did not know he would send them by a little bird."

"Yes, Charlie," exclaimed Willie, "you know God did once send food by ravens, and I think it's as easy for him to send clothing by a mockingbird."

Counsels for the Young.

Never be worried by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if troubles come upon you; keep up your spirits, though the day be a dark one.

"Troubles never stop for ever—
The darkest day will pass away."

If the sun is going down, look at the stars; if the earth is dark, keep your eyes on heaven. With God's promise a man or child may be cheerful.

"Never despair when fog's in the air!
A sunshiny morning will come without warning."

Mind what you run after. Never be content with a bubble that will burst, or a firework that will end in smoke and darkness. Get that which you can keep, and which is worth keeping—

"Something sterling, that will stay
When gold and silver fly away."

Fight hard against a hasty temper. Anger will come, but resist it stontly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revengeth knows no rest,
The meek possess a peaceful breast."

If you have an enemy, act kindly to him and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another till you have compassed your end. By little great things are completed.

"Water falling day by day,
Wears the hardest rock away."

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped to school never learns his lessons well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his shirt sleeves in earnest, and sings while he works, is the man for me.

"A cheerful spirit gets on quick;
A grumbler in the mud will stick."

Evil thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts, but bad thoughts win their way every where. The cup that is full of good thoughts, bad thoughts find no room to enter.

"Be on your guard, and strive and pray
To drive all evil thoughts away."

George Alfred Townsend, who was traveling in Europe, saw Kossuth at Paris, and thus describes him: "It is at the Cafe Florian—a man of hairs so white that you do not note their thinness, bowed down and meek and silent, yet very kindly eyed, but never flushed by any period to which he comes, past the young dreams of a grand, free State, but waiting yet; though death seems closer than freedom, reading the journal all apart, so respected that not the busiest intruder does more irreverence than look with mild and loving askantness toward where he sits, alone, aged, very thoughful. This is Louis Kossuth, the man of glory when I was a little boy, the rescued, praised, assisted man, whose thought toward our country is childlike yet, although our warm welcome made him hope too well."

Turnips.

In this country our farmers do not place a proper estimate upon the green or root crops. The cereal crops occupied their attention to the neglect of others. The turnip is by far the most valuable of the root crops. It contains a large amount of nutrition, and as a food for cattle, it is unsurpassed. In producing turnips, the demand for the cereals is lessened and as the cultivation of the latter, generally, is more laborious and difficult than that of the former, an advantage is to be secured by a change in our system of farming. In Great Britain and other countries, the turnip is regarded as an important product of the farm, and it is cultivated on a large scale. In some districts, it constitutes the principle article of food for cattle during the fall and winter. Nothing aids more in improving the condition of cattle and horses than a free supply of good and sweet turnips. While they afford nourishment, they keep the bowels regular, and the system in a healthy state. Many of our most sucessful breeders feed their fine horses upon turnips and carrots in the winter, and when they form an article of food, the animals thrive and look well. Nothing gives such a smooth and glossy coat to the race horse as a judicious supply of turnips. We trust that our farmers will soon learn to place a high value upon the root crop, and cultivate them upon a larger scale than they do at present. —*Field and farm*

The Pepper Cure for Delirium Tremens.

The greatest difficulty in the treatment of this too frequent and distressing disease, familiarly known under the name of *mania-a potu*, is to procure sleep, which is the indispensable condition for recovery. We shall not, on this occasion, discuss the relative merits of ardent spirits, opium, digitalis and chloroform, each of which has its advocates. Our object is to call attention to a remedy easily obtained, and of the precise dose of which and its general effects on the system we need not have any apprehensions, if baffled on our attempts at cure by its agency. We refer now to capsicum or red pepper. In a case of delirium tremens treated by Dr. Lyons, and recorded in a Dublin medical journal, a sixty-grain dose made into a large pill, was taken without any difficulty. The immedeate and sensible effects were a burning sensation in the mouth and throat, and a sense of diffused warmth through the stomach and bowels for a brief period subsequently. In less than an hour after the pill was taken, the patient fell into a quiet sleep, and, after two or three hours, awoke perfectly calm, conscious and convalescent. The results obtained by Dr. Lyons in the use of this condiment are fully borne out by the experience acquired, on a far larger scale of observation, in the West Indies and in the Melville Hospital, Dublin. In the records of this hospital not less than from seventy to eighty cases are reported to have been successfully treated by the use of this drgn in single or repeated doses, ranging from twenty grains upwards. No disorder of the stomach, or other unpleasant symptom has been at any time noticed. For general employment, the use of capsicum offers many advantages over either opium or digitalis, which are contra-indicated by enfeebled action of the heart.

DIPTHERIA.—In a communication, Dr. Bailhache, of Springfield, Illinois, says: "The local application of a solution of persulphate of iron (*Liguor ferri persulphatis*,) in cases of diptheria and ulcerated sore throat, acts almost as a specific in arresting the ulcerative inflamation of these two alarming diseases. It should be applied undiluted by means of a probang (or a rag securely fastened upon the end of a stick) immediately to the ulcerated patches or sloughs.—Two or three such applications, together with the usual tonic treatment, will restore the parts to a healthy condition in twenty-four hours."

PILL FOR AN ACHING HOLLOW TOOTH.—The following is clipped from an exchange; we cannot vouch for its valne. The proof is in the application: "Take half a grain each of opium and yellow subsulphurate of quicksilver called turpeth mineral; make them into a pill, and place it in the hollow of the tooth an hour before bedtime, with a small piece of wax over the top, when it is said never to fail of effecting a complete cure. It was originally communicated, with many other medical recipes, by a learned physician at York."

TO CURE A FELON.—As soon as the parts begin to swell get the tincture of lobelia, and wrap the part affected with a cloth saturated thoroughly with the tincture, and the felon is dead. An old physician says he has known it to cure in scores of cases, and it never fails if applied in season.—*Journal of Med.*

A NEW THING UNDER THE SUN.

PRICE'S

Patent Texas Tonic.

PURELY VEGETABLE.

It is a certain antidote against Constipation of the Bowels, Torpor of the Liver, Palpitation of the Heart, Determination of Blood to the Brain, Indigestion, Pain in the Head and Vertigo; also a remedy for

CHILLS AND FEVERS.

For particulars, see accompanying Envelope with each bottle.

For sale at 59 Camp street, New Orleans,

THOS. K. PRICE, Vendor.

Read the following opinions of some of our old and well known citizens of

PRICE'S PATENT TEXAS TONIC,

Or, Vegetable Medicine.

T. K. PRICE, Esq., Vender of "Price's Patent Texas Tonic," or Vegetable Medicine:

DEAR SIR—After a fair and deliberate use and experiment of your Vegetable Medicine, known as PRICE'S PATENT TEXAS TONIC, we give it as our decided opinion, that it is the best recipe that we have ever known, for *Indigestion, Torpor of the Liver, Constipation of the Bowels and Dyspepsia*. We consider your Vegetables Medicine worthy of all commendation, and therfore feel no hesitation in recommending its use to all our friends, as well as the public at large, and that in doing so we are contributing to all the afflicted. Many of us have been suffering from these evils from ten to fifteen years, and have been greatly benefitted.

Wishing you great success in introducing this valuable medicine,

We remain yours truly,
J. J. MULLON, Pastor St. Patrick's Church.
J. H. CALDWELL, of Gas Works, City N. O.
SAM'L. SUMNER of Home Insurance Office
T. GREENFIELD, of house of Fellowes & Co
LEWIS ELKIN, Merchant, New Orleans.
GEO. W. HENSON, Ship Agent.
JACOB BARKER, Bank of Commerce.

New Orleans, June, 1863.

TERMS:

4 oz Bottles.....$2 00
6 " " 2 50
8 " " 3 00
12 " " 5 00

Sold to Druggists by the dozen bottles or more at 33⅓ per cent discount off retail price.

All orders will meet with prompt attention.

sep22 1y THOS. K. PRICE.

W C SHEPARD. A L ABBOTT. R C HUTCHINSON

SHEPARD, ABBOTT & CO.,

No. 55 Camp street, New Orleans,

Nearly opposite Picayune Office,

CROCKERY AND GLASS WARE,

PLATED WARE,

House Furnishing Goods,

AND KITCHEN WARE.

We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.

Call in and see for yourself before purchasing elsewhere.

SHEPARD, ABBOTT & CO.,

sep22 1y 55 Camp street, New Orleans.

E. L. PIERSON & CO.,

Wholesale and Retail Dealers in

CLOTHING,

AND

GENTLEMEN'S FURNISHING GOODS,

No. 97 Magazine Street,

Corner of Gravier street,

sep22 6m NEW ORLEANS.

A GOOD COOKING STOVE

Is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.

Time, money, and extreme vexation, by delays of your daily meals, may be saved by using the

CHARTER OAK COOKING STOVE.

Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.

The Improved Charter Oak Stove with Extension Top

has but *one* damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.

The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.

The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from meats during the process of broiling are carried up the pipe, and juices of the meats preserved.

The Hot Closet, in which meats and pastry are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and desserts, and place them hot upon the table.

The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.

Importers and Dealers in Hardware, Nails, Cast Ings, Guns, Carpenters and Coopers' Edge Tools, etc.

RICE BROS. & CO., Sole Agents,
93 and 95 Camp street, near Poydras,
and 565 Magazine street, near Magazine Market
sep1 1y

G HORTER, T K PETERSON, E C FENNER,
Late of Magee & Knease, N.O. Late of Goff & Peterson, Philadelphia. NowYork

HORTER, PETERSON & FENNER
(Sign of the Black Horse,)
MANUFACTURERS OF SADDLES HARNESS, AND TRUNKS.
Importers of Saddlery & Coach Hardware
7 MAGAZINE STREET, NEW ORLEANS.
s22 1y

VICK'S ILLUSTRATED CATALOGUE OF HARDY BULBS,

For the Autumn of 1866, and

FLORAL GUIDE,

Is now Published. It contains Descriptions of the Best Hyacinths, Tulips, Crocuses, Lillies, etc., With full descriptions, and plain and full directions for Planting, Culture, Prices, etc. Illustrated with numerous fine engravings, and a beautiful colored plate of the Single and Double Tulip and Scilla. My importation from the best Bulb Growers of Holland is this season larger than ever before, and I flatter myself the finest lot of Bulbs ever brought to this country. This Catalogue and Guide is published for the benefit of my customers, and I will forward it to every one as rapidly as possible. To all others I charge ten cents per copy, which is not half the cost. Postage prepaid to all. All lovers of flowers who design to plant Bulbs this fall will find it to their interest to obtain my Catalogue. Address

aug. 25. JAMES VICK Rochester, N. Y.

INSTRUCTION ON THE PIANO.

A lady whose high attainments as a composer and as a performer on and successful teacher of the Piano, can be well attested, proposes to give lessons to a few pupils in the city, commencing in September or October.

Reference: Rev J C Keener, D D; Rev J B Walker, D D; Rev L Parker.

For particulars address: "Pianist," Christian Advocate Office 112 Camp street, New Orleans.

CENTENARY COLLEGE,
Jackson, Louisiana,

was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught

TERMS:

Tuition fees per term,.....$40 00
Contingent fee,..... 5 00

Board can be obtained at $20 to $25 per month

aug4ft W M WIGHTMAN, Chancellor

STONEWALL INSTITUTE.

The President of this Institution is gratified to announce to its patrons and friends that the regular scholastic year will open on the

FIRST MONDAY OF OCTOBER NEXT,

under the following Corps of Teachers:

D. C. B. CONNERLY, M. A., PRINCIPAL, AND TEACHER OF ANCIENT LANGUAGES,
G. M. CALLEN, M. A., TEACHER OF MATHEMATICS.
H. Y. WEISSINGER, M. A., ASSISTANT IN ANCIENT LANGUAGES AND ENGLISH LITERATURE.
JNO D LELAND, M. A., ASSISTANT IN MATHEMATICS AND MODERN LANGUAGES.

This school for boys and young men is located in the high and healthy hills of Perry County, Ala., thirteen miles North of Selma, and five miles North of Summerfield; and can be reached in a three hours' dove from Selma. Its locality is healthy almost beyond comparison. It is the property of no sect or set of men, and is not controlled by Trustees. It is the property solely of the Principal, who alone is responsible to the patrons of the Institute, for its management and discipline.

The Principal has engaged these three gentlemen of energy to join him in giving to the rising generation rare opportunities for acquiring an education. With the experience of fifteen years in controlling boys, and with the devotion and energy which will be given to the interest of our pupils, we think it proper to say that every right-minded man, who sends us a good boy, shall be satisfied with the results.

We do not intend to exhort men to send to us; but we do intend to make it the true interest of our friends to commit their sons to our charge.

Our experience during the past year enables us to say that here we have power to control, and subject to study, our pupils, far greater than we ever had in any village.

From October to July, we shall carefully superintend the morals, manners, and intellectual training of our students.

No boy will be received whose moral character is not satisfactory; nor do we purpose going beyond eighteen pupils to the teacher, thus giving great advantages to our classes. For Board, including washing, and tuition by night and by day, from October to July, no matter what the age of the boy is, and no matter what he studies, our charge is Three Hundred and Sixty Dollars; one hundred and eighty paid on entering and the remainder Feb. 14th, 1867.

Each student must furnish two blankets, two sheets, two pillow cases, and his own towel and lights.

Besides, every one must bring money, from ten to twenty dollars to pay for his books and stationery. These terms must be literally complied with.

If a student is dismissed for any cause, or if he has to retire, and does so with our approval, his money will be refunded, but if he leaves without this approval, or runs away, his money will not be refunded; nor will any deduction be made for absence unless occasioned by a protracted sickness of one month's duration.

The patrons of this school embrace many of the most distinguished men of Central Alabama. Their sons can furnish the best evidence and strongest assurances that all our plans and management look to the progress of the pupil; and that around the entire establishment we constantly throw an air of home and contentment.

Parties wishing to commit their sons and wards to a school all of whose movements are systematically controlled to advance the real mental training of inmates, and whose daily and weekly schedule, even on Saturdays and Sundays, is moved by the clock, are cordially invited to address the undersigned by letter.

D. C. B. CONNERLY,
Stonewall Institute, near Summerfield, Ala.

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the Income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. "No forbidding of the Word: no tampering with the text: no man's note or comment on God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION

Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest, mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing.	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table napkins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Aug. 8th, 1866. aug25 3m.

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

HUNTSVILLE FEMALE COLLEGE

HUNTSVILLE, NORTH ALABAMA,

REV. J. G. WILSON, A.M., President.

Healthy location; refined community; commodious building; competent teachers; thorough course of study.

Next annual term opens first Monday in September.

For circulars containing terms, etc., address the President.

Huntsville, Ala., July 1st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A.M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this Institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no Institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition, ...	25 00
Incidental Fee, ...	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish, ...	15 00

Ornamental branches at usual prices.

☞ All fees for tuition payable in carrency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President;
ng4ft Mansfield, La.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Milsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. u18ft

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

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Mrs. A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

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D. G. HARRIMAN, Pres. Board of Trustees.
jy14 6m

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Those desiring really thorough culture for their daughters, will do well to investigate the claims of this institution.

For particulars or a circular apply to the President, Rev H. K. Burgess.

s18 1m A. H. MITCHELL, Pres. Board.

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Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 39. WHOLE NUMBER 603.

NEW ORLEANS, SATURDAY, OCTOBER 13, 1866.

$3 00 A YEAR IN ADVANCE OFFICE—124 CAMP STREET.

For the N. O. Christian Advocate.

OUR GERMAN CORRESPONDENCE.

GOTTINGEN, Sept. 4th, 1866.

MR. EDITOR: Perhaps no study is more interesting than that of history. Look, e. g. to Italy, from the mythical origin of Rome to to day—what repeated evolutions have not been witnessed there. Once inhabited by comparative barbarians, then by rare patriots, then again transformed, the Italians became the most cultivated people on the globe. But, alas! the refinement was carried on to such an unnatural extent that after a while nothing more than the mere polish remained: the solid substance was lost in corruption. Charge it to Catholicism or to any other cause; at all events, the Italians fell, deeply fell, and have continued in a comparative prostration for near eighteen hundred years.

Peculiar, indeed, it is that with the commencement of Popery, the dated decay first began, and, also, with the downfall of Popery in the country of Cesar, that country again raises its head. Little cares Victor Emanuel about Pio Nono's anathemas and excommunication; he owes the union of his country, not to the Pope or his subjects, but to the aid of Protestant Prussia. Say what you will, for the cause of Protestantism was the noble daring of Luther before the Reichsrath at Worms not more momentous than the battle of Koniggratz, or Sadowa, as some call it. The only remaining power that had hitherto supported the Pope through thick and thin, was Austria. But the importance of that power has now been permanently destroyed: both in Italy and Germany her influence has been irrevocably abolished. Who will yet support Popery? Perhaps Louis Napoleon will make a faint attempt to retard the precipitous collapse; howbeit, Popery, so far as it existed in contradistinction from modern Catholicism, will only belong to the things that were.

By the way, though here rather out of place, I must tell you to what cause a recent Vienna paper attributed the Austrian disasters. Here is its language verbatim: "The Holy Mother neither sleeps nor slumbers; but inasmuch as her worship was in those last years been woefully neglected and as the holy mass and auricular confession have, to a great extent, been impiously set aside; her curses have at last touched us. Indeed, when it is considered that Marshall Benedek issued an order prohibiting the holy Jesuitic Fathers from following his army, — an order that was not even given by heretic Prussia, — it is a matter of surprise that Austria has not been altogether swept from the face of the earth," etc. What exquisite logic!

You say I am straying mightily from the theme with which I started. Perhaps not; for I can conceive that its religion constitutes the most important part of a nation's history. Describe to me a man's religion, and I describe to you the man pretty correctly. The same holds true with regard to nations.

Interesting as is the history of Italy, is also that of Germany. Of the German's exceeding bravery speaks Cesar, and of their conscientious honesty speaks Tacitus in very approving terms. Their great chieftain Hermann did for them what Washington did for the Americans. In short, the country prospered: the country was happy and free. After Venis legions in the Teutiburger— Walde had been almost abolished, the Romans no longer attempted to aggress on the rights of the fatherland. But then came Popery. Kings were baptized, and these kings did then fanatically force their subjects to be baptized. Some revolted; but after a short while all the Germans were Roman Catholics. As now in Italy the policy of the Church had been "divide and rule," so was that same policy employed in Germany. And well that policy operated for many centuries; but at last it was doomed to lose its power. Luther arose, and for the first time recognized no other authority, either civil or ecclesiastical, than that of the Bible; or, in other words, he laid the foundations of Constitutional Government.

But Luther died, and with him died much of Luther's spirit. It was not long until, through Austria's savage generals Tilly and Wallenstein, after the "Thirty Years' War," Catholicism, or rather Popery was again in the ascendant. Austria ruled Germany, and Austria was the abject slave of the Pope. There is, indeed, little doubt that Rome would have again, through her results, absorbed the entire country, had not Napoleon I, suddenly disappointed the Holy See. Since then, the north of Germany was more and more actuated by the spirit of Gustavus Adolphus, King of Sweden, until finally, in Prussia, it has found its true exponent. The remainder is known: through one of her Protestant children, Prussia, Germany is being again resuscitated.

That in Protestant countries the people are generally more intelligent is generally admitted. Look to the difference between the Prussians and Austrians, the Swabians and Italians, the Americans and Mexicans, the English and the lower French! You say this last is an excellent exception. Perhaps it is; but it is to be remembered that the French of to-day are not such Catholics as they were before 1790. — Hereafter, intelligence, and not dogmatism can unmuzzle nations; and I ween that it is Protestantism especially which has unfettered the human intellect, preparing it for the highest state of intelligence.

All these thoughts were suggested to me, when observing how the disguised Jesuits are now endeavoring to contruct Bismarck's programme of consolidating Germany into one government. In the Prussian Legislature, now in session, the Catholic members have in every instance voted against every measure recommended by the Prime Minister. But, perhaps, we may let them work on, for

> "Error, wounded, writhes in pain,
> And dies amid her conquerors."

May only you and I not be found wanting in well playing our part in life's grand drama, in order that, when life ceases, I may still call myself your Christian brother,

J. B. A. AUBENS.

For the N. O. Christian Advocate.

LAY REPRESENTATION—No. VI.

MR. EDITOR: We wish to avoid this lay representation system for another very important consideration. It is this. If we introduce it into our General Conference, it will inevitably become

A PERMANENT FIXTURE.

If we wed ourselves to this plan, in all human probability, we shall never be able to obtain a divorce, however much such a result may be desired. Whether the plan works well or ill; when it is once a part of our system, we must "cleave unto" it, as our "better half," faithfully, and forever; for, we can not reasonably expect our lay brethren to vote themselves out of the General Conference, when they are once in it, and when they are the half of it, and when they have equal rights, privileges, and power, with all others composing the body, in all matters, save ministerial character and relations. It would be requiring too much of human nature to ask them thus to divorce themselves. And though the system were to work ever so disastrously; and though the ministry might be ever so anxious to dispense with it, yet they might not be able to do so. It is not as though we were adopting any other measure, as a boundary or a course of study, or a name; for, if the boundary, or a course of study, or the name did not suit us, after trial, or when we pleased, we could alter or reject any one of them, or all of them, by our votes, without any resistance on the part of the measures themselves. But it will be far otherwise in this case. If we adopt this system, we adopt a living, voting power, that has strength equal to our own; and before making the attempt to "shear" or struggle it, we should, doubtless, consider the "resistance." And then, whether we considered the resistance or not, if we were to make the attempt, and our lay brethren were not willing to be thus thrust out, they could most easily forever prevent it. By the proper turn of that wonderful fifth wheel, that "patent break," which divides the house, and checks legislation, they could divide, and then refuse to "cooperate," and the thing could never be done.

But suppose the system, after its adoption, should work so disastrously, that it should become not only desirable, but actually necessary to eject the lay element; and suppose the ministry able to do it: and suppose it done; what would be the result? Such ejectment would doubtless rend our beloved Zion into a thousand fragments. Some of our sister churches have deposed their Bishops, and destroyed Episcopacy in their ecclesiastical economy, but when did they destroy the lay element where it was once fully incorporated into their church polity? Nor have the laymen deposed themselves. Nor does any one expect them to do it; for we could not look for human nature anywhere thus to ignore itself. We hear it said: "Let us try the experiment." But, if we adopt this measure, it is to be no experiment; but, as we have shown above, it is to be a permanent part of our itinerant economy, a permanent fixture. We need not lay the flattering unction to our souls, that we will try it a while, and then, if it does not suit us, we will lay it aside. No, if we take it, we must make up our minds, to take it "for better or for worse;" and we must "cleave unto it, and to it only, so long as we both shall live." And it will only die, as the parasite dies, which has eaten the life out of the giant oak, die when the oak is dead; the oak that sustained it, and held it up toward heaven, to the sun light, and to the rain.

CONFESSION.

The action of our late General Conference, on this subject, involves the most stupendous and humiliating confession; viz: That, for one hundred years we have been in error, upon a fundamental principle of church economy; and that, consequently, for a hundred years we have deprived the laity of our church of their ecclesiastical rights. Who does not know that for all the period of our existence, we have theoretically and practically vested the legislative and executive departments of our church government in the hands of the ministry! And who does not know that our teachings and practice have excluded the laity from these departments? And then, who does not know, that all of this time we have been subjected to opposition and the severest criticism from the advocates of the lay representation plan? Is it true, is it possible, that, during all this time we have really been in error on this subject? If so, was it an error of the head? Have we all of this time been "blind, leaders of the blind?" Have we always misunderstood the teachings and practice of Christ and the Apostles on this subject? If this is the case, why not frankly say so? Why not confess our former ignorance, ask forgiveness, and then give the scriptural reasons for our conversion, and for our now calling the laity to oversee and govern the church? Or, if the heart has been wrong, and we have knowingly and wilfully oppressed our lay brethren, and withheld from them their scriptural rights; then, if "confession is good for the soul," why not confess this, our great wickedness, as we come to restore these rights and privileges, so long and so iniquitously withheld? but no; there is no confession, no reasons given for the long withholding of rights, nor for the offer of them, now, to the laity. But there is a silent, indirect begging of the question, a virtual confession of wrong, but nothing is said about it; and the world, and especially our former opponents on this subject, wonder after the means of our conversion.

Mr. Editor, did you, or your reporter give the speeches and proceedings of that General Conference correctly? And did you print all the arguments and scriptures, adduced on that occasion, in favor of lay representation? We have been looking over the minutes of that effort, so successful in recommending this plan, and we find almost nothing but this; that, on a bright May morning, in the city of New Orleans, the General Conference, of the M. E. Church, South, saw a great light, which was supposed to be a new revelation, "an inspiration from heaven;" and it was on this very subject, lay representation. If it differed from the old, no matter, as age is an objection in the eyes of many. If it savored a little of "higher law" than the Bible, no matter, for, "an inspiration of heaven" must be an end of all controversy; and so all months were immediately stopped; and in a few moments, the lay system was adopted by a majority of forty. The honored instrument bringing this last revelation to the knowledge of the General Conference was the Rev. Dr. P. M. Lee, of the Virginia Conference. In his remarks, favoring lay representation, he concluded by saying that "He believed as honestly as any member here could, that this *is an inspiration from Heaven* guiding the Church, governing it and leading it in the way in which it ought to go. He was as honestly attached to everything that is divine in the Methodist economy as any other man, but what is *merely human* he regarded only as such and was willing to submit to change in that respect. For this reason he repeated the settled conviction in his mind, that this movement in our church for the introduction of the laity into councils and government of the church, is an *inspiration of Heaven*. If the laity clamored for it, if they were agitating the church to secure it, he might question that conviction, but they were quiescent and the ministry is active."

We have italicised some of the words above, which he emphasized, not only to call attention to the repeated "inspiration of Heaven," but also to the implication that the government of the M. E. Church, South, by the ministry, is "merely human," and hence, he "was willing to submit to a change in that respect." Thus he closed. No more was said. All were ready to vote. The vote was taken, and the result was as stated above. We do not think the proper theory of government, for the Church of God is *merely* human, and hence we can not, so indifferently, "submit to change."

"CHANGE."

Change seemed to be the order of the day, and indeed of all the days of that General Conference. Now, in our opinion, change of forms, ceremonies and economy, is not what our church most needs; she has done well in the past, and will do better in the future. True, she staggered under the blows inflicted by the war; nor has she yet entirely recovered from the stunning effects of these blows. The "indifference," the "apathy" of which you speak in your issue of the 15th inst., is still, to some extent, on our Israel, but time and the blessing of Heaven will restore her. We need more faith, more trust. We must stay ourselves on God till our strength returns. We need more communion with Him. We need a new dedication, an entire consecration to God and to His work. Ministers and laymen must make this consecration. We need the outpouring of the Holy Spirit on all of our hearts. We must pray. We must fast. We have ceased to fast, and yet, if the Divine Redeemer were here, He might say: "This kind goeth not out but by prayer and *fasting*." The war demon, this mad lunatic must be cast out. God only can do it. We must call upon him. We must take ourselves and each other to Christ. Will we do it? Nothing else will revive us. Change in these outward matters will not do it. Nothing will do it but the power of God.

The General Conference extended the term of the pastorate, and made many other minor changes in our discipline. Let that suffice. Now let us rest. Do not urge us into so many new measures, till we have time to gather up our scattered thoughts and forces, and stand again firmly on our feet; nor then unless the changes are scriptural and necessary. Our name, M. E. Church, South, looks well, sounds well, and works well nearly everywhere. Let it remain. We do not wish to be re-christened just now. And so we say of the government of our church. It works well. We do not wish to revolutionize now. We want rest from war, from strife, from agitation. God has not forsaken our church. She may be in the wilderness, but God is with her, and she will come forth "leaning on the breast of her beloved." The ark may have been from "home;" but while we bring it again to its former resting place, do not let us be too anxious about it. The oxen may stumble, but God will steady the ark. Let us trust in Him. Let us "trust in Him, and do good," and we "shall dwell in the land, and verily," we "shall be fed."

LOCAL ITINERANT.

Louisiana, Sept. 30th, 1866.

For the N. O. Christian Advocate.

THE EXPERIMENT.

Will the experiment succeed?

What experiment?

The experiment of sustaining Christianity on our circuit, in our station.

Why, I thought that miracles, prophecies, and eighteen centuries had settled the question of Christianity long ago.

One would have thought so,— but still it is discussed in its financial aspects as though its success and perpetuity were in some sort doubtful. A man wants a dwelling, store house, or warehouse—and he sets to work and builds it without any ado or discussion, and arranges promptly to pay for it. Not so in church affairs. A large and wealthy community want a church, not for the heathen, but for themselves. How do they proceed? The preacher, or some self-sacrificing man, tries to stir up the people— talks, calls meetings, makes speeches. Some think, in view of the times, the proposition is inexpedient, and moves to postpone for better times. Another feels that they need and ought to have a Church, but he rather fears to undertake; however, he will promise to do something, though he can't promise much. —The minister, and a few zealous friends, with a zeal that many think almost rashness, determine to make the venture.

The work is begun, part of the means subscribed, and more partially, conditionally, and cautiously promised. The house by and by is to be dedicated. A popular minister is secured—ample notice is given, an eloquent sermon is delivered. The people are congratulated and praised for building themselves a house in which to worship, instead of worshipping out of doors, or not at all.

Then the indebtedness is stated, and the speaker modestly ventures to hope that the people will pay the workmen who have furnished the materials, and built the house. That they will pay—actually pay, and not propose to have a house, in which to preach justice and honesty, without paying for it: Now comes the tug of war—"Who will *give* a hundred dollars?" People nervous and uneasy—and much as if they were awaiting their turn for a tooth pulling, an amputation, or some painful surgical operation. After a long and severe strain — applauding, complaining, praising, blaming, — most of the debt is arranged for — and a few liberal brethren assume and pay the balance. A general feeling of relief and congratulation, that a very difficult and very generous thing has been done in paying the builder for a house for their own use!

Once more—a man is wanted for a steamboat captain, or a hook keeper, or a good salesman. Those wishing such a man agree to pay him one, two, three, or five thousand dollars for his services, the wages regulated by the value of his services, extent of the business, or the expenses of living. The bargain is struck in five minutes. The employer never thinks a moment but what he will pay the full amount, and the employee takes it for granted he will receive his salary; he knows how much he has to spend, and now arranges affairs accordingly.

Not so in church affairs. The community wants a minister; one comes to them. They appear to like him. What shall we pay him? How little can he live on? Nice calculations are made; then the stewards bring their grave heads together. They feel that they can afford to give so much, but there is a large deficit. Now who is able to give? Who is willing to give? There is no little discussion and analysis of character. Then the effort is made with various results. These matters are reported and discussed, stewards seem anxious, doubtful as to the final result. The pastor, an honest man, but a man, and therefore has wants, he struggles between his fear of going in debt, without a probability of paying, and the actual needs of his family.

Perhaps towards the close of the year the promised amount, with great worry and struggle, is raised. Sometimes it is not raised, and the end of the year cancels the debt, it must be forwarded, be audited and accounted for at the great day of God's wrath, when it shall be said "inasmuch as ye did not unto the least of my little ones, ye did not unto me."

Now, shall financing and ministerial support never rise above the character and position of an experiment? Will people never come to feel their obligations to ministers enough to support them and their families with decent comfort, all they ask, just as other men of perhaps not superior talents or diligence? Is not all this anxiety and worry upon the minister and his family, an unnecessary burden and a wrong. Is it wonderful that so many of them, turn teachers, doctors and merchants, to live and escape the painful uncertainty and dependence of their situation.

May we not hope that people will be educated up to the point of duty, and that church financing will assume a more systematic and less uncertain and spasmodic character?

METHODIST.

RAINDROPS ON MT. LEBANON.

MR. EDITOR: The raindrops, as Bro. Shaffer, of Columbus, Miss., calls them, in a note accompanying the one dollar continue to come, and if they continue to descend, will doubtless float off the debt of Mt. Lebanon Church.

The following is an extract from the note of some good sister of Brandon, Miss. The name of this sister I do not know, wish I did. The preacher of Brandon, doubtless, will know as soon as he reads the extract, because there is seldom more than one such soul in one community, and preachers generally know them. Preachers never suffer when surrounded by that kind of faith.

Brandon, Miss., Sept. 10.

BRO. UPTON: I see in the Advocate, your request for one dollar, from each subscriber to the N. O. Christian Advocate.

Once wealthy, the war has left me poor, so poor I scarcely know one week where bread shall come from the next, but is speaking as man. Faith, all sustaining faith, bears me up, and I know my Father will provide.

I have three dollars, one I send you, asking God to bless the mite.

Your sister, in Christ.

God bless it my sister.

Bro. Shaffer wishes he were able to send one hundred dollars, instead of one dollar.

Send on these rain drops, my brethren, and relieve us from our pecuniary embarrassment.

Below I send you a list of the names of those who have favored us with the amounts affixed to their names respectively since my last.

E. S. William,	Clinton, Miss.	$1 00
A. M. Campbell,	Mansfield, La.	1 00
Jas. V. Williams,	" "	1 00
S. F. Walker,	" "	70
Rev. C. B. Stuart,	" "	1 00
Rev. J. Shaffer,	Columbus, Miss.	1 00
Nameless Sister,	Brandon "	1 00

Your Brother,

THOS. J. UPTON.

Mt. Lebanon, La., Sept. 28th, 1866.

For the N. O. Christian Advocate.

Lands in the Opelousas Country.

MR. EDITOR: If among the many who are now looking for new homes, there are any pioneers, I have somewhat to say to them. Land upon which they may be sure of good livings, and increasing profit, if they are industrious, may be had in St. Landry at a very low rate.

Prairies, Mermentau, Mammoth, and Mallet, are points of especial interest.

On Mallet the lands are good. There is already a settlement of Americans and Protestants. Plenty of wood land, and fine range for cattle, hogs, sheep, etc. Well water is good, and easily obtained. Bro's. Jenkins, Mayo and others, who have just commenced there invite good, industrious people to come and settle. They are about twelve miles west of the Opelousas. The price of land is reasonable.

Mermentau is an immense horse shoe cove about forty miles southwest of Opelousas. Several hundred families could obtain comfortable homes here at a low rate. The Bayous Que de Tortue and Mermentau are deep clear streams abounding in fish. The swamps that lie on either side are full of fine cypress. The land will afford a good living to the industrious. Fine range for stock. A company of gentlemen intend to go down next week to explore, with a view of settling thirty or forty families there. One, or a half-dozen, honest Americans would stand no chance in there against the jayhawker thieves who hold possession. But the beauty of the place,—its many advantages, should tempt a goodly number to move in.

Mamouth is, if possible, more inviting than Mermentau. The land is about the same quality, and the range the same, but it is gently undulating, and though level enough for ease to the resident, is more varied in appearance. The population here is better, though sadly in need of improvement. It was in this prairie that Dr. Keener, Austin, Rayne and others, settled during the war, only to be driven from their beautiful retreats by the increasing band of jayhawkers.

The lands on Mallet command much higher prices than those of the last named places, because they are better and have a better population. But the others have good lands that will *improve with proper cultivation*, and if a number of families would go into each as colonists, they would have no trouble with the present residents, who like Indians *retire* before civilization.

Hundreds of men are killing themselves with hard work among the roots, stumps, and pine hills of North Louisiana, who could make more on Mamouth or Mermentau, in two years, than they make there in five, and with less labor.

The farmers here will do well if they make half a crop of cotton; and less than half the usual crop of former years was planted. The rains and worms have been destructive.

F. T. R.

Plaquemine Brulé, La., Sept. 18, 1866.

WHAT DOES BABY THINK?

What is the little one thinking about?
Very wonderful things no doubt—
Unwritten history!
Unfathomed mystery!
Yet he laughs and cries, and eats and drinks,
And chuckles and crows, and nods and winks,
As if his head were as full of kinks
And curious riddles as any sphinx.
Warped by colic and by tears,
Puncture by pins and tortured by fears,
Has little nephew will lose two years:
And he'll never know
Where the summers go:
He need not laugh, for he'll find it so!

Who can tell what a baby thinks?
Who can follow the gossamer links
By which the manikin feels its way
Out from the shore of the great unknown,
Blind and wailing, and alone,
Into the light of day?
Out from the shore of the unknown sea,
Tossing in pitiful agony—
Of the unknown sea that reels and rolls,
Specked with the barks of little souls—
Barks that were launched on the other side,
And slipped from heaven on an ebbing tide?

What does he think of his mother's eyes?
What does he think of his mother's hair?
What of the cradle-roof that flies
Forward and backward through the air?
What does he think of his mother's breast—
Cyclet of life and couch of his rest?

What does he think when her quick embrace
Presses his hand and buries his face
Deep where the heart-throbs sink and swell
With a tenderness she can never tell,
Though she murmur the words
Of all the birds—
Words she has learned to murmur well!
Now he thinks he will go to sleep!
I can see the shadow creep
Over his eyes in soft eclipse,
Over his brow and over his lips
Out to his little finger-tips!
Softly sinking, down he goes!
See! He is hushed in sweet repose!

From the St. Louis Christian Advocate.

CHRISTIAN UNION CHURCH.

Various papers referring to the acts and doings of a council of the Christian Union Church, lately held in Illinois, have reached this office. There is not space in this paper for the publication of all of them. The following are those likely to be most interesting to the public generally, and they fully explain themselves.

"*Memorandum of Remarks made by Bishop Doggett before the Council of the Christian Union Church, at Clinton, Illinois, Sept. 14, 1866:*

Bishop Doggett was introduced to the Council by the President, Rev. M. R. Jones. After a short interval, Bishop Doggett was requested to make any remarks he might be inclined to make to the Council.

Thanking them for the opportunity, he said he was not in the habit of using notes, either in speaking or preaching, but that he would take the liberty of using them on the present occasion for the sake of perspicuity and precision. He then spoke as follows:

I desire, at the outset, to define my exact position before this body. I was sent, in connection with Rev. Dr. Linn, of Louisville, Ky., as a fraternal messenger from the General Conference of the M. E. Church, South, in response to a deputation from this body to that Conference, in the person of the Rev. Jacob Ditzler. I was not appointed by the General Conference by name, but a resolution was passed, appointing Dr. Linn and one of the bishops as messengers. Subsequently the Board of Bishops requested me to perform that duty, my tour of Conferences being contiguous to that of the Council. I deeply regret the absence of Dr. Linn, and was very much surprised not to find him here, but a letter from him, received this morning, dated 11th inst., explains the cause of his absence, that is, personal indisposition.

Bishop Doggett said, I wish it to be distinctly understood, that the General Conference did not send Dr. Linn and one of the bishops with any other purpose than as fraternal messengers. We were not sent with any direction or purpose to extend at this time the jurisdiction of the M. E. Church, South, into this State.

He said, if it were proper to do so, I feel myself authorized with discretionary power to act in the premises, but from my inquiries into the actual state of affairs among you, I am persuaded that you are not prepared to take action satisfactory, either to yourselves or to me as an officer of the General Conference.

It becomes me, therefore, to discharge the specific duty for which I was sent, and this I proceed to do with the greatest pleasure.

It was my purpose, from the beginning, to fulfill this mission, and made my arrangements at great personal inconvenience accordingly, such was my deep personal interest in your movement.

The General Conference of the M. E. Church, South, understand that you are purely a religious body; that you have organized with an exclusive purpose of promoting evangelical piety; that your doctrinal and ecclesiastical views harmonize with our own; that you are not complicated as a Christian body with political questions or political parties; on the contrary, that it is your avowed object to keep yourselves aloof from all political entanglements so far as your ecclesiastical operations are concerned, and that in these respects the hand of God is with you.

It is in these respects, and these alone, that the General Conference sympathize with you, and they do it cordially. I am authorized officially to extend to you the hand of fellowship, to offer to you their hearty congratulations, and in your mission to save souls, to bid you God speed!

The M. E. Church, South, which I represent to day, is not a political Church in any sense of the word. Its ministers do not preach politics, and never have; its Conferences, quarterly, annual and general have abstained from all political questions. This is their unimpeachable record. I challenge successful contradiction. I felt a noble pleasure at the Baltimore Conference, held in Alexandria, when it was admitted into the M. E. Church, South, by Bishop Early, in saying, that so far as my memory served me, I did not recollect an instance in which a regularly constituted body of the M. E. Church, South, had ever recorded a resolution on a political question. I appealed to the Bishop for the truth of the statement, and he confirmed my recollection. If there has been any such instance, I do not remember it, and it is an exception to the general statement.

The M. E. Church, South, is in a state of great harmony and of gracious success. It has arisen from the calamities of war with astonishing vigor and power; it has renewed its youth like the eagle's, and is ready for a grander gospel achievement than ever.

The Bishop further said, that the late General Conference had introduced several important measures into the economy of the Church, which he thought it important to mention it in their presence: First. Change of name to "Episcopal Methodist Church," which he believed would be accomplished. Second. Lay delegation, which he thought would also be accomplished. Third. The probationary system, which had been abolished. Fourth. The mode of receiving members into the Church, which he thought was a great improvement. These are, perhaps, the most important measures which were introduced.

The great want of the Church and of the world, he said, is the unadulterated truth of the gospel, and our mission, as a Church, is to preach that form of Christianity which we believe to be comprehended by a pure Wesleyan Methodism. He concluded by saying: We invoke God's blessing upon you in the name of the Church, and especially in the name of our common Lord and Master, in all your deliberations, duties and trials; and when the proper time shall arrive, when you, as a body of ministers and members, shall desire it, and when you are free from embarrassments in a manner satisfactory to yourselves, we will rejoice to form a more intimate association with you.

Report of Committee on Plan of Union with the M. E. Church, South:

WHEREAS, The unity and harmony of the Church are essential to its efficiency, prosperity and peace; and,

WHEREAS, There are several religious bodies in this country, all holding the same fundamental principles of Christianity, the unity of which in one body would greatly promote the interests of Christ's Kingdom; and

WHEREAS, The M. E. Church, South, the most powerful and influential of these bodies, has taken steps in common with us to secure so desirable an end, in that at her late General Conference at New Orleans she agreed, with great unanimity, to drop the restrictive adjunct to her title, subject to confirmation by the style and title of the Episcopal Methodist Church, as contradistinguished from the Methodist Episcopal Church of the United States, and did make changes agreeing in substance with our economy; therefore,

Resolved, That we do become a Conference of said Methodist Episcopal Church, South, with the same style and title, as part of the same, by the adoption of her doctrines and Discipline, with the change of the aforesaid style and title, provided that a majority of the members of the Christian Union Church, voting, shall sanction the same at an election called for that purpose.

Resolved, That the pastors shall call and superintend the elections in each society, and make returns of the same to the Superintendent of the district in the bounds of which said elections shall be held; and that upon the event a majority of the members present and voting at the elections favor such a union, the Superintendents shall meet at some convenient place and make official announcement of the same; and shall proceed to call a session of the Annual Council of the Christian Union Church, and invite one of the bishops of the M. E. Church, South, to be present and organize the aforesaid Christian Union Church into an Annual Conference of the aforesaid Methodist Episcopal Church, South, with the aforesaid change of style and title.

APPOINTMENTS OF THE PREACHERS.

PEORIA DISTRICT—R P Holt, Superintendent.—Peoria, to be supplied; Canton, D T Sherman; Lewistown, David Rose; Midway, to be supplied; Yates City, J L D Proctor; Ottowa, to be supplied; Magnolia, O M T Samuels; Neecoma, and Edgington, J Richmond, B Beagle; Smithville, T R Kendall.

SPRINGFIELD DISTRICT—R Smithson, Superintendent.—Springfield, to be supplied; Clinton, W R Howard; Jacksonville, to be supplied; Blandinsville, to be supplied; Lima, Oscar Smithson; Quincy, to be supplied; Barry, J M Posey; Mt. Sterling, to be supplied.

SALEM DISTRICT—M R Jones, Superintendent.—Salem, N P Paisey; Xenia, D Standford, J Beagle; Rome, J D Gray; Effingham, to be supplied; Fairfield, P Titsworth; Ashley, R F Hester; Stanton, J R Pritchett.

CAIRO DISTRICT — J W Westcott, Superintendent.— Cairo, to be supplied; Marion, Jos. Dines; Chester, A Caldwell; Murphysboro, D L Myers; DeSoto, J B Frost.

Rev. Thomas B Deeds, Agent for the Western Seminary.

A CATHEDRAL FOR HONOLULU. — The visit of Queen Emma to England has led to Mr. Slater, the architect, receiving instructions to put in hand immediately the first portion of his design for a church which is to form the modest cathedral of the newest and smallest of national churches, and the monument of the late king, who was the founder of that church in his island kingdom. The style is English-Gothic of the early Decorated period.

Mobile has a population of 40,902, of which about 12,400 are colored. Of Confederate soldiers in the late war the city had 315 killed, 171 died, and 352 disabled.

Right Rev. Bishop Elder, of Natchez Miss., has actively commenced to repair the disasters of war in his diocese. He is about to establish a school at Holly Springs, Miss., and has been offered $3500 by some liberal Protestants of the place to commence immediately.

N. O. Christian Advocate.

CONFERENCE PUBLISHING COMMITTEE.

FOR MOBILE CONFERENCE:
Rev. J. Hamilton, D.D.,
Rev. A. H. Mitchell, D.D.,
Rev. Thos. W. Dorman, D.D.

FOR MONTGOMERY CONFERENCE:
Rev. H. N. McTyeire, D.D.,
Rev. M. S. Andrews,
Rev. William A. Shapard.

FOR MISSISSIPPI CONFERENCE:
Rev. W. H. Watkins, D.D.,
Rev. H. H. Montgomery,
Rev. William P. Barton.

FOR LOUISIANA CONFERENCE:
Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Linus Parker.

NEW ORLEANS:
SATURDAY, OCTOBER 13th, 1866.

QUARTERLY MEETING, at Baton Rouge, 20th and 21st October.

J. C. KEENER, P. E.

NEW ORLEANS DISTRICT STEWARDS MEETING, will be held at 112 Camp St., on Wednesday, 17th, at 5 P. M.

The news of the death of the Rev. Dr. S. D. BALDWIN, the author of "Armageddon," reaches us through the secular papers. It is stated that he died in Nashville, of cholera. It comes by the telegraph to the city papers, but we yet hope there may be some mistake in the statement.

NEW ADVERTISEMENTS.

We insert this week the cards of a number of our most reliable merchants, some of whom are too well known to need anything from us.

Messrs. KEEP & CAULFIELD, Western Produce and Commission Merchants, No. 77 and 79 Poydras street.

Messrs. A. Brousseau & Co, Importers of Carpeting and oil cloths, of all qualities, cornices, curtains, mattings, etc., No. 17 Chartres street. This is one of the oldest establishments in the city.

Messrs. G. and T. F. SEARING, Manufacturers and Dealers in Clothing and Plantation Goods, No. 29 Magazine street, corner of Gravier street.

Messrs. CAMPBELL, ECKFORD & Co., Cotton Factors, Forwarding and General Commission Merchants, No. 58 Camp street. These gentlemen are both recently from Mobile, and have been for years among the oldest and most reliable of the Commission Merchants of that city.

Messrs. H. WARE & SON, Cotton and Wool Factors, and Commission Merchants, No. 64 Carondelet street. Mr. W., senior, is an old citizen of East Texas; has been a Cotton Planter and Manufacturer in Harrison county. He had at the conclusion of the war several thousand bales of cotton, in evidence of his success in both these departments of industry. Few men have had greater success, or are better acquainted with the people of Texas.

Messrs. THOMAS B. BODLEY, & Co., Dealers in all Description of Mill and Plantation machinery, steam engines, saw mills, cultivators, etc., No. 9 Perdido St.

Messrs. S. H. ABY & Co., Cotton Factors and Commission Merchants, 1c6 Gravier street.

Messrs. HARVEY, M'MAHON & Co., Cotton Factors, Commission and Forwarding Merchants, 122 Carondelet — Davidson's row.

J. H. MASSEY, Wholesale Dry Goods, 100 Common street, is one of the most reliable of merchants and thoroughly acquainted with his business, having been engaged in it for a score of years in this city.

Messrs. PITKIN & Co., Fashionable Clothing Emporium, No. 13 and 15 Camp street. During the war these gentlemen supplied, distributed, and gave away hundreds of dollars worth of clothing to prisoners and soldiers of the South.

JAS. A. GRESHAM, Bookseller and Stationer, 92 Camp street. Mr. G. presents to the public a good assortment of Church, Masonic, school, medical and law books.

Messrs TURNER & COHEN, Photograph and Fine art gallery, No. 57 Camp street. Their colored miniatures on china and life size portraits, for delicacy and accuracy, are not surpassed by any that we have seen.

Messrs. NOLLE, DAY & Co., Cotton Factors, Commission Merchants, 158 Common street.

Messrs. GAINES & RELY, Importers and Dealers, wholesale and retail, in earthenware, glass and china, Japan, plated, and silver ware, fine cutlery etc., No 100 Canal street.

L'ELEIN, Importer of carpets, oil cloths, curtain materials, damasks, window-shades, etc., No 3 Carondelet street.

Messrs. SLARK, STAUFFER & Co., Importers and Dealers in Hardware and Agricultural implements, No 71 Canal street: This immense establishment has renewed its energy and youth. It has long been a principal depot of hardware goods, and presents as usual a large stock for the supply and choice of planters and country dealers:

We are indebted to the attention of W. Stramer of the SOUTHERN EXPRESS Co., for a file of late Mississippi and Texas papers.

During the past few weeks numbers of families have left the iron and coal districts of South Wales for the United States, and the mania for emigration has taken such a permanent hold of the miners and iron workers that the exodus is expected to keep up for some time, notwithstanding the improved prospects of the staple trades of the district.

THE "BENEFICENT RESULT."

If the scarlet whore of the Apocalypse signifies the political prostitution of the Church, it will be seen, by the following, how deeply Northern Methodist preachers have been enamored of her:

THOROUGHLY RADICAL.—The N. W. Christian Advocate says of the Northern Methodist papers:—The whole Methodist press is now, we believe, without an exception, on one side of the present national controversy. It is thoroughly "radical" for the restoration of the Southern States on the most uncompromised principles of universal rights and loyalty; the rebuke and legal punishment of treason; the protection of Southern loyalists; the enfranchisement and elevation of our emancipated population; and the stern repression of every remnant of the rebellion. That press is a power in the land; we doubt whether there is another journalastic power equal to it. It cannot be bribed and it cannot be intimidated; and, as it appeals to the moral sense, the conscience of its millions of readers, it wields a force which may, in the highest sense, be called the "balance of power." The political leaders of the hour seem not to be aware of its capacity, if indeed, of its existence. It would be well for them to take account of it. They will not fail to do so in the issue, if not earlier.

To this we add the further evidence of the remarks, in the last Methodist Quarterly Review, of its able Editor, Dr. Whedon. The Doctor, it will be seen, returns to his original direction, like a brook which, for awhile, has been diverted in its flow by roots and rocks, but now glides into its place with brawling satisfaction:

"That we long cherished the hope of harmonization in State, aided by its counterpart in Church; that we earnestly advocated the spirit and the measures tending to such a harmonization, *on the high platform of freedom and right*, is to us a happy recollection. Its failure was no fault, no error, no mismanagement of ours. We took no step which we regret; we wrote no line which, "dying, we would wish to blot." That we were right is evident from this: that those who have assailed us as derelict to our high principles of freedom have ever evaded stating our true positions, namely, that we desired fraternity only on the basis of eternal truth and righteousness."

It will be seen in this item that he refers to his "fraternity" interval. That he plumes himself on that honest and far-reaching effort of Charity. He lays the blame of failure—upon whom? Not upon the South certainly; for he himself admitted that it was by some accident that the fatal omission of "praying for the peace of the country" occurred in the Southern response. He even took back all that may have been said by him reflecting upon the Southern General Conference. After all this it will be seen that there is a fierce spirit of hate in the Doctor against the South. He says:

If we read Mr. Johnson's nature aright, he is and ever has been at bottom as intensely sectional a southerner as Robert Toombs or Jefferson Davis. But as those haughty oligarchs repudiated him as a "mean white," he denounced them at the crisis, and found himself compelled by the current to a broad radical position of defiance to the rebellion, adherence to the government, confiscation and division of great landed estates, the supremacy of southern loyalty, and even negro suffrage. When, however, he was placed at the head of the government, and southern oligarchy was prostrated at his feet in flattery and supplication, his full ancient nature repossessed him. The ancient dogma, that the oligarchy of the South shall rule the nation, again becomes an axiom. For this he has struggled to withdraw all protection from the southern negro; has opposed a constitutional amendment, in order to add twelve more votes to the South concentrated into the hands of the rebel oligarchy; and has opened an exterminating war upon the national Congress, authorizing his organs to menace a military *coup d'etat* unless the representatives of the people obey the menaces of their accidental dictator. He has placed a military equipment for 200,000 soldiers in the hands of the rebels. Such are the alarming results of all our expenditure of blood and treasure. For four years of war we had the firm feeling that an honest patriot held our helm. Now the days are returned when our ruler is a traitor to the cause of truth and freedom, who stands to Buchanan as king Stork stands to king Log. His reign is cruel to the North, but far more misleading and destructive to the South; and the true patriots of both sections, just so far as they clearly realize their country's good, will unite in opposing his disastrous "policy."

So far as our Church is concerned, never on any great moral and political question, dividing the nation, were we so perfect a unit. Ministers and laymen, as citizens and voters, stand politically one; and morally one on the great moral question, underlying the political, whether manhood shall attain and possess its "unalienable rights." We shall through our various Church agencies—our missionary, church extension, and freedman's aid organizations—prosecute (in, we trust, the most Christian spirit) the great work of raising the humblest manhood of all our land to the full capacity for all its rights. The blood of our missionaries may again redden the southern fields; but the voice of that blood will awaken God and man to more decisive action. Not doubtful, and we believe not very far distant, is the beneficent result, in which the emeacipated South as well as the North will have abounding cause for joy.

The burden of this denunciation is the "slave oligarchy." He cannot allow that *ad captandum* epithet to pass away with the institution of slavery. He will only use one part of it to call up the other. He will arouse the prejudices of his readers by the familiar cry of the ante-war and war periods. He will call up the spectre which had been laid by four long years of fire and blood.—Is he really still afraid of the "Rebel Oligarchy?" Nonsense. If he wants a plea, why not declare the real one—the plunder that may be yet raked out of the ashes of the South! Why not argue further punishment and righteous vengeance, rather than talk about enfranchising blacks while he himself refuses to enfranchise the white man of the South? The truth is, the Doctor is much more concerned about his own status with the Oligarchy of Northern Methodism at No. 200 Mulberry Street than with any other oligarchy. He got out of line in a charitable fit; he now gets into line by denouncing the President and the "Southern Oligarchy." Let him succeed

If the reader will now contemplate Dr. Whedon as the most conservative man in Northern Methodism; and then consider *that* Methodism as the "salt" of that part of the earth, he may form some adequate idea of the "beneficent result" that awaits the South. To this "result" the Doctor will have contributed his influence.—He adroitly prepares the public to expect it. He advertises the South that it is "again in deep danger of being victimized" by the "turbulent class of her politicians, aided by her uneducated, unprincipled, loose population."—How considerate and tender! for, he adds, there is a "true-hearted South" "for and with which we have the profoundest sympathy." If the Doctor is sincere, he is self-deceived. He evidently does not know the strength of his own "deep" prejudices against the South. He is the victim of long years of fanatical hatred and systematic opposition to the "Southern Oligarchy." He still sees the horrible creation of a distempered mind. If the trouble comes, that "*beneficent result*" will not be set down by history to any "turbulent class in the South," but to such educated, earnest men as the Doctor himself; men of the Church, of prayer, men who have these long years gone aside from the doctrines of the Gospel to meddle with great "moral and political questions;" men who boast that "ministers and laymen stand politically one;" who boast that "we shall, through our various Church agencies, prosecute the great work of raising the humblest manhood of all our land to the full capacity for all its rights."

At the recent Centenary meeting of Northern Methodism in Cooper's Institute, the eloquent Sewall found the field and theme of achievement so large that he wandered round its precincts "looking where he could get in." We suggest to him three gaps, for future discourse. First, the significant fact that during this past year, the one hundredth of its glory, a large number of Southern Methodist churches have been violently wrested out of the hands of the "North Church" by the President of the United States. Second, that during the year large and peaceable *Lovefeasts* have been held by 1,000 Eastern Methodist ministers, in Boston, Mass., and 600 Western Methodist ministers, in Bloomington, Ill., in order to see eye to eye. And that now, that which never could have been said in any previous year, can this year be said by authority, that the whole "North Church," "*ministers and laymen, as citizens and voters, stand politically one.*" After these two, let the brother pause, invoke the shade of John Wesley, and then pass on to the third opening, to wit: the spectacle of *entire deadness to the world* which his Church presents to Angels and men in this the glorious Centenary of its existence.

With the rage of war full in his veins, this able minister, the Theological custodian and highest literary officer of Northern Methodism, Dr. Whedon, utters the rallying cry of every inflamed passion of civil contest, muffles his head, and in the attitude of prayer, awaits the "BENEFICENT RESULT!"

O Lord, Thou that "restrainest the remainder of wrath," we pray Thee to turn the counsel of this enraged "North Church" into foolishness!

From the inquiry which has been held with regard to the sinking of the Affondatore, which went down somewhat after the fashion of the Royal George, it appears that the ill-fated vessel was pulled to the bottom by her own anchors; she was made so fast that she could not rise to the waves, and, her lower ports having been left open, the water rushed in and down she went. She now lies in a muddy bottom, and it will be a difficult work to raise her to the surface.

The Palmyra Presbytery, has recently divided, after the manner of the Louisville Presbytery.

Monthly and District Meetings.

In a letter to the *Nashville Advocate*, the Bishop commends these new elements of Methodism. We extract the following:

I sat down to say a word on the Monthly Meetings of the Church, and the District meetings. As to the first, it is my deliberate judgment, that if preachers and people are faithful in holding them, and working out the plan, they will, under God, bring back the Church to primitive power and renew the scenes of old. These meetings condense into a living, active form, and augment the influence which has been vainly sought for in pastoral visits. They bring the members of the Church into acquaintance, sympathy, and fellowship with each other. They rouse the activity of the Church by a proper distribution of the work to be done. The poor, the Sunday-schools, the Church papers, the finances, come up for consideration; new interest is awakened; liberal plans are devised, and the resources of the Church are developed and applied. They will restore discipline, and this is the life of the body. Disorderly members will be brought to an account. Dram-drinkers and dancing Methodists, without prompt confession of wrong, deep humiliation, and solemn pledges never to repeat, will be (or they ought to be) cut off.

The preachers, I trust, will cease to rely upon talking and coaxing, and let all these old offendes know that the Church cannot, will not tolerate these vices and follies. If it be said that our young members will quit us and go to other Churches, I answer, let them go. We lose nothing but numbers, and others gain nothing that a Church of Christ ought to have. For one I say, any Church desiring such accessions are welcome to all the Methodists, so called, who can be bought by the privilege of dancing.

I have recently attended a District Meeting at Athens, and was delighted and profited. My hopes of the future were greatly revived. I was and am opposed to the District Conference project, for reasons too tedious to mention now. The District Meeting is another and a better thing. It is all the better that it is not a legal, official convention, but a voluntary association, without the restriction of arbitrary rules, and the stiffness of prescribed formularies. A time and place are set, and the brethren come together, not under the constraint of a routine duty; but from a spontaneous impulse—the unfeigned love of the Church. There is a freedom, a heartiness in these meetings, truly refreshing. The fact carries out in beautiful development that the laity are alive to the great moral questions which burden the ministry—that they are thinking on these things—that they feel and are ready to co-operate in every feasible plan to deliver the Church from the world—restore her power, and start her upon a new and wider career of usefulness.

Moreover, these meetings antagonize those feelings of isolation and independence, which are sure to grow up in the Churches, unless they meet and mingle occasionally in consultation over their common interest. Methodism is essentially a connectional system. Disintegration would be ruin. The bonds of unity must be cherished. The stations and the circuits must be taught that, however distinct, they are parts of a common whole. Where there is no hostility there may be alienation and indifference; and this will be, unless there be some rallying point—some place of fellowship — some association which invokes community of feeling and action. This was one of the great benefits of camp-meetings. They brought the people together — identified the Churches one with another—each with all—promoted brotherly kindness, confidence, and charity, and compacted the organism "by that which every joint supplied," "making increase of the body, unto the edifying of itself in love."

These District Meetings, I think it likely, will, in a measure, take the place of camp-meetings, and will perpetuate some of their most useful functions. In one important respect they will have a great advantage— in that they will call together the leading members, officers, and others of a whole District. This will unify the Church in that territory—give uniformity of administration to discipline and finance—give opportunity to compare modes and measures for the management for Sunday-schools—provision for the poor—the distribution of service, and the better organization of our entire work.

I beg to commend these meetings to the Presiding Elders, preachers, and people everywhere. They will grow in value as they are better understood, and as their wholesome fruits begin to ripen.

Young Men and the Ministry.

The following remarks were by Bishop Janes upon the occasion of their being but one candidate for full admission into the M. E. Indiana Conference.

The condition of the Conference and of the times seems to indicate the propriety of a few words. Why is it that so few are now entering the ministry? Formerly there were more young men annually knocking at the doors of our Conferences than the Church could employ. But now see what a paucity! But one before us for admission. There is an error somewhere. I cannot admit that it is in my Lord. May it not be in the way of our good brethren—editors, preachers, and others—speak and write on this subject? Do they not unconsciously make an impression on the mind of community adverse to the interests of our Lord's kingdom? Do not their teachings cause us to look almost altogether to the universities and colleges for the supplying the pulpit? Our doctrine has always been that God calls men to the ministry. Could we go back fifty years in this respect, and practice upon the plan of our fathers, our Conferences would be supplied with young men who could go second men in our circuits, and all these neighborhoods now without the Gospel, where souls are perishing, would be supplied. And we would have men to send, also, into the newer regions of our country, and missionaries to foreign lands would be numerous.

It is urged that we have now a more intelligent people to preach to than formerly. But I am not prepared to admit this. If ever there was a time when there has been a conflict of mind and when wit was sharpened, it was during the Revolutionary War, when our Church began its conquests. Then there was much intelligence among the people. And then our preachers went to high and low, and preached to the learned and the ignorant. And there "were ministers for the times;" "there *were giants in those days.*"

But admit that the people are more intelligent now than formerly; if God calls men now, as he does always, from among the people, will they not be more intelligent than formerly, as much more so as the people are, from whom they are selected?

God calls men from the bench, from the counters of the merchant, from the plow, and from the anvil. And has he not always called "*men for the times?*" When he needed a Wesley, he called on Wesley; when he needed a Coke, he called on Coke; when he needed a Fletcher, he baptized him for the work which needed to be done; when he needed an Asbury, he called on Asbury by his Spirit and by his providence, and designated him to the field which he should fill. I want you to support your educational institutions efficiently and liberally. But we can't wait for them to prepare our preachers. There is no better school than the itinerancy. No problem in mathematics exercises and improves the mind more than the preparation of sermons, upon themes as divine as God as high as heaven, as lasting as eternity. The preacher that will not read, that has no taste for reading, let him, as the Discipline says, acquire a taste for reading or return to his former business.

Red tape in the State is bad; red tape in the Church is *worse*. I rejoice that our people are becoming educated; I am to meet educated laymen in prominent positions. But, brethren, I protest against the impression being made on the minds of our young men, that they must not preach till they have passed through a university course, or a theological school. While you hold them back souls are perishing for whom my Lord shed his precious blood.

Let our children be educated as well as possible. And if a young man, who feels that God has called him to labour in his vineyard, can quiet his conscience while he obtains an education, let him obtain an education; but I repeat, don't hold them back in whose hearts the Spirit has kindled a burning desire to save souls. No, brethren, take them in their first love, and thrust them out into the field. Get them out of the way before the professors get hold of them and take them to the University. I can't have full confidence in the generalship of the pastor of the Church, if he does not have his young men holding a dozen prayer meetings all around their circuits. Let the presiding elders take them around their districts, forty at a time, to assist at their quarterly meetings; and then they would not have to complain of small attendance on Saturdays at their quarterly meetings. The people would come in crowds, for they would hear that God is with you. This was the plan of our fathers, and it was God's plan. This is the lesson that a hundred years has taught us—that God calls his workmen. By this plan men go into the work right from among the people; from the sympathies of humanity, of which their hearts are full, and not after colleges and schools have secluded them from society, and, in some measure, cooled those sympathies and their youthful ardor. I am ready to endure all the odium that may be cast on me for these views. I have given them utterance, because they have nestled in my heart for years; and I expect to proclaim them while I live, for they are convictions in my heart, clear and deep. I will speak for souls, precious souls, for they are perishing all around me.

A REQUEST.

We publish the following Request of the Rev. W. W. Bennett, of the Virginia Conference, and hope that our preachers will promptly respond to it:

The undersigned has in course of preparation a narrative of THE GREAT REVIVAL which prevailed in the Southern armies during the late war.

Desiring to make the record of that extraordinary work of grace as complete as possible, he earnestly solicits the aid of ministers and laymen of the different denominations who witnessed and participated in the revival.

Information under any of the following heads will be most gratefully received.

1. Beginning, progress, and incidents of the revival in the regiments, brigade, division, corps, army, fort, or hospital with which the writer was connected.

2. Notices of pious soldiers, officers and privates, living or dead, who were prominent in promoting the cause of religion.

3. The formation of Christian Associations, Camp Churches, Sunday schools, and Bible-classes, with some account of their operations and results.

4. Scenes in hospitals, or on battle-fields, in illustration of the power of faith.

5. Recollections of the prison life of Southern soldiers, with special reference to the religious interest that prevailed among them in prison. He would also be thankful for the use of any private matter that would assist him in his work; and if desired, all such matter will be carefully returned to the persons presenting it. It is earnestly desired that all who can lend a helping hand will do so with as little delay as possible.

W. W. BENNET,
Blacks and Whites P.O., Nottoway co., Va.

Will other religious papers please copy this request?

Russia vs. Radicals.

It was a grave departure from this sentiment and rule of conduct on our part when Congress turned aside from its proper duties, to adopt resolutions of sympathy and congratulation to the Romanoff Emperor, on his escape from death at the hands of one of his subjects. It was quite apparent, however, that this manifestation was prompted more by domestic partisan views and feelings, than by any real interest in the fate or regard for the welfare and longevity of the Russian.

The resolution adopted by Congress, on the motion of Thaddeus Stevens, congratulated the Emperor on his escape from assassination at the hands of an infuriated ex-slave holder—driven to his infamous design by the brutal passions kindled by slaveholding.

And now, we have the Emperor's response as delivered by Prince Gortchakoff, to Mr. Fox, our envoy extraordinary—and certainly a very humiliating and galling one—though accompanied by every expression of amity and good feeling on the part of the Russian Government; humiliating in that it convicts our Congress of the supreme silliness of basing one of its solemn acts on an idle invention or rumor,—a mere newspaper canard, of the most flimsy and unauthentic character. "You are altogether mistaken, 'quoth the Russian,' it is a grave error, and if uncontradicted by us might be a very hurtful one—to give it out to the world that the madman, who sought the life of our great and good Emperor, was instigated by revenge—any real or imaginary sense of wrong and injury—on account of these annexations of serfs. On the contrary, the Prince says, all rejoice in that act and applaud the Emperor for it. The man who attempted to assassinate the Emperor was an ordinary lunatic, who never owned a serf or had any wrongs to avenge."—*N. O. Times.*

NEWS FROM THE CHURCHES.

We learn from the *Southern Christian Advocate* that there has been a great revival at Athens, Ga. For the last few weeks a revival has been in progress at Athens, and for the past two weeks there has been a wonderful display of divine power. We learned about the middle of last week that above 200 persons had presented themselves for prayer at one time. We have heard from the meeting down to Monday. Old Christians have never seen any thing like it. All business was suspended, and the community *en masse* was at the prayer meeting. Some 85 or 90 had joined the Methodist, 26 the Presbyterian, and three the Baptist Church. Revs. J S Key and G F Penree were assisting the pastor Rev H H Parks.

NEWS FROM OTHER CHURCHES.

METHODIST E. CHURCH, SOUTH.

Held a grand Centenary meeting at Cooper's Institute. After the regular addresses had been made the meeting fell in a sort of natural way into the hands of Rev. Dr. M'Clintock. It was soon seen that the Central Committee had conspired to make this occasion the commencement of pecuniary crystallization. There had been several important rumors afloat of a financial sort in respect to the Centenary year, but hardly any thing had as yet absolutely gone on paper. And Dr. M'Clintock began by pledging Daniel Drew, of New York, who was on the platform, to a subscription of moneys and lands of a half a million of dollars. Fifty-two thousand dollars for a female college in Carmel, N. Y., and the grounds and buildings for a Central Biblical Institute, and an endowment of two hundred and fifty thousand dollars in cash. Dr. M'Clintock next called upon the members of the Central Committee for their subscriptions, and Mr. J. Bishop, of New Jersey, responded in $30,000; Oliver Hoyt, Esq., of New York, in $25,000; C. C. North, A. M., a merchant of this city, in 10,000; the Dr. himself in fifteen hundred, and the two editors, Dr Curry and Dr. Crooks, in five hundred each. The list was then opened for competition, and Mr. J. H. Ockerhausen, a sugar refiner of New York, gave $22,000. W W Cornell Esq., $7,000, and ministers and laymen then added their subscriptions of from $50 to $1,500, till three quarters of a million of dollars were that night given to Methodism. This whole subscription was made by fifty persons, leaving, as you see, a pretty wide margin among the Methodists of this region for further contributions. The two New York Conferences will give not less than two millions and a half to the Centenary fund.

The Corner-stone of the Memorial church, which Mr. Peabody, the London Banker, is building at Georgetown, Mass., laid on the 19th, if the programme was carried out. The Church will be of brick and stone, and cost $100,000.

ILLINOIS REUNION.—One of the grandest occasions of this great Centennial year, was the reunion of the four Illinois Conferences at Bloomington, on Monday and Tuesday of last week. In the middle of the afternoon, the Central Illinois Conference, with their President, Bishop Simpson, arrived from Lexington, and crowded the church where the Illinois Conference was yet in session, Dr. Cartwright in the chair, and greetings of joy made further business almost impossible. Bishop Ames had been compelled to leave, in order to meet the Iowa Conference, to assemble in Knoxville, Iowa, on Wednesday. Shortly after the Rock River Conference, with Bishop Clark at their head, entered the church, the citizens retiring to the gallery to make room for them. A few from the Southern Illinois Conference arrived during the evening. Meetings were held in the Presbyterian and Methodist churches, and addresses delivered. In the Methodist church, Rev. Wm. H Hunter, of the Central Illinois Conference, presided. Rev. S R Beggs, Rev. Charles R Adams, D. D. and Rev. L Hitchcock, D. D., spoke. Dr. Raymond and Rev. Wm. Cummins also spoke.

PRESBYTERIAN.

The Presbytery of Tuscaloosa held their regular session on the 20th of September, at Lexington, Ala., nine ministers and ten ruling elders present. The Committee on Education reported that there were three candidates for the ministry, under the care of and dependent on the other Presbytery, for whose maintenance during the current year, $12,000 were needed. Resolutions were passed enjoining the churches to take up collections to meet the amount. The Presbytery animadverted upon the "State Lottery for the relief of the State University," and warned all their members against indulging in a practice so "injurious and virtually immoral."

At the Meeting of the New York Synod of the United Presbyterian Church of North America, now being held in Galt, resolutions were adopted denouncing Feminism in strong terms. This, we believe, is the first instance where any American religious body has expressed an opinion on the subject. The friendly feeling evinced towards Canada does credit to the body, and will meet a hearty response from Canadians.

EPISCOPAL.

LIBERAL GIVING. — Five Episcopal Churches in Massachusetts have contributed for religious purposes, for the year ending May, 1866, $107,617 26. Four of them are situated in Boston, and one in Brooklin. We give some statistics taken from the Journal of the Convention: Church of the Advent, Rev. Dr. Bolles, Rector, has 591 communicants, and has contributed $26,820, being on an average, $45 38 to each communicant. Emanuel, Rev. Dr. Huntington, Rector, 500 communicants, contributes $24,386, an average of $48 77. Trinity, Bishop Eastburn, Rector, 400 communicants, contributions, $22,242, an average of $55 68. St. Paul's, Rev. W. R Nicholson, Rector, 400 communicants, contributions, $20,535, an average of $51 34. St. Paul's, Brooklin, Rev. Dr. Wharton, Rector, 180 communicants, contributions, $13,634, an average of $76 for each communicant.

A movement is on foot to establish in the Episcopal Church in this country the grades in the ecclesiastical hierarchy which have been disused since the separation from the mother Church of England. The Diocese of Illinois, in convention have resolved that it is expedient to re-establish the office of Dean; and a resolution favoring what is called the Provincial system, was referred to a special committee, with considerable likelihood of being adopted.

A most beautiful tribute to the memory of the late Bishop of the Diocese is to be seen at St Paul's Church, on Camp street, of which the Rev. Chas. Goodrich, D.D. is the Rector. It is a beautiful square tablet of pure white marble, surmounted by a cross, being a token of remembrance and affection from the congregation, and which bears this inscription: "Rt. Rev. Leonidas Polk, Bishop of Louisiana. Born April 10, 1806. Died June 14, 1864. Numbered with thy saints in glory everlasting."—*Church Visitor.*

BAPTIST.

The Crescent City church, New Orleans, of which the Rev. Mr. Seymour was pastor, and for whose new meeting-house he had made earnest effort to obtain Northern subscriptions, has been disbanded.

Rev. S. Jones, a Baptist minister, has "changed his views with regard to baptism" and has been received into the Canada Presbyterian Church. A slight modification of one's "views" as to "church government" is likewise involved, one would suppose, in going from the Baptists to the Presbyterians.

CONGREGATIONAL.

The foundation walls of the First Congregational meeting house, Washington City, are progressing rapidly. The probability now is that the installation of Dr. Boynton, pastor elect, and the laying of the corner-stone, will occur at the same time, the first week in October.

The Rev. B. Emmerson, D.D., was installed as pastor of the South Congregational Church, Salem, Mass, over fifty years ago. A few days since he attended the funeral of the only remaining member who was in the church when he began his labors there.

CATHOLIC.

WHAT WILL THE POPE DO!—Dr. Cullen, the new Irish Cardinal, on his return to Dublin, spoke at some length on this interesting question. To the language of an Irish correspondent of a New York paper, "as he has just returned from Rome and has had access to the highest authorities, his views are deserving of attention. The future of Italy fills him with the gloomiest forebodings. He regards the September Convention as a plot and a snare, and believes the Garibaldians will be in Rome before many months. To all appearance, says he, the time is now come when the Catholic world must look on while the sanity remnant of the pontifical kingdom, and even Rome itself, shall become the prey of the sacreligious scum of the Catholic Church. The Emperor Napoleon has left the Pope to the mercy of men who avow the deadliest hatred to the Pope and religion, and who will not hesitate on the first opportunity to pounce upon Rome and destroy the Pope's authority. It is very probable that within a few months his holiness may be reduced to such a condition as not to know where he may turn his steps. Affairs in the kingdom are conducted on principles of infidelity and opposition to the Holy Father, and every effort made to destroy the influence of the church. One of the leaders of the revolutionary party at a public dinner in Florence said, "now that we have overthrown Austria, the bulwark of Catholicism, we must next overthrow the Pope and the god of the Pope."

His Eminence does not say whether the god of the Pope is Louis Napoleon or some unmentioned being not allinded to as responsible for what is now occurring. But as to the rest of his speech, it is quite clear that a great crisis has come, and that the temporal power of the Pope is not much altered, if not entirely destroyed. Victor Emanuel has already seized the monastic establishments in his kingdom and dismissed the monks, and rumor says that, in despair, the Pope has offered the Vicarate of the papal states to the Emperor of the French.

A WARNING.—The Catholic priest of Lee, Mass., publicly reprimanded one of his people in church on Sunday the 12th, for being slack in paying his pew rent. The eloquent arose and "spoke out in meeting" in reply, whereupon the reverend father laid aside his dignity, came down from the pulpit, and shook the offending member by the collar till he subsided into a respectful silence.

The Report of the Military Commission on the New Orleans Riot.

This is before the public. It asserts great impartiality. But charges the Lieut. Governor and the Mayor of the city, virtually, as the authors of the riot. A New Orleans citizen, who was outside the Convention and not a party to the barefaced attempt at revolution, which can hold these public officers to any responsibility. They sought to arrest the Conventionists in the incipiency of the plot, but were prevented by the military. This is the whole affair in one word. The riot ensued because the military would neither take steps to prevent it peacefully nor suffer any one else to. Why did they not permit the Sheriff to arrest a body of men who contemplated subverting the settled and acknowledged Government of the State who announced their purpose? the dignity and power of the State to be placed at the mercy of any set of disaffected schemers who chose to disturb and defy it? The President affirms it to have been a barefaced attempt at revolution, and every man, not excepting the gentlemen of the Commission, must regard it When the course of civil process and law was violently interfered with, the consequences should not be charged against the Mayor and the Lieut. Governor. The following letter from Mr. Glenn is in point. Mr. G. is a lawyer, and the official reporter of the State Supreme Court—a gentleman of honor and education:

To the Editor of the N. O. Times—Your conclusion respecting the report of the Military Commission upon the facts of the 30th July riot are correct. After the shooting fired, and as the procession, approaching the stampeda took place, I was the only white spectator on Dryades street. I ran from Common to Canal, and found them highly incensed crowd of citizens, for because I was ignorant, but I retraced my steps to Merchants' Hall, went immediately into Mrs. Snethen's room, saw Judge Howell and Mr. Alfred Shaw, remonstrating with them about the negro procession. Saying that it would cause disturbance. They both instantly concurred with me, when I asked to have it dispersed. Judge Howell said he had already sent one message to them, and would send another for that purpose. On leaving, I saw a tall man calling the crowd together from where they had squatted on the curbs, and presume that he was the person indicated. I went towards Common street and stopped at Perrone until the general melee took place. Although Gen. Mower knew that I had seen the initiation of this sad affair, I was not

called upon to testify; and my recent experience East, as well as once here, leads me to the inevitable corollary that the military were, alone, to blame in the matter.

Very respectfully, L. S. F. GLENN.

No. 188 St. Charles Hotel.

The animus of the Commission is no secret. It cannot be mistaken by any one here on the spot. The single item below tells the whole story, and shows that the report has been gotten up for the entertainment of a distant audience;

"In conclusion, the Board will state that, it is by no means their opinion that hostility to Northern and Union men so pervades the community at large, as of itself either to endanger their life or property, provided they refrain from claiming freedom of speech concerning subjects on which, like that of slavery before the war, no difference of opinion is tolerated."

Crops in Texas and Louisiana.

The *Galveston News Price Current* looks hopefully upon the coming cotton crop of Texas. Probably no State is more elastic in its agricultural resources than Texas, and too much rain or too little rain will not discompose seriously its veteran farmers:

The weather could not have been more favorable than we have had for the past two weeks or more, for gathering what remains of our crops, and we feel much inclined to hope that more cotton will be saved than the most sanguine anticipated two or three weeks ago. We believe this fine cool and dry weather has extended, generally, all over the State. After the very heavy rains that almost inundated this lower country about three weeks ago, a very decided change took place, from excessively hot weather with continual showers, to cool and dry weather, which has continued to this time, though it is now considerably warmer than it has been. We notice that several of our exchanges, in the Interior, express the opinion that the cotton worms have done about as much good as they have harm, as they stripped off the leaves, causing the sun to dry off the ground much sooner and thereby prevent much of the cotton from rotting, especially the bolls on the lower stalks, where the cotton had a rank growth. Some good judges are of opinion that as much cotton will be made as the treedmen can be induced to pick out, and that if everything had been favorable to a large crop, it would only have been made to be left and lost in the fields for want of sufficient labor.

Per contra, we insert the following from the Houma (La.) Guard:

Another rainy week has passed since our last issue, and the army worm continuing its depredations. We have never seen our citizens appear more despoding then at the present time. We have seen our people endure the insults and robberies of hostile armies and military governments; we have seen their growing crops disappear, as if by magic, before the devastation of the army worm; or swept away by the floods of the Mississippi; yet there was hope left in the heart, and men looked bravely forward for "better luck next time." But there is a point beyond which even human endurance cannot pass, and it would seem, (if we may judge by the evident despondency of those we meet,) that we are approaching that point. This despondency is the more apparent as it has been but a few days since all were in the finest spirits.

The season had been unusually favorable for cotton, and many, who had ventured their last dollar on the present crop, felt that the venture was a success, and the future looked cheering, compared with what they had passed through. But alas! just at the moment when they were beginning to gather the fruits of their year's labor, once more comes the dreaded army worm, and with it the destructive rains, blasting all their bright prospects and destroying the last hope of many a brave heart.

To add to the general gloom, creditors seem to have steeled their hearts against every generous impulse; the utmost rigor of the law is enforced in almost every instance, and the "pound of flesh" is unblushingly demanded. Once fine plantations are seized, and sold for a tithe of what they cost; crops growing in the fields are attached; and houses are stripped of every vestige of furniture, and sold under the pitiless hammer. And the end is not yet.

End of the Mexican Empire.

The *London Times* talks over the whole affair as if the Emperor had already packed up, and wanted only a fair wind to bid a final adieu:

The year 1866, which has been so fatal to Germanic thrones, will witness also the collapse of a more modern monarchy in the New World. It is not to be dissembled that the Mexican enterprise is a hopeless failure, and that the empire founded in the capital of the Aztecs by Napoleon III. has withered away without so much as a taking root in the soil. The Empress arrived in Europe a short time ago, and the Emperor, it is expected, must soon follow his spouse. The country, in fact, must be abandoned by its imperial occupants, like a worthless settlement or an untenable colony, and Mexico will once more be left at the disposal of a population which has hitherto exhibited an absolute incapacity for any form of self-government.

Four years ago the Emperor of the French commenced the adventure which is now drawing to a close. He did not stand alone in his opinion that the condition of Mexico was a scandal to the civilized world, and that the deeds of its rulers, if such they could be called, had provoked the intervention of European arms in the suppression of so inveterate a nuisance. England and Spain were entirely agreed with France in their estimate of Mexican deserts, and both Powers actually joined in the original expedition against the country, but England discerned at an early period of the operations that no commensurate profit was to be expected from their continuance, while Spain, though willing to do all that France did if left to herself, was unwilling to act as a shareholder in the undertaking. So the Emperor of the French alone and single-handed carried out the scheme to what cannot be denied was its logical and natural conclusion.

It would be of no great advantage, under present circumstances, to investigate the history of the failure. All the conditions of the enterprise turned out more or less unfavorably to the design of Napoleon III., although the prince whom he had selected for the new throne proved, by common consent, a sovereign of excellent intentions and more than average capacity. But a sovereign, however wise, or however worthy, must have some support for his Government, especially in a disorganized country, and yet, as events showed, there was no kind of support to be procured in Mexico, and no sufficient support to be contributed from without. It was thought, and we share the impression, that if there were such things as a public and a public opinion in Mexico, they would be attracted to a prince who offered, at any rate, government instead of anarchy, and law instead of disorder. But either there were no such things or they were repelled by a foreign dynasty, and Maximilian could reckon for active support on the French garrison only.

It happened, too, that the French people, though so addicted to military enterprise in general, conceived a strong aversion from this expedition. The troops themselves disliked the service, and their country men at home hardly wished for their success if it was to involve the continuance of the unpopular protectorate. Then the United States, though long distracted by their own war, regarded the adventure from the outset with an unfortunate jealousy, which was sure to pass ultimately into more active opposition, and which presently took the form of menacing protests. The American Government, in fact, at least forbade the dispatch of any fresh European forces to American territory, though so unpromising as well as unpopular had the enterprise gradually become that the views taken at Washington did but coincide with the resolutions already adopted in Paris. In the meantime the small French garrison, irresistible in a fair field, but powerless in so prodigious an extent of territory, could do little more than protect the capital and the highroads to the coast; the old factions, at one time almost driven across the border, recovered strength and daring; and, as events brought them greater and greater encouragement, they have closed round the Emperor and his guards on every side. All this while, too, the sinews of war and government have been wasting. The French could not have been expected to find the revenue for an American empire, and the empire could find none for itself. As with more ancient monarchies, the final catastrophe is said to be financial. The Emperor *must quit* Mexico, if for no other reason, because he cannot steal like his predecessors, and because otherwise he cannot get a dollar to live upon.

CITY NEWS.

ESCAPE.—On Thursday morning we had been greatly impressed with the wonderful genius of the inventor of the steam fire engine. Surely he is among the benefactors of the age! There is, or was, a petroleum or vapor stove establishment within two doors of our office. A most delightful modern improvement is this store, which we looked in on with profound interest, having seen gentlemen cooking their own breakfasts in the back parlor during a recent visit to the North; and not knowing what we were coming to. In front of the establishment there has been a kettle boiling faithfully for six months. Well, sad to say, the whole establishment took fire; a large quantity of coal oil being on store. Thanks to the great and generous exertions of our fire companies, and the fire engine, this immense blaze and heat was confined to the one building where it broke out and we escaped. We trust that the parties who were burned out were insured.

On Tuesday evening a mass meeting was held in the Olympic Hall, to consider Gov. Well's letter. Speeches were made by J. P. Freret, Christian Roselius and Mr. A. B. Bacon. Mr. Roselius in a speech of excellent point, vindicated the South from the charges which have been so freely made against it of disloyalty and violence; and read the following letter in confirmation of his views:

"NEW ORLEANS, Oct. 5, 1866.

"*Sir*—Being unable, on account of sickness, to attend the meeting to-night called for the purpose of showing to the world the true position and feelings of this part of our country towards the Government and more particularly towards Northern men sojourning here. For myself, I desire to give my testimony in the most positive manner to the perfect security of person and property to Northern men, to the love of law and order, and to the best disposition to promote harmony and good feeling between people of both sections. Since the war ended I have traveled in Alabama, Mississippi and Louisiana. I have met with many Southern men, and had as much personal evidence and practical expression as to the state of public sentiment as perhaps any Northern man. As a Government officer, I have been all over the northern part of this State—have conversed and done business with thousands of its citizens—and I have yet to receive the first insult or feel the least insecurity on account of my Northern and Union antecedents.

"Respectfully, your obd't serv't,

"LEWIS B. COLLINS.

"Col. Int. Rev., Third District, La.

"To C. Roselius, Esq., New Orleans, La.

NEWS BY TELEGRAPH.

One of the most terrible calamities of the sea has occurred in the loss of the steamship "Evening Star," on her way to this port from New York. Nearly three hundred persons are supposed to have perished. Comparatively but few of our own citizens were passengers. Some few are deeply lamented: Gen. Palfrey, wife and child, and Mr. George Hillman, son and daughter, are supposed to be among the lost.

A very large number of the passengers were theatrical characters, some twenty or more ballet girls, and the whole French Opera troupe, besides some fifty females, it is said, who were being imported from New York for the haunts of the profligate.

LATEST.

SAVANNAH, Oct. 9, 6 P. M.—The New York mail steamship Evening Star, Capt. Knapp, from New York, encountered a very severe gale on the 2d inst., and weathered it bravely for seventeen hours. She foundered on the morning of the 3d. It seems, there were only three or four lifeboats on board, in one of which the chief engineer and purser, with six of the crew and two passengers, succeeded, after being capsized several times, in keeping afloat until they were picked up by the Norwegian bark Fleetwing, and saved.

In this boat were Robert Fingar, chief engineer; Eller S. Allen, purser; John Long, water tender; Frederick Scaller, coal passer; George Smith, seaman; John Powers, seaman; Dennis Sannon, waiter; Rowland Stephens, waiter; Edward Lanner, passenger; and H. Harris, passenger. All of these have arrived here.

The second boat launched from the sinking vessel took sixteen persons, among whom were Capt. Knapp and the second mate. This boat arrived at Fernandina on Sunday morning, the 7th inst., with six of the sixteen who embarked, and two dead bodies. The names of the living on this boat are Thos. Fitzpatrick, third mate; Jno. Dempsey, seaman; John Campbell, seaman; J. Howe, seaman; Chancellor Mason, steerage steward, and Frank Girard, passenger.

The other and last boat is supposed to have been lost, and all on it drowned. If any got away from the ship it is not certainly known. Among the passengers lost, are all the French Opera troupe—fifty-two in number.

THANKSGIVINGS DAY.

WASHINGTON, Oct. 8.—The President has issued a proclamation recommending that Thursday, November 29th, be observed throughout the country as a day of thanksgiving and praise to Almighty God, who has been pleased to vouchsafe to us as a people another year of that national life which is an indispensable condition of peace, security and progress; that year has moreover been crowned with many peculiar blessings; the cruel war that so recently closed among us has not been anywhere reopened; foreign intervention has ceased to excite alarm or apprehension; lutrusive pestilence has been benignly mitigated; domestic tranquility has improved; sentiments of conciliation gave largely prevailed; and allegiance of loyalty and patriotism have been widely renewed; our fields have yielded quite abundantly; our mining industry has been richly rewarded, and we have been allowed to extend our railroad system far into the interior recesses of the country, while our commerce has resumed its customary activity in foreign seas. These great national blessings demand a national acknowledgement. He recommends also that on the same solemn occasion the people do humbly and devoutly implore God to grant to our national councils and to our whole people that Divine wisdom which alone can lead any nation into the ways to all good.

THE ELECTIONS.

WASHINGTON, Oct. 11.—Returns from the municipal election in Baltimore state that John Lee Chapman is elected Mayor by 2840 majority. The whole Republican council ticket is elected.

The vote was very light, being controlled by the original registration list.

Returns from Indiana are very incomplete. Republicans are elected to Congress in the Third, Fifth, Eighth, Ninth, Tenth and Eleventh Districts. Democrats are elected in the First and Second. In the Fourth and Seventh Democrats are said to be elected, but are doubtful yet. Sufficient returns have not been received to indicate the complexion of the Legislature.

The Republican State ticket is doubtless elected by about fifteen thousand majority. Returns from forty five counties in Ohio give a Republican majority of 45,700. The remaining forty-three counties, it is reported, will reduce the majority to 45,000. Gen. Morgan, Democrat, is elected to Congress in the Thirteenth District.

The Republican majority in Pennsylvania is about twenty thousand. There are eighteen Republicans and six Democrats elected to Congress. Philadelphia gives a Republican majority of 4469, which shows a large Democratic gain.

From Iowa the returns are very meagre, but sufficient are received to indicate Republican gains and a Republican majority in the State of from 25,000 to 30,000. The Republicans have elected every Congressman.

Gold in New York has gone up to 153, today from the effect of a canard sent from this city last night to the Philadelphia Ledger, stating that the President had requested the Attorney General to give an opinion on several interrogatories propounded by him as to whether the present Congress was a legal Congress of the United States. The report has created a great sensation, but it is officially pronounced a mere fabrication.

PHILADELPHIA, Oct. 7.—The mad spirit prevails here, and the political excitement was higher than for many years on Friday night. Three Democratic headquarters were gutted by Republican rowdies. Last night there were riotous proceedings in different parts of the city, and several persons were shot.

FOREIGN.

LONDON, Oct. 6.—By the treaty between Italy and Austria, the former acquires the Venetian frontier, while the latter assumes her debt of thirty millions of florins. A complete amnesty has been accorded by Italy to all political prisoners.

The Cornish miners are leaving their homes by thousands. Many are emigrating to Australia and America, while others are seeking employment in the coal fields of South Wales and of the North of England. The advance which has taken place in the price of copper and tin leads to the hope that the worst of the crisis is now over.

The Pope appears to be preparing for his departure from Rome. His Holiness has dispatched a special messenger with an autograph letter addressed by him to Queen Victoria, and during the last few days repeated interviews have taken place between Mr. Odo Russell and the French Ambassador at the Papal Court.

We have East India intelligence to Aug. 21th. The famine is still decimating the native population of Bengal.

Seventy miles of railway have been flooded in Scinde, and in other districts whole villages have been destroyed.

PLEDGE AGAINST PEW RENTS.—The "pledge," which has long been a favorite weapon in the total abstinence and other movements, has at last been applied against pew rents. The following has been put into circulation by the Free Church Society: "I, the undesigned, believing that any 'charge' for the means of grace, or for the ordinances of Christianity, and any 'respect of persons' in God's house because they pay or don't pay, is against God's command in Holy Scripture, and unjust to the poor, engage never to pay any pew rent so long as I continue a member of the——— Free Church Society."

There is reason to believe that a marriage is not unlikely to be arranged on the part of the King of the Greeks calculated to add very materially to his position as a European sovereign. It is understood, however, that the arrangement must be dependent upon certain conditions of a nature to promote the position of the Greek Government in the eyes of the world.

OBITUARIES.

Died, at home in Catahoula parish, Sept. 12th, 1866, aged 38 years, Mrs. ELIZA ANN, wife of Rev. E. W. Yancy, of the Louisiana Conference. Sister Y. was born at Alexandria, in this State. She made a profession of religion, and joined the Methodist Church in 1840. Brother Y. remarked to the writer, "We lived together twenty-five years; I knew her well, her daily walk was that of a Christian," and to this effect is the testimony of others who knew her. She suffered much and long, but amidst all was meek, patient and resigned. Wasted by disease to the merest shadow, when death came, without a struggle, a moan, or a sigh, quietly she passed away. The survivors of the household are a husband and seven children. May they in this their time of need be enabled fully to stay themselves upon Him who alone can minister comfort to the bereaved and sorrowing. P. M. GODWYN.

PARISH OF CALDWELL, Sept. 25, 1866.

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Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.

These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full life size portraits.

The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

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School, Medical and Law Books, Church and Masonic Books.

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For the Fall and Winter of 1866-67.

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The Largest, best selected and most Fashionable Stock of Superior

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Of the season, all of which were manufactured under his personal supervision, and selected with the utmost care and taste, expressly for the Southern market. His stock consists of every article in his line of business, viz:

Superior Dress Frocks,
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India Rubber Goods,
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Linen and Linen Bosom Shirts of every description.

CLOTHS, CASSIMERES, AND VESTINGS.

A large assortment of superior French Cloths, Cassimeres and Doeskins, Black and Fancy Vestings of the most fashionable styles,

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He takes great pleasure in informing the citizens of New Orleans, and the public, that he has secured the services of that consummate Artist, and gentlemen of skill, taste and experience, so favorably known in this community,

MR. E. M. HOUGHTON,

as Principal Cutter, who will superintend the manufacture of goods ordered from measure—a Perfect Fit Warranted.

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Merchants from the country visiting the city, will find his Wholesale Department well fitted up, and replete with the most desirable articles adapted to their trade. He would especially call the attention of

MERCHANTS AND PLANTERS

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Very Large Stock of Cheap Clothing

suitable for the laboring classes, made of strong material, with neatness and durability.

Also a large assortment of

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TRUNKS,
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A call from the public is respectfully solicited.

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Has just received from England, per steamship Laxor, a large assortment of superior

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CARPETS,

RUGS,
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CORNICES,
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And a complete assortment of Curtain Material, such as Brocatelles, Satin de Laines, all-Wool Damasks, etc., with corresponding Trimmings.

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Thomas McMahon, Madison county, Miss.
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I am now receiving my Fall and Winter stock and respectfully solicit an examination, on your next visit to the city. Having twenty years experience in my line in this city, I flatter myself it will not be hard for me to please any and all of my old friends and patrons, and also including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.

Very respectfully,

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OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.

For reference I refer to the Editors of the New Orleans Christian Advocate.

JAMES H. HOUSTON,

Sept 4, 1866. Opelousas, La.

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Agents for the celebrated brand, "Grey Jacket" Flour.

No. 105 Poydras street, New Orleans.

Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

L. W. BURBRIDGE. THOS. D. MILLER

J. W. BURBRIDGE & CO.,

Cotton Factors & Commission Merchants,

No. 130 GRAVIER STREET, NEW ORLEANS.

sep1 6m

Gen. James Longstreet. W M Owen. E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS,

And General Commission Merchants,

37 UNION STREET, NEW ORLEANS.

aug25 6m

B. S. HARPER. N. J. THAXTON.

B. S. HARPER & CO.,

Cotton and Tobacco Factors,

AND GENERAL COMMISSION MERCHANTS,

No. 81 Carondelet street, New Orleans.

aug18 1y

JACOB BURCKETT,

GROCER,

And Dealer in Fine Wines & Liquors,

s15 6m 910 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,

COMMISSION MERCHANTS,

For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,

53 Gravier street, New Orleans.

sep15 1y

H. M. WRIGHT O. W. ALLEN J. MIDDLETON
(1st August, 1865)

WRIGHT, ALLEN & CO.,

Cotton Factors & Commission Merchants

160 GRAVIER STREET, NEW ORLEANS.

aug25 1y

THOS. H. ALLEN, JAMES M. ALLEN, } New
Memphis, Tenn. PERRY NUGENT, } Orleans

T. H. & J. M. ALLEN,

(Successors to ROBSON & ALLEN),

Cotton Factors & Commission Merchants

192 COMMON STREET, NEW ORLEANS.

aug18 1y

F. F. FOLGER. L. FOLGER. W. H. THOMAS

FOLGER & CO.,

Dealers in

Hardware, Iron, & Ship Chandlery,

37 & 39 MAGAZINE STREET NEW ORLEANS.

(Opposite the St James Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,

COMMISSION MERCHANTS,

27 Camp Street, New Orleans.

WM. EDWARDS.
EDWD. J. GAY. } sep15 3m

ROBERT L. WALKER,

Cotton Factor and Commission Merchant, 17 Carondelet street, New Orleans. ap21-1y

W. A. VIOLETT. R. Y. BLACK. S. H. SNOWDEN.

VIOLETT, BLACK & CO.,

COTTON FACTORS,

And General Commission Merchants,

s15 6m 138 Gravier street, New Orleans.

W. B. LOTT, O. W. WOOD,
Madison County, Miss. Canton, Miss.

LOTT, WOOD & CO.,

Wholesale Grocers & Commission Merchants

65 COMMON & 16 CANAL STS., NEW ORLEANS.

Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E. A. BANKS, W. W. LORING, O. W. VENABLE

BANKS, LORING & CO.,

COTTON FACTORS,

And General Commission Merchants.

26 CARONDELET STREET, NEW ORLEANS.

sep22 6m

R. ATKINSON & CO: JAMES HEWITT & CO.,
New York. Liverpool.

HEWITT, NORTON & CO.,

COTTON FACTORS,

And Commission Merchants,

188 COMMON STREET, NEW ORLEANS.

Cash advances made on consignments to us by HEWITT, SWISHER & Co., Galveston, Texas. aep15 1y

WILLIAM FELLOWES, JUN.,

(Successor to FELLOWES & Co.)

Cotton Factor and Commission Merchant

186 COMMON STREET, NEW ORLEANS.

DAN. P. LOGAN, Agent. sep15 1y

OGDEN, NANSON & CO., LEWIS, NANSON & CO.,
New York. St. Louis.

OGDEN, ATWATER & CO.,

Cotton Factors & Commission Merchants

38 UNION STREET, NEW ORLEANS.

sep15 1y

R. BLEAKLY & CO.,

Wholesale Grocers,

COTTON FACTORS AND COMMISSION MERCHANTS,

Nos. 56, 58, 60, 62 and 64 Poydras street,

Corner Poydras and Tchoupitoulas sts.,

NEW ORLEANS.

All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

E. A. HAMILTON, JOHN L. DUNNICA,
Memphis, Tenn. New Orleans, La.

HAMILTON & DUNNICA,

Cotton and Tobacco Factors, and

GENERAL COMMISSION MERCHANTS,

42 Union street, New Orleans.

sep22 1y

I. E. WALKER, C. E. FISHER,
Missouri. New Orleans.

WALKER & FISHER,

Commission & Forwarding Merchants

NO 6 (GROUND FLOOR) CARONDELET ST., N. O.

Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.

GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co., will give his personal attention to the sale of all consignments to our House. sep22 6m

J. R. POWELL, COTTON FACTOR and Commission Merchant, No. 17 Carondelet street, New Orleans.

W. R. STUART, late Stuart & James. ap7

A. HENDERSON PEALE & CO.,

Successors to Thos. Henderson & Peale,

Cotton Factors & Commission Merchants

No. 109 COMMON STREET, NEW ORLEANS.

aug18 6m

J. W. CARROLL. JOS. HOY. CHAS. HARDENBERGH

CARROLL, HOY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 36 Perdido Street, New Orleans,

aug18 1y

C. L. WALMSLEY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 31 Perdido Street, New Orleans.

aug18 1y

JOHN Q. PARHAM, BEVERLY BLUNT,
Of New Orleans. Of Hinds Co., Miss.

PARHAM & BLUNT,

COTTON FACTORS,

Forwarding and Commission Merchants and Purchasing Agents,

No 28 Carondelet st. (First Floor), New Orleans

aug11 1y

S. H. KENNEDY & CO.,

General Commission Merchants and

COTTON FACTORS,

57 Poydras street.

Cotton Office—102 Common street—in charge of RICHARD J. NUGENT. aug4ft

STEWART, GALBREATH & FIZER

Commission Merchants & Cotton Factors,

46 UNION STREET, NEW ORLEANS.

Andrew Stewart, New Orleans.
Wm. R. Galbreath, } Memphis.
Wm. Stewart, }
John C. Fizer, }

sep1 3m

SAM'L. BARRETT. CHS. LE SASSIER.

BARRETT & LESASSIER,

Cotton Factors & Commission Merchants

CORNER COMMON AND BARONNE STREETS,

Entrance, 43 Baronne street.

aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. A. H. MAY

STEVENSON & MAY,

COTTON FACTORS,

And General Commission Merchants,

No 40 Perdido Street, New Orleans.

aug18 6m

P. H. FOLEY,

Of the Firm of FOLEY, AVERY & Co.

Cotton Factor and Commission Merchant

No. 32 Perdido Street, New Orleans.

aug 18 6m

HARLOW J. PHELPS, S. S. BUCKNER,
Of New Orleans. Of Kentucky.

HARLOW J. PHELPS & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 142 Gravier Street, New Orleans.

aug18 6m

W. C. TOMPKINS. H. R. ALSOBROOK.

WM. C. TOMPKINS & CO.,

WHOLESALE DRY GOODS,

No. 2 Magazine st., corner Canal, New Orleans.

A complete assortment of goods constantly on hand for the country trade. a18 6m

PAYNE, HUNTINGTON & CO.,

Cotton Factors,

No. 34 Union Street,

NEW ORLEANS.

J. U. PAYNE, G. W. HUNTINGTON,
W. C. H. DAMERON, H. M. PAYNE.

je23-1y

TOM HENDERSON, SAM HENDERSON,
Late of Henderson, Late of Violett, Black
Terry & Co. & Co.

TOM & SAM HENDERSON,

COTTON FACTORS

AND

General Commission Merchants,

190 COMMON STREET,

je9 1y New Orleans

J. C. M'ALLISTER, late of Memphis, formerly of Jackson, Miss.
K. M'NAIR, late of Arkansas, formerly of Miss.
H. GARDES, late of Washington, Arkansas.

McALLISTER, McNAIR & GARDES, Wholesale Grocers, 74 Common Street, New Orleans, La. sp7

CARY W. BUTT. WM. FLASH. THOS. T. A. LYON

BUTT, FLASH & LYON,

Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.

Orders for all descriptions of merchandise will meet prompt attention.

Liberal advances made on consignments of Cotton and Produce to our care. 6p14-6m

J. O. ELLIS. W. C. CHAMBERLIN

ELLIS & CHAMBERLIN, COTTON Factors and Commission Merchants, 23 Carondelet street. Jan 20-1y

R. M. DENMAN. D. M. HOLLINGSWORTH

R. MARSH DENMAN & CO.,

Carriage Repository, corner Carondelet and Gravier streets, New Orleans. f3 tf

J. P. HARRISON & SONS,

COTTON FACTORS,

And General Commission Merchants,

51 UNION STREET,—UP STAIRS,

New Orleans.

J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, Jun.,
Sidney Harrison,
John N. Harrison. july7 1y

R. E. WALKER. THOS. M'KNIGHT. J. P JOHNSON.

R. K. WALKER & CO., COTTON Factors and General Commission Merchants, No. 75 Carondelet street, New Orleans jan 20-1y.

WATTS, GIVEN & CO., Paducah, Ky. WATTS, CRANE & CO. New York.
W. C. WATTS & CO., Liverpool, England.

GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool. feb3-1y

W. A. BELL. FRED N. OGDEN. H. B. WITHERSPOON

WM. A. BELL & CO.,

General Commission Merchants,

And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,

41 NATCHEZ STREET, NEW ORLEANS.

Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

J. J. WARREN T. W. CRAWFORD F. B. FLEITAS

WARREN, CRAWFORD & CO.,

Cotton Factors & Commission Merchants,

45 CARONDELET STREET, NEW ORLEANS.

sep22 6m

GEO. W. RACE. W. H. FOSTER. E. T. MERRICK,
Late Chief Justice La.

RACE, FOSTER & E. T. MERRICK,

Attorneys at Law,

CORNER OF CAMP STREET & COMMERCIAL PLACE,

ep15 1y New Orleans.

THE CHILD'S CORNER.

"I Have Orders not to Go."

"I have orders, positive orders, not to go there; orders that I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon.

"Come, don't be so *womanish!* come along like a man," shouted the youths.

"No, I can't break orders," said John.

"What special orders have you got? Come, show them to us, if you can. Show us your orders."

"John took a neat little book from his pocket, and read alond:

"Enter not into the path of the wicked, and go not into the way of evil men. —Avoid it! pass not near it! turn from it, and pass away!"

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by his help I mean to keep them."

A Story with a Moral.

A young man who was paying special attention to a young lady, met with the following incident during one of his visits.

Being invited in the parlor to await the lady's appearance, he entertained himself as best he might for some time, and was becoming very weary, when a little girl abont five years old slipped in and began to converse with him.

"I can always tell," said she, "when you are coming to our house."

"You can?" he replied, "and how do you tell it?"

"Why, when you are going to be here, sister always begins to sing and get good, she gives me cake and pie, and anything I want, and she sings so sweetly when you are here, and when I speak to her she smiles so pleasantly, I wish you would stay here all the while, then I would have a good time. But when you go off, sister is not good. She gets mad, and if I ask her for anything she slaps and bangs me about."

This was a poser for the young man.

"Fools and children tell the truth," quoted he, and taking his hat, he left and returned no more.—*Sunday School Paper.*

How Long Can I Wait?

The following article, which we find floating in our Presbyterian exchanges, teaches two things: 1. That some people, by everlasting talk, in place and out of place, but almost always the latter, succeed in keeping some people from becoming religions; and, 2. That in leading others to Christ we must exhibit the wisdom of the serpent; with the harmlessness of the dove. Dr. Nettleton was a master in management. But to the article:

Dr. Nettleton had come from the evening service in some country town to his home for the night. The good lady of the house, rather an elderly person, after bustling about to provide her guest with refreshments, said, directly before her daughter who was in the room, "Dr. Nettleton, I do wish you would talk to Caroline. She don't care nothing about going to meeting, and about the salvation of her soul. I've talked, and got our minister to talk, but it don't seem to do no good. I wish you'd talk to her, Dr. Nettleton." Saying which, she soon went ont of the room.

Dr. Nettleton continued quietly taking his repast, when he turned round to the young girl and said:

"Now just tell me, Miss Caroline, don't they bother you amazingly about this thing?"

She, taken by surprise at an address so unexpected, answered at once:

"Yes, sir, they do; they keep talking to me all the time till I am sick of it."

"So I thought," said Dr. N. "Let's see, how old are you?"

"Eighteen, sir."

"Good health?"

"Yes, sir."

"The fact is," said Dr. N., "religion is a good thing in itself; but the idea of troubling a young creature like you with it all the time, and you're in good health, you say. Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?"

"That's just what I've been thinking myself," said Caroline.

"Well," said Dr. N., "suppose you say till you are fifty? No, that won't do; I attended the funeral the other day of a lady fifteen years younger than that. Thirty? How will that do?"

"I'm not sure it would do to wait quite so long," said Caroline.

"No, I do not think so either; something might happen. Say, now, twenty-five? or even twenty, if you could be sure you would live so long. A year from now; how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and of how many young people, as well apparently as your are, do die suddenly, I am afraid to have you put it off a moment longer. Besides, the Bible says, now is the accepted time. We must take this time. What shall we do? Had we not better kneel right down here and ask God for mercy through his Son, Jesus Christ?"

The young lady, perfectly overcome by her feelings, kneeled on the spot. In a day or two, she, by grace, came out rejoicing in it, finding she had far from lost all enjoyment in this life."

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

The general market has undergone no material change during the past few days. Sugar and Molasses have exhibited no variation, and Western Produce has been attended with about the usual movement, While operations in our leading staple have been to a limited extent, in consequence of the drooping tendency of the New York and Liverpool markets, and prices have suffered a further decline of fully 2c per lb.

COTTON — Yesterday the market opened with a limited enquiry, but subsequently the demand became more general, and although the movement was checked by the poorly assorted offerings, and the refusal on the part of the holders to make any concessions, still the sales at the close amounted to 1400 bales at prices showing, in some instances, a tendency to easier rates, but on the whole within the range of our quotations.

Low	—	to —
Ordinary	29	to 31
Good Ordinary	33	to 34
Low Middling	35	to 36
Middling	38	to —

TOBACCO—There has been some enquiry on foreign account, but without resulting in any sales. The stock on hand is small and is very firmly held, factors refusing to make any concessions whatever from previous prices.

	Light.	Heavy.	
Low Refused.	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec's	15 to —	— to 20	

SUGAR—There is no Louisiana Sugar in the market, and the stock on hand of the production of Cuba is small. It is retailing at 12½ to 13c per lb. Cuba Sugar, in boxes, is retailing in store, at 12½ to 13c for Nos. 12 and 13, 13½ to 14½c for Nos 14 and 15, 15½ to 16½c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20.

MOLASSES— There is no Louisiana in market and very little of that of Cuba. It is quoted by the cargo at 51½ to 58c per gallon.

FLOUR—Holders continue firm in their pretensions and evince no disposition whatever to yield to the views of buyers, so long as the scarcity of those brands requisite to supply the local demand exists; nevertheless, there have been parties who have entered the market and purchased to a considerable extent those grades desirable for the Northern trade at the following prices: Unbranded $11, Superfine $12, Single Extra $12 50 to $13, Double do, $13 50 to $13 75, Treble do $14 to $14 75, Choice Family do $15 to $15 50 per bbl. Yesterday the market was very quiet, and the sales did not exceed 250 bbls at $10 for Fine, $12 for Superfine, and $12 50 per bbl for Single Extra.

BACON—There is a good jobbing demand, but little or no inquiry for round lots. Shoulders are held at 18c, Ribbed Sides at 20c, and Clear Sides at 21c per lb; Green Shoulders at 17½c, Bacon Hams at 21 to 22c, and Sugar-cured do at 25 to 26c per lb.

PORK—A good demand has prevailed since the date of our last review, and prices have been very firm. Retail parcels command $35 25 for Heavy and $29 50 to $30 per bbl for Prime do. Yesterday, however, we heard of a sale of 200 bbls Mess at $34 50 per bbl.

LARD—There is a large supply in tierces on hand, while that in kegs is light. The market is very dull, and 18½c is the outside figure paid for the former, and 21c per lb for the latter.

CORN—The stock on hand is confined chiefly in store, and in the absence of fresh arrivals, prices present a further improvement of 2½ to 5c per bushel on our previous quotations, which were 85c for Mixed, and 90c per bushel for White. Yesterday there was considerable enquiry, resulting in sales of over 300 sacks, from store, in lots, at 90 to 92c for Yellow Mixed, 95 for Prime Yellow and White.

OATS.—The limited character of the supply, both in store and on the levee, has induced sellers to adhere to full prices. Yesterday about 860 sacks changed hands at 53 to 54c per bushel.

BRAN—The small stock now contained in warehouse is controlled by only one or two parties, who are but little disposed to sell except at prices greatly in their favor, $1 30 per 100 lbs being an actual advance of fully 10c per 100 lbs.

HAY.—Prices since last Friday present little or no alteration. The supply in store is amply sufficient to meet the demand. Yesterday 100 bales were disposed of at $25 for Ordinary and $28 per ton for Prime St. Louis.

BALE ROPE—The market is quiet but steady and firm. We have no round sales to report, but furnish 17 to 18½c as the quotation. There is a brisk demand for the country, which is being supplied at 18½ to 19c per lb.

IRON COTTON TIES—The stock is very much reduced, but the demand is active at 11 to 12c per lb.

INDIA BAGGING—There has been considerable movement, the particulars of which have been suppressed. Round lots are quoted at 35c in rolls, and 35½c per yard in bales, and retail parcels at 36c for the former, and 37c per yard for the latter.

GUNNY BAGS—There are but few in the market; we have heard of no sales of any importance for some time. We give 30c a piece as a fair quotation.

BUTTER AND CHEESE—The market is overstocked with Western Butter, which is very dull at 20 to 30c per lb. Northern Butter is selling at 45 to 46c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and commands 17 to 18c for Western and Northern. We quote English Dairy at 20 to 25c per lb.

CORN MEAL—We noticed a sale of 50 bbls kiln-dried, White, at $5 per bbl. Retail lots commands $5 25 to $5 50 per bbl.

HOPS—There is a very good demand for the new crop, but there are none to be had. Good Western will bring 95c to $1 30 per lb.

COFFEE—Is in fair demand and the market is very firm. Dealers are supplying the demand at 27½ to 28c per lb currency for Fair to Prime Rio. We quote Prime at 19½c per lb gold, duty paid.

STAR CANDLES—There is a good supply on hand and the demand has been active at 20c for 12 oz, 21c for 13 oz and 25c per lb for full weight. 12 oz are in demand for the country trade. Yesterday 100 boxes 12 oz. sold at 20c per lb.

WOOL—The supply is fair, and a good demand prevails at 16 to 18c for Louisiana Native, 18 to 22c for Texas ¼ to ½ Merino, 23 to 25 for do ¾ to ⅞ Merino; 28 to 30c for washed and 13 to 15c per lb for burry.

HIDES—Are in small supply, but the demand is beginning to slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10¾c for Green, 11 to 11½c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb., and Pelts 20 to 25c per piece.

MALT — There is but little demand, and we furnish the following quotations for reference. Canada at $1 70 to $1 72, and Western at $1 00 to $1 20 per bushel.

OILS—There is some demand for Linseed at $2 to $2 05, and also for Coal in cans at 82½ to 85c per gallon.

NAVAL STORES.—Are in request, but the market is nearly bare. Small lots of Rosin are held at $3 25 for No. 3; $4 to $4 50, for No. 2, $6 to $7 for No. 1, $8 for White, Pitch $6, Tar $3 00 to $4 per bbl. Spirits Turpentine may be quoted at 60 to 62½c per gallon.

SALT — We have little or no alteration to note; prices remain about the same and we continue to quote Liverpool $2 40 to $2 60 for fine, and $2 25 to $2 50 for Coarse in warehouse, and $2 15 for the former, and $2 10 for the latter in cargo.

ESCULENTS.—Potatoes are selling at $2 50 to $2 75 in sacks, and $3 25 to $3 50 per bbl. Apples at $7 to $7 50 per bbl, Onions $2 50 to $3 00, and Cabbages at 12 to 15c per crate.

POULTRY AND EGGS.—Chickens sell on the landing at $6 to $7 for the young and $9 to $10 per dozen, for the large. Geese at $12 to $14 and Turkeys at $36 to $38 per dozen. Western eggs are selling at $35 to $40 per bbl.

FISH—Are in small supply with an active demand. We quote No. 1 Mackerel at $24 to $25 50 per bbl, No. 2 at $22 to $22 50, No. 3 at $17. Codfish are selling at $1 90 to $2 00 per box.

BEANS—Are in good request, and meet with ready sale at $4 to $7 50 per bbl for Western, and $10 50 to $13 per bbl for Northern. There is an active demand for the latter.

RICE—There is no Carolina in market. The demand for Louisiana is not active, but owing to light supplies rates remain the same. Choice new crop is held at 11c per lb. Choice old crop is selling in lots of 10 to 20 bbls at 13 to 13½c per lb. Patna is quoted at 12 to 12½c per lb.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Oct. 9, 1866.

Arrived since our last: 764 Texas Beeves, 418 calves and yearlings, 284 hogs, 854 sheep, and 20 milch cows.

Sold, 734 Texas Beeves, 342 calves and yearlings, 64 hogs, 546 sheep, and 33 milch cows.

Stock on sale: 550 Texas beeves, 746 calves and yearlings, 295 hogs, 2824 sheep, and 71 milch cows.

Western Beef, choice per lb net	—	to —
Western Beef, 2d quality, per lb net	—	to —
Texas Cattle Choice per head	$35	to 50
Texas Cattle 2d qual, per head	$20	to 35
Texas Cattle 3d qual, per head	$12	to 20
Hogs per lb gross	13	to 15
Sheep in lots per head	$3 25	to $4 25
Creole Sheep, per head	—	to —
Texas Sheep, per head	$3 25	to $5 25
Choice Sheep, per head	—	to $9
Milch Cows, choice per head	$80	to $100
Milch Cows, per head	$50	to $80
Texas Cows, with Calves	$12	to $25
Yearlings, per head	$ 7	to $14
Calves per head	$8 00	to $15

MONETARY.

The Coin Market, in sympathy with the course of prices at New York, has been attended with considerable irregularity. Gold opened on Saturday at 147¼ to 147¾, but subsequently receded, and closed at 140½ to 146½; it opened on Monday at 147, and owing to a decline in Wall street, it fell off and closed weak at 112 to 146½; and opened yesterday at 147, and after some trifling fluctuation, closed at 146¼ to 146½.

E. GIQUEL,

Wholesale and Retail Dealer in

FOREIGN, FANCY AND STAPLE

DRY GOODS.

Also, a large and varied supply of

HOUSEKEEPING and

PLANTATION GOODS,

Constantly on hand, at

146 Canal Street,

sep1 1y NEW ORLEANS.

D. H. HOLMES,

Direct Importation of

FANCY AND STAPLE DRY GOODS,

AT WHOLESALE AND RETAIL.

No. 155 Canal Street,

sep1 6m NEW ORLEANS.

W. C. SHEPARD. A. L. ABBOTT. H. C. HUTCHINSON.

SHEPARD, ABBOTT & CO.,

No. 55 Camp street, New Orleans,

Nearly opposite Picayune Office,

CROCKERY AND GLASS WARE,

PLATED WARE,

House Furnishing Goods,

AND KITCHEN WARE.

We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.

Call in and see for yourself before purchasing elsewhere.

SHEPARD, ABBOTT & CO.,
sep22 1y 55 Camp street, New Orleans.

E. L. PIERSON & CO.,

Wholesale and Retail Dealers in

CLOTHING,

AND

GENTLEMEN'S FURNISHING GOODS,

No. 27 Magazine Street,

Corner of Gravier street,

sep22 6m NEW ORLEANS.

J. A. BRASELMAN & CO.,

Wholesale and Retail Dealers in

FOREIGN & DOMESTIC DRY GOODS

Possess great facilities for buying goods cheap which enables them to sell below market prices.

☞ Special attention given to orders.

Nos. 586 and 588 Magazine Street,

Corner of St. Andrew Street,

oct6 1y NEW ORLEANS.

BROWN & FINNEGAN,

Successors to D. Genella,

112 Camp Street—Ground Floor,

Dealers in

CROCKERY, CHINA & GLASS WARE,

Tin, Planished & Japanned Ware,

PLATED AND FANCY GOODS.

Families wishing supplies are invited to call and examine goods and prices. oc6 3m

S. ANDERSON, PHOTOGRAPHER

And PHOTOGRAPHIC STOCK DEALER,

61 Camp street, New Orleans.

Cartes de Visite,

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GEO. SOULE.

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J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

6 3-1y J. W. BLACKMAN, Principal.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:

Tuition fees per term	$40 00
Contingent fee	5 00

Board can be obtained at $20 to $25 per month

aug4ft W. M. WIGHTMAN, Chancellor.

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building No. 163 Camp street, New Orleans.

When was it established? 1851.

Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33d parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field; collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as we will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. "No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

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Wishing you great success in introducing this valuable medicine,

We remain yours truly,

J. J. MULLEN, Pastor St. Patrick's Church.
J. H. CALDWELL, of Gas Works, City N. O.
SAML. TURNER of Home Insurance Office
T. GREENE, I. D. of house of Fellowes & Co
LEWIS ELKIN, Merchant, New Orleans.
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JACOB BARKER Bank of Commerce.

New Orleans, June, 1863.

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sep22 1y THOS. K. PRICE.

CENTENARY COLLEGE,

Jackson, Louisiana,

was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls; the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the Institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

WOODVILLE FEMALE SEMINARY,

THE SECOND SESSION

Will begin October 3d 1866, and close July 10th, 1867. The system of instruction aims at the truest, mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing,	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table napkins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Aug. 8th, 1866. aug25 3m.

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $10.—Payable $200 in advance; balance on the 1st of March,

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, Jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—	
Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00
Ornamental branches at usual prices.	

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,
ug4ft Mansfield, La.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. Geo. F. Thompson, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18ft

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
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Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Muxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September. Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees.
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We have in stock and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Axes, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.

COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PLOWS.

Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.

NAILS, HOLLOW WARE, SAWS, TIN WARE, AXES.

GUNS, RIFLES, PISTOLS.

Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St. James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832.

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Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of

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Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

☞ Country orders will receive the most careful and prompt attention.

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Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

BOOTS, SHOES, HATS, CAPS, and

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☞ *Sales guaranteed at New York prices.*

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A. B. GRISWOLD & CO.,

Corner of Canal and Royal streets,

[Late Hyde & Goodrich],

Established in New Orleans Fifty Years!

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Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.

The largest assortment in the South always on hand. aug25 6m

JAMES SYME,

Wholesale Druggist.

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Importer and Dealer in Fine CHEMICALS, DRUGS, MEDICINES, DRUGGISTS' SUNDRIES, Fancy Goods and Perfumery.

Surgical Instruments, French, English, and American, of every variety

Also—Medicine Chests and Medical Saddle-bags. aug25 1y

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Wholesale Grocer,

COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,

48, 50 and 52 Old Levee st., corner Bienville st., aug26 6m NEW ORLEANS.

SOUTHERN SHOE MANUFACTORY,

DRAKE & MARKHAM,

Manufacturers of

Men's, Boys', Ladies', Misses' & Children'

BOOTS AND SHOES,

WHOLESALE AND RETAIL,

No. 56 Camp Street, New Orleans, La.

We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.

We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.

OUR LAST-FOR-EVER BOOTS!

Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.

Our stock of Family and Plantation Shoes are the best that can be made.

One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.

We have better goods and sell them lower than any house in Louisiana.

Orders filled at ten per cent. on the original cost of manufacture.

All goods warranted to satisfy, or they may be returned. Planters will instruct their Commission Merchants to buy their shoes of

DRAKE & MARKHAM, 56 Camp street.
aug18 1y

A GOOD COOKING STOVE

Is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.

Time, money, and extreme vexation by delays of your daily meals, may be saved by using the

CHARTER OAK COOKING STOVE.

Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.

The Improved Charter Oak Stove with Extension Top

has but one damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.

The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.

The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from meats during the process of broiling are carried up the pipe, and juices of the meats preserved.

The Hot Closet, in which meats and pastry are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and desserts, and place them hot upon the table.

The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.

Importers and Dealers in Hardware, Nails, Castings, Guns, Carpenters and Coopers' Edge Tools, etc.

RICE BROS. & CO., Sole Agents, 93 and 95 Camp street, near Poydras, and 565 Magazine street, near Magazine Market sep1 1y

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HAMMOND STATION, ON JACKSON RAILROAD

Established, August, 1861,

Destroyed, May, 1863.

Re-established, January, 1866.

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C. E. CATE & CO.,

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Under the City Hotel.

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LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*

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No. 140 Poydras street, between Camp and St. Charles streets, New Orleans.

Newspaper of the following sizes: 22 by 32,

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 16.
WHOLE NUMBER 608.

NEW ORLEANS, SATURDAY, OCTOBER 20, 1866.

$3 00 A YEAR IN ADVANCE
OFFICE—124 CAMP STREET.

For the N. O. Christian Advocate.

LETTER FROM PLAQUEMINE, LA.

DEAR ADVOCATE: Since you call for news of all sorts that will interest but not weary, you may expect your sanctum to witness the disposal of many a letter, for I suppose all your friends will "do their best" to supply you.

This place, (P. B.) is one of the most desirable portions of Western Louisiana. Its soil is good, its climate healthful, its citizens good neighbors. Good congregations assemble every Sabbath at its neat little church. A large number are members thereof. The church has its petroleum lamps, but it needs painting.

We live in a prairie, a cove fifteen miles long, three miles wide. The jayhawkers did not hurt us, they thought too much of their lives. The federals came but once. Land may be bought here for about $2,50 in specie, prairie and woodland. Improved places sell higher. There is fine summer and winter range for a stock of all kinds. Sheep, hogs, horses, and horned cattle are seldom fed at all, yet owners grow rich on them.

Opelousas is twenty miles from our church, Grand Coteau and Vermillionville, eighteen. The line of the Texas rail road is about fifteen miles from here. Twenty miles with us is a drive of two and half hours, our roads are so level.

The farmers here were much hindered by the Spring rains, but generally they have made good corn crops. Cotton was doing pretty well, but *the worm* has come! No great damage was being done by it till recently. We had for some ten days had a great deal of rain, and I'm told the worm now hard at work. Nothing but clear weather will enable the farmers to save what is already opened or opening.

Our cattle are very fat, and likely to continue so quite late in the winter. There is a fine young mast, so that hog-meat will be abundant.

Persons looking out for homes in a good country, among clever people, "would do well to give us a call before enquiring elsewhere."

Concerning the religious state of the church, I cannot speak so favorably. Through the parish, as far as I can learn, Christians are somewhat discouraged. They feel their poverty, their political condition, etc., drive back their faith. But I believe, the most of them, though discouraged somewhat, are determined to hold on to the "Old Ship." A series of protracted meetings will soon commence (D. V.) from which you may hear.

The negro has done pretty well here. Not as well as in the days agone, but still pretty well. The blacks here are in sense, rather above the average of plantation hands, they know the determined character of the white citizens, and are twenty miles from a Bureau Agent!

If you wish I will write of other portions with which I am acquainted.

Fraternally,

F. T. R.

Plaquemine Brulie, La., Sept. 6, 1866.

Rev. Wm. Authur.

Among many good things said by Mr. McAuthor of London, in a speech on the recent Centenary occasion at Cooper's Institute, was the following from which we extract from the *N. Y. Christian Advocate and Journal*:

He (the speaker) would like to see a volume written, shewing how Methodism had rescued talent of the highest order, where it was buried and never would have appeared, unless, in the language of an eloquent English writer, Methodism had "gone into the mine, from whence, we are told, nothing good could be extracted, and brought up immortal gems, flashing with the light of intellect, and adorned with the graces of every Christian grace." In a remote district in Connaught, where there were only seven Protestants to every ninety-three Roman Catholics, a Methodist missionary found his way to a little cabin. He preached the Word of life to a very small congregation; but in that assemblage was a lad who had never known anything of Methodism before, and was induced to go to hear the preacher. The Word reached his heart. He became deeply convinced of sin, and in the agony of his soul sought for pardon. One day while he was pleading with God the Lord lifted upon him the light of his countenance. That young man knew nothing of Methodist phraseology, and was ignorant of the lyrics of Charles Wesley, but he had read the British poets and revelled in the luxury of reading Thomas Moore's *Lalla Rookh*; and when God spoke peace to his soul he got up on his feet and exclaimed: "Oh, if there be an elysium on earth, it is this—it is this!" That young man, although very young, and dressed in a little round jacket, commenced to preach, was sent to an institution in England, went out as a missionary to India, returned again, filled important positions in England, and that lad—the fruit of Methodist missions in the west of Ireland—is now the Rev. Wm. Arthur, president of the British Wesleyan Conference. (Applause.)

In the year 1855, when the Irish Methodist Church had lost one third of its members, a meeting was held in the town of Belfast. It was then the day of small things, and great depression existed; but Carey's motto was adopted—"Attempt great things for God and expect great things." At that meeting a plan was devised for the increase of Methodist agency in Ireland, and his friend, Rev. Dr. Scott, a devoted and zealous servant of the connexion, who, it is did not originate, had promoted the movement from the beginning—Dr. Scott urged the people to do something more than they had done for the propagation of Methodism, and he (the speaker) would never forget the effect produced when one speaker recited with deep emotion a verse of one of our hymns:

> "O, ye of fearful hearts, be strong;
> Your downcast eyes and hearts lift up,
> Ye shall not be forgotten long—
> Hope to the end—in Jesus hope.
> Tell Him ye wait his grace to prove,
> And can not fail if God be love."

It was felt then that there was hope for Irish Methodism, and at that meeting not less than £8000 were collected, which was subsequently increased to £13,000. It was then suggested that American Methodists would help Ireland, for the Irish Methodist Church had not only been instrumental in sending Philip Embury to these shores, but was constantly giving from year to year, thousands of her best members. It was remembered that the Presbyterians who visited America brought back £10—000, and the Irish Methodists accordingly sent over Rev. Messrs. Arthur and Scott, who met with a very warm reception. It was suggested that they should get $100,000. They received $48,000, and that sum added to the money they had collected, gave the first impulse to the movement in Ireland, and enabled them to plant fifty additional schools, add ten more to the ministry, and increase and strengthen their whole agency in the country.

From the Nashville Christian Advocate.

INDIAN MISSION CONFERENCE.

The Rev. J. H. Carr, Secretary of the Indian Mission Conference, writes us, Bloomfield Academy, Chickasaw Nation, Sept. 15: "The Indinn Mission Conference has just closed its 21st session—Bishop Marvin presiding. We had truly an interesting and in every way pleasant session." The following interesting and important commenication has been sent us by Bishop Marvin:

MR. EDITOR:—I am now holding the Indian Mission Conference, at the Bloomfield Academy, in the Chickasaw Nation. The fruits of the war are painfully manifest in the diminished numbers of this missionary band. There are only sixteen names remaining upon the Conference roll, and of these only seven are in attendance. Of the rest, some are sick, and some without means of traveling. The schools have all been suspended since the beginning of the war.

Yet we have very encouraging reports from many quarters. The native preachers, traveling and local, and the exhorters, nearly all continued faithful throughout the trying period of the war, and have been doing a good work since its close. In the course of the past summer there have been several extensive revivals—some of them of an extraordinary character. The people generally are as ready to hear the gospel as ever, and in many places they crowd eagerly together at every appointment. Some camp-meetings have been held with happy results.

But the work has been sadly embarrassed by the straitened circumstances of the preachers, and this must continue until they can get help from the Missionary Board. They have been looking hopefully to this time for relief, and are disappointed. Many of the Cherokees lost everything by the war, and were compelled to flee for their lives. Most of the refugees have returned to their homes, but they have gone back in absolute destitution. Some have not even been able to get back. These brethren must have help, or they cannot devote their time to preaching.

Several of the white missionaries have been compelled to abandon the field and retire to other Conferences, or resort to secular employments to obtain support for their families. A large portion of the country formerly occupied, especially among the Chicasaws and Choctaws, is now wholly unsupplied; nor have we now the men or means to send them the gospel. To us they look, but at present in vain. It makes me sad to append to so many names of circuits, "to be supplied," with the assurance that there is no "supply" available. What is to be done?

The Mission Schools have all been suspended for several years. The war cut off the means of subsistence for them entirely. They were supported in part by annuities from the Government, and in part by the Missionary Treasury. The annuities will now soon be available again, and the Conference has taken such steps as the circumstances allowed toward resuming operations in this department. It remains to be seen what the Missionary Board can do for them. We must not think of allowing this vital adjunct of our work to pass out of our hands.

The Indian work has special claims upon the Methodist Episcopal Church, South. The people have attached themselves to us, and we have acknowledged the obligation thus imposed. We are bound to them by history. The past blessing of God upon our labors among them must not be discredited by any neglect in the future. Missionary outlay has seldom been more fruitful than here. And now that the foundation is laid, it will not do to quit the task before the walls are erected and the building finished. This work must not stop.

If the Missionary Society is trammeled for want of means, it seems to me to be good policy to husband its resources by using them here where the work, already begun, may be carried on at a smaller cost. Distant operations, involving the heavy expenditures incident to the establishment of a new mission, may be delayed with propriety. Little will be lost in a year or two. No special obligations will be violated. We may begin when we shall have become more prosperous. But here delay is dead loss. Every day's postponement is a calamity. The fields are white to the harvest. Already the hardy hand of the reaper is chided by the waste. Let it be the first care of the Board to re-invigorate the Indian Missions, and place them on a firm footing. Let us do the work well which we already have in hand. This accomplished, we shall be ready for larger enterprises.

Besides all this, the aboriginal inhabitants of this country have the very first claim upon us. We have entered into their inheritance. Our plow turns the sod upon the graves of their fathers. Our steamers vex the waters on which once floated their light canoes. Our cities and plantations have devoured the range of the elk and the buffalo. They have melted before us like the frost before the morning sun. We have driven them to these western prairies, and confined them to these furrow limits, and we now owe them the gospel.

I have intimated above that there is economy in spending money where the foundation is already laid. One fact will illustrate this: There are among the Indians now several native preachers, who are very useful men among their own people. They are satisfied to work for small salaries—very small. But they must have something—a bare subsistence—or else labor with their hands for bread. Two or three of them may be employed for what it would cost to support one white missionary. Thus, former missionary outlays become productive, and it is suicidal now to neglect this means of growing from our former work. We must enter into our own labors, and reap the harvest of our own sowing; especially since the cost of reaping is so much less than the cost of sowing.

I am earnest in this matter. The Indian work must be held second to none in its claims upon the Church. The Christian heart of the country will respond to it generously. The prayers of thousands will go up to God in its behalf. And we shall meet multitudes of our red brothers on the shore of immortality, and in the city of God.

I inclose you a list of the Appointments of the Conference.

E. M. MARVIN.

Bloomfield Academy, Chickasaw Nation, Sept. 16.

APPOINTMENTS.

John Harrell, Superintendent of Indian Missions.

CHOCTAW DIS.—John C. Robinson, P. E.
Doak-ville Circuit, John N. Hamill, Simon P. Willis.
Mountain Fork, to be supplied.
Kiamichie, to be supplied.
Mashalatubbee, to be supplied.
Sanboy, to be supplied.

CHICKASAW DISTRICT—John H. Carr, P. E.
Chickasaw Circuit, John Talbot.
Jack's Fork, to be supplied.
Perryville, John Page.
Fort Arbuckle, to be supplied.
Chickasaw Academy, John C. Robinson, Superintendent.
Bloomfield Academy, John H. Carr, Superintendent.

CHEROKEE DISTRICT—John Ewing, P. E.
Tahlliquah & Port Gibson, to be supplied.
Grand River, David B. Cumming, Elijah Butler.
Salesaw, Isaac Saunders.
Flint, Standlingman.
Canadian, Walker Cary.

CREEK DISTRICT—Thos. Bertolf, P. E.
Creek Agency, James Mellenry.
North Fork, to be supplied.
Little River, to be supplied.
Asbury Manual Labor School, Thos. Bertolf, Superintendent.
James G. Walker, transferred to the West Texas Conference.

Most of the points to be supplied will be served by native Indians.

N. W. TEXAS CONFERENCE.

We give extracts from the interesting letter of the Editor of the "Texas Christian Advocate."

CONFERENCE ROOM,
Saturday Morning, Sept. 29.

We find the Conference well advanced in its business. Bishop Marvin in the Chair, fully confirming the expectations of his friends respecting his admirable executive abilities; and charming all by the kind cheerful and earnest spirit which marks the performance of his official duties. He is just from the Indian Mission Conference. I send you the list of appointments for publication. The names of many of the appointments are harsh to our ear, and many of the preachers, and nearly all the supplies are native Indians. The Bishop says many of them are noble specimens of their race, and that all of them are earnest, active and devout Methodist preachers. They are meeting well the demands of the gospel among their own people, and their prospects of success are cheering. The warm greeting we had met the night before in church made us feel that we were among old friends.

This young Conference numbers near forty members. Many of them have had hard times during the last year. Heavy work on circuits large enough for districts, their path-ways along the frontier, beset by the savages, none receiving more than a pittance towards their support, and yet there is no talk of location among them. We feel stronger as we look upon these weather-beaten men, the marks of toil on their frames, but the traces of calm, religious resolve upon their countenances. They discussed the various questions of church interest, which came before them, with an earnestness which indicated that this was their business on earth, and that the trials they encountered were the mere accidents of life, which, in the presence of their sacred obligations, scarcely deserved a thought. The soul gathers strength from contact with such men. We feel ashamed of ourself when we remember that we have murmured at the vexations of our own lot. Here is one who received thirty dollars last year, and is willing, if the interests of the work demand it, to go back to the same field again. Here is another who lost nothing last year, by the Indians, but his horse—feels thankful, that under the providence of God, they did not get his scalp, and is quietly awaiting the appointment that may send him along the same trail next year. Here is another who put his wife in the carryall and they wandered all over the district, when they found that they could not secure enough to enable them to have a home; willing to give up all the joys of their own fireside, that the husband might preach Christ and Him crucified. Here are near two score of men, made out of the same material that composes the rest of men, susceptible of the same pains, with the same nature—relish for ease, or wealth, or honor, loving their wives and their children, often sad when they see them suffer, and yet they have given up the world, and are here to plan their work, not by reducing it to a shape more agreeable and pleasant, but to shape it so that men's souls may be converted to God. I am glad they admitted me within their bar, and glad they call me brother, and the bond that unites us distance cannot dissolve nor absence sever. These have but little quarterage to report, but they bring up something better. Many report revivals of religion upon their circuits, and expect the coming year that their labors will be abundantly blessed. They have a noble field before them. May God help them to meet their sacred trust.

I have seldom met a more generous and hospitable people than we have in Waxahachie. The church they have erected is an evidence of their liberality and public spirit. It is large, well seated, with a new pulpit, and well lighted. Every one is impressed with the air of cheerful quiet that prevails, as well as by the spirit of enterprise this growing town exhibits. There is not a grog shop in the place, and hence those scenes that so often offend the eye are never witnessed here.

The town is situated in the midst of a large section of rich land, and from the size of the congregation the country is rapidly filling up.

The missionary meeting Saturday night was a decided success. The address of Bishop Marvin kindled the missionary spirit in the hearts of both preachers and people, and the collection, amounting to some five hundred dollars, is a generous offering in view of the financial condition of the country.

The Sabbath was both pleasantly and profitably spent. The sermon of Bishop Marvin, addressed especially to the preachers, awakened in every heart an earnest desire to be a better christian and a more effective preacher. The ordination services were solemn and impressive. Bro. Hughes gave us an earnest, feeble sermon in the afternoon, and at night, after a sermon from the editor, closing with a call for mourners, the altar was filled and some five or six were converted. A deep spirit of inquiry is abroad in the community. Last night and to-night the altar was crowded, and some twenty have professed religion. Bro. Veal and some other preachers will remain and carry on the meeting, and we hope it will result in a general and powerful revival throughout this region.

The action of General Conference respecting the change of name, and the introduction of lay representation into our economy, were adopted unanimously.

We part with our brethren of this Conference with the most grateful recollections. Their words of encouragement, their prompt support of all the measures which were designed to promote the interests of the Advocate and the Book Depository, will cheer us on amid the anxieties and toils which are before us.

After the administration of the Lord's Supper, one of the most solemn and impressive occasions of the kind we ever witnessed, the appointments were read, and within a few hours, saddle-bags already packed were thrown across the saddle, words of parting were heard, and the preachers passed out by every road to their appointed fields. God bless them all! They went forth in the spirit of their Master, and may that spirit in its power attend their labors.

We leave in the morning, in company with the Bishop and several preachers, for Marshall, the seat of the East Texas Conference.

APPOINTMENTS.

WACO DISTRICT—L. B. Whipple, P. E.
Waco Station, John Carpenter.
Waco Circuit, to be supplied.
White Rock, J. P. Sneed.
Belton Circuit, J. W. Ledbetter.
Georgetown Circuit, J. F. Cox.
Cameron Circuit, O. M. Addison. J. H. Addison, supernumerary.
Marlin Circuit, J. P. Massett.
Waco Colored Charge, to be supplied.

LAMPASAS DISTRICT—J. M. Johnson, P. E.
Lampasas Circuit, to be supplied.
San Saba Circuit, Theodore M. Price
Palo Pinto Mission, Milton Jones.
Sulphur Springs Circuit, William Monk.
Stephensville Mission, to be supplied.
Meridian Mission, Peter W. Gravis.
Bosqueville Circuit, George W. Graves.
Gatesville Mission, to be supplied.
Camp Colorada Mission, to be supplied.

WAXAHACHIE DISTRICT—W. G. Veal, P. E.
Waxahachie Station, Thos. Stanford. F. P. Ray, superannuated.
Waxahachie Circuit, Jerome B. Anais. S. S. Yarbro, supernumerary.
Hillsboro Circuit, R. B. Womack.
Grand View Circuit, one to be supplied.
Action Circuit, Jesse L. Boyd.
Weatherford Circuit, John F. Neal.
Fort Worth Circuit, J. M. Jones.
Waxahachie Color. Charge, to be supplied

SPRINGFIELD DIS.—Jno. S. McCorver, P. E.
Springfield Circuit, Wm. McMathes.
Corsicana Circuit, Saml. C. Littlepage.
J. Y. Brice, superannuated.
Village Creek Mission, Milton H. Jones.
Fairfield Circuit, T. G. Gilmore.
Clear Creek Mission, Drury Womack.
Owensville Circuit, Jackson L. Crabb.
Port Sullivan Station, A. L. P. Green.
Port Sullivan Male and Female College, J. O. Church.
Port Sullivan Col. Charge, to be supplied
Springfield Colored Charge, Reuben Long
Wm. McK. Lambdin, Agent Depository and Advocate.
M. Gill, Robt. Crawford and J. P. Stanfield, superannuated.

The Archbishop of York.

A correspondent of the *Presbyterian* tells the following anecdote of Dr. Thompson, Archbishop of York, who was elevated from an Oxford professorship to an arch-episcopal chair by Lord Palmerston:

It was all unexpected, this elevation, by himself, and especially never dreamed of by Mrs. Thompson. The story goes that, one day at Oxford, Dr. Thompson came from his college into his house, and said suddenly to his spouse, "My dear, I am Archbishop of York!" The good lady looked up with astonishment and affright, and began to weep. Then she said, "Poor man, I see that—your brain has been overtaxed. I was afraid of this. Your mind is disordered, poor fellow! You must go to bed immediately. You must keep quiet, or you will go mad altogether!" And the lady wept afresh. Nevertheless, her husband was not "mad," and he was at that moment an elected archbishop, with a splendid income, a vast patronage, and greater in precedence and rank than all the ordinary bishops, and nearly the whole of the nobility! Well, he has a head on his shoulders; he can preach, and speak, and write; and better still, "the root of the matter" is in him. His father was once a linen draper in Whitehaven, in Cumberland; and his father's father was probably a Scottish packman, who had crossed the borders with his stock in trade strapped across his brawny shoulders, and by indefatigable energy, industry, and thrift, laying the foundations of future prosperity.

SOMETHING FOR THEE.

> Something, my God, for Thee,
> Something for Thee:
> That each day's setting sun may bring
> Some penitential offering;
> In thy dear name, some kindness done:
> To Thy dear love some wanderer won—
> Some trial meekly borne for Thee,
> Dear Lord, for thee
>
> Something, my God, for Thee,
> Something for Thee;
> That to Thy gracious throne may rise
> Sweet incense from some sacrifice—
> Uplifted eyes undimmed by tears:
> Uplifted faith unstained by fears,
> Hailing each joy as light from Thee,
> Dear Lord, from Thee.
>
> Something, my God, for Thee,
> Something for Thee:
> For the great love that Thou hast given,
> For the dear hope of Thee and heaven,
> My soul her first allegiance brings,
> And upward plumes her heavenward wings
> Near to Thee.

Gospel Trumpet.

From the Watchman.

THE REV. DR. HAWKS.

The departure of our dear friend demands something more than a mere notice in the columns of the latest literary journal in which he was interested. His commanding talents and position entitle him to special notice in all literary circles. He was an ornament to the profession of letters, a scholar, a philosophor, and an orator. In us he was more. He was an ardent, open-hearted friend, a kind and wise counselor. The week his been darkened by his death. He had planned a series of articles for this journal which he had submitted to us, and we were hoping that his valuable life would be spared that he might finish what would not only have added reputation to *The Watchman*, but have been most useful to the whole country. God saw otherwise. After he sank too low to see us, he sent beautiful and loving messages; and from his bed of death performed an act of kindness which will embalm the name of Dr. Hawks in the hearts of our family forever.

Francis Lister Hawks, D. D. and LL. D., was born in the city of New-Berne, North Carolina, June tenth, 1798. He received his baccalaureate degree from the University of North Carolina, in 1815, and was admitted to the bar in 1819. At the early age of twenty-three he was a member of the legislature of his native State. Shortly afterward he devoted himself to theology, and was admitted to the diaconate of the Protestant Episcopal Church, in 1827. His first service was in New Haven, and subsequently in Philadelphia. In 1831 he became rector of St. Stephens; and when we first visited New York, in 1839, we found him at St. Thomas's. In 1844 he went to New Orleans, where he remained five years, during which period he was elected President of the University of Louisiana. In 1849 he returned to this city as rector of Calvary church. When the difficulties of the country came he had trouble with some of his congregation, and exchanged rectorships with Dr. Arthur C. Coxe, now Bishop of Western New York, Dr. Hawks taking his place in Baltimore. Soon after the return of peace he was recalled to New York to take charge of the congregation of the Chapel of the Holy Saviour. His friend, Mr. Nibio, provided a lot upon which is now the beginning of that structure, in which it was hoped his eloquent voice would be heard preaching the Gospel of Jesus. The Head of the Church hath willed otherwise, and His servant hath been dismissed from his toils.

Dr. Hawks was a laborious man. In 1837 he established the New York *Review*, of which he was an editor, and to which he was the principal contributor. He was also historiographer of the Protestant Episcopal Church, and made a voyage to England to obtain papers bearing on the history of that branch of Christ's Church in this country. In 1833 appeared his Contributions to the Ecclesiastical History of the United States; in 1840, his Egypt and its Monuments; in the same year, Auricular Confession in the Protestant Episcopal Church; in 1854, a translation of Rovero's and Tschudi's Antiquities of Peru. He wrote, also, two volumes of the History of North Carolina, published by Mr. Hale, in Fayetteville; and he edited the papers of Alexander Hamilton. Before entering the ministry he prepared four volumes of Reports of the Supreme Court of North Carolina, and a Digest of all the Cases Decided and Reported in North Carolina. In addition to all this, his contributions to periodical literature were really voluminous.

We think it was in 1837 that Dr. Hawks projected the school for boys at Flushing. It was a magnificent project, whose very liberality involved him pecuniarily, from which, however, he was finally extricated. Divers times he was elected to presidencies and professorships in colleges, and four times he declined the episcopate. One of his latest utterances to us was: "Yea, and forty-and-four times would I have done the same." He wisely valued the pastorate above all clerical positions.

The close of this laborious life was triumphant. Every interview with Dr. Hawks deepened in us the impression that he was a pure Christian ripening for heaven. Our intercourse with him has done more than increase our admiration of his exalted intellectual powers. It has edified us spiritually, and greatly strengthened us in our own work of the ministry of the Gospel of the Son of God. "Live closer to Jesus," was a constant word with him. When asked if he was comfortable, he replied, "All is perfect peace; I am perfectly happy." His addresses to the members of his family, after partaking of the Holy Communion, were most tender and impressive. He retained his senses to the last. He followed the prayer for the dying, and repeated his favorite hymn—

> "When I survey the wondrous cross."

Failing a little in the beginning of the second stanzas, one of his daughters prompted him. "No," said he, "let me repeat it unaided.

> "Forbid it, Lord, that I should boast
> Save in the death of Christ my God,
> All the vain things that charms me most,
> I sacrifice them to His blood."

"Do not rely upon your good works. Only believe. Only Jesus." These were his views in dying. When his wife remarked that he always awoke smiling "Oh," said he, "I seem to have such insights into heaven."

His "warfare is accomplished." He has entered that rest of which glimpses were vouchsafed his faith. There are many other sweet and beautiful things we might record. Let this assure his distant friends that he "died well." In his shroud he lay so calm and noble, clasping the cross of beautiful flowers which his friends had laid upon his breast, while an anchor of flowers lay over his feet, and a crown of flowers stood at his head, that as we prayed alone beside that cold brow and those silenced lips, in the chamber in which he had so counselled and cheered us, we felt how blessed are the dead who die in the Lord.

He was carried to Greenwood from Calvary church last Saturday afternoon. A crowd of clergyman and laymen filled the church. The services were most solemnly conducted by Dr. Washburne and Bishop Potter. The body was placed in the vestibule, and all the people filed past it to look for the last time upon that face which had been so radiant with genius and kindness, and that month, which had so taught and blessed them, now sealed in the last silence.

North and South the name of Francis L. Hawks is a household word, and the memory of Francis L. Hawks will be long and most tenderly cherished by all who admire genius and generosity and manliness and patriotism and faith unfeigned, and that blessed charity which is greater than all. After life's day of labor the Lord "giveth His beloved sleep."

PROSPECTS OF THE PAPACY.

There are three foundations on which a church may build. It may build on the countenance and support of politicians and worldly men. In this case the church may secure for itself wealth and influence. But this wealth and influence are purchased at the dear price of the loss of freedom. The kings of this earth are wise in their generation, and if they pay wages they will expect in return faithful service. On this foundation the Church of Rome has been building for centuries. To the despots of Europe it sold itself, getting in return honor, and riches, and political influence. Bismarck and the needle-gun have blown up the last of this foundation into mid-air. In the downfall of Austria the last bulwark of intolerance and Papal despotism in central Europe has fallen. "One feels," says Dr. Cairns, of Berwick, "as if a great iceberg had been suddenly dissolved, or the apocalyptic mill-stone cast into the sea. To the upholders of anti-Christian thraldom it is almost the hour of supreme anguish; to its countless martyrs and victims that of triumph and hope." Now and forever the sword of the civil power is taken out of the grasp of Rome. Spain is politically dead or dying, France is infidel, Italy is revolutionary, and Austria is shattered. But there is a second foundation on which yet to build.

Churches, when destitute of wealth and secular influence, have built on the ignorance and superstitious fears of the multitude. This source of strength the Romish Church understood well, and on this foundation it has built a vast superstructure. But this foundation also is being shaken and dissolved. The printing-press, the telegraph, the steam-engine, are extending the triumphs slowly but surely through the Roman Catholic countries of Europe, and working their way into the heart of Rome itself. The masses of Europe are learning to read, and no power on earth can keep the Bible and Newspaper hid any longer from them. On popular ignorance and superstition the Church of Rome can henceforward build but little. The age of authority is gone for Europe, and the age of reason has set in with a force that threatens to overturn things whose foundation in truth lies deeper than the foundation of the Church of Rome. And if in the fiery ordeal the Bible itself can scarcely be saved, where will the doctrines and traditions of men appear?

But there is a third foundation which is unmoveable as the rock, and against the church that builds on this foundation no enemy can prevail. "It is the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." The question of life or death for the Church of Rome is just the question, whether it, driven from these two foundations of sand, will begin to build on this rock. In other words, is the church of Rome prepared to let go its temporal, and its superstitious power, and is it ready to build its claims on the truth. Is the church of Rome prepared to let go its mediævalism, its infallibility, its auricular confession, its priestly celibacy? Is the church of Rome prepared to come down of its own accord, from the lofty pinnacle, whence it looks out with contempt on the Protestant Churches, and whence it utters unchristian curses against all that differ from it? Is it prepared to come down from this height without waiting to be hurled down? Is it prepared to take its position, side by side, with the Lutheran and Calvinistic churches as another branch of the Reformed Church of Christ? Is the Church of Rome with all its wealth, and pride, and influence, and prestige prepared for this sacrifice painful as the agonies of crucifixion itself? This question the Romish church is at length forced to face. There is no retreating possible now. This question must be answered, nay or yea. In the bosom of the Romish Church there are thousands of priests and millions of people who would, if allowed liberty of judgment, choose the yea, and who would gladly see the church undergo radical reformation. But it is otherwise we fear with the men who rule in the Romish Church. With a blindness that is partly a misfortune, partly a crime, and partly a Divine judgment, the men who direct the councils of that church seem determined to commit the church to the protection of the modern rifle and of the ancient superstition. The downfall of Austria has broken the arm of civil power; the progress of popular knowledge the arm of tradition, and to a church that knows no other support there can be no other fate than a speedy and complete downfall.—*Montreal Review.*

A gigantic melon was sold recently at the Halles Centrales, the largest that has been heard of in the memory of man. It weighed no less than seventy-four pounds, and was grown in a garden at St. Denis.

THE FAMINE IN INDIA.

REVOLTING SCENE NEAR CALCUTTA.

A gentleman who has traveled nearly 300 miles through the districts south-west of Calcutta, in which the famine is raging, has sent to the *Times* the following details of the sickening spectacles which met his view at various parts of his journey:—

"I started from Midnapore, a civil station about 70 miles south west of the capital, on the morning of the 26th of June, and had hardly proceeded some seven miles when commenced the painful sights which, varying only in intensity, continued until I again returned to this place.

"Rain had fallen heavily during the night, and the palki men were trudging slowly through the mud, when a little after daybreak I saw two bodies under a tree. As there seemed to be a slight motion in one I alighted, and on going up to it found, covered under an old cloth, with just a spark of life left in him, an old man slowly dying from hunger. He appeared as if he had a thin piece of transparent India rubber tightly drawn over his skeleton frame, so emaciated had he become. I gave him some beer, and he slowly faltered out his tale of woe. He said that he and his companion had left their homes, after seeing their families die from the effects of cholera or famine, and had got this far on their journey towards Midnapore, hoping to get relief there, when one, struck by damp and hunger, dies on the road under a tree, and the other awakes to find his friend a corpse, and himself, exhausted and drenched by the heavy rains that had fallen during the night, unable to move. The dogs and jackals feast on the body, while this living but a few paces off is powerless to prevent them. He faintly begs from the passers-by, but in vain. Hunger is gnawing their vitals also. They all turn a deaf ear to his cry. The beer seemed to revive him, and I went to my palki to get some biscuits, but returned to find the poor sufferer in a state of coma, and in a few minutes he was dead. The half picked body of his companion attested his tale. I continued my journey, passing at intervals the dead as they lay unburied and in every stage of decomposition on the side of the road. Sometimes I would see a cluster together. In one place there were 22 bodies within the space of half a mile, in another six close together—all more or less mangled and torn by jackals, dogs, and vultures. Pushing my way through the jungle and over paddy fields, often obliged to swim sundry streams swollen by the late floods, in one of which my palkin was upset, I traversed 120 miles of country, when I reached the house of a Mr. Falls, an assistant in Messrs. Watersen & Co.'s indigo concern here. That gentleman informed me that a woman had died by the roadside, and that a living child was said to be at her breast. He sent out his servants, who returned saying that they had found the corpse and the child, but the mother's arm clasped the latter so tightly that in bending it back, stiff and cold, it broke. They say that the living and the dead had thus lluked together for two days; at any rate, the poor little infant, exhausted by exposure and want, died as it was released.

"The above gentleman and myself were traveling through a dense jungle. Miles away from any human habitation we perceived a famished native, of the Santhal tribe, lying on the ground; he had thrown himself down to meet a certain death; but a little brandy rekindles the vital spark, and loth to leave him to be a prey for the jackal and leopard, we have him placed on the roof of a palki. The palki-bearers, however, refused to budge an inch, saying their caste would be gone. "*Suaviter in modo*" is tried, but "no go;" "*fortiter in re*" then came into play. They murmured, looked at the palki, asked for a bottle of grog, and then trudged along with their tipsy burden—the brandy had been too strong for him. I am glad to add that in twenty-four hours after this the burden was walking about.

"The misery entailed by the famine has brought out all the worst qualities of the lower class of natives. As a rule, affectionate and fond of their homes, they have in too many instances fled, leaving their wives and families to starve; but as an eye-witness in two cases where nobler feelings held their sway, I here record them:—

"A woman, with her three young children, crawls up to a planter's house just as luncheon was being carried from the table; she begs for the remains of curry and rice, which are at once taken into the verandah and placed before her. Without attempting to eat, she quietly seats the three children round the dish, who in a few minutes demolish its contents, and although the mother is wasted to a skeleton, yet, mumbling her thanks, she turns away grateful that her offspring have been fed, even while she herself still hungereth.

"In another village we met a little girl and her mother, lying under a mango tree. Both were faint from hunger, they had been trying to keep life together by feeding on snails picked out of ponds, berries and lizards, where they could obtain them, but, daily feeling weaker, they had sunk down under a tree, awaiting a lingering death. We got some boiled rice and put it before them. The younger is the stronger; the mother is too weak to raise herself. Although the child's big eyes flashed with hungry gleam, yet her little hands, well filled, first seek the mother's mouth, and not until half the rice is thus gone she herself eat.

"It is impossible to judge of the numbers that have died from actual want, as no returns are kept; but taking the three districts of Balasore, Cuttack, and Midnapore, I should say quite 1200 a day. In Balasore large plague pits have had to be dug near the towns to receive the bodies of those found dead near their precincts, but in too many instances the bodies are left to rot on the roadside."

CANON MILLER.—A correspondent of the Presbyterian states that the finest orator he has heard, either in the pulpit or the parliament of England, is Canon Miller, the leader of the Low Church party. He has recently been called to an old, diluted, forsaken church in London, and already the pews are taken, and about three thousand crowd there, Sabbath after Sabbath, to listen to his burning messages of gospel love.

They are the slaves who dare not be in the right with two or three.

N. O. Christian Advocate

Official Organ of the Montgomery, the Mobile, the Mississippi, and the Louisiana Conferences of the M. E. Church South.

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NEW ORLEANS:
SATURDAY, OCTOBER 20th, 1866.

Omission.—The admirable letter on District and Monthly Meetings, which we published in the last paper, was from the pen of Bishop Pierce.

In Memoriam.—Among those on board the ill-fated Evening Star, was Miss Nellie Sloo, the daughter of our esteemed fellow citizen Mr. Thomas Sloo. She was beloved of all; in the early bloom of youth, she was called away from the fading life of earth, to the Eden of God. How else could youth be represented in the home of the angels—than by the translation of the young from this world? Who can refuse to let a beloved child pass out of sight for a little while, to obtain the benefit of that noble fellowship and that higher training. If our Heavenly Father consulted us, we might often refuse, from the selfishness of an earthly love, to part with our dear children; though manifestly for their advantage and happiness. So that he takes them to himself sometimes on a sudden, while we, all in tears, only wish they might stay.

NEW ADVERTISEMENTS.

J. B. Powell, Cotton Factor and Commission Merchant, 100 Common street.

Mr. Wm. R. Stuart, formerly of Stuart and James, is now connected with this responsible house. Though long a Commission Merchant of this city, we recognize in him the best qualities of a Marylander, having seen him fairly tested during the sitting of our late General Conference. Mr. Powell has been for years a large and successful planter in Madison county, Mississippi.

Garthwaite, Lewis & Stuart, Wholesale and retail dealers in Clothing, Furnishing Goods—Trunks, Valises, etc., No. 31 and 33 Camp street.

NEW PUBLICATIONS.

The Methodist Quarterly Review, Oct. 1866. Carlton and Porter, New York.

This number sustains the high character of the Review. The Editor, Dr. Whedon, is to us always, as a writer, bold, distinct, full and original. His word-power alone is sufficient to interest, and it lifts every theme which employs his mind into a clear atmosphere.

Contents: The origin of Revolutions in Public Opinion; The Greek Church in its relations to the Protestant; Worship of Relics; Childhood Conversion: Voltaire; Frederick W. Robertson; Milton's early life; Foreign and Religious Intelligence; Foreign Literary Intelligence; Synopsis of the Quarterlies—Book table.

The Catholic World: Monthly. October —Laurence Kehoe; Publisher, 145 Nassau street.

Contents: Principles of the Age; Cervantis; Silent Grief; The Godfrey Family; The Resurrection; Mystery of the Thatched House; Aubry de Vere; My Soldier; Rise and Progress of Books; St. Catherine at Florence.

Home Monthly, (M. E. Church, South,) Nashville Methodist Publishing House. $3 00 *per annum.*

Contents: Our Art Element; The Marriage Ring; The Troubled Nest; Progress of Music; Stray Thoughts; Homes and Husbands; Whatever is, Is Right; Extract from the papers of a Maniac; The Old Dead Oak; Louise De Mere's Choice; Seed Thoughts from George Elliot. In the Department of Poetry: I miss thee; My Mother; Memory; Honor to the Tolling Hand; The Heart's Remembrance; Editorial Department.

The Marriage Ring, by Dr. Summers, and the Troubled Nest, by Mrs. Jane T. H. Cross, are alone worth the subscription price of the Monthly. We trust that the Editor and the Publishers will be sustained by a large list of patrons.

Cholera in Nashville.—A letter from Rev. R. J. Harp, dated Nashville, October 9, says that this dreadful plague has kept all business at a dead lock. At one time, it is thought, the mortality exceeded one hundred per day.

MARRIED.

Married at the residence of the bride's father, Sept. 12th, by Rev. A. L. P. Green, D. D., Allan B. Read, Esq., of Baton Rouge, La., to Miss Mattie J. McClelland, daughter of Col. W. L. McClelland, of Marshall county, Tenn.

THE METHODIST ANTINOMIAN.

An antinomian night is steadily falling upon the Church. It already shrouds some of the fairest regions of Protestant Christianity. Those bright beams which constituted the light of the world have gone out one by one, and left thousands to die in the dark. That great demonstrative period when converted men were, by God's providence, called upon to suffer martyrdom in evidence of the truth, sent up from ten thousand blazing stakes a light only less glorious than that of those divided tongues of flame which came down from Heaven. Those fires vanquished the darkness of Paganism and gained the conquest of the world. The man whose faith quailed before the tongs of the executioner, was held to be unworthy of Christ; and a violent death was but a "reasonable service." Had he not the example of that pre-apostolic race which lived "in dens and caves of the earth," which was "sawn asunder," which was "tortured," "not accepting deliverance," which "took joyfully the spoiling of their goods," and the brighter example of God's own Son? Cyprian, who himself afterward gave the emphasis of his own martyrdom to his words, says in his Epistle to the Martyrs and Confessors in Christ Jesus: "How blessed is our Church whom the greatness of the Divine favor thus illuminates! On whom, in these our times, the glorious blood of Martyrs sheds Divine radiance! Before, she was white in the good works of the brethren; now is she empurpled in the blood of Martyrs. Her garlands lack neither the lily nor the rose. Now let every one contend for the fullest meed of either honor. Let them win a crown either white with good works, or purple with suffering. In the heavenly camp both peace and war have their own garlands, wherewith the soldier of Christ may be crowned for victory."

The corner-stone and the first layer of the strong foundations of Christ's Church were cemented in blood. The first race of Christians came to believe that the servant was not above his Lord, and that suffering a violent death was the only proper stylo of leaving this world. The Church soon learned better. But upon that glorious early record of heroic faith the surrounding nations gazed in admiration, and learned to accept and feel the divinity of Truth. The miraculous march of Israel through the wilderness did not strike the Dukes of Edom with greater awe, nor more certainly prepare them for accepting the authority of the "fiery Law" of Sinai.

To impress the world by the supernatural sustaining forces of divine grace, as displayed in the lives of His People, has ever been God's method of advancing his kingdom. But a Church which is in the world only as the world, which enjoys all, receives all, and does all, that the world does, is, in so far as that world is concerned, without demonstrative power. If God has determined his people shall be seen, and heard, and that, being unseen and unheard, they shall cease to be his, we may well tremble for the fate of a member of the Church without self-denial, without gifts upon the altar, without missionary zeal, without an altar; who, amid a flood of prosperity, has paid no tithes, and now, amid desolation and want, rages with "thirst of gold." Men who give neither their blood, their reputation, their time, nor their possessions to the service of God, give no evidence of that faith which lives because it works. The challenge of St. James, "Show me thy faith without thy works," Protestant Christendom has seriously accepted. The universe of the Heathen demands the evidence of works; the Catholic world looks for it; the outside Protestant believer expects it; and St. James insists upon it. The Saviour says he who has no works of mercy to show, shall in the last day be cursed as one unknown. St. John declares that every man shall be judged according to his works. And from the days of Abraham, men who have been justified by faith from past sins, have been called upon to show that faith by the sacrifice and offering up of that which was dearer to them than their own lives.—The life of Christ in the soul begins in the act of faith in his blood; until that moment naught is expected; but when that gift of God is received, then "*Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit.*" "Fruit" is the condition of continued life. "Fruit," "more fruit," is what the Savior demands but no one say that *works, more works* are not essential to his justification at the last day. Such is not Mr. Wesley's nor Mr. Fletcher's Methodism. In the "Extracts from the Minutes of some late conversations between Mr. Wesley and others, at a public Conference held in London August 7th, 1770," are these words: "With regard *to working for life.*—This also our Lord has expressly commanded us. 'Labour,' literally 'work for the meat that endureth to everlasting life.' And in fact every believer, till he comes to glory, works *for* as well as *from* life. * * Who of us is *now* accepted of God? He that now believes in Christ, with a loving, obedient heart. * * * Is not this salvation by works? Not by the *merit* of works, but by works as a *condition.* * * * * Does not talking of a justified or a sanctified *state* tend to mislead men—almost naturally leading them to trust in what was done in one moment? Whereas we are every hour and every moment pleasing or displeasing to God *according to our works;* according to the whole of our inward tempers and our outward behaviour."

So says Mr. Wesley in a review of his position and of what he said in 1744. Twenty-six years taught him the tendency of his people to separate faith from works, and he gives them this timely check.—Reader, have you brought forth thirty fold of the *fruit* of that righteousness which is by faith? Does the spirit of Christ slumber in your boues, giving scarcely any indication, by life or conversation, of its existence? And do *you* hope to get to Heaven? An antinomian is one "who holds doctrines that clearly supersede the necessity of good works and a virtuous life." (Watson's Dictionary.)

DEATH OF JOHN W. BURRUSS.

The Methodists of the Southwest and of the whole South will deeply deplore the announcement of the decease of this true son of our Church. She has not produced, so far as we know, any one purer in life or superior to him in mental power and polish. As a writer his style was in the highest degree terse, lucid, nervous and epigrammatic. With a boundless wealth of illustration he had but to begin and straightway there flowed from his pen the richest periods of thought and the finest turns of expression. That he wrote so little must now be the regret of all who knew him.—We had hoped this winter, upon the restoration of his health, to present our readers with many of his suggestive and rich contributions.—This is but a single view of the high qualities of our dear friend. He was a whole-souled Methodist, the son of a Methodist Traveling Preacher—the venerable John C. Burruss. In all the interests of Methodism in the South he felt a lively concern, and gave liberally to the support of its churches and its institutions of learning.

Early in life he chose the better part, and has ever since been known as a friend of the Saviour. We first knew him in the Wesleyan University holding, as a student, the very first place in position, scholarship and influence. He graduated during the Presidency of Doctor Fisk with the highest honors of the University. We wait for a more extended tribute to the memory of this noble christian from those who have been associated with him in the more important and intimate relations of social life.

The following letter is from his Pastor:

Mr. Editor: Feeling that you can appreciate the great loss entailed by the sad event, I have to tell you that the pure, large hearted, noble-minded Jno. W. Burruss, is no more on earth. He died at the house of Dr. Kennard, in St. Louis. His son and his daughter Kate were with him.

What the family of our beloved brother have lost, they only can tell; what this community has lost, it will never know, for it never appreciated their blessing in him, though it yielded him an unconscious deference and reverence which told well of his power and influence, and spoke the highest eulogy for his integrity. The Church here has lost the only man that is fully competent to lead and guide in her affairs, and willing to do. To the pastor of this church he was always the friend and counsellor. He was keenly alive to all defects, as well as excellencies, but he yielded himself fully to the power of the truth, and covered infirmities with his large charity. His intercourse with any preacher that could appreciate him, and sympathize at all with his terse, laconic, nervous, vigorous style, was formation in its influence, especially with the younger ones. To me he was a friend—a brother—to whom I could go for advice with certainty of a candid, definite answer.

He rested all on Christ, thought Christ could save many people that society and church restriction might throw out, had little use for dogmatic theology, believed in a liberal charity of the Church towards her members, particularly the young; wanted to see a higher culture and integrity in our ministry. He yielded life reluctantly, because he thought he could do so much more work here. I have no doubt of his safety in heaven.

W. T. J. Sullivan.

DEATH OF REV. DR. BALDWIN.

Among the victims of the terrible scourge of cholera at Nashville is this distinguished preacher. We insert a notice of his decease from the Nashville *American.* The Methodist Church South has lost a most valuable and earnest minister of the Gospel. His death ensued upon a season of revival in his congregation, which called forth his great energy in labors abundant. During this meeting the cholera broke out in Nashville, when he became prompt and efficient in waiting upon the sick. His last hours, says the *Dispatch,* "were calm; he saw the fields of Eden before him and myriads of angels beckoning him onward."

Rev. Samuel Davies Baldwin, D. D., whose illness we have noted in these columns for several days, was seized with cholera on the 26th ult., and after a lingering and painful illness, expired yesterday evening at 8:15 P. M. His bedside was watched with unremitting medical and friendly care, and though his disease was violent, strong hopes were entertained that he would survive. But they were not to be realized, and a gifted Minister of God and good man rests from his labors, and his people mourn for him.

Dr. Baldwin was born in Worthington, Ohio, Nov. 24th 1818. His parents were of the middle class in society, but poor and unable to give their children the advantages of liberal education. That received by him before he set out in life to achieve his own fortune and destiny, was such only as was afforded by the common schools of the country. He left home a youth, to relieve his parents of the burden of sustaining him, and found employment for the athletic constitution which nature had given him, as a deck-hand on a western steamboat. How long he continued in this humble sphere is not known, but he felt the sacred thirst for knowledge, and an inward prompting that he was born for higher things. One who has the aspirations which accompany genius rarely fails to manifest it, and to command the aid which assists the first steps up the steep assent where "Fame's proud temple shines afar." The next that is known of him, he is entered at Woodward College, Cincinnati, from which institution he graduated, in due course, with high honors in the class with George H. Pendleton, Hon. George E. Pugh, of Ohio, and Rev. Dr. Huston, formerly of this city. While at college he became impressed with the truths of religion, and shortly after graduating, commenced preparation for the ministry of the Methodist church. As an evidence of the energy and force of character he possessed, it may be stated that during this portion of his life, he suffered from an affection of the eyes—the result of exhausting application to his studies—which, for several years, deprived him of sight, and compelled him to rely upon others for assistance in his studies. His first service for the church was in the Louisville Conference, and in the city of Louisville, where he labored acceptably for several years. In 1846 he was transferred to the Tennessee Conference, in which he has ever since remained, filling the pulpit in all the principal stations with learning, power and eloquence rarely surpassed. At the outbreak of the war he was the pastor of McKendree Church in this city, and during the suspension of the Conference he preached and labored in this city and the surrounding region. Last year he was assigned to duty at the same post, and it was at this work, in the midst of a season of revival, and in constant attendance upon the sick and disconsolate, that he was stricken with the epidemic which has so sadly bereaved his church in his death.

While his name and memory will be cherished by his church as one of the most brilliant and popular of its preachers, and by numerous communities in which he has served, as a true Christian, and a man of pure heart and upright in his walk, and by a wide circle of personal friends who knew the gentleness and goodness which, while he upheld himself, were shown in the generally absorbed and somewhat abrupt student, by the general public he will be chiefly remembered for his published writings. Of these the most notable is "Armageddon," a work which has been widely read, and made the subject of criticism by pens in foreign languages. This is not the time or place to adduce an opinion in regard to it, but it is conceded to be marked by originality, profound research into the Scriptures and sacred history, and to give evidence that the vast subject of prophecy was in the grasp of a master mind. Several years after the issuance of this book, Dr. Baldwin published "Dominion," a work levelled at ethnological infidelity, and a tracing of the primordial laws of Providence in reference to the tribes and races of men, and the relations they hold to each other. In style this work is superior to the first. He had just given to the publishers in Philadelphia a new work on matters germane to his former publications, the proofs of which he will never see, though he had spent much thought and labor in its preparation. In these and his unpublished discourses and addresses he has left an impression on the time in which he lived, which secures him an enviable fame.

Dr. Baldwin's mind was of a high order, quick, analytical and imaginative. It was this last faculty that led him to the subject which engrossed so much of his attention. He was a thorough student, and the master of many languages. His diction was fluent, and brilliant, his delivery animated, and at times he was truly eloquent. The church has lost in him a powerful advocate, and the society of good men, a benevolent, genuine christian, who never wearied in well-doing, whether it was before the crowded audience, or at the bed of the lone, the sick, and the humble.

He leaves a large family of orphaned children, their mother having preceded him by a few months to the grave. His funeral takes place at McKendree Church at 9:30 A. M., to-morrow.

"CRUELTY TO TURTLES."

We asked a gentleman of French extraction what he thought was the meaning of "cruelty to turtles." He replied very promptly that he believed it to be some new style of Fanaticism they were getting up at the North. It is attracting considerable attention in the papers there, and evidently exercises the public mind, if we may judge from the correspondence between Mr. Henry Bergh, the President of the New York Society for the Protection of Dumb Animals, and Prof. Agassiz. The inhuman treatment to which the sea turtles have been subjected, has been presented before the courts in that city, and made a matter of legal investigation. From the conflicting testimony of the physiological experts, the court was in doubt, and gave the defendants the benefit of the doubt, which was in the true spirit of mercy, however it might ultimately affect turtles.

It seems that, during what might be called the "middle passage," from the West Indies to New York, the turtles are tied together, back to back, by the flippers, and in various ways restrained and forced into unusual and even unnatural attitudes. That upon being landed, and exposed at the restaurants, they are laid with their fins up, and are allowed no use of their locomotive faculties; whereupon the restaurant man is brought up before the bar of common justice. Disappointed in the decision of the court, the President of the Society takes his appeal to the philosophical world. Agassiz answers.

As there is a good deal of "fellow feeling" here of some sort, we should like to know of what kind it is. We are anxious to know what is the political complexion of this Society in behalf of Animals—whether they belong to the same party with Gov. Brownlow. There is certainly none of this tenderness in his programme for the invasion of the South. He proposes to divide the invading army into three bands: the first to be armed with swords to kill every thing; the second with torches to burn everything; and the third with surveyor's compass and chain to divide out the lands anew for the sole benefit of the loyal. All this bodes no good to the smaller animals. The raid of Gen. Sherman through Georgia, and that of General Sheridan through the valley of Virginia, left but a small margin for turtles. We only hope that this sentimentality which consults the present comfort of the turtle, that he may make a little better soup, and then eats him, may not be significant of the intention of these people toward ourselves.

There must be some deep philosophy in the whole thing. Is it the outgoings of a superabundant benevolence, which having embraced all the tribes of earth, now proposes to invade the sea? Or, is it the reaction from an opposite class of sentiments, beginning with the Crustacea? If so, anything like *tears* in the neighborhood of the *crocodile,* is liable to suspicion. Or, is it some monstrosity of abused nature, with a form which can only be designated by Barnum's "What is it?" We read of a conqueror who, with callous gaze, stood on the battle-field surveying thousands of wounded and dead men, but on a sudden gushed into tears at the sight of a wounded dog. If it be anything of this sort, this cry *for* turtles augurs no good. Let us, however, dismiss these surmises, and simply conclude that having successfully disposed of the curse of the African, this immense wealth of Northern sentiment seems disposed to seek a new object, and has taken an unlooked-for direction.

Notwithstanding the opinion of the French Professor, we are disposed to think that our friends are wasting their sensibilities, and that there is no warm-blooded animal that can get along so well without the interference of the courts as the turtle. He has great constitutional repose. That great source of anxiety—hunger—which enrages or disquiets all living things beside, he has under perfect control. While most animals must need regulate their food by their stomachs, he regulates his appetite by his food.—We have known a relative of the sea turtle, the "gopher," go for a twelvemonth without eating anything excepting only a few pieces of stone-coal. He is evidently put up for a long voyage. Now an animal that can defy hunger is constituted so differently from the rest of us, that in attempting to feel for it, one is in danger of wasting sympathy upon fibres which have no nervous sensibility. We shall certainly restrain our own feelings from going out that way until we know more exactly about the nature of his nerves and his stomach. And we think it quite unfortunate that the Northern mind should waste its best parts in feeling for a creature which in all probability has no feeling for itself. It indicates either an overtaxed sensibility, *in articulo mortis,* or, a mock-turtle sentimentality in excess.

We subjoin the following letter from Prof. Agassiz:

Nahant, Sept. 26, 1866.

Dear Sir—It would give me the greatest pleasure to co-operate with your society, for I sympathize heartily with the object you have in view.

But my life is absorbed with other duties, and with the best will I cannot do more than what I have already engaged to do.

Excuse me, therefore, if I answer but briefly your special questions. To meet you in New York and expound publicly my views upon such a subject is out of the question.

I need not tell you that men have always excuses enough to justify their wrong doing. So it was with the slave-trade; so it is to-day with the turtle market. And though black men are more likely to be protected hereafter, their former sufferings during long sea voyages are on record, and humanity shudders at the tale. Whether men may ever be refined enough to feel their guilt when they torment animals, remains to be seen, and your society will no doubt do its share in educating them in that direction. But to say that turtles do not suffer when dragged from their natural haunts, tied that they may not be able to move, turned upside down, etc., etc., is simply absurd. It is true that they can live for a long time without food or drink; but they do feel pain, and are indeed very sensitive to some injuries. That of turning them upside down among others is sufficient, for instance, to prevent their eggs from hatching. Their suffering may be inferred by the violent and convulsive movements to which the perturation of their fins gives rise. And yet to this proceeding dealers in turtles generally resort in order to tie them more closely and pack a larger number in a smaller space. Of course, when tied in this manner, they may suffer less by being turned upon their backs, because the fins are thus relieved from the pressure of their whole weight; but the best evidence I can afford that they suffer in that position is that they die if it is much protracted; and yet turtles are among the animals which resist longest privations of all kinds. Is not the fact that they may die merely from the attitude in which they are forcibly kept the most complete evidence of their suffering? For what else would cause death, if not pain and the unnatural pressure of parts brought into unaccustomed position.

Having gone so far, let me call your attention to the dangers arising from ill treatment of beef cattle before slaughtering them. While in Brazil, I learned that the city of Para suffered from the quality of beef sold in the public market, deteriorated because the oxen and cows killed in the city were brought in from a considerable distance, and were often kept many days without food. The mutter grew so bad that a company was formed to bring, by steam, beef killed upon the farms; and everybody felt the difference in the condition of the meat and its nutritive qualities.

Very respectfully yours,

L. Agassiz.

Henry Bergh, Esq.

NEWS FROM THE CHURCHES.

Dear Advocate: For the encouragement of our friends, let me say, God continues to visit us in mercy on the Homer circuit. We commenced a meeting at Pisgah Church, Sept. 1st, which was continued until the 9th. More than twenty professed pardon, one of whom (an old man) had not heard a sermon for twenty five years. Many professors whose love had grown cold, were restored to comfort; and the church was greatly revived. Some twelve or fifteen joined the church. We were assisted by Bros. Upton, Truslow, Smith and Gordon. All of whom labored zealously, successfully. Friday evening 7th, we left the meeting in charge of Bros. Smith and Gordon, having an appointment at Lisbon, commencing the 8th. On our arrival, we found our local brethren, Williams, Akin and Clements, had already commenced the battle, which proved indeed a successful one to God's people. We have seldom attended a meeting where the power of God was so wonderfully displayed. The subjects of converting grace where young people principally. Years of usefulness lie before them. Conviction was pungent and conversions clear. Backsliders were reclaimed, and the members of the church greatly blessed; twenty-nine professed the pardon of sins, nine whites, and seven colored were baptized, seventeen whites and six colored joined the Church. I ought to have said that Dr. Gaskel came to our assistance, and with the other named brethren rendered effective service, for which we tender our sincere thanks.

N. A. Cravens.

Homer, La., Oct. 4th, 1866.

We insert a letter from Rev. J. P. Jones, of the Montgomery Conference, Haw Ridge Circuit, dated October 9. Sorry that we have so few communications from the Preachers of that vigorous body of Itinerants.

Mr. Editor: It may be gratifying to some of our friends to hear from Haw Ridge, and if you see proper you can give the following a place in the Advocate.

We found our work in a disorganized condition, and greatly demoralized from the effects of the war. In pruning, we have dropped and expelled 112, and by letter 18 whites, and 25 colored. Have just closed our seventh protracted meeting; during which we received from the world 86, from probation 45, and by letter 22 whites and 29 colored.

The good Spirit comes down in power in many places where all were lifeless and barren. The work goes still goes on. You see from the report that we had to discharge all the rubbish before we could get the old ship off of the sand bar. While we were doing this the water fowls were flying round and shouting to our passengers to plunge the water, give the sign which Jonah gave, and then take shipping on their water craft, but we think most of them are convinced that we have all the signs, seals, and tokens duly administered on board the old ship, without running the risk that Jonah did.

May I say one word here to my brethren in the ministry in the form of a question. Does not every interest of our Church demand a thorough elucidation of our doctrines, and particularly that of baptism? Are there not thousands of our people who are immersionist and opposed to infant baptism? And are we not recreant to our highest interests when we fail to enlighten the church on these subjects? And has not our love for peace on those points become a sin instead of a blessing.

J. P. Jones, P. E.

Rev. C. Carter writes from Bastrop, Louisiana Conference, Oct. 1st, 1866: We commenced a protracted meeting in this place on the night of the 12th Sept., and closed last evening, the 30th. We have cause to praise the Lord for the great things He has done for us. During this meeting there have been about thirty conversions and fifty-four accessions to the Church. I doubt if the church here ever before witnessed a scene like the one we had presented to us on Sabbath morning. The Pastor baptized twenty-one persons, and received forty-seven into full connection. The spectacle of the old man of seventy and the boy of ten, and the strong young man, and the lovely maiden, and the middle-aged, all bowing together around the altar of the church, and taking upon themselves the solemn vows of church fellowship, moved and melted many hard hearts, and suffused the eyes of Christians with tears of gladness. While the congregation sang the hymn 884, the members of the church came forward and cordially welcomed the new members, and bade them God-speed in the Christian race. It was indeed a precious season, especially refreshing to those who have been mourning over the desolations of Zion, and weeping over her sad, yet holy memories.

I feel myself much indebted to Bros. Wright, Ivy, Storm and Shurlock, for stirring exhortations, earnest prayer and effective sermons.

Rev. J. W. McNeil writes that he commenced a protracted meeting at Hazlehurst, on 27th ult., under somewhat discouraging prospects, but after a few days of faithful labor the sky brightened with glorious results. The church was revived — Impenitents convicted — and numbers of seekers crowded the altar. "On the 12th I was taken very ill, and on the 14th had to leave for home from that cause. Up to this time there had been some thirty accessions, about twenty conversions, and many made happy and caused to praise God aloud." Other brethren have taken his place and the good work progresses with unabating interest."

Rev. W. H. Carter writes from Milton, Florida, and says that at a meeting at Coon Hill, "over fifty persons joined the church in about ten days, and many were converted. The interest was deep and widespread. I never saw so pleasant a meeting in every respect, and I believe there was more good accomplished than I have seen at any meeting for years."

We take from the Southern Christian Advocate cheering news of the Athens meeting still in progress:

Athens and Augusta.—The Rev. J. S. Key has returned from Athens, and gives such an account of the work of God in that place, as would make every Christian hearer wish he had been there. He left the meeting still in progress with wonderful power; and says it was such a revival as one does not often see—many, not more than once in a life time. He paused two or three days in Augusta, on his way home. A good work is in progress there, under the ministry of Rev. A. Wright. Some twenty or more persons had joined the Church, among them several heads of families.

NEWS FROM OTHER CHURCHES.

METHODIST E. CHURCH, NORTH.

Monument to Philip Embury.—The National Convention of Local Preachers recently convened in Brooklyn, N. Y., resolved to foster the work inaugurated by the Troy Conference, of building a monument to this pioneer of American Methodism. He, a local preacher from Ireland, first announced the Methodist doctrines in this country, and there is a beauty and fitness in this response of gratitude and veneration, springing spontaneously from the Local ministry.

Rev. Peter Akers, D. D., of the Illinois Conference, was recently made the recipient of a valuable gift, which was greatly enhanced by the manner in which it was made. A house and lot, valued at $4,000, was purchased for him in the city of Jackson, and the deed, fully executed, was conveyed to him in a letter.

Rev. T. N. Ralston, D. D.—This gentleman who has been for several years a minister of the M. E. Church (North,) and who had withdrawn in good standing from that Church, with a letter of commendation from Bishop Morris, at his own request was readmitted to the Kentucky Conference, he having for years, in the past, been a member of that body. After the vote was taken and his readmission announced the Bishop said: "I am happy to inform you, Bro. Ralston, that you have been unanimously readmitted to this Conference."

Dr. Ralston replied: "I am equally happy, Bishop, to be so informed, and I now announce to you that I feel more at home in my ecclesiastical connection than I have since I last met you as a member of your body."

PRESBYTERIAN.

The minutes of the New School General Assembly for the present year have just been published, showing 1538 churches, 1739 ministers, and a total membership of 150 501. This is an increase of 50 churches, 45 ministers, and 6,755 members over last years.

Pursuant to call a number of persons met in Dunlapsville, Indiana, to consider the propriety of organizing a Presbyterian Church on basis of the old standard, to the exclusion of all the deliverances of the assemblies touching political questions, and passed resolutions of which we give a brief summary, viz:

"Whereas, the Presbyterian Church, (Old School,) with which we have hitherto been connected, has by various deliverances through her several courts, transcended her sphere which is only to "preach the word;" and,

"Whereas, in reply to the many and earnest efforts of those who have patiently waited and protested against those departures from the old paths—the General Assembly in May 1866 declared that it "had nothing in matters aforesaid to change, nothing to modify, nothing to take back, nothing to amend in any way, shape or form whatever;" and,

"Whereas, The apostacy of which we complain is so grievous that it ought not to be borne; and,

"Whereas, It is the duty of all who profess themselves followers of the Lord Jesus, to be united ecclesiastically as far as possible with those who hold with them the form of sound words; and,

"Whereas, The Presbytery of Louisville, of which Rev. B. H. Cowan is moderator, and Rev. Robert Morrison, is stated clerk, holds as we believe, "The faith as it was once delivered to the saints," therefore,

"*Resolved*, That we whose names are hereunto subscribed, do and hereby petition said Presbytery of Louisville, to take such steps as they may deem best to organize us into a Church to be under their care and control."

BAPTIST.

The building of the First Baptist Church, Salem, Columbiana county, Ohio, was sold lately by the Sheriff, on execution in favor of the late pastor, to satisfy a judgment of court for arrears of his salary. The house was bought by the Unitarian Society, and will be used by them for a place of worship.

CHARITIES.—Says the Christian Index: "Dr. Fuller, of Baltimore, has been visiting Boston for a week or two, preaching at the Baptist churches, and receiving generous contributions for the destitute and suffering people at the South, whose cases of distress are constantly coming to his notice.

Starvation at the South.

DEPLORABLE CONDITION OF THE NEGROES—A FEARFUL PICTURE.

The following is an extract of a letter from North Carolina to the New Haven Register:

The Southern country is in an awful condition. It must be seen to be believed—the corn crop, their principal article of food, having failed this season on account of the drought. It is expected starvation must take place in some sections before next spring. Corn is now selling at $2 30 per bushel, and bacon at 25c. per pound. God knows the radicals need not wish the Southern people to suffer more than they are suffering. If they were barbarians, they could not treat them worse than they do now.

The negroes have no hesitation in saying they were better off slaves than now. It is evident to a candid mind they have never been worked very hard, from the fact that, since their freedom, they have rented lands from their former owners, and have eaten, during the time they have been raising their crops, more than they have raised altogether. This does not leave a very wide margin for them to live on from harvest to harvest, and yet they claim to have worked a "heap" harder than ever before. They have no conception in managing for themselves.

They deserve compassion. They have been robbed from good homes for an idea, to wander, like vagabonds, broadcast through the country to starve. This same gentleman, Dr. Tate, in conversation remarked, with all the warmth of a parent, "What can we do for our poor negroes? We are unable to assist them, having lost all; and yet we would willingly share with them rather than have them suffer, but we have nothing left to divide—they must starve."

This is really their condition. When the war closed, the darkies got it into their heads they could not be free unless they left their old homes—under the impression given them by these abolition demagogues. The novelty of freedom has passed—the reality stares them in the face. He has no one to feed, clothe, and give him any little potion he may fancy, as formerly. They begin to realize fully their condition, a hungry stomach being a faithful monitor, and as soon as they need anything they put back to their old masters, begging for shelter and something to eat. They cannot refuse them, so they lay around their old homes untill their former owners are compelled, for their own protection, to tell them to go away.

The Trial of Jefferson Davis.

The President has addressed the following letter to the Attorney General in regard to the trial of Jefferson Davis:

EXECUTIVE MANSION, WASHINGTON, D.C., October 6, 1866.

Sir—A special term of the Circuit Court of the United States was appointed for the first Tuesday of October, 1866, at Richmond, Virginia, for the trial of Jefferson Davis on the charge of treason. It now appears that there will be no session of that Court in Richmond during the present month, and doubts are expressed whether the regular term, which by law should commence on the fourth Monday in November next, will be held.

In view of this obstruction and the consequent delay in proceeding with the trial of Jefferson Davis, under the prosecution for treason, now pending in that Court, and there being, so far as the President is informed, no good reason that the civil Courts of the United States are not competent to exercise adequate jurisdiction within the district or circuit in which the State of Virginia is included, I deem it proper to request your opinion as to what further steps, if any, should be taken by the Executive, with a view to a speedy, public and impartial trial of the accused, according to the Constitution and laws of the United States.

I am, sir, very respectfully, yours,

ANDREW JOHNSON.

To Hon. HENRY STANBERY, Att. Gen.

In response to the above, the Attorney General on the 13th inst. states: "I am clearly of the opinion that there is nothing in the present condition of Virginia to prevent the full exercise of the jurisdiction of the civil courts. The actual state of things and your proclamation of peace and of the civil order, guarantee to the civil authorities, Federal and State, immunity against military control or interference. It seems to me that in this particular there is no necessity for further action on the part of the Executive in the way of proclamation, and especially as Congress, at the late session, required the Circuit of the United States to be held at Richmond on the first Monday of May and the fourth Monday of November in each year, and authorized special or adjourned terms of that Court to be ordered by the Chief Justice at such time and on such notice as he might prescribe, with the same power and jurisdiction as at the regular terms. This is an explicit recognition by Congress that the state of things in Virginia admits the holding of the United States Courts in that State."

He also states Mr. Davis remains in custody at Fortress Monroe, precisely as he was held in January last, when, in answer to a resolution of Congress, you reported communications from the Secretary of War and the Attorney General, showing that he was held to await trial in the civil courts. No action was then made by Congress in reference to the place of custody; no demand has since been made for his transfer into civil custody. The District Attorney of the United States for the District of Virginia, where Mr. Davis stands indicted for treason, has been notified that the prisoner would be surrendered to the United States Marshal upon a *capias* under the indictment, but the District declines to have the *capias* issued because there is no other place within the district where the prisoner could be kept or where his personal comfort and health could be so well provided for. No application has been made within my knowledge by the counsel for Mr. Davis, for a transfer of the prisoner to civil custody. Recently an application was made by his counsel for his transfer from Fortress Monroe to Fort Lafayette, on the ground chiefly of sanitary considerations. A reference was promptly made to a board of surgeons whose report was adverse to the change, on the score of health and personal comfort. I am unable to see what further action can be taken on the part of the Executive to bring the prisoner to trial. Mr. Davis must for the present remain where he is until the court which has the jurisdiction to try him shall be ready to act, or until his custody is demanded under lawful process of the Federal courts. "The Attorney General suggests that to avoid any misunderstanding on the subject, an order be issued to the commandant of Fortress Monroe to surrender the prisoner to civil custody whenever demanded by the United States Marshal upon a process from the Federal courts.

Mr. Stanbery incloses a letter of the United States District Attorney for Virginia, who states, in answer to the question why no demand had been made upon the military authorities for the surrender of Jefferson Davis, in order that he might be tried upon the indictment found against him in the United States Circuit Court at the term held at Norfolk, in May last, that two reasons had influenced him in not removing him from their custody. He says: "The one relates to the safe keeping; the other to his own personal comfort and health. I have never had any doubt but that he would be delivered to the United States Marshal of the district whenever he should have demanded him on a *capias* or any other civil process."

NEWS BY TELEGRAPH.

QUEBEC, October 15.—The whole district west of Crown street to St. Xavier toll gate, nearly a mile in length, is burnt. Seventy churches and convents are destroyed. Two thousand houses are in ashes. Twenty thousand persons are rendered houseless.

LIVERPOOL, Oct. 16.—The cotton market closed quite active, with sales to-day of 20,000 bales at 15½d. for middling uplands.

The weather is still unfavorable for the crops.

Breadstuffs tend upward. Corn has advanced to thirty shillings per cental for mixed Western.

LONDON, Oct. 16.—Consols 98¼. U. S. 5-20's 68¼.

NEW YORK, Oct. 16.—Arrived: Scotia from Queenstown, with dates to the 7th inst.

The following are the principal conditions of the treaty of peace between Austria and Italy: A mutual exchange of prisoners of war; Austria consents to the union of Venetia to Italy; the frontiers to be added to Italy are those which constituted the administration of Venetia while under the Austrian dominion; the amount of debt to be assumed by Italy is thirty million dollars, payable in eleven instalments in twenty-three months.

An Athens dispatch, dated September 29, says the French Minister, Montheir, has warned the Greek Government that France would break off diplomatic relations with Greece if the latter did not observe the strictest neutrality during the present insurrection in Creton National Assembly has called on the Greek nation to take part in the insurrection. The English and French Consuls in Candea are opposed to the movements.

NEW YORK, Oct. 16.—John Van Buren died two days since on board the steamer Scotia. His body has been brought on here.

WASHINGTON, Oct. 16.—The President has appointed Augustus W. Norcross Assessor of the Internal Revenue for the First District of Louisiana, and Julius Ennemaser Assessor for the Third District of that State.

NEW YORK, Oct. 16.—The *Times* of today, speaking of a Radical Republican meeting at the Cooper Institute last night, says it was very successful. The Hall was crowded till scarcely a foot standing room was left unoccupied, and five or six thousand people gathered about the outside stand. The principal addresses were delivered by Hannibal Hamlin, ex-Vice President, and Senator Wilson, of Massachusetts. It was a noticeable feature of the assemblage that the more radical were the utterances of these thoroughly radical orators, the greater the applause and enthusiasm of the crowd.

NEW ORLEANS—1866.

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Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,

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And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.

The repairing and tuning of Pianos will be attended to, arrangements having been made with that well-known Piano Maker, M. BURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.

Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.

Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.

Piano Stools, Covers of elegant patterns, etc., on hand.

Any information on musical matters cheerfully given. Teachers recommended.

Music neatly bound.

P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 1y

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We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.

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We are now in the receipt of a full assortment of

CLOTHING,

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TRUNKS AND VALISES,
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Which we are selling at very reduced prices, at

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Of all kinds, for sale.

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For the Fall and Winter of 1866-67.

Now receiving and opening for inspection, at

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The largest, best selected and most Fashionable Stock of Superior

READY-MADE CLOTHING,

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Of the season, all of which were manufactured under his personal supervision, and selected with the utmost care and taste, expressly for the Southern market. His stock consists of every article in his line of business, viz:

Superior Dress Frocks,
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Business Suits,
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Black and Fancy Dress Pants,
Vests, Drawers,
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Collars,
Gloves,
Cravats,
Suspenders,
Pocket Handkerchiefs,

Linen and Linen Bosom Shirts of every description.

CLOTHS, CASSIMERES AND VESTINGS.

A large assortment of superior French Cloths, Cassimeres and Doeskins, Black and Fancy Vestings of the most fashionable styles,

FOR CUSTOM WORK.

He takes great pleasure in informing the citizens of New Orleans, and the public, that he has secured the services of that consummate Artist, and gentleman of skill, taste and experience, so favorably known in this community,

MR. E. M. HOUGHTON,

as Principal Cutter, who will superintend the manufacture of goods ordered from measure—a Perfect Fit Warranted.

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Merchants from the country visiting the city, will find his Wholesale Department well fitted up, and replete with the most desirable articles adapted to their trade. He would especially call the attention of

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Very Large Stock of Cheap Clothing

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Also a large assortment of

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All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

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Jackson, Louisiana.

The School by the State of Louisiana in 1845, succeeded to the Methodist Episcopal [illegible] in 1845. It is now under the [illegible] of the Mississippi and Louisiana [illegible]

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $ per annum, payable semi-annually in advance.

Board can be obtained at from $20 to $25 per month.

The College Rooms, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

W. H. WATKINS, President.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:

Tuition fees per term, ...$40 00
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aug4ft W. M. WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION

Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest, mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing, $300 00
Tuition in Preparatory course, 60 00
" Academic " 80 00
" Collegiate " 100 00
Music, 80 00
Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table napkins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Aug. 8th, 1866. aug25 3m.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this Institution will open on the 26th day of September next.

This Institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Steart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks, $67 50
Regular Tuition, ... 25 00
Incidental Fee, ... 2 00
Music on Piano or Guitar, with use of Instrument 37 50
French or Spanish, ... 15 00
Ornamental branches at usual prices.

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,

aug4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M.,	President, Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Precepress of Primary School.
Miss Marie S. Muxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September.

Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees.

jy14 6m

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades aed by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, represented in its body, all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performence of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's vote or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Milleaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jun. 31, 1867.

For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18ft

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp Street, corner Nutches—open day and evening.

This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keeper, correspondent and merchant are practically performed by the student.

For catalogues containing full information, call at the office, or address

f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This Institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.

For reference I refer to the Editors of the New Orleans Christian Advocate.

JAMES H. HOUSTON,

Sept 4, 1866. Opelousas, La.

TURNER & COHEN,

Photograph and Fine Art Gallery,

NO. 37 CAMP STREET.

Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E. M. HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.

These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full life size portraits.

The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

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Send for descriptive circulars and price lists. oc13 6m

GEO. W. RACE. WM. H. FOSTER. E. T. MERRICK, *Late Chief Justice La.*

RACE, FOSTER & E. T. MERRICK,

Attorneys at Law,

CORNER OF CAMP STREET & COMMERCIAL PLACE,

sp15 1y New Orleans.

THE CHILD'S CORNER.

Indications of Character.

At a certain boarding-school, in one of the Northern states, the proprietor gave to such of the pupils as desired it a small piece of excellent land for garden. Most of the members of the school availed themselves of the offer, and, for a time, manifested great zeal and industry in the cultivation of their respective gardens.

As the weather began to grow hot, and the novelty to wear off, some of the gardens were neglected, and the weeds made known that neglect. The number of the delinquents became greater as the summer wore away, and when autumn came only two or three gardens were perfectly free from weeds.

A distinguished visitor, who came to attend the examination of the school, took occasion to examine the garden, and to enquire the names of those who had been thorough and persevering in their cultivation.

When the examination was finished, the teacher called his attention to those who had distinguished themselves by a diligent and successful attention to study.

"You have some fine boys here," said the gentleman, "and I should like to take one of them home with me. I want a lad in my office, and can give him a good chance to make a man of himself."

"I have several here," said the teacher, "who have their own way to make in the world. Any one of them would, I presume, be glad to take a place in your establishment. I can recommend young Evans."

"What is the number of his garden?"

"I don't know. Gardening is not his forte. He has a very quick mind, and is one of my best scholars."

"What kind of a scholar is Hartson? I have heard but a part of his examination."

Hartson was the owner of one of the gardens that had been kept in perfect order throughout the season.

"He is a fair scholar. His mind works slowly, but he is very careful and persevering."

"What are his circumstances?"

"He is an orphan, and is supported by a brother who designs to place him with some business man in the fall."

"Is he upright and trustworthy?"

"As much so as any boy I know."

"He is the boy I want."

The result was that the visitor, after having seen the lad's brother, took him home, and laid the foundation of a splendid fortune, the consequence of many years' faithful labor.

The teacher wondered that he did not select a brighter boy, young Evans, for example. But quickness of parts was not what the gentleman was in search of. He looked for indications of character. Habits of carefulness and perseverance were to him far better indications of success than brilliant talents.

The young should remember that character, that is, right habits, is ground of success in life. Good scholarship is valuable, but good habits are for more valuable. One is not the creator of his talents, but he is the former of his habits. In every department of effort, patient continuance in well-doing will be rewarded by success.—*Examiner and Chronicle.*

Caro the Bear, and his Little Friend.

A French nobleman owned a tame old bear, which he kept in a stable near his house. There lived old Caro.

One cold Winter evening a poor thinly-clad boy came that way, and because he had no where else to stay overnight, crept into the bear's stall, and made himself comfortable on Caro's soft bed. By and by the old bear came home. The beggar boy was already fast asleep, for he was very tired. Any body would have thought that the bear would have been very angry, and have torn the boy to pieces and eaten him up; but it was not so. He not only let the poor boy rest, but he clasped him with his paws and drew him close up to his thick fur, so that he might not be cold. This hotel seemed very fine to the boy, and the next evening he returned and was treated in the same friendly manner by Caro. Indeed, from this time he was the constant and welcome guest of the bear, who divided with him his meats, and became very fond of him.

After awhile the boy died. The bear grieved for him deeply, and ate but seldom.

SOMETHING WORTH LOOKING FORWARD TO.—It is related of a poor cripple, of almost full-grown body, and withered, helpless limbs, that he helped his mother by creeping on the floor and amusing the younger children while his mother was out washing. A lady on hearing him tell this remarked, "What a life to lead! What has he to look forward to?"

Although the lady did not intend these words for his ear, he overheard them and said in a low voice, with a smile:

"I am looking forward to having wings some day, lady!"

Was he not a happy child with his bright hopes of heaven? Are my little readers as happy with the free exercise of their healthy limbs? May you all so live as to have wings some day!

LEARNING TO WALK.

Only beginning the journey,
Many a mile to go;
Little feet, how they patter,
Wandering to and fro.

Trying again, so bravely,
Laughing in baby glee;
Hiding its face in mother's lap,
Proud as a baby can be.

Talking the oddest language
Ever before was heard;
But mother (you'd hardly think so)
Understands every word.

Tottering now and falling,
Eyes that are going to cry,
Kisses and plenty of love-words,
Willing again to try.

Father of all, O! guide them,
The pattering little feet,
While they are treading the up-hill road,
Braving the dust and heat!

Aid them when they grow weary,
Keep them in pathways blest,
And when the journey's ended,
Saviour, O! give them rest.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

With the exception of increased improvement in cotton we have no change of importance to notice in the general market during the past few days. Sugar and Molasses have exhibited no variation, and Western produce has been attended with about the usual movement, while operations in our leading staple have been on a very liberal scale, and owing to an improvement at New York and Liverpool prices have risen to the extent of 1c per lb.

COTTON — Yesterday the market opened with a limited enquiry, but subsequently the demand became more general, and although the movement was checked by the poorly assorted offerings, and the refusal on the part of the holders to make any concessions, still the sales at the close amounted to 1400 bales at prices showing, in some instances, a tendency to easier rates, but on the whole within the range of our quotations.

Low	—	to —
Ordinary	32	to 34
Good Ordinary	36	to 37
Low Middling	38	to 39
Middling	41	to —

TOBACCO—There has been some enquiry on foreign account, but without resulting in any sales. The stock on hand is small and is very firmly held, factors refusing to make any concessions whatever from previous prices.

	Light.	Heavy.	
Low Refused	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5¾	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec'n	15 to —	— to 20	

SUGAR—There is no Louisiana Sugar in the market, and the stock on hand of the production of Cuba is small. It is retailing at 12½ to 13¼c per lb. Cuba Sugar, in boxes, is retailing in store, at 12½ to 13c for Nos. 12 and 13, 13½ to 14¼c for Nos. 14 and 15, 15½ to 16¼c for Nos. 16 and 18, and 17 to 17½c for Nos. 19 and 20.

MOLASSES— There is no Louisiana in market and very little of that of Cuba. It is quoted by the cargo at 57 to 58c per gallon.

FLOUR—Holders continue firm in their pretensions and evince no disposition whatever to yield to the views of buyers, so long as the scarcity of those brands requisite to supply the local demand exists; nevertheless, there have been parties who have entered the market and purchased to a considerable extent those grades desirable for the Northern trade at the following prices: Unbranded $11, Superfine $12, Single Extra $12 50 to $13, Double do, $13 50 to $13 75, Treble do $14 to $14 75. Choice Family do $15 to $15 50 per bbl. Yesterday the market was very quiet, and the sales did not exceed 250 bbls at $10 for Flus, $12 for Superfine, and $12 50 per bbl for Single Extra.

BACON—There is a good jobbing demand, but little or no inquiry for round lots. Shoulders are held at 18c, Ribbed Sides at 19c, and Clear Sides at 21c per lb; Green Shoulders at 17½c, Bacon Hams at 21 to 22c, and Sugar-cured do at 25 to 26c per lb.

PORK—A good demand has prevailed since the date of our last review, and prices have been very firm. Retail parcels command $35 25 for Heavy and $34 50 to $35 per bbl for Prime do. Yesterday, however, we heard of a sale of 200 bbls Mess at $34 75 per bbl.

LARD—There is a large supply in tierces on hand, while that in kegs is light. The market is very dull, and 18½c is the outside figure paid for the former, and 21c per lb for the latter.

CORN—The stock on hand is confined chiefly in store, and in the absence of fresh arrivals, prices present a further improvement of 2½ to 5c per bushel on our previous quotations, which were 85c for Mixed, and 90c per bushel for White. Yesterday there was considerable enquiry, resulting in sales of over 300 sacks, from store, in lots, at 90 to 92c for Yellow Mixed, 95 for Prime Yellow and White.

OATS.—The limited character of the supply, both in store and on the levee, has induced sellers to adhere to full prices. Yesterday about 860 sacks changed hands at 53 to 54c per bushel.

BRAN— The small stock now contained in warehouse is controlled by only one or two parties, who are but little disposed to sell except at prices greatly in their favor, $1 30 per 100 lbs being an actual advance of fully 10c per 100 lbs.

HAY.—Prices since last Friday present little or no alteration. The supply in store is amply sufficient to meet the demand. Yesterday 100 bales were disposed of at $25 for Ordinary and $28 per ton for Prime St. Louis.

BALE ROPE—The market is quiet but steady and firm. We have no round sales to report, but furnish 17 to 18½c as the quotation. There is a brisk demand for the country, which is being supplied at 18½ to 19c per lb.

IRON COTTON TIES—The stock is very much reduced, but the demand is active at 11 to 12c per lb.

INDIA BAGGING—There has been considerable movement, the particulars of which have been suppressed. Round lots are quoted at 35c in rolls, and 35½c per yard in bales, and retail parcels at 36c for the former, and 37c per yard for the latter.

GUNNY BAGS—There are but few in the market; we have heard of no sales of any importance for some time. We give 30c a piece as a fair quotation.

BUTTER AND CHEESE—The market is overstocked with Western Butter, which is very dull at 20 to 30c per lb. Northern Butter is selling at 45 to 46c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and commands 17 to 18c for Western and Northern. We quote English Dairy at 20 to 25c per lb.

CORN MEAL—We noticed a sale of 50 bbls kiln-dried, White, at $5 per bbl. Retail lots commands $5 25 to $5 50 per bbl.

HOPS—There is a very good demand for the new crop, but there are none to be had. Good Western will bring 95c to $1 30 per lb.

COFFEE—Is in fair demand and the market is very firm. Dealers are supplying the demand at 27¼ to 29½c per lb currency for Fair to Prime Rio. We quote Prime at 19½c per lb gold, duty paid.

STAR CANDLES—There is a good supply on hand and the demand has been active at 20c for 12 oz, 21c for 13 oz and 25c per lb for full weight. 12 oz are in demand for the country trade. Yesterday 100 boxes 12 oz. sold at 20c per lb.

WOOL.—The supply is fair, and a good demand prevails at 16 to 18c for Louisiana Native, 18 to 22c for Texas ¼ to ⅜ Merino, 23 to 25 for do ½ to ⅝ Merino; 28 to 30c for washed and 13 to 15c per lb for burry.

HIDES—Are in small supply, but the demand is beginning to slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 11 to 11½c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb., and Pelts 20 to 25c per piece.

MALT — There is but little demand, and we furnish the following quotations for reference. Canada at $1 70 to $1 72, and Western at $1 00 to $1 20 per bushel.

OILS—There is some demand for Linseed at $2 to $2 05, and also for Coal in cans at 82½ to 85c per gallon.

NAVAL STORES.—Are in request, but the market is nearly bare. Small lots of Rosin are held at $3 25 for No. 3; $4 to $4 50, for No. 2, $6 to $7 for No. 1, $8 for White, Pitch $6, for $3 00 C. $4 per bbl. Spirits Turpentine may be quoted at 90 to 92½c per gallon.

SALT — We have little or no alteration to note; prices remain about the same and we continue to quote Liverpool $2 40 to $2 60 fine, and $2 25 to $2 50 for Coarse in warehouse, and $2 15 for the former, and $2 10 for the latter in cargo.

ESCULENTS.—Potatoes are selling at $2 50 to $2 75 in sacks, and $3 25 to $3 50 per bbl. Apples at $7 to $7 50 per bbl, Onions $2 50 to $3 00, and Cabbages at 12 to 15c per crate.

POULTRY AND EGGS.—Chickens sell on the landing at $6 to $7 for the young and $9 to $10 per dozen, for the large. Geese at $12 to $14 and Turkeys at $36 to $38 per dozen. Western eggs are selling at $35 to $40 per bbl.

FISH—Are in small supply with an active demand. We quote No. 1 Mackerel at $24 to $25 50 per bbl, No. 2 at $22 to $22 50, No. 3 at $17. Codfish are selling at $1 90 to $ 2 00 per box.

BEANS—Are in good request, and meet with ready sale at $4 to $7 50 per bbl for Western, and $10 50 to $13 per bbl for Northern. There is an active demand for the latter.

RICE—There is no Carolina in market. The demand for Louisiana is not active, but owing to light supplies rates remain the same. Choice new crop is held at 14c per lb. Choice old crop is selling in lots of 10 to 20 bbls at 13 to 13½c per lb. India is quoted at 12 to 12½c per lb.

Cattle Market.

Western Beef, choice per lb net	—	to —	
Western Beef, 2d quality, per lb net	—	to —	
Texas Cattle Choice per head	$35	to 50	
Texas Cattle 2d qual, per head	$20	to 35	
Texas Cattle 3d qual, per head	$12	to 20	
Hogs per lb gross	13	to 15	
Sheep in lots per head	$3 25	to $4 25	
Choice Sheep, per head	—	to —	
Texas Sheep, per head	$3 26	to $5 25	
Cholcn Sheep, per head	—	to $9	
Milch Cows, choice per head	$80	to $100	
Milch Cows, per head	$50	to $80	
Texas Cows, with Calves	$12	to $25	
Yearlings, per head	$ 7	to $14	
Calves per head	$8 00	to $15	

H. P. ETHELL, New Orleans. NAT. H. THOMAS, Late of Alabama.

ETHELL & THOMAS,

FACTORS,

And General Commission Merchants,

For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.

Sole Agents for the celebrated brand, "Grey Jacket" Flour.

No. 105 Poydras street, New Orleans.

Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. THOS. D. MILLER

J. W. BURBRIDGE & CO.,

Cotton Factors & Commission Merchants,

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Gen. James Longstreet. W M Owen. E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS

And General Commission Merchants,

37 UNION STREET, NEW ORLEANS. aug25 6m

S. S. HARPER. N. J. THAXTON.

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53 Gravier street, New Orleans. sep15 1y

H M WRIGHT C W ALLEN (1st August, 1865) J HIDDLESTON

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T. H. & J. M. ALLEN,

(Successors to ROBSON & ALLEN),

Cotton Factors & Commission Merchants

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WM. EDWARDS, } EDWD. J. GAY. } sep15 3m

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VIOLETT, BLACK & CO.,

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☞ Cash advances made on consignments to us by HEWITT, SWISHER & Co., Galveston, Texas. sep15 1y

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OBER, NANSON & CO., New York. LEWIS, NANSON & CO., St. Louis.

OBER, ATWATER & CO.,

Cotton Factors & Commission Merchants

38 UNION STREET, NEW ORLEANS. sep15 1y

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Successors to Thos. Henderson & Peale,

Cotton Factors & Commission Merchants

No. 130 COMMON STREET, NEW ORLEANS. aug18 6m

T. CARROLL. JOS. HOY. CHAS. HARDENBERGH

CARROLL, HOY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 36 Perdido Street, New Orleans. aug18 1y

C. L. WALMSLEY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 31 Perdido Street, New Orleans. aug18 1y

JOHN G. PARHAM, Of New Orleans. BEVERLY BLUNT, Of Hinds Co., Miss.

PARHAM & BLUNT,

COTTON FACTORS,

Forwarding and Commission Merchants, and Purchasing Agents.

No. 75 Carondelet street, New Orleans. aug11 1y

S. H. KENNEDY & CO.,

General Commission Merchants and

COTTON FACTORS,

57 Poydras street.

Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

STEWART, GALBREATH & FIZER

Commission Merchants & Cotton Factors,

48 UNION STREET, NEW ORLEANS.

Andrew Stewart, New Orleans.
Wm. R. Galbreath, } Memphis.
Wm. Stewart, }
John C. Fizer, } sep1 3m

SAM'L. BARRETT. CHS. LE SASSIER.

BARRETT & LESASSIER,

Cotton Factors & Commission Merchants

115 CARONDELET STREET, aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. A. H. MAY

STEVENSON & MAY,

COTTON FACTORS,

And General Commission Merchants,

No 40 Perdido Street, New Orleans. aug18 6m

P. H. FOLEY,

Of the Firm of FOLEY, AVERY & Co.

Cotton Factor and Commission Merchant

No. 32 Perdido Street, New Orleans. aug18 6m

HARLOW J. PHELPS, Of New Orleans. S. S. BUCKNER, Of Kentucky.

HARLOW J. PHELPS & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 142 Gravier Street, New Orleans. aug18 6m

W. C. TOMPKINS. H. R. ALSOBROOK.

WM. C. TOMPKINS & CO.,

WHOLESALE DRY GOODS,

No. 2 Magazine st., corner Canal, New Orleans.

A complete assortment of goods constantly on hand for the country trade. a18 6m

PAYNE, HUNTINGTON & CO.,

Cotton Factors,

No. 32 Union Street,

NEW ORLEANS.

J. U. PAYNE, W. C. H. DAMERON, G. W. HUNTINGTON, H. M. PAYNE. je23-1y

TOM HENDERSON, Late of Henderson, Terry & Co. SAM HENDERSON, Late of Violett, Black & Co.

TOM & SAM HENDERSON,

COTTON FACTORS

AND

General Commission Merchants,

190 COMMON STREET, je9 1y New Orleans

J. O. M'ALLISTER, late of Memphis, formerly of Jackson, Miss.
E. M'NAIR, late of Arkansas, formerly of Miss.
H. GARDES, late of Washington, Arkansas.

M'ALLISTER, M'NAIR & GARDES, Wholesale Grocers, 74 Common Street, New Orleans, La. sp7

CARY W. BUTT. WM. FLASH. THOS. T. A. LYON

BUTT, FLASH & LYON,

Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.

Orders for all descriptions of merchandise will meet prompt attention.

Liberal advances made on consignments of Cotton and Produce to our care. np14-6m

J. P. HARRISON & SONS,

COTTON FACTORS,

And General Commission Merchants,

51 UNION STREET,—UP STAIRS,

New Orleans.

J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. july7 1y

WATTS, GIVEN & CO., Paducah, Ky. WATTS, CRANE & CO' New York.

W. C. WATTS & CO., Liverpool, England.

GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool. je13-1y

W. A. BELL. FRED S. ODDEN. H. E. WITHERSPOON

WM. A. BELL & CO.,

General Commission Merchants,

And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,

31 NATCHEZ STREET, NEW ORLEANS.

Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

J J WARREN T W CRAWFORD F B FLEITAS

WARREN, CRAWFORD & CO.,

Cotton Factors & Commission Merchants,

45 CARONDELET STREET, NEW ORLEANS. sep22 6m

E A HAMILTON, Memphis, Tenn. JOHN L. DUNNICA, New Orleans, La.

HAMILTON & DUNNICA,

Cotton and Tobacco Factors, and

GENERAL COMMISSION MERCHANTS,

42 Union street, New Orleans. sep22 1y

L E WALKER, Missouri. C B FISHER, New Orleans.

WALKER & FISHER,

Commission & Forwarding Merchants

NO. 6 (GROUND FLOOR) CARONDELET ST, N O.

Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.

GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co., will give his personal attention to the sale of all consignments to our House. sep22 6m

NORTH, BRUSH & MASON,

Wholesale Dealers in

Fancy Goods,

STATIONERY, PERFUMERY, CUTLERY,

HOSIERY,

Furnishing Goods, etc.,

55 MAGAZINE STREET,

Opposite the St. James Hotel, New Orleans, La aug25 1y.

CHAS. H CHURCHILL.

HARDWARE AND GUNS.

PETER G. TAYLOR. TAYLOR & CHURCHILL, (Opposite St. James Hotel,) NEW ORLEANS, LA.

41 Magazine Street, and 20 Bank Place.

DIRECT IMPORTERS,

We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.

COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PLOWS.

Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.

GUNS, NAILS, TIN WARE, AXES, HOLLOW WARE, SAWS, TIN WARE.

Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country will receive prompt attention, by the present senior member of the firm, in 1832. aug25 1y

W. H. HENNING & CO.,

Grocers and Commission Merchants,

95 and 97, CAMP STREET, NEW ORLEANS.

Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of

CHAMPAGNE,

BRANDIES,

WHISKIES,

CLARET,

CORDIALS, Etc.

Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

☞ Country orders will receive the most careful and prompt attention.

W H HENNING & CO, a25 6m 95 & 97 Camp street, New Orleans

WALLACE & CO.,

Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

BOOTS, SHOES, HATS, CAPS, and

PLANTATION CLOTHING,

No. 74 Canal Street, and 91, 93 and 95 Common Street, (Slocumb Building), New Orleans a18 1y

☞ Sales guaranteed at New York prices.

A. B. GRISWOLD. W. M. GOODRICH

A. B. GRISWOLD & CO.,

Corner of Canal and Royal streets,

[Late HYDE & GOODRICH],

Established in New Orleans Fifty Years!

MANUFACTURERS OF JEWELRY & SILVER WARE,

Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.

The largest assortment in the South always on hand. aug25 6m

JAMES SYME,

Wholesale Druggist,

130 Canal Street, (Tonro Buildings,) NEW ORLEANS.

Importer and Dealer in Fine DRUGS, MEDICINES, CHEMICALS, DRUGGISTS' SUNDRIES, Fancy Goods and Perfumery. Surgical Instruments, French, English, and American, of every variety. Also—Medicine Chests and Medical Saddle-bags. aug25 1y

A. D. GRIEFF,

Wholesale Grocer,

COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,

48, 50 and 52 Old Levee st., corner Bienville st., aug25 6m NEW ORLEANS.

CATE'S SHOE FACTORY,

HAMMOND STATION, ON JACKSON RAILROAD

Established, August, 1861.

Destroyed, May, 1863.

Re-established, January, 1866.

SALES ROOMS,

C. E. CATE & CO.,

18 CAMP STREET, 18

Under the City Hotel.

We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of

LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes*.

C. E. CATE & CO. feb17 18 Camp st., N. O.

W C SHEPARD. A L ABBOTT. R C HUTCHINSON.

SHEPARD, ABBOTT & CO.,

No. 55 Camp street, New Orleans,

Nearly opposite Picayune Office,

CROCKERY AND GLASS WARE,

PLATED WARE,

House Furnishing Goods,

AND KITCHEN WARE.

We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.

Call in and see for yourself before purchasing elsewhere.

SHEPARD, ABBOTT & CO., sep22 1y 55 Camp street, New Orleans.

BELLS! BELLS!! BELLS!!!

BUCKEYE BELL FOUNDRY

Established in 1837.

VANDUZEN & TIFT,

Of the late Firm and Successors to G. W COFFIN & CO.,

102 & 104 *East Second street,*

Cincinnati, Ohio,

Manufacturers of BELLS for Churches, Academies, Plantations, etc.

Made of Genuine Bell Metal, and mounted with our improved Rotery Yoke.

All Bells warranted to prove satisfactory, or subject to be returned.

Illustrated Catalogue and Price List sent free upon application. je16

E. L. PIERSON & CO.,

Wholesale and Retail Dealers in

CLOTHING,

AND

GENTLEMEN'S FURNISHING GOODS,

No. 27 Magazine Street,

Corner of Gravier street,

sep22 6m NEW ORLEANS.

J. A. BRASELMAN & CO.,

Wholesale and Retail Dealers in

FOREIGN & DOMESTIC DRY GOODS

Possess great facilities for buying goods cheap which enables them to sell below market prices.

☞ Special attention given to orders.

Nos. 586 and 588 Magazine Street,

Corner of St. Andrew Street,

oct6 1y NEW ORLEANS.

BROWN & FINNEGAN,

Successors to D. Geeslin,

112 Camp Street—Ground Floor,

Dealers in

CROCKERY, CHINA & GLASS WARE,

Tin, Planished & Japanned Ware,

PLATED AND FANCY GOODS.

Families wishing supplies are invited to call and examine goods and prices. oc6 3m

MAGIC PRESS.

J. P. WILSON,

BOOK AND JOB PRINTER,

77 Magazine Street,

oc16 6m NEW ORLEANS.

[Established in 1828.]

EVANS' FASHIONABLE RETAIL

Hat Emporium,

No 62 CAMP STREET,

Next door to the Picayune Office, New Orleans.

A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

SOUTHERN SHOE MANUFACTORY.

DRAKE & MARKHAM,

Manufacturers of

Men's, Boys', Ladies', Misses' & Children's

BOOTS AND SHOES,

WHOLESALE AND RETAIL,

No. 56 Camp Street, New Orleans, La.

We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.

We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.

OUR LAST-FOR-EVER BOOTS!

Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.

Our stock of Family and Plantation Shoes are the best that can be made.

One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.

We have better goods and sell them lower than any house in Louisiana.

Orders filled at ten per cent. on the original cost of manufacture.

All goods warranted to satisfy, or they may be returned. Planters will instruct their Commission Merchants to buy their shoes of

DRAKE & MARKHAM, 56 CAMP STREET, aug18 1y

A GOOD COOKING STOVE

Is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.

Time, money, and extreme vexation by delays of your daily meals, may be saved by using the

CHARTER OAK COOKING STOVE.

Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.

The Improved Charter Oak Stove with Extension Top

has but *one* damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.

The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.

The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from meats during the process of broiling are carried up the pipe, and juices of the meats preserved.

The Hot Closet, in which meats and pastry are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and deserts, and places them hot upon the table.

The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.

Importers and Dealers in Hardware, Nails, Castings, Guns, Carpenters and Coopers' Edge Tools, etc.

RICE BROS. & CO., Sole Agents, 93 and 95 Camp street, near Poydras, and 565 Magazine street, near Magazine Market sep1 1y

A NEW THING UNDER THE SUN

PRICE'S

Patent Texas Tonic,

PURELY VEGETABLE.

It is a certain antidote against Constipation of the Bowels, Torpor of the Liver, Palpitation of the Heart, Determination of Blood to the Brain, Indigestion, Pain in the Head and Vertigo; also a remedy for

CHILLS AND FEVERS.

For particulars, see accompanying Envelope with each bottle.

For sale at 56 Camp street, New Orleans,

THOS. K. PRICE, Vendor.

Read the following opinions of some of our old and well known citizens of

PRICE'S PATENT TEXAS TONIC,

Or, Vegetable Medicine.

T. K. PRICE, Esq., Vendor of "Price's Patent Texas Tonic," or Vegetable Medicine:

DEAR SIR—After a fair and deliberate use and experiment of your Vegetable Medicine, known as PRICE'S PATENT TEXAS TONIC, we give it as our decided opinion, that it is the best recipe that we have ever known, for *Indigestion, Torpor of the Liver, Constipation of the Bowels and Dyspepsia.* We consider your Vegetables Medicine worthy of all commendation, and therfore feel no hesitation in recommending its use to all our friends, as well as the public at large, and that in doing so we are contributing to all the afflicted. Many of us have been suffering from these evils from ten to fifteen years, and have been greatly benefited.

Wishing you great success in introducing this valuable medicine,

We remain yours truly,
J. J. MELLON, Pastor St. Patrick's Church.
J. H. CALDWELL, of Gas Works, City N.O.
SAM'L. SUMNER of Home Insurance Office
T. GREENFIELD, of house of Fellowes & Co
LEWIS ELKIN, Merchant, New Orleans.
GEO. W. H NSON, Ship Agent.
JACOB BARKER Bank of Commerce.

New Orleans, June, 1863.

TERMS:

4 oz Bottles	$1 00
6 " "	1 50
8 " "	3 00
12 " "	5 00

Sold to Druggists by the dozen bottles or more at 33⅓ per cent discount off retail price.

All orders will meet with prompt attention.

sep22 1y THOS. K. PRICE.

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PAPER WAREHOUSE,

No. 140 Poydras street, between Camp and St Charles streets, New Orleans.

Newspaper of the following sizes: 22 by 31, 24 by 36, 26 by 38, 27 by 43, 32 by 44, and 36 by 48.

Agent for the sale of R. Hoe & Co's Printing Presses; the "Liberty" Job Presses; Adams' Cottage Presses; and Jas. Conners & Sons' Type. sp7-1

J. B. JENNINGS. J. W. WICKS. M. J. WICKS.

JENNINGS, WICKS & BRO.

Cotton Factors and Commission Merchants, corner Camp and Common streets, New Orleans. ap14-1y

C HORTER, Late of Magee & Knoass, N.O. T K PETERSON, Late of Goff & Peterson, Philadelphia. E C FENNER, New York

HORTER, PETERSON & FENNER

(Sign of the Black Horse,)

MANUFACTURERS OF SADDLES HARNESS, AND TRUNKS.

Importers of Saddlery & Coach Hardware

7 MAGAZINE STREET, NEW ORLEANS. a22 1y

CARPET WAREHOUSE,

17 Chartres Street,

Lately received Carpeting of all kinds and qualities; Floor Oil Cloth of all qualities, which we cut to suit rooms; Curtain Materials, Lace Curtains, Cornices and Bands in great variety; Window Shades, Hair Cloth, Crumb Cloths, Table and Piano Covers, China and Cocoa Mattings of all widths. oc13 1y A. ROUSSEAU & CO.

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 41.
WHOLE NUMBER 607.

NEW ORLEANS, SATURDAY, OCTOBER 27, 1866.

$3 00 A YEAR IN ADVANCE
OFFICE—124 CAMP STREET.

For the N. O. Christian Advocate.

OUR CHURCH PROSPECTS.

The fact that our ship of Zion has been able to weather and outride a storm of unsurpassed violence and destructiveness, is no mean proof of the soundness of her hull and rig, as well as of the skill and fidelity of the officers and crew. I think it is not likely that she will in this age be more severely tested than she has been, so that we need not fear that she will founder or fail of the harbour. To continue the figure a moment longer, we think the docking and overhauling which she has recently undergone, has made her still more sea-worthy, and better adapted to realize the ideas of original construction.

Many good things (as we think) were done by the godly wisdom of the last General Conference. We propose to ventilate a thought or two in relation to two of the measures of the last General Conference; we refer to the abolition of the old revolutionary system, and the authority given the Bishops to extend the pastorate whenever in their judgment they deem it best, from two to four years.

We confidently hope from these two measures an increase of the stability, and consequently, the number of our membership. There has been in our system too much of "stony ground," and too much infested, and the seed destroyed by "the thorns." The preaching of our ministry has attracted and awakened the people, multitudes have been taken into the church on trial, the seed has sprung up, but it has endured but for a season, has "withered," or has been "choked," and brought forth "no fruit to perfection." This "falling away" we think cannot be changed to our doctrines; we have constantly warned those under our care, to "take heed lest they fall," we have insisted they must "give all diligence," and "be faithful unto death," if they would have a crown of life. Neither do we think that our ministry can be justly blamed for want of self denial and devotedness. With such doctrines and such a ministry, we think there ought to have been larger permanent results. We think one cause why we have not permanently held on to a larger proportion of those who have joined us, as probationers, has been that the act and fact of joining the church has been looked upon not as the gravest and most important act of life, but as an unimportant experiment involving no great or permanent obligation. In short, a position from which one could easily recede. Our present method of receiving members into our church, will impart to this act a much more solemn and impressive character. The act of joining now, is not a six months' experiment, a resolution dissolvable at pleasure and without reproach, but it is a life long covenant, a "presenting ourselves a living sacrifice holy, acceptable to God."

Another cause (as we think) why we have not realized more enlarged and permanent results from the faithful labors of our ministers, and the numerous gracious revivals with which our church has been blest, has been the inefficiency of our pastoral relation.

The young members, untrained and unidentified with the church, only in a slight degree, suddenly lost the pastors under whose labors they were brought into the church. The new pastors, perhaps, were months forming their acquaintance. During these months, before habit and association have firmly cemented the bonds that bind the young convert to the church, he has been to all practical purposes without a pastor, but old associations and habits have plied him, and Satan has tempted him. No wonder if under such circumstances some have only "run well for a season." We think that the power which the bishop now possesses of returning the pastor for another year, or two if deemed expedient, will save to our Zion many who, under our former system, we should have lost. We confidently expect that the ensuing four years will exhibit not only the revivals of former years, but a greater increase of permanent members.

I do not know the number of probations, the number of deaths, nor the nett gain of the last ten years, but if it is no better with us than the Methodist Church of the North, it is a sad commentary upon the defectiveness of the system. The forces are not well adjusted, something must be wrong. Let us look at their statistics as they are presented by a writer in their Quarterly Review, for April, 1866. He says, "In the year 1856, there were 800,327 souls, members and probationers, in our fold. Since that date nearly 1,000,000 of probationers have been reported. About 90,000 deaths have also been reported. Had there been no losses, except by death, we would this day have numbered 1,700,000 members and probationers, whereas the number reported, 1864, was only 928,320. In eight years, three quarters of a million of names strangely disappeared from our Church records. At the General Conference of 1864, the bishops reported a decrease of 50,951 during the previous four years, and accounted for it on the ground that the war had broken up the churches, and scattered the societies over all the area where raged the battle. Yet during those same years more than 100,000 accessions were annually reported. How shall we explain this fearful depletion? Some other denominations, the Congregationalist for instance, in publishing their statistics report in a separate column the members who have removed their residence, and yet have not formally transferred their membership. These form a considerable item in the aggregate, and so they would in our Church if we were to number them; still after due allowance this made for non-resident members, there remains a vast multitude unaccounted for, save on the ground that they are religious failures. The fact is appalling."

The writer concludes with the remark that, "the great problem to which the most accurate observers and closest thinkers of our Church should apply themselves, is to find some remedy for this mighty evil, if there be any remedy within the reach of human hands. Divine power is indeed the source of all true religious life, both in its beginning and continuance; nevertheless, we are bound so to adjust our plans of action to the divine methods that we may not "frustrate the grace of God." We think our thinkers have applied remedies which will make our system no less aggressive, but more conservative. The prospect cheers us.

W.

MANSFIELD FEMALE COLLEGE,

It is a matter of interest, and of very great importance, that the cause of education and literary institutions of the church and country, be kept constantly before the public mind, that it may be awakened to a proper solicitude upon the subject. We may say of this institution, that it is in a safe and prosperous condition—deeded to the Louisiana Annual Conference—out of debt—under good repairs, and placed under the supervision of a competent board of managers.

Its present session commenced with a number almost unprecedented in the history of the institution at so early a period of the session. Many of the pupils are members of our Church, and a still larger proportion children of Methodist parents. We are glad to see our people rallying around their institutions—for in this way only can they be built up. There are now ninety-two pupils, forty of whom board in the college. The President, Rev. C. B. Stuart, has employed an able and efficient corps of teachers, all of whom are at their posts, and at work; with such a corps of laborious teachers, we may confidently expect a bright future for the young ladies committed to their care.

The President has kindly proposed to educate the daughters of all the itinerant preachers of the Louisiana Annual Conference, who may be sent to him, free of cost; three of whom he already has under his care. In view of the meagre support of the ministry, this is an item of great interest to the church, and especially to the ministers. The boarding department is under the supervision of Mrs. J. Stuart, who will spare no labors or pains to give satisfaction in this department.

We would say to the public that others can be accommodated in the college. If you have daughters to educate send them along. Under the care of President Stuart, we can promise them as many facilities for good government, good morals, religion and education as can be obtained anywhere else.

JOHN PIPES.

Mansfield, La., Oct. 13th, 1866.

Reminiscence of Dr. Chalmers.

Dr. Chalmers ascended the pulpit. There were marked peculiarities in his appearance, and his personal presence was very impressive. His face was somewhat thin, and deeply marked by the traces of thought—his forehead broad and massive—his lips thin and sharp—his eye dull and sleepy while he was silent, but when he spoke it kindled into life, and flashed like lightning. Having announced his subject, he at once plunged *in medias res*, soon raised his voice to the highest pitch, and delivered himself with amazing animation. His voice was destitute of melody, and by no means remarkable for its distinctness — while his utterances were, in the highest degree, characterized by the peculiarities of the Scottish brogue. His sermon was written throughout, and was closely read. As he advanced, he traced the lines of the manuscript with the forefinger of his left hand. He gesticulated only with his right hand, which incessantly and vehemently rose and fell, as though he were persistently hammering at some object which lay before him near the Bible. His whole soul seemed to be on fire, and his frame was convulsed and trembled with emotion. The subject of the sermon, as usual with him, was the Evidences of Christianity. I was not struck with any of the views which he advanced, as being peculiarly original or suggestive. There were, indeed, sound philosophical reflections on the genius of Christianity, clothed in language remarkable for its diffuseness; and there were lofty excursions of imagination—all poured forth in an impetuous stream of splendid declamation.

I have been led to inquire, what was the secret of Dr. Chalmers' power and success as a preacher? The secret, unquestionably, lay here—in his *intensity*. He was indeed a man of a philosophical and discriminating mind, of large and various attainments, and endowed with extraordinary powers of imagination. But he was essentially wanting in the power of condensation. His style is diffuse, even to prolixity. He runs out a few thoughts into many sentences, and expands them over many pages. He indeed presents you with gold; but it is gold beaten out into the utmost possible thinness—into the widest attainable expansion. Robert Hall remarked concerning him, "His mind seems to move on hinges, not on wheels. There is incessant motion, but no progress. When he was at Leicester, he preached a most admirable sermon on the necessity of immediate repentance; but there were only two ideas in it, and on these his mind revolved as on a pivot." The justness of this criticism must be apparent to all.

And yet Dr. Chalmers was a man of power. For a long series of years he was regarded as the great luminary of the Scottish pulpit. Crowds followed him wherever he went. And the people never failed to be moved by his ministrations. What was the secret of his power? As I have already said, it was his *intensity*. He threw his soul into his sermons. He believed, and therefore he spoke. The fire that burned in his own heart was communicated to the hearts of his hearers. And his sermons, although written throughout, and closely read, awakened a never-failing interest, and produced all the effect of the most impassioned extemporaneous deliverances. This gave a charm to his name, a popularity to his ministry, and an influence to his life, which have been attained by but few preachers of modern times.—*Religious Intelligence.*

Dates of Sacred Events.

We give the following dates of events so sacred to Christians, on the authority of the late Rev. Samuel Farmer Jarvis, D. D., LL. D., an eminent scholar and divine of the Episcopal Church, whose profound learning and diligent researches into antiquities would have distinguished him in any age:

Our Saviour was born on Wednesday, December 25, 4707, Julian period; 1931 Olympiad (second year, sixth month); A. U. C. 749 (nine month, fifth day); Julian year, 46.

He was baptized by St. John in the river Jordan on Sabbath (Saturday), January 6, 4738.

His public entry into Jerusalem was on Palm Sunday, March 21, 4731, Julian period; 20th Olympiad (sixty-fourth year, ninth month,) A. U. C. 780; Julian year, 73, A. D. 28; nineteenth year of the associate reign of the Emperor Tiberius; fifteenth year of his sole reign.

He was betrayed by Judas Iscariot on the following Wednesday evening, March 24.

He celebrated the Passover and instituted the Eucharist on Thursday evening, March 25.

On Friday morning, March 26, at the third hour, or nine o'clock, he was nailed to the cross; the hour when the lamb of the daily morning sacrifice was offered in the Temple. At the ninth hour, or 3 P. M., when the lamb of the daily evening sacrifice was offered in the Temple, he expired. At 5 P. M., his body was taken down and deposited in the tomb of Joseph of Arimathea.

On the first Easter Sunday, March 28, about the beginning of the morning watch or 3 o'clock A. M., he rose from the dead. It was the morrow after the last Jewish Sabbath, when, according to the law, the first sheaf of the earliest ripe grain waved in the temple, by which the whole harvest was sacrificed, that "the first fruits" rose from the dead, as a type and pledge of the future resurrection of his faithful followers.

On Thursday, May 6, he ascended into heaven.

On Sunday, May 16, the day of Pentecost, the Holy Ghost descended upon the apostles and disciples.—*St. Louis Republican.*

The Conversion of Summerfield.

Summerfield, for a few years before his conversion, caused his father great anxiety by his irregularities and dissipated habits. The temptation of a city life were too strong for his good resolutions, and frequent lapses into sin lost his self respect, and awakened serious apprehension among his Christian friends. But God had purposes of mercy towards him, and plucked him as a brand from the burning, to become a shining light in the world.

The place where he first found peace through faith in Jesus has a special interest. It was in the house of one who had been a notorious sinner, but through the grace of God had been recovered from a life of vice. Wm. Haugh on was a member of a little circle of mockers at religion, calling themselves the "Hell-fire Club." They made sport of sacred things, and in their meeting reveled in all forms of ribaldry and blasphemy.

Connected with a regiment of soldiers stationed in barracks in Dublin, was a private named Richard Mellen, one of those earnest, heroic workers for Christ of which the early annals of Methodism furnish many examples. When off duty he was incessant in labor to win souls, and among the converts won by his affectionate zeal was the wife of Wm. Haughton. She was a woman of resolute character, and with boldness which perhaps outran discretion, invited Mellen to preach at her house, in spite of the bitter opposition of her husband. He resented the liberty taken in his house, and irritated by the taunts of his associates in the club, swore a terrible oath that he would turn the preacher into the street.

One day when the house was crowded he determined to put the threat into execution. He rose with a defiant look, and with a courage stimulated by liquor, approached Mr. Mellen to thrust him out by force. The preacher suspected his purpose, but felt no fear.—With an unruffled calmness of face, and a voice that never trembled, he looked steadily at the approaching ruffian, and continued reading a hymn for singing. The poor wife trembled at the scene, and could only lift her heart to God in earnest prayer. The prayer was answered quite otherwise than she dared to hope. The preacher read the words,

"If you tarry till you're better,
You will never come at all."

And those words were carried home to William Haughton by the power of the Holy Ghost. He stopped suddenly in his forward movement, gave a loud cry, and fell senseless to the floor. When he came to himself he was humble and penitent, in great agony of mind for his sins, and at last found peace in trusting in Jesus.

He was a tool-maker by trade, and had a large basement for work under his house.—This basement was at once opened for meetings, and became a great center for effective Christian labor. It was a spiritual birthplace for many souls. Summerfield was attracted thither by reports of the great change wrought in the profane drunkard, and came to see and hear some new thing. His impressible nature was touched; his conscience, long uneasy, was agitated by bitter remorse; he felt the need of Christian prayer and sympathy; and at last an assurance of new birth brought him unutterable peace. In this humble basement, the eloquent preacher began his Christian life by shouting "Glory!" and here his first exhortations gave promise of that wonderful sweetness and pathos which clothed with power his brief ministry. A cobbler's shop was the school where John Angell James began to work for Christ, and John Summerfield received his first training for the pulpit in a tool-maker's cellar. One learns from such instances never to despise the day of small things.

Must Stick to it.

Little Fred thought his geography-lesson was dreadfully hard: he couldn't learn such a long word as hemisphere and what it meant, and about continents, oceans, and islands. He read the lesson over once or twice, and then sat down and held the book quite discouraged. The time to recite came, and Fred stammered and blundered and failed.

The schoolmaster was a kind man, and spoke very pleasantly to the little boy; but he could not let the lesson pass without being learned.

"I can't learn it, it's so hard," said Fred; and he burst out crying. "Let us see," said the good schoolmaster; and he heard the boy read the whole lesson carefully. "Now, Freddy, you know all the words, I am sure; and you must stick to it until you can."

"I can't stick to it," sobbed Fred, beginning to be angry.

"Can't never made a man," said the schoolmaster; "and can't stick to it never learned a lesson, or gained a prize: we won't have any thing to do with that hateful word. Can't stick to it! must stick to it! will stick to it! Now, then, let me see you study, and be a man!"

"I can't," began Fred in a sharp, naughty tone; but the kind master looked at his pupil, and said a little, strong, decided "must," and then left him alone.

Fred cried out his angry tears, and then began in earnest to study. He knew there was no use in sulking; for must had in it the reproof of a loving heart, the rebuke of a stern eye, or, if necessary, the sting of a keen whip. Over and over he spelled the hard words; over and over he tried to remember how islands looked on the atlas; —little spots of land, with large spaces of water all around. Sometimes he was just ready to break down again with that ugly can't on his tongue; but then the master's strong, noble must dried up the tears, and pronounced the long words once more.

The other boys had gone home, and the sunlight of a short day was going too, when Fred was ready to recite to the master. He had, in spite of himself, stuck to it, and had conquered hemispheres, continents, oceans, and islands.

Fred felt like a hero. Can't had not triumphed over him: he had found to learn what was not easy, and he felt helped for all the rest of the book.

And, in truth, he was helped all the rest of his life. Long after he left the college-walls, the man who was once little Fred told the story of the geography-lesson, and declared that that one little effort was the starting-point of all his years of study. Must stick to it proved blessed words to him through life. And they are good words for every child to adopt as a motto. We must stick to it daily in our struggle with sin, and with God's help we shall conquer. Never say, "I can't," "I'll try."

WEARY IN WELL-DOING.

I would have gone: God bade me stay:
I would have worked; God bade me rest.
He broke my will from day to day,
He read my yearnings unexpressed,
And said them nay.

Now I would stay: God bids me go:
Now I would rest; God bids me work.
He breaks my heart, tossed to and fro,
My soul is wrung with doubts that lurk
And vex it so.

I go, Lord, where Thou sendest one;
Day after day I plod and moil:
But, Christ my God, when will it be
That I may let alone my toil,
And rest with Thee?

—*Rossetti.*

Hard Test.

A gentleman once heard a laboring man swear dreadfully in the presence of a number of his companions. He told him it was a cowardly thing to swear so in company, when he dared not do it by himself. The man said he was not afraid to swear at any time or any place.

"I'll give you ten dollars," said the gentleman, "if you will go into the village church-yard, at twelve o'clock to night, and swear the same oaths which you have uttered here, when you are alone with your God."

"Agreed," said the man; "'tis an easy way of earning ten dollars."

"Well, you come to me to-morrow, and say you have done it, and the money is yours."

The time passed on; midnight came. The man went to the graveyard. It was a night of pitchy darkness. As he entered the grave-yard not a sound was heared; all was still as death. Then the gentleman's words, "alone with God," came over him with a wonderful power. The thought of wickedness he had committed, and what he had come there to do, darted through his mind like a flash of lightning. He trembled at his folly. Afraid to take another step, he fell on his knees, and instead of the dreadful oaths he came to utter, the earnest cry went up, "God be merciful to me a sinner."

The next day he went to the gentleman and thanked him for what he had done, and said he had resolved not to swear another oath as long as he lived.—Miss Barbor.

A Correct Eye.

Speaking from my own experience of working men, I am satisfied that could we only pay more attention to educating the eye and bringing forth the often latent faculty of comparison, a most important benefit would result, not only to the workmen, but to the perfection of the manufactures of the country. Nine-tenths of all the bad work and botches that occur in our own business of engineers and machine-makers results from the want of that mere power of comparison and "correct eye" which is so rare amongst such classes of workmen; not that the faculty is absent—it is only dormant, having never been cultivated as it ought to be; for it is of all faculties the most useful to a working man. The annoyance I meet with, and the vexation and loss I encounter from the simple matter of crooked work to be drilled into true is beyond all conception to those who are not practically conversant with the very limited power of workmen in general in this respect. When a workman has a correct eye, his work is not only executed with far greater dispatch, by reason of not having incessantly to stop working and occupy his time in looking if he is working correct or not; but when such work results from a mechanic with a correct eye brought into action, by reason of all the parts being in true and accurate relation to one another, all goes off smooth at once, and is durable in proportion; and I am satisfied that the faculty of comparison is latent in all, and in most, capable of being developed by suitable teaching in youth; and knowing as I do its vast commercial value, I would most earnestly advise in all our schools, especially in those for the education of the working classes, that much time and careful attention be devoted to the cultivation of this almost invaluable, but at present totally neglected faculty.—*American Christian Review.*

At the anniversary of the English Church Missionary Society, Colonel Sir H. Edwards stated that a numerous body of High caste natives of India are engaged in an effort to reform their religion; that 21,000 have petitioned for the abolition of polygamy; that among the various native races 500 Christian missionaries are laboring; and that 200,000 Christianized natives are now connected with their churches.

Bread for the Bones.

Bread and butter are the only articles of food of which we never tire, from early childhood to extreme old age. A pound of fine flour of Indian meal contains three times as much meat as one pound of butcher's roast beef; and if the whole product of the grain, bran and all, were made into bread, fifteen per cent. more of nutriment would be added. Unfortunately the bran, the coarsest part, is thrown away, the very part which gives soundness to the teeth and strength to the brain. Five hundred pounds of flour gives to the body thirty pounds of bony element, while the same quantity of bran gives more than one hundred and twenty-five pounds. This bone is lime—the phosphate of lime—the indispensable element of health to the whole human body, from the want of the natural supply of which multitudes of persons go into a general decline. But swallowing phosphates, in the shape of powders, or in syrups, to cure these declines, has little or no effect. The articles contained in these phosphates must pass through nature's laboratory, must be subject to her manipulations in alembics specially prepared by Almighty power and skill, in order to impart their peculiar virtues to the human frame. In plainer phrase, the shortest, safest and most infallible method of giving strength to the body, bone and brain, thereby arresting disease, and building up the constitution, is to eat and digest more bread made out of the whole grain, whether of wheat, corn, rye or oats.

Horse Stables.

It is a fault with most stables that they are built for men rather than for horses. We wish to point out two common errors into which not a few builders are liable to fall in constructing stables, especially those upon farms. The first in having the doors and upper floor so low as they generally are. On account of these low doors horses instinctively learn to fear them, and they shy, rear or prance whenever led towards them. They are, also, among the most frequent causes of poll evil. The horse, when passing through them, is either surprised by something it beholds outside of the building, or checked by the voice or gestures of the person leading him, when up goes the head and crash comes the pull against the beam of the doorway. A violent bruise often results therefrom, and a deep seated abcess follows. Low hay floors also produce the same trouble. The sudden elevation of the head is, in the horse, expressive of very unexpected emotion. This effect is always noticed whenever you enter the stable rapidly or at an unusual hour. A sudden noise will also cause the same upward motion of the head. With low stables, an injury to the horse is almost invariably sure to follow.

Again, the easiest position in which the horse can stand is when the hind feet are the highest portion of the body, or when the flooring of the stall slants in the opposite direction from what it does in most stables. This is the other error in constructing stables to which we alluded. Horses at liberty in a pasture invariably stand, when at ease, with their hind feet elevated somewhat, and it is almost a wonder that builders of stables have not improved upon this fact before, and adapted floors to the wants of the horse. The moisture from the horse, if the floor slanted towards the forward feet, would help to keep the forward feet moist, cool and healthy, whereas now they are generally hot, full of fever, and require washing with cool soap suds at least once a day, in order to be kept in a healthy condition. This is not all. Where the floor slants back, the horse not unfrequently attempts to ease the heavy strain upon the flexor tendons of the hind legs by hanging back upon the halter. The pressure upon the seat of the poll stops natural circulation, and in time it develops itself into a deep-seated abcess. We would like to see a stable in which the two errors of building did not occur. If the builder was not satisfied with it, we are satisfied the occupant would be, and would repay him by long years of good service, with unrestrained limbs and a healthy condition.

EXPERIMENTS IN GERMINATING CORN.—The Springfield *Republican* states that four boxes of earth, like in quality and exposure to light and heat, were planted at the same time with corn from a single ear, and placed recently in a physician's office. In one box dry corn was planted, in another the seed was soaked in clean warm water; in the third, the seed was soaked in a solution of lime water; in the fourth, the seed was soaked in chloride of lime and copperas water, equal parts. One week afterwards the box planted with dry corn had not germinated, the second box had not commenced to germinate, the third was just showing its green blades, and in the fourth box the blades were nearly three inches high. Copperas will keep birds and worms from eating the seed, and one pound will soak seed enough for twenty acres.

FLOCK PRIMING.—Among the many needful things which every flockmaster must not lose sight of, is this—*Always keep your best ewes.* This is the fundamental principle which must guide you in all your labors, if you expect to carry the excellence of your flock one degree higher each year. The reasons for this rule are almost too obvious to require mention. Will any man need to be told that if he sells his ewes, the buyer will have better sheep than he? If a man with one hundred ewes, sells the ten best, it may take him years of careful breeding to get ten more as good as those he sold. Many cannot resist a tempting offer for a good ewe, but it should be remembered that when you sell one such, you sell with her all her valuable increase for the future. When you have succeeded in bringing your flock to such a degree of excellence that you will not notice the loss of a few of the "number ones," you can sell from the first class ewes. But as you must sell off the yearly increase of the flock, let such be selected as you do not wish to keep, and the present is the best time of the year to make that selection.—*N. H. Farmer.*

PRESERVATION OF GRAIN.—The Scottish Farmer describes a new device for this purpose as follows: "It appears from a report recently issued by a French commission that a Dr. Louvel has successfully constructed an apparatus for the preservation of corn, meal and biscuits. It is of the simplest construction and consists of a cylinder of sheet iron, formed so that it can be filled from the top and emptied from the bottom. Into this, in the presence of the commissioners, six months ago, a quantity of the finest quality of wheat mixed with an enormous number of weevils, was put. The cylinder was then closed and the air withdrawn by means of a suction pump. On being opened the other day, the wheat was found in perfect condition, the weevils having been entirely destroyed without having touched it. The grain thus preserved was sent to Paris and sold.

ATTENDANCE ON WORSHIP.—An English clergyman gives the following interesting statistics: "There are five millions of our fellow-country-people who are living in open neglect of the means of grace. If all the people in what is called Christian England who neglect the means of grace were to be heard into a line standing shoulder to shoulder, they would stretch over 1450 miles, or it would make nearly four rows reaching from London to Edinburgh; and it would take eighteen weeks for them to pass a given spot, at sixty a minute, six days of a week, of twelve hours each. Thus millions in this country are, to all practical purposes, heathens. In Manchester there are 150,000 who habitually absent themselves from any place of worship. In Birmingham there are 100,000 persons who never darken the doors of God's house. Look also at Liverpool. There we find a public house to every 260 of the inhabitants; and the apprehensions for crime are as one to every fifteen of the population. In Manchester there is a public house for every 150 of the population, old and young, while there is but one sanctuary (including all sects, large and small, old and new) for every 2500 of the people. No fewer than fifty-four public houses have sacred music on the Sabbath, and thus souls are lured to perdition to the strains of the "Hallelujah Chorus" and "The Heavens are Telling." In that town 150,000 of the inhabitants never enter God's house, and Sabbath after Sabbath are living in the desecration of the Lord's day. Thus in "Christian England" we have a vast amount of heathenism, and, what is worse, practical atheism."

PROTECTING TREES AGAINST WORMS.—The bandage system, which we were the first to suggest some fifteen years ago, and often referred to since, is the only effectual protection we have yet seen against the operation of the worm in the fruit trees. We repeat again, that in not a single instance have we ever had a worm in our dwarf pear trees where this system was properly followed. It is simply to bandage the bottom of the tree, with any kind of muslin or cloth, and tie it, letting the bandage be about six inches above ground, and two inches below. It should be applied in February or as soon as the ground is in a fit condition to go upon. These bandages should be removed at the end of October. As long as this is continued, we defy the worm. The bug lays its eggs an inch or two above the ground, early in the spring, that is, as soon as the warm days in March will admit of its coming forth from its winter quarters; the eggs are soon hatched by the sun, being laid on the sun side of the trunk, and the young grub finds its way down to the soft bark beneath the soil, where it gradually works its way in. The bandage prevents both the laying of the eggs and the descent of the grub. Let doubters try it. One man will bandage two hundred trees in a day. We have no doubt it will also protect peach-trees in the same way.—*Germantown Telegraph.*

TEMPER UNDER CONTROL.—It is one of the rich rewards of self-mastery, that the very occurrences which frat the temper of an irritable person, bring relief and satisfaction to him who rules his spirit. The following anecdote of Wilberforce is in point: A friend told me that he found him once in the greatest agitation looking for a dispatch which he had mislaid—one of the royal family was waiting for it—he had delayed the search till the last moment—he seemed at last quite vexed and flurried. At this unlucky instant a disturbance in the nursery overhead occurred. My friend, who was with him, said to himself, "Now for once, Wilberforce's temper will give way." He had hardly thought this, when Wilberforce turned to him and said, "What a blessing it is to have these dear children! Only think what a relief, amidst other hurries, to hear their voices and know they are well!"

HISTORY OF A DRINKING CLUB.—Some years ago, in a large town in the west of Scotland, there existed a drinking club of upwards of twenty members, all of whom belonged to the middle classes of society. This club had a great influence in municipal affairs, and several of its members were elected to fill posts in the town council. The drinking was carried on to a fearful extent in the tavern where they met. The members were to be found often in the club at all hours of night and day. Their drinking was often connected with such a noisy mirth as to attract the attention of the passers by. The club was broken up. Two of its members were sent to a lunatic asylum. One jumped from a window and killed himself; one walked or fell into the water and was drowned; one was found dead in a public house; one died of delirium tremens; upwards of ten became bankrupt; four died ere they had lived half their days.

A LESSON IN THE WOODS.—Some sixty years ago there lived on the borders of civilization a man who had an aged, infirm, and blind father. The old man frequently broke the crockery on which his food was served. His son's wife complained of it, and the son at last determined to take a block of wood and hew out a tray or trough, on which to feed his father. Accordingly he took his ax and went to the forest, followed by his little son. He found a poplar that looked as if it would suit his purpose, and he began to cut out a block of the desired size. Having swung his ax a few moments he became weary, and his son said, "Father, what are you going to make?" The father replied, "I am going to make a trough for your grandfather to eat out of." The little boy loved his grandfather very much, and supposed it all very kind, and said: "I am so glad; won't it be nice? Father, when you get to be old and blind, I will make a trough for you." The father, conscience-stricken and fearing sorrow for himself, took up his ax, returned home, and ever after seemed to treat his aged parent kindly.

The Free Churches of France.

A correspondent of the Congregationalist gives the following hopeful account of that small band of faithful Christians who, to maintain Evangelical doctrine have separated from the Reformed Church, and constitute what is known as the "Free Churches of France:" "I have taken special pains to acquaint myself with the condition and prospects of the Free Evangelical churches in Paris, of which there are in all only some twelve distinct assemblies, five or six of which are connected with the Union, an association which embraces *thirty-two of the one hundred and fifty* little churches of France, which are disconnected with the State. In Paris, the free churches are ministered to by brethren whose names are widely known in the United States—De Pressence, Fisch, Bersier, Duchemin, Th. Monod, and others of like spirit and ability. At present, theirs is the day of small things; but this little band represents the great principle of spiritual independency—the separation of religion from the State, in order to its higher purity and vitality; they form a centre of spiritual life in the midst of this gay and irreligious population; they diffuse a healthy religious influence by means of tracts, Sabbath schools and prayer meetings; they carry mission labor and Sabbath worship and teaching into the destitute portions of this city, and are growing to be an agency for great good, not only in Paris but throughout France. Numerically considered, they are small; perhaps five hundred communicants in all the free churches of the city taken together, and about two thousand worshippers at any one time in the totality of their assemblies; socially, they are weak, with not many noble and mighty upon their roll. But intellectually, they are strong, with such men as Pressence, Bersier, St. Hilaire, among their leaders, and spiritually they are full of energy and faith; while as witnesses for the truth, in doctrine, worship and life, they are an ever-growing power. It is most refreshing to turn aside from the pomps of superstition and the pageantry of pleasure, into one of the quiet chapels of the free church, in an inner court of a retired street, and there find a devout, earnest, wakeful, spiritual congregation, engaged in such a worship and listening to such preaching as makes one feel at home in the brotherhood of the saints."

AN EFFICIENT CHURCH.—The Evangelical Lutheran translates from the Juedad Freund the following account of the Lutheran Church at Fort Wayne, Ind.:

"This congregation numbers 500 families and 1200 communicants, who are very attentive to the means of grace. The sunday morning service and catechization in the afternoon are both well attended,—so likewise their communion season, which they hold every two weeks, and which is always preceded by the Lutheran mode of notifying the pastor and confession (not auricular.) The liberality of this congregation is well worthy of praise and imitation. Members who are not well off in this world's goods give $10 to $20 annually to the treasurer of the congregation; others give $30, $40, $50 to $100, and some even more than $100 annually.

"Besides supporting the two pastors, the congregation employs 5 teachers in their parochial schools, at a salary of more than $5000. A Sunday collection is held every four weeks for the poor, the widows and orphans. For the support of the college, at Fort Wayne, these people contribute largely, each student is supplied by one family with washing and meals on Sunday. A ladies' sewing union, which meets every Wednesday, supplies the students with clothing and the necessary repairing of apparel; each member of this society contributes $4 monthly, for this object.

"For general church benevolence, this parent congregation contributes largely. They sent not long since $400 to the Synodical treasury of the Synod of St. Louis. Of course many devotional and other good books are likewise circulated among them. The Lutheran Almanac is not wanting in a single family."

EGYPT.—Under date of July 5th, Dr. Lansing writes us from Alexandria, where he was, with two others of the brethren, about completing the purchase in very advantageous circumstances of a Sanatarium, or health house, for the missionaries at Ramleh. He says: "Next week I hope to be able to write you the work is done. And we are beginning greatly to need it. Mrs. Pinkerton has suffered very severely from her eyes. Mrs. Strang has felt the heat very much, and my own boys are beginning to look pale and feeble. Our friends from Osiout and the Fayoum will also be on to the meeting of the Presbytery the last of the month, and they will doubtless need a change. We have just received a letter from the Prince Dhuleep Singh enclosing his yearly check, and it is again £1,000. God be praised! How good he is to us! How often he rebukes our want of faith!"—*New York Christian Advocate.*

VALUABLE TO FARMERS.—The leaves of the elder, if they are strewn among corn or grain when it is put in the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bedbugs and maggots.—Insects never touch elder bushes. The leaves of the elder scattered over cabbages, cucumbers and other plants subject to the ravages of insects, will effectually shield them. The plum and other fruits may be saved by placing on the branches and among them branches of elder leaves.

TWENTY THOUSAND EACH.—The names of five Rhode Island gentlemen, each of whom gave $20,000 to Brown University, are Hon. William Sprague, William S. Slater, Earl P. Mason, William H. Reynolds, Horatio N. Slater.

AVERAGE LIBERALITY.—The contributions of the United Presbyteries of Scotland, for the past year, made an average of thirty shillings for each person in a membership of 172,752.

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Rev. William P. Barton.

FOR LOUISIANA CONFERENCE:
Rev. J. C. Keener, D.D.,
Rev. J. B. Walker, D.D.,
Rev. Linus Parker.

NEW ORLEANS:
SATURDAY, OCTOBER 27th, 1866.

New Orleans District—Fourth Quarterly Conference.

Carondelet street,	Nov. 12
Morcan "	" 13
German Missions	" 15
Jeff city, including Gretna and Algiers	16
Baton Rouge	Dec. 8:9

Statistical Reports and Trustee Reports in full will be called for.

J. C. Keener, P. E.

COLLECTIONS TO BE MADE.

1. The *Bishops Collection*:

2. The *Collection for widows and orphans and superannuates of traveling preachers.*

These are among the necessary expenses of the Churches. Every godly Methodist man puts them down in the estimate of his own "necessary expenses," as items that must be provided for. If we forget those whom God hath made dependent upon us, may our right hand forget its cunning. Do not so feel for the poverty of the country, O Preacher, as to forget the duty of presenting to the people, with prayer, with a plain statement, and with deliberateness, these righteous obligations of the Church.

MONTGOMERY CONFERENCE.

Mr. Editor: Please publish the following for the benefit of the members of the Montgomery Conference.

Trains from Selma to Blue Mountains, distance 135 miles, fare, $9 45.

Stage from Blue Mountains to Jacksonville, distance 10 miles, fare, $2 00.

Stage from Rome to Jacksonville, distance 50 miles, fare $8 00.

Stage from Montgomery to Talladega, tri-weekly, fare $10 00. Train from Talladega to Jacksonville, 25 miles, fare $1 80.

Presiding Elders, please give us the names of candidates for Admission: also, of Local brethren coming up for ordination.

Ministers who expect to bring their wives to Conference *must* let us know in due time.

Ministers who do not expect to attend Conference, will do us a favor by letting us know before Conference convenes.

Ample provision will be made for all.

L. M. Wilson,
W. R. Kirk.

P. S. Ministers of other Conferences expecting to attend will please let us know.

NEW ADVERTISEMENTS.

Messrs. W. G. Coyle, & Co., Coal Merchants, 142 Gravier street. Our friend, Mr. Coyle, will not lack customers so long as the heroes of the Washington Artillery can stand fire.

Messrs. J. Levois & Co., Importers of Parisian silks, Poplins, Merinoes, Delanes, Cloths, Blankets, etc. Wholesale and Retail, Corner of Canal & Bourbon streets. A very large establishment, and one of the oldest and best in the city.

Messrs. P. J. Christian & Co., General Mercantile Stationers, Job Printers, and Blank Book Manufacturers, No. 73 Camp street. Mr. C. in his mercantile life, is an illustration of "Self Help," and therefore deserves to be helped by others.

Dolbear's Commercial College, Corner of Camp and Common streets. The Story Building. This is the oldest institution of the kind in the United States. It has Agricultural and Mechanical Departments. We cannot do better than to quote the language of Mr. Dolbear himself—for enforcing upon the South the advantages of sustaining its own Institutions. He says,

> In an article for the Southern press, written ten years ago, I endeavored to convince the public that it *we acknowledged our mental vassalage and inability to educate our own children, we were but one step from physical servitude.* And that is the history of the world, and always will be. When any people have made up their minds *not* to educate AT HOME, they have made up their minds to be the vassals of that country to which they send their sons for education and ideas. * * *
>
> Lord Macauley, in his eminently philosophical History of England, referring to the Norman Conquest and reign in England, says: "*that it was not tolerated or deemed respectable for the nobility or gentlemen to educate their sons in England, but they must be sent to France,* and before the close of that reign it was deemed an insult to be called an *Englishman!* And had it not been for what were then deemed great calamities, resulting from the imbecility of a weak king and ending the Norman reign of one hundred and fifty years, England, to day," says Lord Macauley, "would not have had a *written language*, but simply the local dialects not understood twenty miles distant!" But England profited by her calamity, and what is the English language to-day? the *ruling commercial language* of the world!

WASTE PLACES OF ZION.

Near Hemphill Creek, not ten miles from where the devoted Nolley met his death, there is a Methodist chapel. Right in the door of a tree six inches in diameter has grown up since there was service in the house. The ladies in the neighborhood have determined, we understand, to go themselves and cut down the tree. How many such neglected places are there in Louisiana and Mississippi! Houses where the people once met, masters and servants, parents and children, to listen to the earnest appeals of the Man of God, to hear the reading of the Holy Scriptures, and to unite in the sacred songs of Zion. Here a whole neighborhood has been won to the Saviour's cause. The young, the ignorant, and the wicked, have been taught the way of life and warned to flee the wrath to come. Without architectural grace, or artistic merit, it has yielded a most precious and frequent return to those whose devotion reared and dedicated it to the uses of religion. How many deep and holy springs of the soul have had their rise in this humble spot! Here memory reverts to the hour of penitence, of continued prayer, and of wondrous love, when mighty faith first saw its Lord. All the churches and grand cathedrals in the world cannot compare with this old meeting-house, when the smoke of the glory of God filled it, and the poets of its door moved at the voice of the Holy One. The great magnolias and poplars, in all their strength and beauty, stood around, the lofty witnesses of these sequestered hours. And here too rest the forms of those dear ones venerable, their redeemed dust waiting for that trump which shall rouse the silent forest and the sleeping dead.

What heart can endure to see these spots abandoned to neglect and decay—the lintels and the door posts rotting, and the fences fallen? Will not some pious hand remove these sad memorials of war, and gathering around the place, build again the stones of the altar? While fences and levees are once more rising out of overflow, confusion, and ruin, suffer not the House of God to lie waste. If this be not repaired, and the voice of the minister resound not in its walls, then is there no recuperative force at work adequate to the restoration of the temporal prosperity of the neighborhood. Begin here: fence in, repair, rebuild the church, that the poor and the young may be taught again the Oracles of God; and the blessing of Heaven will come upon you.

The question arises who shall supply us with the Gospel even then, for we are not able to support a minister? It may be that you can do as your fathers did at an earlier day, afford a week-day service. Our circuits must be enlarged, and the preacher must take in week-day appointments, and preach *every day in the week*, as Methodist Traveling Preachers used to do before the country became full and wealthy.—Go back twenty-five years, and do as we then did. Where regular itinerant preachers cannot be had, let the people encourage some "Hedge Priest" to fold and shepherd the flock. Our Church has always availed herself of this most useful body of men—the Lay Ministry,—men who preach the Gospel and make their own corn. These first brought Methodism to America, and from that time to this they have supplied the word of life to a vast multitude that no man can number. A devoted Local Preacher who will give half of every Saturday and *all* of the Sabbath to the service of the Church, can accomplish important results in times of ordinary peace; now how much more when the people wait and long for the healing of the hurt of the daughter of Zion.

It is of the good providence of God that the Church is rich in men who have been called to minister to the people immediately around.—Now is the time to set in active motion this large and available machinery, so peculiarly our own.—Every Presiding Elder should be able to report exactly the number of Local Preachers who are ready and able to aid in supplying the gospel to the people. This item, and one showing the number of churches lying out in a waste condition, should be accurately ascertained by the Preachers, so that our Bishops may promptly reoccupy these now neglected fields, "for there the Lord commanded the blessing, even life forever more." "Why hast thou broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field devour it. Return, we beseech thee, O God of Hosts; look down from heaven, and behold and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burnt with fire, it is cut down; they perish at the rebuke of thy countenance. Let thy hand be upon the son of man whom thou madest strong for thyself. So will we not go back from thee. Quicken us, and we will call upon thy name."

FUNERAL OF DR. BALDWIN.

The *Nashville Advocate* contains a report of the funeral occasion of the lamented Dr. Baldwin.

Dr. McFerrin offered an able and just tribute to the memory of his noble friend:

"As a preacher he excelled. His person was comely, and his presence commanding; his voice clear, mellow, and of full compass. His store of knowledge was vast, and his learning varied. His manner was solemn and pleasing; his diction fine, his imagination lofty, and his zeal fervent. He was always interesting in the pulpit, and at times very eloquent. His congregations were often enchained and frequently transported by his power, and left the church feeling that he had but few equals in the gospel ministry. And yet he was not careful as to his reputation; he preached at all times, and under all circumstances, and often without much preparation.

"As a *laborer* in his Master's work he was indefatigable, untiring. Reading, study, preaching everywhere, and on all occasions, night and day, writing for the periodical press and throwing before the world several large volumes, evincing much thought and great research. He visited the sick, comforted the distressed, and was a messenger of consolation in the house of sorrow. Many a poor prisoner, federal and confederate, was visited by him in his hours of loneliness. He carried bread, and clothing, and mitigated the horrors of prison life. Yea, more—he threw himself in the breach and rescued from death those who had been condemned to die. Having been a prisoner himself, and suffered privations in close confinement, he well knew how to commiserate the condition of the bound. His philanthropy was unbounded: it was evinced not only in his public labors and private circles, but in the whole course of his life. Like his Master, he went about doing good. He expended all his surplus means in relieving the wants of the needy. He never had money that he did not consider it as a talent that had to be employed in ministering to the relief of the needy. He gave away a large portion of his slender income.

Dr. A. L. P. Green, followed in a train of remarks from which we make the following extracts:

"He was emphatically a minister of the gospel; to preach was the great central purpose of his life; and any attention that he gave to other matters was merely incidental, or of necessity. He was by nature highly endowed, a man of extensive learning, and an intense thinker, blest with a great diversity of gifts. He was naturally a fine *mechanic*, and a poet of a high order, while his taste and appreciation of the beautiful in literature and nature was exquisite. He was an intellectual *pioneer*, a bold and independent thinker; he looked not for tracks or bluzes—he made his own paths—he never stopped to inquire what other people thought of his course, or looked behind him to see who followed. The great object of his life was to instruct, interest, and bless mankind.

"He was a man of genial nature and remarkably social in his habits, and yet he spent much of his time in solitude, which afforded him an opportunity for meditation and prayer, and close communion with his heart and his God. There are feelings common to humanity with which he seemed not to be acquainted: from any thing that I was ever able to discover, he knew nothing about either *hate* or *avarice*. If he disliked any one, he never told it; and if he had any love for money, it was never developed. He was in the strictest sense a man of peace, never given to disputation, choosing rather to suffer himself than to be the cause of offense to another; and if at any time he unexpectedly became involved in any difficulty or misunderstanding with a brother, he was the easiest man to settle with that I ever knew. He was a man of cares and trouble like other men, but he always considered his troubles his own, and never seemed disposed to distribute them; while his successes, his joys, and his comforts he passed over to his friends and brethren. He had the happy faculty of accommodating himself to all classes and conditions in life. The poor African, when left to choose who should preach to him, was sure to select Dr. Baldwin, and regarded it as a privilege to be permitted to enter his sick-room and look upon him in his last illness, and would leave the house with tears streaming from his eyes. The little boys on the streets would hail him as a beloved relative; and with his mighty intellect, and goodness of heart, and manifest purpose to do good, he was almost irresistible—so that during the troubles through which our country has passed, he was enabled to win his way to the hearts and confidence of those high in authority, and was the honored instrument in a number of instances of knocking off fetters and opening prison doors to those that were bound, and securing pardon for such as were condemned to death.

"I asked him if he was suffering much bodily pain, to which he replied by saying, 'Not much at this moment.' I then asked him whether he was suffering any mentally, to which he replied by saying, 'None whatever; my mind is at rest—all well in that direction.' Our conversation was then interrupted by giving him something to soften his lips, that he might speak with more ease. I then learned that it was his desire that I should pray with him. While we were engaged in prayer, I discovered that he was very devoutly engaged in supplication, and at the close he responded with a hearty 'Amen.' Finding him greatly exhausted, his kind and devoted friend gave him a little wine—he swallowed it, and looking to me, said 'I shall drink it new in my Father's kingdom;' to which I replied by saying, 'That is a precious promise, my brother.' 'Yes, said he,' but we don't understand yet the full import of that promise.' Our conversation was then interrupted by changing his position in the bed; after which I remarked to him, that his friends and the Church were very unwilling to give him up, and if he had yet a little strength left, it might be that our Heavenly Father would permit him to remain yet longer with us, to which he made no reply, but seemed to be looking away beyond all earthly things. I said to him, 'How are your thoughts employed?' to which he replied, '*I was contemplating the expanding glories of the future state!*' O how refreshing and delightful it is for us, while under this crushing affliction, to feel that our beloved Baldwin has entered upon the glory that he was thus contemplating!"

ST. LOUIS CONFERENCE.

A correspondent of the *Episcopal Methodist* writes an excellent letter from which we extract the following:

Emerging from the disasters of a war that swept nearly every thing from us in this State, except character and integrity, it is gratifying to see how vigorously we are rising up out of the long night of depression and gloom, and how soon we are recovering our position, prestige and power. The vitality of the Church is astonishing, and the energies of resurrective life seem to be diffused throughout the whole body, giving us the elements of strength and power, in many respects, far in advance of our position before the war. We have the confidence of the people as a non-secular Church, and the seal of our Divine Master as an Evangelical Church, and the most devoted, pious, God-fearing, self-sacrificing ministry in the world. Nothing but a base betrayal of Christ, and a cowardly surrender of His authority to the infamous demands of an infidel party, can prevent our success, and these are not the men to make such a surrender. They have suffered too much and too long, and have maintained their loyalty to Christ and fidelity to His truth and His Church under too many trials, and against too much power, to give up the field now or turn aside at the behests of all the world's Cæsars. Our martyred dead are too precious in our memories, and the "testimony of Jesus," for which they were slain, is too dear to our hearts to flinch or quail at the sight of "bonds and afflictions," or prisons or death. In these expressions I but reflect the inwrought and deep-wrought sentiments of the ministry and membership of our Church in Missouri; and, with God's blessing upon our labors, you will hear good tidings from us during the coming Conference year.

The change of our Church name is a matter of deep concern with us, and involves more vital issues than in any other Conferences in our whole connection. When the question of concurrence or non-concurrence with the action of the late General Conference came up, the preachers met it, and discussed it in the gravest and most solemn manner. There were no clap trap, *ad captandum* speeches. No buncombe, no dodging, no levity, no witticism, no parliamentary trickery; no struggling for mastery of parties, but a calm, dignified, prayerful, solemn consideration of the whole subject, during which the leading men of the Conference expressed their views pro and con with a dignity and gravity becoming the importance of the occasion.

The effect of the change of the name on our Church in Missouri, when so large a majority of our membership oppose it, whether the change would not disaffect and alienate a large portion of our people from us, disturb our present peace and harmony; whether it would not embarrass the suits already pending in our courts for our church property and complicate our troubles; whether we would not lose more at home than we would gain abroad by the change, and whether our people would generally acquiesce in the result if it should be changed, were all grave questions with us. The final vote stood: For concurrence 28, against 30. On Lay Representation there was no debate, and the vote was: For 40, against 18.

The Bishop's closing address was very fine, and his preaching on Sunday morning could not be excelled, according to the estimation of the Conference and people. And the best of all is, God was with us, and gave us a gracious revival of religion, which continued after the adjournment of the Conference.

The preachers seem well satisfied with their appointments, and the Bishop left us all the savor of a good name, and the Conference left behind it truly a Gospel festival.

EAST TEXAS CONFERENCE.

Dear Advocate: I have just returned from the session of the East Texas Conference, held at Marshall, the present western terminus of the S. P. Rail Road.

A free ticket was furnished me by Col. Waskom, the gentlemanly President of the road.

The track is being put in complete order and engines repaired, so that soon the company will be able to transport freight and passengers to any amount and number. Energetic measures are being taken to push on the work, to extend the road bed and penetrate the rich grain country of Western Texas, and as soon as may be to tie us on to the Pacific coast.

The country has labored under many disadvantages growing out of pecuniary embarrassment, but by energy and perseverance are gradually surmounting all obstacles, and the future is bright with hope for this great line of travel and business.

The town of Marshall is a thriving place. The sound of hammer and trowel strike the ear from every direction, and repositories for goods and cotton are rising in huge proportions, to engulf, if possible, a large portion of the cotton trade that is wont to enrich Shreveport merchants.

The place was literally crammed with people, for besides the Conference, the Circuit Court was in session, presided over by Judge Ector, once a Brig. Gen. in the C. S. A.

I saw him on crutches, one leg had been left on the field, for he was a gallant soldier. I saw many faces, once very familiar to me, in war times, now so changed by dress and good living as to be scarcely recognizable, and many a warm grasp from hands which in those days wielded trenchant blades, made me feel more than welcome to the hospitalities of Texas.

Gen. Live, now a merchant, was mine host, than whom none knows better how to extend a princely hospitality to a Methodist preacher.

The kind solicitations of his niece, who presides in household affairs, made my stay a charming recreation, and when Monday morning came, although business and family affairs called me away, I was loth to come. I have never seen a Conference more cordially received, all denominations were smiles, and administered to the wants of the preachers.

The weather was delightful, scarcely a cloud dotted the sky, all heaven seemed to smile; sunlight out of doors, and sunlight in the heart made every one buoyant and cheerful.

It was a sight not soon to be forgotten, that sea of upturned faces which filled the beautiful and capacious church, and hung with breathless attention upon the words of the minister, as he portrayed the gospel plan, and painted the love agony of the Redeemer.

By the by, that church building speaks volumes for the taste and liberality of the people of Marshall. The Conference struck me as a body of noble, pious, resolute men, who having put their hands to the gospel plough, never mean to turn back.

They were not ostentatious, but simple in their zeal and love for the cause of Christ, and in that simplicity I read the history of good deeds done for human kind that none but the Master of the harvest saw.

If I am correctly informed, about seventy members constitute this Conference, of whom about fifty were present; owing to sickness, I learned, and straightened circumstances, and distance from the point of meeting, many were absent.

You should have heard the preaching, it was plain, simple but piercing, nothing fixed up for Conference occasion, but just such a sermon as you and I used to hear from the fearless self sacrificing men of our boyhood days. This is what we need; I fear we are too much disposed to generalize and spare the feelings of the gentle sinner. The requirement of to-day, is the plain language and fearless gospel of our Master. I heard it at Marshall, many more heard it, and went from there with the proud consciousness that the spirit of primitive Methodism is not dead or asleep. These men came to Conference through severe afflictions and trials. The past year was to them one of peculiar hardships, and to many of destitution and absolute want of necessaries of life.

Money being scarcer than ever was known before, they had to take their pay, what they got, in cattle, corn and wheat. I heard many announce their reports on finances, as follows: Allowance four hundred dollars, received one hundred and twenty-five; men of families too, what a shame! Can the Church hold an unblushing face in the midst of such announcements as these? Some who had preached and labored with great acceptability, would not report anything because they desired to spare the people the mortification of having their delinquencies published.

Many a warm, noble heart, beat under a coat of course homespun, and when you got inside, you walked in a palace of beauty all garnished and adorned, consecrated to our Divine Master, and I could but think how God loved these beautiful souls.

Bishop Marvin presided, and right here many handsome things might be said if I was disposed to follow the questionable example of some correspondents to our Church papers, in eulogizing our Bishops. What is a bishop? Much every way. Any more than another preacher of the gospel who does his duty? Yes. But are they not servants of all? Precisely so, and I have to honor them for their wise counsels and self-sacrificing devotion, but cannot make idols of them. Let the church be careful. It is easy to drift to fearful results in this direction. We have good men and true now, and to them these excessive laudations are distasteful, but a day may come when some bad or weak man may sit in this high seat and then——I will not finish the picture. May God make and keep us humble.

The Bishop is a very careful presiding officer, and looks closely to the interests of the Church—finding out all about the preachers; how they do their work: how they are paid: how they discharge their pastoral duties, and whether family prayer is urged to their daily ministrations and visitations. He seems fully imbued with the spirit of an earnest and faithful overseer of the work.

On Saturday night, the missionary meeting was held, an immense crowd being in attendance. After some little speech-making, and careful avoidance of the boisterous spirit that usually marks these occasions, the audience being impressed with the duty and pleasure of giving, seven hundred dollars was raised, a large portion of which gleamed like gold. I suppose it was, for I heard the clink and found a ten dollar slug on the floor, which soon rested, by consent of all parties, on the Secretary's table. Considering the pressure in the market, this was a magnificent contribution.

Bro. John, Editor of the Galveston Advocate, became so elevated in feeling as to give the pony, saddle and bridle, that brought him all the way from the Island city to Marshall. Bro. John, I will not say any thing more, just here, about that gift, except merely to add; you sold the saddle well. I hope you and the Bishop had a pleasant trip by stage and rail to the city.

The *Love Feast* on Sunday morning, (I put capitals and underscore for I mean to emphasize) will never be forgotten by those who were present. The tributes to christian mothers, paid on that morning, were enough to make woman ever blessed in the eyes of man, and to arouse our sisters in the Church of God to lives of Christian devotion, that they may send out their sons so deeply impressed with their piety, as to be to them ever on the boisterous sea of life the unchanging meridian from whence their longitude may be calculated, and the undying, unhushed voice "behind them, saying: This is the way, walk ye in it." It was a feast indeed, God was there in the hearts of many, and as Jesus' love was extolled and self abased, the souls of all waxed warm for future fight on the battle fields of life. I thank God I was there.

At eleven o'clock on Sabbath the Bishop preached the funeral sermon of Father Williams, one of the pioneers of Methodism in Texas. The text was Rev. 20th ch. and 14th verse, and then followed——what? well, I shall not say much about it. I can't, but as the heroic deeds of the gallant, pious dead, passed in review before the minds of the vast weeping audience, any other life than that of a devoted pious minister of Jesus seemed too insignificant for a moment's thought.

A gentleman present, who had been a soldier, and had wreathed his name with laurels plucked from the bloody hand of war, said as he left the house: "How insignificant does my whole life appear when compared to that of a Williams."

After sermon, the deacons elect were ordained according to the solemn service of our Church. At three o'clock the house was filled again, and after a delightful sermon by Prof. Scales, the elders were ordained, and we left the church to talk of the strange things we had seen and heard that day.

The house was crowded at night, and Bro. John gave us thoughts on faith that will linger in our brains and hearts many a day to come.

Monday came, and with many an invitation and urgent request to visit them again, from the Pastor, Bro. Johnson, who is a delightful gentleman, and devoted christian, and pleasant good-byes from the people, I turned my footsteps away from Marshall, with new and firmer purposes in my heart, and great regrets that I could not remain until the end of the session.

Many of the Conference feared that even Wednesday would find them unadjourned.

A very grave question was looked for before the Conference on Monday, viz: the division of the territory. There is a little too much feeling on both sides, in some, but it is to be hoped all will go well. There are many reasons favoring division, and but few against, as far as I can see.

The Bishop is highly encouraged and full of hope for the future. He says that all the preachers of the Conferences he has held are determined, by God's grace, to suffer and endure, through storm and sunshine, want and destitution, as good soldiers of Christ, and make full proof of their ministry; in a word, that the spirit of our Itinerant system is almost up to that of the fathers. I know that some who came to Marshall, thinking it would be impossible for them to travel next year, have consecrated themselves afresh to God and His work.

May God bless these heroes, and make them more abundantly fruitful this year than ever before. I will add that the collection on Sabbath for the support of superannuated and worn out preachers, their widows and orphans, was something the rise of two hundred dollars, I think. Clouds lower, mattering thunders, foreboding disaster and ruin, make the political future gloomy indeed, but "The Lord reigneth, let the earth rejoice." "The earth is the Lord's and the fullness thereof." Let us get close under Jehovah's wing, into the secret place of the Most High.

We have a kingdom which shall never be moved. Are we not ready to suffer if need be? There is no excuse for delay, if the clouds lower, or the winds blow, we must sow the word of God.

The voice of our commission ever rings in our ears: "Go preach my gospel to every creature, and lo I am with you always even to the end."

Now dear Advocate, I have written a long letter, erase, throw under the table, or do what you will with it.

L.

Shreveport, Oct. 17th, 1866.

APPOINTMENTS.

San Augustine District—J. R Burke, P. E.
San Augustine circuit—John C. Woolam.
Jasper circuit—Daniel S Watkins.
Newton " —A. D. Parks.
Hemphill circuit—Samuel Weaver.
Melrose " —John Pattillo.
Shelbyville " —1. O. B. Richardson.
Douglas " —J. R. Middleton; I. W. Overall, supernumerary.

Marshall District—L. R. Dennis, P. E.
Marshall station—W. Witcher.
Marshall circuit—John S. Mathis.
Elysian Fields circuit—L. C. Crouse; R. A. Wootea, supernumerary.
Carthage circuit—J. R. Bellamy.
Henderson station—N. W. Burks.
Henderson circuit—G. W. Cottingham.
Mount Enterprise circuit—Nelll Brown.
Smith circuit—L. P. Lively.
Marshall colored charge to be supplied.

Jefferson District—Richard Lane, P. E.
Jefferson station—R. W. Thompson.
Linden circuit—A. W. Goodjion.
Dangerfield " —Thos. B. Norwood.
Sulphur Springs circuit—J. N. Hamill.
Coffeeville circuit—W. P. Petty; J. T. P. Irvine, supernumerary.
Gilmer circuit—H. D. Palmer,
Quitman " —J. S. Terry.
Boston " —A. C. McDougal.

Kaufman District—Mat. H. Neely, P. E.
Sulphur Bluff circuit—W. R. Davis; J. H. Lowe, supernumerary.
Ladonia circuit—Calvin J. Cock.
Springville " —J. B. Rabb.
Canton " —Wm. L. Carleton.
Garden Valley circuit—J. W. Fields.
Kaufman " —W. A. Shook.

Paris District—John W. Piner, P. E.
Paris station—Thos. M. Smith.
Paris circuit—L. B. Ellis.
Honey Grove circuit—Jesse H. Walker.
Clarksville and McKinzie, to be supplied.
Savannah circuit—Milton G. McAlister.
M'Kenzie College—J W P M'Kinzie, *Pres.*
Paris Female Inst.—J. Graham, *Principal*

Sherman District—J. M. Binkley, P. E.
Sherman station—John H. McLean.
Sherman circuit—T. W. Mitchell.
Gainesville circuit—Green Boyd.
Fisk Creek circuit to be supplied.
Bonham circuit—Wm. M. Rohlfs.
Greenville circuit—Wm. P. Reed; H. W. Cumming, supernumerary.

Dallas District—Wm. H. Hughes, P. E.
Dallas circuit—Wm. C. Young.
Sevene circuit—Jas. P. Rogers.
Rockwall circuit—J. L. Angell.
McKinney circuit—John W. Chalk.
Denton circuit—Wm. E. Bates.
Grapevine circuit—J. C. Smith.

Palestine District—John Adams, P. E.
Palestine and Mound Prairie station—P. J. Pattillo.
Palestine circuit to be supplied.
Rush station—Jeff. Shook.
Rush circuit—Samuel Lunch.
Jacksonville circuit to be supplied.
Tyler station—To be supplied.
Athens circuit—M. C. Simpson.
Kickapoo circuit to be supplied.

Crockett District—Joseph Bond, P. E.
Crockett circuit—F. M. Stovall.
Sumpter circuit to be supplied.
Livingston circuit—James H. Neely.
Liberty circuit—Edward P. Rogers.
Orange circuit—Madison Thompson.
Woodville circuit—to be supplied.
Homer circuit—M. M. Sample.

J. B. Tuttle, agent for the Texas Advocate and Book Depository.

R. S. Finley, agent for M'Kenzie College.

R. M. Kirby and Robert M. Seaton transferred to the West Texas Conference.

Superannuated.—William K. Wilson, F. Wilson, John B. Tullis, A. R. Dixon, Ezek. Couch, Alexander Henkle, Andrew Cumming, A. H. Shanks, Isaac W. Overall, Acton Young, and F. G. Fossett.

NEWS FROM THE CHURCHES.

The Lord is reviving his work in this part of his vineyard. I have just closed a meeting which was protracted six days at Dallas's Mills, which community is under Baptist influence. On Sunday, I rode sixteen miles, preached four times, and baptized eight persons by immersions. I continued my meeting at the Mills until last night; and many souls were converted and added to the Church; I baptized three others by immersion the last evening of the meeting, and four by affusion, and have eleven more to immerse at my next appointment at that place. There was a Baptist minister present, and I gave him the privilege of opening the door of the church, and he only received two by immersion. The people were astonished to know that we baptized by immersion, many intelligent persons were not aware of this fact. There are many persons who would be Methodist if we would immerse them, and I think we should let them know that we are willing to immerse them. Methodism would take the world if placed before the people in its proper light. There were four Catholics converted at the meeting. To God be all the glory for his goodness to us; surely he has been merciful to us on the Eastern shore. J. J. Grace.

Eastern Shore, Ala., Oct. 19th, 1866.

Bishop Andrew, under date of 17th, writes: "In the Church we have cheering signs that God has not forgotten us. I have hardly known such glorious revivals as are now, and have been for the last month progressing in many portions of Georgia and Alabama. Surely God is with us and that is the best of all. My only hope for both Church and country is in God; for in man we cannot trust, not in princes; but in Jehovah we may safely confide."

The Rev. R. T. Williams writes from Monroe, Louisiana Conference, date Oct. 4th, 1866: I have just closed a three days meeting, held at Bethel Church, Jackson Parish. The result was five members besides four by letter. The whole Church was much revived. I was greatly assisted by Bro. A. C. C. Hurlong.

NEWS FROM OTHER CHURCHES.

METHODIST E. CHURCH, NORTH.

Rev. Dr. Durbin and family arrived at New York safe and well, by the steamer Bavaria, on Monday morning last, after an absence of over five months. During his absence Dr. Durbin has visited every mission of the M. E. Church in Europe, with the exception of those in Turkey, and brings very encouraging reports from the entire mission field which he has visited. The whole Church will rejoice at his safe return.

J. F. Hurst, D. D., Pastor of Trinity Methodist Episcopal Church, Staten Island, has accepted the appointment of Theological Tutor in the Missica Institute in Bremen, Germany, and will sail for his post of duty in about one month. Dr Hurst is the author of a History of Rationalism.

PRESBYTERIAN.

The Chicago Reformed Presbytery, at a late meeting, took a step toward a union of the Presbyterian churches, by the appointment of Dr. Patterson and W R Davidson as a Committee of Conference with similar committees, if appointed, of the Old School, New School, and the united Presbyteries of Chicago, to convene a joint meeting of the four Presbyteries for conference on their common interests.

Rev. Thomas Brainard, D. D., one of the most prominent men in the New School Presbyterian Church, died at Scranton, Penn., August 21st.

BAPTIST.

Coalition.—At the late meeting of the Potomac Association (old School Baptists), a series of resolutions were introduced recommending certain steps to be taken with a view of bringing about a union of the Old School and the regular Baptists. It was stated that several prominent men among the anti-mission churches had expressed a desire for a reunion. It was, however, thought by some that the proposed action was premature, and that the resolutions were withdrawn without a test vote. Rev. W F Broaddus, D. D. (who by the way, has had another title given him, viz: G W H.—*Grand Worthy Harmonizer*), advocated the passage of the resolutions.

MARRIED.

Married in the M. E. Church, South, at Stenko, Oct. 16, 1866, by the Rev. H. J. Hinton, the Rev. James W. Glenn, of the Montgomery Conference, to Miss Fannie Ride, of Ouachita.

Married on the 11th Oct. 1866, at the bride's residence, in Baldwin county, Ala., by the Rev. J J Grace, Capt. W B Fulton, to Miss Mary A Milstead, both of Baldwin Co., Ala.

Philip Werlein, Dealer in Pianos, Fortes, Melodeons, Guitars, Violins, Music—Repairing and tuning instruments, &c.

☞ See other new advertisements on next page.

The Maryland Troubles.

BELLIGERENT BOYS IN BLUE—THE ISSUE STATED—A CALL FROM FORNEY.

BALTIMORE, Oct. 20—Last night a large meeting of veterans, representing the boys in blue, was held in Baltimore. It was presided over by Brig. Gen. Wooley, who advised them to stand shoulder to shoulder in this contest, as they had done in the field. The following address was unanimously agreed upon:

Boys in Blue, attention! The events now transpiring in this city make it incumbent upon us to once more assemble in massed columns to resist the attempt of traitors in our midst to deprive the loyal men of this city of the control of its affairs, and leave us to the tender mercies of our deadliest enemies. You will at once report yourselves to your officers for assignment to duty, and hold yourselves ready at a moment's notice to defend our chartered rights now being menaced and endangered by the same despicable traitors whose ready sympathy was always and ever for rebels in arms, and whose curses always followed us on every bloody field of the Maryland line. We have fought and conquered the rebels who had the manliness to face us in the field; we have to regulate those heroes who, for the last four years have stood with yardsticks and crockery ware in hand ready to furnish their dear friends of the South with their valuable sympathy; the loyal Police Board of Baltimore must be sustained at all hazards, and every cost. Be ready; be prompt. Each ward will report its strength and organization on Saturday night at 8 o'clock, at the headquarters of the Constitutional Union Central Committee.

By order of the General Commanding.

(Signed,) T. C TARR,
Colonel and Chief of Staff.

WASHINGTON, Oct. 20.—Threatened troubles in Maryland are exciting the deepest interest. A collision between the State and the local authorities of Baltimore looks imminent. Several organizations have already tendered their services to the latter. Gov. Swann, of Maryland, arrived this morning, and had a protracted interview with the President. It is not positively known whether United States troops will be tendered to sustain his course in removing the Commissioners or not, but the indications are that nothing of the kind will be done. The question at issue is simply this: The Police Commissioners of Baltimore appoint the judges of elections. The Conservative party claim that these officers violated the law in the municipal election last week by making false returns. Affidavits have been laid before the Governor setting forth that in one precinct forty Conservative votes were cast and only twenty-two votes were returned. The Governor therefore claims the right to remove the Police Commissioners for a violation of law. His opponents declare that he is required to do this through the courts, and threaten armed resistance to any other procedure.

The legislative ticket to be elected in Baltimore controls the Legislature to such an extent as to decide the Senatorial question either for or against a Radical. The vote also in Baltimore will settle the way the State will go.

Forney in the *Chronicle* to day calls on the people of the North to stand in readiness to open the way through Maryland again to the Capital.

BALTIMORE, Oct. 23.—The Police Commissioners excitement continues. The Governor has issued a proclamation warning the leaders of all illegal combinations against the peace and dignity of the State; that in the event of riot and bloodshed growing out of these revolutionary proceedings, they will be held to the strictest accountability, and the power of the State will be exhausted to bring them to prompt and merited punishment.

We give an explanation of the Maryland trouble from the *N. O. Crescent.*

The police commissioners have the appointment of inspectors of election in Baltimore. These commissioners appointed radicals of course, and instructed the latter to refuse the votes of all persons registered this year. Such a decision naturally excited great commotion and indignation; but the commissioners and the inspectors persisted in their project, and actually carried it out at the recent municipal election, when only 7000 votes were cast out of 35,000. Thus the radicals succeeded in maintaining possession of the Baltimore city government. But it happens that Governor Swann, a gentleman who, although he was elected by the Republicans, desires that the reign of law and justice be restored in Maryland, has taken the side of the people in this controversy. The statute confers on him the power to remove the police commissioners for violation of their duties, and he considers that they could not be guilty of a grosser violation of official duty than that involved in the violation of the registry and the disfranchisement of three-fourths of the people.

He has, consequently, avowed his determination to exercise this power by removing the commissioners. The radicals, who had prepared to carry the State election by a repetition of the expedient which was so successful two weeks ago, are stunned by this announcement. They threaten resistance to the governor's order. They declare that they will revolt and inaugurate a civil war in the streets of Baltimore, rather than let their power slip from their hands. These threats would be considered only the idle vaporing of a disappointed faction, if the Maryland radicals relied on their own strength alone. But they look abroad for assistance. They expect to receive aid from their friends in the neighboring States, to enable them to make head against the law of their own State and the overwhelming majority of their own people. It is this circumstance which invests the Maryland contest with a serious aspect.

British Honduras.

BELIZE, HONDURAS, Aug. 3, 1866.

Having returned after an absence of fifteen days spent in examining the lands of this colony, I resume my correspondence with you upon a subject which is one of interest to a large portion of my countrymen, and trust I may be excused for any ostensible prolixity, my wish being to ventilate it thoroughly, impartially, and without the least exaggeration, having no intention to persuade any person to abandon a home to come here, but simply to enlighten those who will gladly embrace the opportunity which such information will expose to them, of advancing their pecuniary condition by a change. To accomplish this will require no little labor, as I intend to copy such laws as govern society and regulate labor; laws which are predicated upon the common law of England, and are recognized and obeyed by all as implicitly by the highest officer of the colony as by the poorest citizen within its jurisdiction.

Only one-tenth of the population are white, the remainder are of different colored races; English is the language of society and the laws, (which are printed in it,) and our countrymen can comprehend all of them. There are several Protestant churches in Belize, in all of which the services are conducted in English. There is one Roman Catholic Church.

I will defer any description of the resources of the country, the habits and customs of the people, until I shall have made public the code of laws which govern this colony; the primary consideration being the enjoyment of "life, liberty and the pursuit of happiness" in peaceful security, and every one who will read them attentively can form his own opinion as to the prospects of his doing so here.

* * * * * * *

As I am just on the eve of departure, upon another exploration, time will not permit me to copy the remainder of the laws, but I will certainly complete them on my return.

I brought some of the cane which Bob talked on the plantation of Mr. Eddy's Agency, on the Sittee river. It is seven months old and grown without any cultivation. Some of it is first year ratoon of five months' growth; also a ratoon of four months' growth from old ratoon, and two bunches of rice taken promiscuously from a small crop which had just been gathered the 19th of July—the cane and rice grown upon Monkey river, without cultivation. The stalk of cane was four joints longer when I obtained it, and was accidentaly cut by one of the boat hands, who did not know my wish to keep it. All of them will be sent to Messrs Galbraith and Putnam, 135 Gravier street, New Orleans, where the curious may see them.

Since I have been here, the weather has been warm during the day, in the sun, though in the shade always pleasant under the invigorating influence of a strong sea breeze. The nights, particularly, are very cool, and a light blanket has not been at all uncomfortable any night—indeed, I have found it quite necessary. When I left here, there were but five vessels in the harbor; on my return there were twenty-three, a number of which were square-rigged ships of heavy tonnage, and others of various sizes, giving to the place quite a business appearance.

JAMES G. PUTNAM.

NEWS BY TELEGRAPH.

WASHINGTON, Oct. 23.—There is no truth in the report that the attorney general has expressed an opinion in favor of Governor Wells's claim of power to remove the sheriffs of Louisiana for non compliance with his convention proclamation.

No representations at all have been made to the government in relation to such removals.

I learn from cabinet officials that the administration is insisting on the completo withdrawal of every French soldier enlisted under French auspices or prestige from the soil of Mexico.

There will be no further removals—at present among treasury officers in Louisiana.

PARIS, Oct. 23.—It is rumored here today that another manifesto is about to be issued to the different diplomatic representatives of the empire.

LONDON, Oct. 23.—Reports from Candia say that after four days heavy fighting the Christian forces had repulsed the Turkish army.

BALTIMORE, Oct. 25.—There are no new development regarding the Police Commissioners. Their counsel still decline participation in the examination of witnesses to-morrow.

WASHINGTON, Oct. 25.—Though the danger of a serious difficulty in Baltimore, on account of the Police Commissioners, is nearly over, such arrangements will be made as will insure the preservation of peace in any event.

The president considers that requisitions from the government of any State, no matter from what cause the difficulty arises, must be responded to.

NEW YORK, Oct. 25.—The *Herald's* Paris correspondent says the insanity of the Empress Carlotta was evidenced by her insisting that she was surrounded by Mexican and other enemies, who sought to take her life. She absolutely refused to leave the Vatican. The Pope treated her with great kindness.

It is said in Paris Napoleon's health is considerably impaired. Berlin reports, however, say he is in a dangerous condition, and his death may be looked for at any moment.

Most of the French journals give up Maximilian's cause in Mexico: Paris writers say he will not abdicate, but attempt to rule in a narrow area.

HALIFAX, Oct. 25.—The steamer Victor makes the following report: Turk's Island, on the 30th of September, was visited with a terrific hurricane, destroying over eight hundred houses and their contents. Over three thousand persons are rendered homeless and penniless, and are almost naked. One hundred and twenty thousand bushels of salt were swept away. Six foreign and twelve island craft were lost, with twenty of their crew.

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JAMES A. GRESHAM,

BOOKSELLER AND STATIONER

92 Camp Street, New Orleans.

School, Medical and Law Books, Church and Masonic Books.

Job Printing and Binding executed at lowest market prices. oc13 1m

PHILIP WERLEIN,

82.....*Baronne Street,*.....82

Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,

Dealer in

PIANO FORTES, MELODEONS,

GUITARS, VIOLINS,

And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.

The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. BURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.

Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.

Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.

Piano Stools, Covers of elegant patterns, etc., on hand.

Any information on musical matters cheerfully given. Teachers recommended.

Music neatly bound.

P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 1y

CENTENARY COLLEGE,

Jackson, Louisiana,

Founded by the State of Louisiana in [illegible], and transferred to the Methodist Episcopal Church, South, in 1845. It is now under the [illegible] patronage of the Mississippi and Louisiana Conferences.

The college exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition $75 per annum, payable semi-annually in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The best history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

A. W. H. WATKINS, President.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:

Tuition fees per term	$40 00
Contingent fee	5 00

Board can be obtained at $20 to $25 per month

aug4ft W M WHITTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $10.—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION

Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest, mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing	$300 00
Tuition in Preparatory course	60 00
" Academic "	80 00
" Collegiate "	100 00
Music	80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table napkins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Aug. 8th, 1866. aug25 3m.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Tuition, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks	$67 50
Regular Tuition	25 00
Incidental Fee	2 00
Music on Piano or Guitar, with use of Instrument	37 50
French or Spanish	15 00

Ornamental branches at usual prices.

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the Institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,
aug4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M., President,	Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal,
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September.

Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees.

jy14 6m

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent, to whom correspondence on its business should be addressed? Rev. James Hamtle.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S.: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a26 1y.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. Geo. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For farther particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18ft

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp Street, corner Natchez—open day and evening.

This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keeper, correspondent and merchant are practically performed by the student.

For catalogues containing full information, call at the office, or address

f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.

For reference I refer to the Editors of the New Orleans Christian Advocate.

JAMES H. HOUSTON,
Sept 4, 1866. Opelousas, La.

TURNER & COHEN,

Photograph and Fine Art Gallery,

NO. 57 CAMP STREET.

Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.

These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.

The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

S. ANDERSON, PHOTOGRAPHER

And PHOTOGRAPHIC STOCK DEALER,

61 Camp street, New Orleans.

Cartes de Visite,

Hall

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

Since the date of our last issue the general market has been attended with considerable animation, and Flour, Corn, Pork, Bacon and Oats have evidenced improvement; while operations in our leading staple have been on a limited scale, and prices have disclosed no quotable variation, the market closing yesterday, however, under unfavorable account from New York, with a declining tendency.

COTTON — Yesterday the market opened with quite a general inquiry, but at a later hour, in consequence of the unwillingness of holders to make the concessions demanded by buyers, the movement became less active, and the sales were restricted to 1350 bales, at previous prices, the market closing, however, with a drooping tendency.

With the remark that the market appears to be well supplied at the present time, we now quote as follows:

Low	— to —
Ordinary	31 to 32
Good Ordinary	34 to 35
Low Middling	36 to 37
Middling	38 to 39

TOBACCO—We have again to note a very quiet market. There is no demand for export, the stock on sale being too small to offer inducements to foreign buyers to operate. Factors are very firm in their views, however, and what is on sale is held very strongly. Only a few hogsheads have been sold to the city trade since our last review, at full previous prices. We continue to quote:

	Light.	Heavy.	
Low Refused	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec'n	15 to —	— to 20	

SUGAR—The market is bare, or nearly so, of the domestic production, while the stock on hand of that of Cuba is very small. Buyers are waiting for receipts of the new crop, and the sales on Saturday and Monday were confined to 100 hogsheads old crop Louisiana Sugar taken in several lots, by dealers, at 14½c per lb for Good Fair, and 16c for Prime to Choice. Yesterday we did not learn of a sale worthy of note. Cuba Sugar, in boxes, is retailing at 12½ to 13c per lb.

MOLASSES — There is no Louisiana in market, very little of that of Cuba and only a retail business is doing in consequence at 65 to 70c per gallon. It is held in lots at 57 to 60c per gallon. Some 275 barrels old reboiled Cuba sold at 60 to 70c per gallon. Yesterday a lot of 10 half barrels, very Choice new Louisiana, the first received this season, sold at $1 12 per gallon.

FLOUR—Prices have exhibited increased firmness since last Thursday, owing to the small supply offering. The market is at present entirely bare of Superfine, and the lower grades of Extra. The higher grades are also very scarce, and higher figures are asked. On yesterday the new arrivals met with ready sale, at further advanced prices, and Superfine sold at $12 75 to $13, and Choice do, desirable for the use of bakers, at $13 25 per barrel. The transactions include 2000 bbls chiefly at the above rates. We now quote: Fine at $10 50, to $11 50, Superfine at $12 75 to $13 Single Extra at $13 25 to $13 75, Double do at $14 to $14 50, Treble do at $14 75 to 15 per bbl.

BACON—The supply of Shoulders and Ribbed Sides is scarce, while there is a fair stock of Clear Sides on hand. There have been, besides usual local jobbing trade, some orders from the country, and holders are now supplying the demand at 18½c for Shoulders and Ribbed Sides, while Clear will not bring over 19½c per pound. Green Shoulders are quoted at 16½c, to 17c, Bacon Hams at 21 to 22c, and Sugar-cured do at 25 to 26½c per lb.

PORK—The market has been quiet, except for small parcels, which have been supplied to the trade by dealers at $34 50 to $34 75 per bbl. for Even-weight Mess. Large lots will not command over $34 00 to $34 25 per barrel. There is but little sale for Prime Mess at $29 50 per bbl.

LARD—We have no sales to report of consequence. The business has been confined on a strictly retail basis. We cannot quote over 17½c for Prime in tierces, and 20½c to 20¾c per lb for Prime in kegs.

CORN—The supply in warehouse is very much reduced. This, together with the total absence of fresh arrivals, enables holders to realize full prices. There has been an active demand since last Friday, which has been met by holders principally at $1 per bushel for Yellow and White, at which rate about 7000 sacks changed hands. Yesterday the demand was active at full prices, with sales of fully 6700 sacks at 97½c for Mixed, $1 for Yellow, and $1 to $1 02 per bushel for White.

OATS.—The stock is very small, and prices have, in consequence, further advanced fully 3c per bushel on our quotations of last Friday. The sales on Saturday and Monday were confined to 1600 sacks, chiefly at 60c per bushel. Yesterday there was no alteration to note in prices, and about 750 sacks changed hands at the above mentioned figure.

BRAN — The demand is moderate, and but few sacks have been disposed of since our last report, not over 500 sacks, for which the ruling rate received was $1 40 per 100 lbs. Yesterday prices advanced from 5 to 10c, with sales of 500 sacks at $1 45 to $1 50 per 100 lbs.

HAY—There have been only a few lots of Prime St. Louis on the market, which in small parcels brought $28 per ton. There have been sales of some 1300 bales round hoop Ohio, 1000 of which brought $25, and the balance $24 per ton.

BALE ROPE—Little or nothing is transpiring, but the market exhibits considerable falling off in prices. We have no round sales to report, but furnish 15 to 15½c as the quotation. There is a brisk demand for the country, which is being supplied at these figures.

IRON COTTON TIES—The stock is greatly reduced, but the demand is very active at 11 to 12c per lb.

INDIA BAGGING—There has been considerable movement, the particulars of which have been suppressed. Round lots are quoted at 34c in rolls, and 35½c per yard in bales, and retail parcels at 35c for the former, and 36c per yard for the latter.

GUNNY BAGS—There are but few in the market; we have heard of no sales of any importance for some time. We give 30c a piece as a fair quotation.

BUTTER AND CHEESE—The market is overstocked with Western Butter, which is very dull at 20 to 35c per lb according to quality. Northern Butter is selling at 42 to 45c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and commands 16 to 18c for Western and Northern. We quote English Dairy at 23 to 25c per lb.

CORN MEAL — We noticed sales of some 300 bbls kiln-dried, White, in lots, at $5 per bbl. Retail lots command $5 25 to $5 50 per bbl.

HOPS—There is a very good demand for the new crop at 65 to 70c. Bavarian is scarce at 80c per lb.

COFFEE—Is in fair demand and the market is very firm. Dealers are supplying the demand at 28½ to 29½c per lb currency for Good to Prime Rio, at which rates 200 sacks were sold on Monday. We quote Prime at 19½c per lb gold, duty paid.

STAR CANDLES—There is only a fair supply on hand and the demand for the last few days has fallen off considerably. We, however, report our quotations, which are firm — 12 oz., 1 lb, 13 oz 21c, and full weight 25c per lb. 12 oz are in request for the country trade. Yesterday 100 boxes 12 oz. sold at 20c per lb.

WOOL.—The supply is fair, and a good demand prevails at 16 to 18c for Louisiana Native, 18 to 22c for Texas ¼ to ¼ Merino, 23 to 25 for do ½ to ¾ Merino; 28 to 30c for washed and 13 to 15c per lb for burry.

HIDES—Are in small supply, but the demand is beginning to slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 10½ to 11c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb., and Pelts 20 to 25c per piece.

MALT — There is but little demand, and we furnish the following quotations for reference. Canada at $1 75 to $2 00, and Western at $1 00 to $1 75 per bushel.

OILS—There is some demand for Linseed at $2 to $2 05, and also for Coal in cans at 52½ to 55c per gallon.

NAVAL STORES.—Are in request, but the market is nearly bare. Small lots of Rosin are held at $4 to $4 50 for No. 3; $5 to $6 for No. 2, $7 50 to $7 75 for No. 1, $6 to $8 for White, Pitch $6, Tar $3 00 to $4 per bbl. Spirits Turpentine may be quoted at 62½ to 65c per gallon. There were sales on Saturday of 700 bbls No 1 Rosin at $7 75 to $8, and 50 bbls Spirits Turpentine at 65c per gallon.

SALT — We have little or no alteration to note; prices remain about the same and we continue to quote Liverpool $2 40 to $2 75 for fine, and $2 35 to $2 60 for Coarse in warehouse, and $2 15 for the former, and $2 10 for the latter in cargo. The supply of Turks' Island is confined to a small cargo, which is held at 65c per bushel.

ESCULENTS.—Potatoes are selling at $2 40 to $2 60 in sacks, and $2 75 to $3 00 per bbl. Apples at $5 to $6 00 per bbl, Onions $2 25 to $2 80 in sacks, and $3 75 to $4 00 in barrels, and Cabbages at 14 to 18c per crate.

POULTRY AND EGGS.—Chickens sell on the landing at $5 to $6 for the young and $8 per dozen for the large, Geese at $14 to $18 and Turkeys at $34 to $38 per dozen. Western eggs are selling at $36 to $38 per bbl.

FISH—Are in small supply with an active demand. We quote No. 1 Mackerel at $24 to $24 50 per bbl, No. 2 at $22 to $22 50, No. 3 at $17 to $17½. Codfish are selling at $1 90 to $ 2 per box.

BEANS—Are in good request, and meet with ready sale at $4 to $6 00 per bbl for Western, and $10 50 to $13 per bbl for Northern. There is an active demand for the latter.

RICE—There is no Carolina in market. Choice new crop is held at 13 to 14c per lb. Choice old crop is selling in lots of 10 to 20 bbls at 13 to 13¼c per lb. India is quoted at 12 to 12½c per lb.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Oct. 23, 1866.

Arrived since our last: 1588 Texas Beeves, 63 calves and yearlings, 127 hogs, 1045 sheep, and 27 milch cows.

Sold, 915 Texas Beeves, 763 calves and yearlings, 46 hogs, 168 sheep, and 27 milch cows.

Stock on sale: 1701 Texas and 13 Western beeves, 787 calves and yearlings, 307 sheep, and 61 milch cows.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$15 to 20
Hogs per lb gross	13 to 15
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$3 25 to $5 25
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$80 to $100
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $14
Calves per head	$7 00 to $12

MONETARY.

The Coin market has evidenced a fair degree of activity, and rates have been comparatively steady during the past three days. Gold opened on Saturday at 146¼ to 146¾, and continued without any material change, closing firm at the opening rates; it opened on Monday at 146 to 146¾, and after selling as high as 147, closed steady at the opening rates.

J. R. POWELL,
COTTON FACTOR,
AND
COMMISSION MERCHANT,
190 Common Street,
W. R. STUART, Late Stuart & James. } NEW ORLEANS
☞ Represented by CAPT. J. A. BINFORD, Duck Hill, Miss. oc20 1y

J. G. ELLIS. W. C. CHAMBERLIN
ELLIS & CHAMBERLIN,
Cotton Factors & Commission Merchants,
42 UNION STREET, NEW ORLEANS,
Are prepared to make cash advances on Cotton, Sugar, and other Produce consigned to them, and solicit the patronage of their friends and the public. jan20 1y

SPEED, SUMMERS & CO.,
46 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants,
And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,
Wholesale Grocer,
Nos. 8 and 10 Tchoupitoulas Street,
And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

ROBERT L. WALKER,
Cotton Factor and Commission Merchant
17 CARONDELET STREET, NEW ORLEANS.
uy21 1y

R. M. DENMAN. D. M. HOLLINGSWORTH
R. MARSH DENMAN & CO.,
CARRIAGE REPOSITORY,
Corner of Carondelet and Gravier Streets,
f3 1y NEW ORLEANS.

R. K. WALKER. THOS. M'KNIGHT. J. F. JOHNSON.
R. K. WALKER & CO.,
COTTON FACTORS,
And General Commission Merchant,
75 CARONDELET STREET, NEW ORLEANS.
jan20 1y

PEET, SIMMS, & CO.,
Importers and Wholesale Dealers in
DRY GOODS,
Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS
E PEET—B WILLIAMSON
P SIMMS—J BOWLING } aug25 1y

LOEB, SIMON & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
86 Canal Street,
sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.
HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jan20-1y

G. & T. F. SEARING,
Manufacturers and Wholesale Dealers in
CLOTHING & PLANTATION GOODS
No. 29 Magazine Street,
Corner of Gravier street,
oc13 1y NEW ORLEANS.

H. L. CAMPBELL, Of Mobile. F. M. ECKFORD, Late Eckford & Weaver, Mobile
CAMPBELL, ECKFORD & CO.,
COTTON FACTORS,
Forwarding & General Com'n Merchant,
oc13 No. 58 Camp street, New Orleans. 1y

R. BLEAKLY & CO.,
Wholesale Grocers,
COTTON FACTORS AND COMMISSION MERCHANTS,
Nos. 56, 58, 60, 62 and 64 Poydras street,
Corner Poydras and Tchoupitoulas sts.,
NEW ORLEANS.
All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

H. P. ETHELL, New Orleans. NAT. H. THOMAS, Late of Alabama.
ETHELL & THOMAS,
FACTORS
And General Commission Merchants,
For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.
Sole Agents for the celebrated brand, "Grey Jacket" Flour.
No. 105 Poydras street, New Orleans.
Will give personal attention to the purchase of Merchandize and Groceries for the country.
Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. THOS. D. MILLER
J. W. BURBRIDGE & CO.,
Cotton Factors & Commission Merchants,
No. 190 GRAVIER STREET, NEW ORLEANS.
sep1 6m

Gen. James Longstreet. W. M. Owen. E. Owen
LONGSTREET, OWEN & CO.,
COTTON FACTORS,
And General Commission Merchants,
37 UNION STREET, NEW ORLEANS.
aug25 6m

B. A. HARPER. N. J. THAXTON.
B. S. HARPER & CO.,
Cotton and Tobacco Factors,
AND GENERAL COMMISSION MERCHANTS,
No. 81 Carondelet street, New Orleans.
aug18 1y

JACOB BURCKETT,
GROCER,
And Dealer in Fine Wines & Liquors,
a15 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,
COMMISSION MERCHANTS,
For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,
53 Gravier street, New Orleans.
sep15 1y

H. M. WRIGHT. C. W. ALLEN. J. HIBBLESTON
(1st August, 1865)
WRIGHT, ALLEN & CO.,
Cotton Factors & Commission Merchants
169 GRAVIER STREET, NEW ORLEANS.
aug25 1y

THOS. H. ALLEN, Memphis, Tenn. JAMES M. ALLEN } New
PERRY NUGENT, } Orleans.
T. H. & J. M. ALLEN,
(Successors to ROBSON & ALLEN),
Cotton Factors & Commission Merchants
192 COMMON STREET, NEW ORLEANS.
aug18 1y

F. F. FOLGER. L. FOLGER. W. H. THOMAS
FOLGER & CO.,
Dealers in
Hardware, Iron, & Ship Chandlery,
37 & 39 MAGAZINE STREET, NEW ORLEANS.
(Opposite the St James Hotel)
Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,
COMMISSION MERCHANTS,
27 Camp Street, New Orleans.
WM. EDWARDS. } sep15 3m
EDWD. J. GAY. }

W. A. VIOLETT. R. Y. BLACK. S. H. SNOWDEN.
VIOLETT, BLACK & CO.,
COTTON FACTORS,
And General Commission Merchants,
a15 6m 138 Gravier street, New Orleans.

W. A. LOTT, Madison County, Miss. C. W. WOOD, Canton, Miss.
LOTT, WOOD & CO.,
Wholesale Grocers & Commision Merchants
65 COMMON & 46 CANAL STS., NEW ORLEANS.
☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E. A. BANKS. W. W. LORING. G. W. VENABLE
BANKS, LORING & CO.,
COTTON FACTORS,
And General Commission Merchants,
26 CARONDELET STREET, NEW ORLEANS.
sep22 6m

H. ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.
HEWITT, NORTON & CO.,
COTTON FACTORS,
And Commission Merchants,
188 COMMON STREET, NEW ORLEANS.
☞ Cash advances made on consignments to us by HEWITT, SWISHER & CO., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN., (Successor to FELLOWES & CO.)
Cotton Factor and Commission Merchant
186 COMMON STREET, NEW ORLEANS.
DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., New York. LEWIS, NANSON & CO., St. Louis.
OBER, ATWATER & CO.,
Cotton Factors & Commission Merchants
38 UNION STREET, NEW ORLEANS.
sep15 1y

S. M. SWENSON, N.Y., late of Austin, Tex. W. M. PERKINS, D. L. KERNION, Of Perkins & Co., N.O.
PERKINS, SWENSON, & CO.,
GENERAL COMMISSION MERCHANTS,
No. 48 Carondelet, corner of Union street,
NEW ORLEANS.

SWENSON, PERKINS & CO.,
GENERAL COMMISSION MERCHANTS,
26 Exchange Place, New York.
a29 6m

EDW'D NALLE, NALLE, DAY & CO. W. C. DAY.
Cotton Factors, Commission Merchants,
158 COMMON STREET, NEW ORLEANS.
oc13 1y

S. H. ABY & CO.,
Cotton Factors, Commission Merchants
186 GRAVIER STREET, NEW ORLEANS.
oc13 6m

E. S. KEEP. I. CAULFIELD.
KEEP & CAULFIELD,
Western Produce,
AND COMMISSION MERCHANTS,
Nos. 77 & 79 Poydras street, New Orleans.
oc13 1y

HENRY WARE, Of Texas. WM. H. WARE, Of Texas.
H. WARE & SON,
Cotton and Wool Factors,
AND COMMISSION MERCHANTS,
No. 63 Carondelet street, New Orleans.
oc13

A. HENDERSON PEALE & CO.,
Successors to Thos. Henderson & Peale,
Cotton Factors & Commission Merchants
No. 190 COMMON STREET, NEW ORLEANS.
aug18 6m

J. W. CARROLL. JOS. HOY. CHAS. HAUDENBERGH.
CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 36 Perdido Street, New Orleans,
aug18 1y

C. L. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 31 Perdido Street, New Orleans.
aug18 1y

JOHN H. PARHAM, Of New Orleans. BEVERLY BLUNT, Of Hinds Co., Miss.
PARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
No. 75 Carondelet street, New Orleans.
aug11 1y

S. H. KENNEDY & CO.,
General Commission Merchants and
COTTON FACTORS,
57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4 6m

STEWART, GALBREATH & FIZER
Commission Merchants & Cotton Factors,
40 UNION STREET, NEW ORLEANS.
Andrew Stewart, New Orleans.
Wm. H. Galbreath, Wm. Stewart, John C. Fizer, } Memphis.
sep1 3m

SAM'L. BARRETT. CHS. LESASSIER.
BARRETT & LESASSIER,
Cotton Factors & Commission Merchants
118 CARONDELET STREET,
aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. A. H. MAY.
STEVENSON & MAY,
COTTON FACTORS,
And General Commission Merchants,
No 40 Perdido Street, New Orleans.
aug18 6m.

P. H. FOLEY,
Of the Firm of FOLEY, AVERY & Co.
Cotton Factor and Commission Merchant
No. 32 Perdido Street, New Orleans.
aug 18 6m

HARLOW J. PHELPS, Of New Orleans. S. B. BUCKNER, Of Kentucky.
HARLOW J. PHELPS & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 142 Gravier Street, New Orleans.
aug18 6m

W. C. TOMPKINS. H. R. ALSOBROOK.
WM. C. TOMPKINS & CO.,
WHOLESALE DRY GOODS,
No. 2 Magazine st., corner Canal, New Orleans.
A complete assortment of goods constantly on hand for the country trade. a18 6m

PAYNE, HUNTINGTON & CO.,
Cotton Factors,
No. 32 Union Street,
NEW ORLEANS.
J. U. PAYNE, W. C. H. DAMERON, G. W. HUNTINGTON, H. M. PAYNE.
je23-1y

TOM HENDERSON, late of Henderson, Terry & Co. SAM HENDERSON, Late of Violett, Black & Co.
TOM & SAM HENDERSON,
COTTON FACTORS
AND
General Commission Merchants,
190 COMMON STREET,
je9 1y New Orleans

J. C. M'ALLISTER E. M'NAIR
M'ALLISTER & M'NAIR,
WHOLESALE GROCERS,
No. 74 Common Street,
ap7 1y NEW ORLEANS.

CARY W. BUTT. WM. FLASH. THOS. T. A. LYON
BUTT, FLASH & LYON,
Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.
Orders for all descriptions of merchandise will meet prompt attention.
Liberal advances made on consignments of Cotton and Produce to our care. ap14-6m

J. P. HARRISON & SONS,
COTTON FACTORS,
And General Commission Merchants.
51 UNION STREET,—UP STAIRS,
New Orleans.
J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. july7 1y

WATTS, OIVEN & CO., Paducah, Ky. WATTS, CRANE & CO. New York.
W. C. WATTS & Co., Liverpool, England.
GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool.
feb3-1y

W. A. BELL. FRED'K. ODDEN. H. E. WITHERSPOON
WM. A. BELL & CO.,
General Commission Merchants,
And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,
41 NATCHEZ STREET, NEW ORLEANS.
Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

J. J. WARREN T. W. CRAWFORD F. B. FLEITAS
WARREN, CRAWFORD & CO.,
Cotton Factors & Commission Merchants,
45 CARONDELET STREET, NEW ORLEANS.
sep22 6m

E. A. HAMILTON, Memphis, Tenn. JOHN L. DUNNICA, New Orleans, La.
HAMILTON & DUNNICA,
Cotton and Tobacco Factors, and
GENERAL COMMISSION MERCHANTS,
42 Union street, New Orleans.
sep22 1y

L. E. WALKER, Missouri. C. B. FISHER, New Orleans.
WALKER & FISHER,
Commission & Forwarding Merchants
NO 6 (GROUND FLOOR) CARONDELET ST., N. O.
Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.
GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co., will give his personal attention to the sale of all consignments to our House. sep22 6m

NORTH, BRUSH & MASON,
Wholesale Dealers in
Fancy Goods,
STATIONERY, PERFUMERY, CUTLERY,
HOSIERY,
Furnishing Goods, etc.,
35 MAGAZINE STREET,
Opposite the St. James Hotel, New Orleans, La
aug25 1y

CHAS. H. CHURCHILL. PETER G. TAYLOR.
HARDWARE AND GUNS.
TAYLOR & CHURCHILL,
41 MAGAZINE STREET, and 20 BANK PLACE, (Opposite St. James Hotel,) NEW ORLEANS, LA.
IMPORTERS,
DIRECT
We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.
COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PLOWS.
Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.
GUNS, NAILS, TIN WARE, AXES, HOLLOW WARE, SAWS, &c.
Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited. by TAYLOR & CHURCHILL, 41 Magazine street, opposite St James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832. aug25 1y

W. H. HENNING & CO.,
Grocers and Commission Merchants,
95 and 97, CAMP STREET, NEW ORLEANS.
Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of
CHAMPAGNE,
BRANDIES,
WHISKIES,
CLARET,
CORDIALS, Etc.
Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the
Most reasonable Rates.
☞ Country orders will receive the most careful and prompt attention.
W. H. HENNING & CO,
a25 6m 95 & 97 Camp street, New Orleans

WALLACE & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
BOOTS, SHOES, HATS, CAPS, and
PLANTATION CLOTHING,
No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET, (SLOCUMB BUILDING), NEW ORLEANS.
☞ Sales guaranteed at New York prices. a18 1y

A. B. GRISWOLD. W. M. GOODRICH
A. B. GRISWOLD & CO.,
Corner of Canal and Royal streets,
[Late HYNE & GOODRICH].
Established in New Orleans Fifty Years!
MANUFACTURERS OF JEWELRY & SILVER WARE,
Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.
The largest assortment in the South always on hand. aug25 6m

JAMES SYME,
Wholesale Druggist,
130 CANAL STREET, (Touro Buildings,)
NEW ORLEANS.
Importer and Dealer in Fine
DRUGS, MEDICINES, CHEMICALS,
DRUGGISTS' SUNDRIES,
Fancy Goods and Perfumery.
Surgical Instruments,
French, English, and American, of every variety
Also—
Medicine Chests and Medical Saddle-bags.
aug25 1y

A. D. GRIEFF,
Wholesale Grocer,
COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,
48, 50 and 52 Old Levee st., corner Bienville st.,
aug26 6m NEW ORLEANS.

CATE'S SHOE FACTORY,
HAMMOND STATION, ON JACKSON RAILROAD
Established, August, 1861.
Destroyed, May, 1863.
Re-established, January, 1866.
SALES ROOMS,
C. E. CATE & CO.,
18 CAMP STREET, 18
Under the City Hotel.
We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of
LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,
Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.
We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.
A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes*.
C. E. CATE & CO.
feh17 18 Camp st., N. O.

W. C. SHEPARD. A. L. ABBOTT. R. C. HUTCHINSON
SHEPARD, ABBOTT & CO.,
No. 55 Camp street, New Orleans,
Nearly opposite Picayune Office,
CROCKERY AND GLASS WARE,
PLATED WARE,
House Furnishing Goods,
AND KITCHEN WARE.
We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.
Call in and see for yourself before purchasing elsewhere.
SHEPARD, ABBOTT & CO.,
sep22 1y 55 Camp street, New Orleans.

BELLS! BELLS!! BELLS!!!
BUCKEYE BELL FOUNDRY
Established in 1837.
VANDUZEN & TIFT,
Of the late Firm and Successors to G. W. COFFIN & CO.,
102 & 104 *East Second street*,
Cincinnati, Ohio,
Manufacturers of BELLS for Churches, Academies, Plantations, etc.
Made of Genuine Bell Metal, and mounted with our Improved Rotary Yoke.
All Bells warranted to prove satisfactory, or subject to be returned.
Illustrated Catalogue and Price List sent free upon application. je16

E. L. PIERSON & CO.,
Wholesale and Retail Dealers in
CLOTHING,
AND
GENTLEMEN'S FURNISHING GOODS,
No. 27 Magazine Street,
Corner of Gravier street,
sep22 6m NEW ORLEANS.

J. A. BRASELMAN & CO.,
Wholesale and Retail Dealers in
FOREIGN & DOMESTIC DRY GOODS
Possess great facilities for buying goods cheap which enables them to sell below market prices.
☞ Special attention given to orders.
Nos. 586 and 588 Magazine Street,
Corner of St. Andrew Street,
oct6 1y NEW ORLEANS.

BROWN & FINNEGAN,
Successors to D. Genella,
112 Camp Street—Ground Floor,
Dealers in
CROCKERY, CHINA & GLASS WARE,
Tin, Planished & Japanned Ware,
PLATED AND FANCY GOODS.
Families wishing supplies are invited to call and examine goods and prices. oc6 3m

MAGIC PRESS.
J. P. WILSON,
BOOK AND JOB PRINTER,
77 Magazine Street,
oc16 6m NEW ORLEANS.

[Established in 1828.]
EVANS' FASHIONABLE RETAIL
Hat Emporium,
No 62 CAMP STREET,
Next door to the Picayune Office, New Orleans.
A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

SOUTHERN SHOE MANUFACTORY
DRAKE & MARKHAM,
Manufacturers of
Men's, Boys', Ladies', Misses' & Children's
BOOTS AND SHOES,
WHOLESALE AND RETAIL,
No. 56 Camp Street, New Orleans, La.
We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best Imported stock, by skillful workmen.
We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.
OUR LAST-FOR-EVER BOOTS!
Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.
Our stock of Family and Plantation Shoes are the best that can be made.
One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.
We have better goods and sell them lower than any house in Louisiana.
Orders filled at ten per cent. on the original cost of manufacture.
All goods warranted to satisfy, or they may be returned. Planters will instruct their Commission Merchants to buy their shoes of
DRAKE & MARKHAM, 56 CAMP-STREET.
aug18 1y

A GOOD COOKING STOVE
is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.
Time, money, and extreme vexation, by delay of your daily meals, may be saved by using the
CHARTER OAK COOKING STOVE.
Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.
The Improved Charter Oak Stove with Extension Top
has but *one* damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.
The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.
The Reflector Gridiron, original with the Charter Oak, and used on no other stove, is the most perfect manner to broil meats and poultry, wherehy the offensive odors arising from broiling during the process of broiling are carried up the pipe, and juices of the meats preserved.
The Hot Closet, in which meats and puddings are kept warm for hours when there has been a delay at meals, besides enabling the cook to finish the greatest variety of dishes and desserts, and place them hot upon the table.
This Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.
Importers and Dealers in Hardware, Nails, Castings, Guns, Carpenters and Coopers' Edge Tools, etc.
RICE BROS. & CO., Sole Agents,
93 and 95 Camp street, near Poydras,
and 565 Magazine street, near Magazine Market
sep1 1y

A NEW THING UNDER THE SUN
PRICE'S
Patent Texas Tonic,
PURELY VEGETABLE.
It is a certain antidote against Constipation of the Bowels, Torpor of the Liver, Palpitation of the Heart, Determination of Blood to the Brain, Indigestion, Pain in the Head and Vertigo; also a remedy for
CHILLS AND FEVERS.
For particulars, see accompanying Envelope with each bottle.
For sale at 56 Camp street, New Orleans.
THOS. K. PRICE, Vendor.
Read the following opinions of some of our old and well known citizens of
PRICE'S PATENT TEXAS TONIC,
Or, Vegetable Medicine.
T. K. PRICE, ESQ., Vendor of "Price's Patent Texas Tonic," or Vegetable Medicine:
DEAR SIR—After a fair and deliberate use and experiment of your Vegetable Medicine, known as PRICE'S PATENT TEXAS TONIC, we give it as our decided opinion, that it is the best recipe that we have ever known, for *Indigestion, Torpor of the Liver, Constipation of the Bowels and Dyspepsia.* We consider your Vegetable Medicine worthy of all commendation, and therfore feel no hesitation in recommending its use to all our friends, as well as the public at large, and that in doing so we are contributing to all the afflicted. Many of us have been suffering from these evils from ten to fifteen years, and have been greatly benefited.
Wishing you great success in introducing this valuable medicine,
We remain yours truly,
J. J. MULLON, Pastor St. Patrick's Church.
J. H. CALDWELL, of Gas Works, City No 6.
SAM'L. SUMNER, of Home Insurance Office.
T. GREENFIELD, of house of Fellowes & Co.
LEWIS ELKIN, Merchant, New Orleans.
GEO. W. HENSON, Ship Agent.
JACOB BARKER, Bank of Commerce.
New Orleans, June, 1863.

TERMS:	
4 oz Bottles	$2 00
6 " "	3 50
8 " "	5 00
12 " "	8 00

Sold to Druggists by the dozen bottle or more at 33½ per cent discount off retail price.
All orders will meet with prompt attention.
sep22 1y THOS. K. PRICE.

GEO. H. VINTEN,
PAPER WAREHOUS

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 42.
WHOLE NUMBER 608.

NEW ORLEANS, SATURDAY, NOVEMBER 3, 1866.

$4.00 A YEAR IN ADVANCE
OFFICE—124 CAMP STREET.

For the N. O. Christian Advocate.

LAY REPRESENTATION—NO. VII.

Ms. EDITOR: The second resolution or provision of this plan, to our mind, is its most objectionable feature. It reads thus:

"The ministers and laymen shall deliberate in one body; but upon a call of one fifth of the members of the Conference, the lay and clerical members shall vote separately; and no measure shall be passed without the concurrence of a majority of both classes of representatives."

We suppose this was designed as a check of legislation; but is it not a check with a vengeance? We see that if the laity were like to run away with the car, the ministry could put this "patent break" on to the track, and not only stop the velocity, but even the entire motion, and thus bring all to a stand still; and we suppose it was intended for this very purpose; for as the framers of this bill doubtless saw, as all must see, the danger from this introduction of different classes into the same body. They anticipated trouble ahead, and this is the provision or instrument with which they can "check legislation;" but does it not give the same power to the laity?

This measure gives "veto power" to one half of the laity present. The house once divided, no measure can pass unless more than one half of the laity "concur;" and if a small number of laymen are in attendance, it may give the veto power to a very small number of them; and they too may thus stop all motion; and say, if the ministry will not legislate to suit them, the ministry shall not legislate at all. And they could thus prevent the passage of a single motion for twelve months or till doom's day. But let us look at this terrible thing a little more closely.

Suppose that many of the lay delegates fail to attend, or being present, leave before Conference ceases, to attend to their homes and secular business; both of which are very supposable cases. And then suppose that the General Conference consists of eighty ministers and twenty laymen. A measure is like to pass that these laymen do not like. They call for a division of the House. It must be granted; and then ten of these laymen refuse to "concur." There is not a "majority of both classes," and the measure does not pass. Nor can any other measure pass if these ten refuse to concur. This gives ten men the veto power over a hundred, or over eighty ministers and their own body of twenty. That is, ten men rule themselves and ninety more. That is a veto power, as we said above, "with a vengeance;" and no two-thirds majority can overrule them, nor control them, nor touch them. There they stand, legally stand. They do not "concur." Nobody has any right to compel them to "concur," and without concurrence nothing can be done.

And then the case may be far worse than this, when there are less laymen present, if a few ministers will only help to divide the house. In that case, the number of laymen being small enough, three men, one man, refusing to concur, can control the whole body. Be assured that if we adopt this measure, the ministry must legislate to please the laity, or nothing can be done. And the laity must legislate to please the ministry or nothing can be done, as each class carries this lifth wheel with a lock on it, and they will apply it when the motion does not suit them. Oh! If we must have this lay representation, do not bring with it this terrible "patent break," which may be used at pleasure, by such a small minority of the passengers, while the vast majority may be so anxious to go on. A few men might thus compel us to sit there in the cold forever, or leave the car and make our way home, alone, along the track on foot. The more we look at the thing, the more it horrifies us.

Suppose the ministry should wish to make some new regulation with reference to their support. The late General Conference merged the matter of "Quarterage" into a "competent support." Now, after an experiment of a few years, it is found that the indifference of the church to this "competent support" is such, that the preachers and their families are starving to death, or are driven from the field, and the ministers wish to go back to the old system, or to adopt some other; and suppose that a few of these indifferent laymen sent to the General Conference do not "concur;" then nothing can be done, but to go on and starve.

Again, suppose the time to come when the church members are disposed to patronize worldly amusements to the injury of spirituality and piety; and the ministry think it necessary to make our rules a little more stringent. A few laymen may refuse to concur, and again nothing can be done. All the annual conferences may have recommended a measure. Every minister in every annual conference may have recommended a measure; and every minister in the General Conference may vote for it; and yet the hall of the laymen present, no matter how few their numbers, half of them refusing to concur, nothing can be done. Worse and worse!!

Let us suppose one more case. These are all possible, probable, supposable cases.

Suppose the ministry should think it necessary to elect another Bishop, and the laity should refuse to "concur." No Bishop could be elected. Let the laity continue to refuse to concur, and we could never elect another Bishop, and the result would be that our Episcopacy would soon die out. But it might be said; the General Conference has no power to destroy the Episcopacy. But these laymen might say, "we do not destroy it. Time and death destroy it. We only do not create it." And if a majority of them would not concur, who could harm them? And then, what do democratic majorities care for "restrictive rules?"

More than two hundred years ago the laity, in the Church of Scotland, even "deposed" the Bishops in that Church; and she has had no Bishops since. "The Bishops," in that case, "protested against being tried by the Assembly, chiefly on the ground that it was "partly composed of lay elders." The Bishops farther objected that "it was an encroachment on the pastoral office, contrary to the Holy Scriptures," etc. They also opposed many other arguments; but all to no purpose. The Assembly went on with the trial, "deposing the Bishops and abolishing Episcopacy." And so it may be in our Church; and so we fear it will be, if we introduce this large lay element into our ecclesiastical economy. Our Bishops may object; the ministry may object, but it will all be to no purpose if we commit those vast interest to the laity.

LOCAL ITINERANT.

Louisiana, Oct. 20th, 1866.

For the N. O. Christian Advocate.

JNO. W. BURRUSS.

IN MEMORIAM.

In the city of St. Louis, on the fifth day of Oct., 1866, ended the mortal life of W. Burruss. He had reached the maximum of spiritual purity and greatness possible to the earth-abiding. The clay house was no longer a fit tenement for one so Christ-like, so Christ-full. The lord saw it, and took him to the house not made with hands, eternal in the Heavens. No truer, nobler spirit, that day, entered the wonders and the glories of the higher life. The Lord who redeemed him and whom he served, had need of him. He had endured to the end, and the new name and the crown of life must be given. The coronation day had come and he must go; go to the kingship and the priesthood; to the friends that waited his coming, to the work and the worship that waited his doing. Accompanied by his daughter and other kindred he had passed three months in St. Paul, Minesota; all hoping that it would please God to give him health and strength through the ministry of the invigorating air of that latitude. But such was not God's will. It would seem that his relatives had been blessed with his presence long enough; that long enough the church and the world had beheld his excellence, and he must depart. On the homeward journey he stopped at St. Louis, and from thence the invisible and immortal went to the eternal home. The remains were accompanied to his late residence by his stricken son and daughter.

The burial service was performed with fitting solemnity by the Rev. Dr. Watkins, and many witnessed the interment of all that was mortal of this good, great man.

Mr. Burruss graduated at Middletown University, while that was the representative institution of learning of the Methodist Church in her ecclesiastical unity. Graduated with honor; it is said, a fact as connected with him which had a higher significance than as asserted of most. I have been informed that the seeing men of that Institution saw in him the man they needed and desired that he would serve and honor his Alma Mater, by occupying a professor's chair. They saw the then man and the promise of the man to come, and knew that after years would bring to them a wealth of excellence and purified manhood, which good men might lawfully covet. Twenty-eight or nine years ago he settled near Woodville, at a place which continued to be his home until his final departure. He settled not to gather money, not to receive honor of men, but to do God's will, to perform divinely appointed duties, and to bless and save men by striving to lift them to the plane on which he lived. The son of an eminent minister of Christ, and diligent worker of righteousness, he early entered the church, early united with Christ. The fragrance of his Lord's Righteousness removed the taint of his mortal corruption, and he lived among men, the pure hearted man, seeing God. Symmetrical wholeness was his peculiar distinction, physically complete, intellectually full, morally entire. His intellect was strong without ruggedness, delicate without feebleness, and widely and wisely cultivated. He met every department of science face to face, and received the revelations each would make; these he grouped and made available. The most difficult and practical and speculative problems he held with a firm grasp, and reached the full or the approximate solution as completely as any other could do. He apprehended the finest shades of thought, saw the excellent in art, beheld the wonders and the beauties of God's material works, and the harmony of nature in praise of the Maker, inaudible to many, was heard by him. He entered into the mystery of godliness; and the mystery of godliness was revealed to him. He received Christ as only those can who are strong in the faith that worketh by love. He believed, adored, loved, obeyed. World-wide sympathies dwelt in his heart; he sympathized with men in their weakness and woe, in their strength and joy. He always had guidance and help for those struggling toward manhood; and righteous indignation and stern yet charitable rebuke for the persistantly sordid and impenitently base. For ten years he superintended the Sunday School of the Methodist Church in this place, and made it such a school as is rarely seen; he blessed the children, and their blessing came to him. He inspired pupils and teachers; and his school awakened gladness and gratitude in all who had aught of sympathy with holy work. If I dared anvail the sanctity of his domestic life, I could exhibit a paternal piety, dignity and tenderness, a filial reverence and love blending in holy joy and grateful praise, an enchanted home, the controlling power being Christ in the father. Although so richly endowed, so thoroughly furnished to every good, great work; he never held any position in the State that men called public, and the occupants of which are sometimes libelled great. Superior to most and the peer of the greatest, he never sought place; but place must seek him; and place would have sought and found him if men had obeyed the truth that was in them. When inetitious helps are useless, and men in loneliness and nakedness must meet a relentless reality, then the truth will make itself heard. Such an hour there was when the Confederacy died, and many hopes died with it. When peril was left to be imminent and men doubted and trembled, then, as the needle turns to the pole, men's hearts here turned to John W. Burruss, as the needed man—the man in whom was help; whom all could trust, whom foes must respect, whose clearly eye could discern the way of escape and whose manhood could achieve the rescue. Such was the popular verdict in a true, earnest hour. Unconscious belief in him became conscious, and the acknowledgment of his worth, so long suppressed, would no longer be stilled. He was equal to any position requiring purity and power, and such he would have adorned. In wide travel through the domain of literature, he gathered much of a valuable material which became his, not only by right of the labor of acquiring, but also by recoinage in his own mental mint; from whence it came forth with increased worth and bearing his image and superscription. This wealth he liberally bestowed; and not a few were thereby enriched. His diction, oral and written, was rich, elegant and robust. The things uttered were those men needed to hear. He saw through varnish and wrappage into men's hearts, through shows into the substance of things. He was a profound thinker, a great sayer and doer. His eye was single; his whole body full of light; the light of a holy life. He walked among men in the princely humility of a child of God. Good men gladly approached him and were cordially welcomed. Bad men fled from his presence, and the cowardly and the vile, despite their envy and their falseness, bowed before the simple majesty of his spirit. In his last months there were days of pain and sleepless nights of agony, yet no murmur was uttered; patiently and submissively all was accepted and borne. The strong man, child-like, reposed upon his Saviour's love and peace; fully departed. Whoever can receive the inspiration of his life, let him receive it.

Whoever will imitate his example, let him reverently assay the holy task. His life was a psalm of praise and its music yet lingers in our hearts. The Lord gave and the Lord hath taken away, blessed be the name of the Lord.

P. LANE.

Woodville, Miss., Oct. 23rd, 1866.

For the N. O. Christian Advocate.

BASCOM.

BY REV. JOSEPH B. COTTRELL.

"In 1820 the Tennessee Conference was held in Hopkinsville, Ky., and he was appointed to Madison circuit, Ky., under Wm. Martin, an aged and venerable minister, but it was the first year of his itinerancy, and he was only in Deacon's orders. Portions of this circuit were very rough, indeed. Being placed under an inferior in office, in talents and experience, and on a circuit, parts of which were rude and mountainous sections of the country, it was interpreted on the parts of his friends, and so understood by himself, to be *an intended oppression*."

The above we copy from the Memoir of Bascom, furnished by Bishop Kavanaugh for the minutes of the Annual Conferences of the M. E. Church, South. At the time such a disposition was made of H. B. Bascom, he had been for several years a prompt, coostant and laborious itinerant preacher, and was then in Elder's orders. Bascom went to his work — performed it; during the year invited Hubbard H. Kavanaugh to visit him, which invitation was accepted—and they rode together two weeks "over some of the rougher portions of his work, and some of the best." "It was during this tour that I learned to knew and love the man," remarks Bishop K. At the close of the year, Bascom having meekly borne what his friends and he deemed "an intended oppression," returned to the Conference for another appointment. He had not been provoked either to kick in or out of the harness; and the same generous, considerate, paternal custodians of the interests of the Church and ministry send him as the *third* man on the work to Kingston Circuit. Animadversion is not attempted by the Bishop who mentions this, from the simple fact, we presume, that even he could not do justice to the subject. To one of sensibility to the claims of true worth—to simple, ordinary justice—the whole transaction is provocative of disgust and indignation. But the men that did it were good meaning, mistaken brethren! Out upon such an idea! All they lacked of doing what Spanish Inquisitors would do—all that prevented them from cracking young Bascom's bones, to compel compliance with their prejudices and tastes—was the mere accident that they lived under a civil government which prohibited *such a mode* of torture. In spirit and in substance, before God, it was of a piece with that which obtained under a more severe regime; and at the Last Analysis, the hearts of the men engaged in the infliction of each are the same. After no little observation and study, and some little experience, the above is the writer's deliberate opinion. There can be a diabolical inquisition over mind and spirit—a lasceration of sensibility all the more intolerable, and a persecution all the more gratifying to those capable of revenge, because of the impossibility of meeting them with evident exposure. And we generally hate those whom we are conscious of having wronged. Bascom deemed it an effort to drive him from the Church. Imagine the high souled, God-made man, as Tom Carlysle would say, "swallowing down his indignations and disgusts," and betaking himself to the solitary rides over Estill Mills, prosecuting the labors appointed him by such a set. He, in the ingenuousness of his young itinerant soul, with sealed lips, had placed himself in the bands of men venerable with age. Oh! how reverently, and discreetly and advisedly, and in what fear of God, they enacted that historical fact! This young Eaglet—(his Eagle nature was in him and he couldn't help it)—was too rare a bird; he must be tamed. Doubtless his Presiding Elder found him deferential to his authority—bearing himself with courtly courtesy; but, then, he couldn't be made a Presiding Elder's "man Friday." Could be nobody's pet. Unpleasant to have him in "*my District*." Various reasons for it. Did not take special pains to let his Elder see his name on his ticket for General Conference. Such a soul could not stoop to obtain countenance and favor on such terms. To keep from making shipwreck of the faith and of his own piety, he had to make the struggle — and oh! what a struggle it is—and bear himself towards those who had purposely and deliberately wronged him, as though they were really what they pretended to be. "The Pharisees sit in Moses's seat. Whatsoever they bid you observe, do." Something is due to office; something, also, to what others imagine to be the worth and merit of one whom you know to

"Hide the heart of Titus Oates
Behind the words of Penn."

Our bearing must receive a modification therefore "by a decent respect for the opinions of mankind." Bascom had the clue to this wise and benevolent policy, and it led him out ultimately into a large and wealthy place.

"The owls and bats in full assembly find
On special search
The pure eyed Eagle blind."

Or rather, should we say, a Bussardling was deemed more tractable and better suited to their handling than an Eaglet, and so the effort was nicely and gravely made to make this one take the garb and affect the movements of the other. But he couldn't help it. It was in him, and must out. To the topmost crag of the highest mountain, with Eagle scream, the genius he could not smother bare him, and his range of vision was such as to cause him to overlook some very little things—the conditions upon which others obtained their favors and had a small importance.

There is a moral here: Power, position, authority—these devolve delicate and sacred duties. By means of them men may serve themselves and serve others who serve them, and at the same time serve *some one else*, but not God. Occasion presented in which, with seeming impurity, they may offend one of His little ones who has said something about a millstone, and the deepest part of the sea, it were well to stop—consider—pray; and err, if at all, on the safe side; the side of charity, generosity, magnanimity; if indeed I have not, in these last three words, inverted the order of the climax, or used synonimes. Another moral: Such injustices give occasion for the attestation of fidelity, firmness, principle. Bascom endured, and God vindicated him. What of his persecutors? May God have pardoned them and all like them,—along down the march of Methodist itinerancy; amen and amen; and let every Itinerant preacher fail to say the same at the peril of his peace, piety and Providential promotion.

Orion, Ala., Sept. 21st, 1866.

TREASURES OF THOUGHT.

If thou hast thrown a glorious thought
Upon life's common ways,
Should other men the gain have caught,
Fret not to lose the praise.

Great thinker, often shalt thou find,
While folly plunders fame,
To thy rich store the crowd is blind,
Nor knows thy very name.

What matters that, if thou enroll
The soul that God has given,
Not in the world's mean eye to toil,
But in the sight of heaven?

If thou art true, yet in thee lurks
For fame a human sigh;
To nature go, and see how works
The handmaid of the skies.

Her own deep bounty she forgets
In full of germs and seeds,
Nor glorious herself, nor sets
Her flowers above her weeds.

She hides the modest leaves between,
She loves untrodden roads;
Her richest treasurers are not seen
By any eye but God's.

Accept the lesson. Look not for
Reward; from out thee close
All selfish ends, and ask no more
Than to fulfill thy place.

For the N. O. Christian Advocate.

MT. LEBANON.

Mr. EDITOR: We have had an interesting time here since the visit of Bishop Marvin. Quite a spirited newspaper correspondence between Eld. F. Courtney, Md., Pastor of the Baptist Church at this place, and H. A. Perryman, Esq., a layman in our Church, with regard to the Bishop's sermon on baptism. The teachings of Dr. Clarke and Mr. Wesley, the temptations presented to Methodist preachers which, the Dr. thinks, render them incapable of an impartial investigation of the subject of baptism; the electioneering of Baptist preachers for promotion, and the powers of Methodist ministers, etc., etc., has for several weeks been the order of the day. Bro. Perryman, though comparatively a young member, has done himself, and the cause which he represents, ample justice. Indeed, the Dr. has proposed a discontinuance of the subject, to which Bro. P. has agreed only upon certain conditions.

I had thought that we would have an instructive discussion of the subject of baptism here, through the columns of the Louisiana Baptist; as Ed. A. S. Worrell, Editor of the Baptist, and President of Mount Lebanon University, magnanimously tendered the columns of the Baptist to "*any Methodist* minister of accredited standing in his own denomination" for that purpose; but strange to say, he withdrew said proposition from the Baptist immediately, on learning that Rev. James L. Chapman would discuss the subject on the terms proposed; and positively refuses to debate said subject with Bro. Chapman.—The public would like to know his reason. Verily, Mr. Editor, this is a strange world!

The ordeal through which Methodism has passed, and is now passing, has not, as yet, left even the smell of fire on her garments; and if she is true to herself she will come out of the firs as gold tried seven times in the furnace. The mission of Methodism will not have been accomplished until the gospel shall have been preached to every creature, and every tongue shall have confessed to the glory of God the Father.

The Church meetings on the Sparta circuit are a perfect success; and give, I believe, entire satisfaction to almost if not entirely the whole membership of the Church. Yes, just the thing, that for years we have needed.

Although there has been no general revival in the bounds of this circuit; I am satisfied that there has been a steady increase of interest manifested. The spiritual condition of the Church is evidently improved. The head of almost every family of the Church has promised to erect the family altar, and offer the sacrifices thereon regularly. We are really encouraged at the present prospects.

I rejoice to know, Mr. Editor, that Bishop Marvin's call for contributions to Mt. Lebanon Church, is not entirely unheeded. A few days since I received a letter from Bro. T. K. Price, of your city, containing contributions, and soon after, yours also, containing amounts from several parties whose names you will please publish. I do hope, my Bro., that the friends of our beloved Methodism will not forget as in this, our great extremity; but forward us the amounts which they are willing to give immediately; as the time is rapidly approaching when our indebtedness must of necessity be paid.

I would be happy to have the preachers remind their congregations of our pressing necessities, and also exceedingly happy if all would respond to the Bishop's call.

THOS. J. UPTON.

Oct. 16th, 1866.

"I can't," never crossed the Alps, or raised an acre of corn.

GROWTH OF THE CHURCHES.

We find in the Cincinnati Gazette the following interesting and valuable comparative view of the population of the United States. Protestant Churches for the years 1800, 1832, 1850, and 1860:

1800.	Ministers.	Com'cants.
Baptists	1000	100,000
Congregationalists	500	75,000
Episcopalians (Pro.)	360	12,000
Methodist (Epis.)	290	65,000
Presbyterians	300	40,000
Minor sects	50	55,000
Population of the U. States		5,300,000
1832.		
Baptists	2900	305,000
Congregationalists	1000	140,000
Episcopalian (Pro.)	560	35,000
Lutheran	200	44,000
Methodist (Epis.)	1780	476,000
Methodist, others	600	60,000
Pres. Gen'l Assembly	2100	217,000
Presbyterian, others	600	60,000
Minor sects	20	21,500
Population of the U. States		13,614,000
1850.		
Baptists (Regular)	5140	687,000
Baptists, others	680	67,000
Disciples	850	119,000
Congregationalists	1690	197,000
Episcopalian (Pro.)	1530	72,000
Lutheran	660	163,000
Methodist (Epis.)	16,050	1,196,000
Methodist, others	1000	111,000
Pres. (O. & N. S.)	4300	337,000
Presbyterian, others	1490	232,000
Minor sects	900	107,000
Population of the U. States		23,200,000
1860.		
Baptists (Regular)	8650	995,000
Baptists others	1900	126,500
Disciples	3500	347,500
Congregationalists	2530	258,000
Episcopalian (Pro.)	2070	136,000
Lutheran	1130	219,000
Methodist (Epis.)	23,150	1,767,000
Methodist, others	3600	271,500
Pres. (O. & N. S.)	4200	430,000
Presbyterian, others	2380	210,000
Minor sects	309	174,000
Population of the U. States		31,430,000

In the Methodist Church "local preachers are included in the number of ministers, as are "licentiates" in the Baptist Church for the years 1850 and 1860, and in the Presbyterian Church for 1850.

1800—One communicant for 10 5-10 inhabitants, ten years old and upward.

1832—One communicant for 7 4 10 inhabitants, ten years old and upward.

1850—One communicant for 4 3 10 inhabitants, ten years old and upward.

1860—One communicant for 3 1 2-10 inhabitants, ten years old and upward.

From 1800 to 1860 the population of the United States increased nearly six-fold, and during the same period the communicants in the Church increased more than fourteen-fold.

According to the census of 1860, the number of churches in the United States was 54,009, and the value of Church property over $171,000,000. The number of churches had increased fifty per cent. and the value had doubled in the preceding ten years. More than one-half the Church property was owned in four States, New York, Pennsylvania, Massachusetts and Ohio. Pennsylvania had more churches than any other State, and the average value of those in Rhode Island and Massachusetts was the greatest. There was an average of one church to every 544 persons. The Baptists had 11,220 churches; Free-Will Baptist, 530; Mennonite Baptist, 109; Seventh Day Baptist, 53; Six-Principles Baptist 9; Tunker Baptist, 103; Winebrenner Baptist, 65; Christian, 2068; Congregationalist, 2234; Dutch Reformed, 440; Episcopal, 2145; Friends, 726; German Reformed, 676; Jewish, 77; Lutherans, 2124; Methodist, 19,883; Moravian, 49; Presbyterian, 5061; Cumberland Presbyterian, 829; Reformed Presbyterian, 136; United Presbyterian, 389; Roman Catholics, 2550; Shaker, 12; Spiritualists, 17; Swedenborgian, 58; Union, 1366; Unitarian, 264; Universalist, 604; Adventist, 70; Sandemanian (in Connecticut,) 1; Mormon (2 in New Jersey, 1 in Pennsylvania, and 21 in Utah,) 24. The Baptists, Methodists and Catholics have churches in every State, and Presbyterians in every State but Maine.

The number of churches owned severally by the Christians, the Congregationalists, the Episcopalians, and the Lutherans, it will be seen, is very nearly the same.

The average value of the Mormon churches is over $43,000; Catholic churches $10,000; Unitarian about $17,000; Spiritualist, $450; Methodist about $2000; Presbyterian nearly $5000; Episcopal, $10,000; Dutch Reformed, $10,000; Congregationalists, $6000; Baptists, $1700.

There were no Unitarian or Congregational churches in Alabama, Arkansas, Delaware, Georgia, Florida, Kentucky, Mississippi, Tennessee, Texas or Virginia.
—*Church Intelligencer.*

Agassiz and the Amazon.

Professor Agassiz, it has been known for some time, thinks that the valley of the Amazon will one day support so many millions of people that the valley of the Mississippi will be nothing to it, although the latter lies in the temperate and the former in the torrid zone. On the evening of the 9th inst. he gave some of his reasons for this view in a public lecture. The facts he presented were most striking. He set out on this journey with every advantage that wealth, science and good will could afford. His expenses, and those of six assistants, were paid by Mr. Thayer, of Boston. Other assistants volunteered, and thus sixteen persons formed this most remarkable of scientific expeditions. Of two steamship companies, one gave his expedition a free passage to Rio, and the other placed a steamer at his disposal for a whole month.

The United States government sent a circular to all our naval officers on the station to render the expedition all the service in their power; and the emperor of Brazil treated them with an imperial hospitality that arranged for the accomplishment of all their desires. A ship of war was placed at the service of the professor for several months on the Amazon. He consumed 2500 gallons of alcohol in preserving the specimens brought away, and was even able to bring home a fossil palm tree, to enable naturalists to throw light upon the former vegetation and climate of those American tropics. Humbolt, when he attempted to enter Brazil from the waters of the Orinoco, was stopped on the frontier, and forbidden to enter, as a man whose principles were pernicious to society and inimical to religion. Strange contrast!

The banks of the Amazon form a peculiar specimen of tropical nature, quite unlike similar regions in Africa or Asia. There are no hills for two hundred miles clear away across the continent to the foot of the Andes, and the river is four thousand miles long, running from west to east, the valley being eighteen hundred miles wide and of the most amazing fertility, full of vegetable matter and irrigated by rivers where ships of war can sail for hundreds of miles. The climate averages but 82 degrees, though right under the line—72 degrees being the lowest, and 95 degrees the highest ever known. The river runs just opposite to the trade winds, and thus makes this one of the most mild and healthful of all tropical regions. Yet it has a bad name, owing to the bad arrangements of the Brazilian government which sends out to these regions young officers, who misrepresent the climate to get away. All his company went and returned with comfort, and are now enjoying better health than usual. The woods are full of timber of the most valuable varieties. One hundred and seventy-eight different kinds of timber were counted in a small region.

The river is not open at present, but soon will be. There is not a saw mill on this noblest of rivers. In August and September the snows of the Andes melt, but the lower section does not feel the rise till the following March, and the river is highest from June to October. The rise is from thirty to sixty feet; sometimes the whole basin is under water, and the forests may be navigated.

The river has no delta like the Nile, the Ganges or the Mississippi—not for want of mud, for it is of a sort of half coffee, half cream color, and tinges the ocean far out to sea. Instead of forming land, the sea is constantly encroaching on the shore. The river once extended three hundred miles beyond its present mouth, and a belt of that breadth has been swept away. Whether this is owing to the sinking of the coast, or the force of the current undermining, as at Niagara Falls, is not certain; but rivers now empty into the Atlantic that used clearly to be tributary to the Amazon.

As to the prospect of this river soon being open to a profitable American commerce, it must be borne in mind that whatever may be the mildness of the climate for the tropics, yet fevers would appear certain to prevail. Fish is abundant in the river, but so are alligators; and serpents, jaguars, bears, panthers, and other wild animals are equally abundant. The tides at the full of the moon are more wonderful than in the Bay of Fandy. They do not rise so high, but much more suddenly, sweeping along like a mighty wave or tongue of water, ten or twelve feet high, uprooting trees and sweeping vessels most destructively. Still, where money is to be made difficulties will be overcome, and the interests both of the United States and the Brazilian government are too closely connected with the opening up of that vast region to leave any doubt but that under the present enlightened emperor of those vast, rich and important regions, the valley of the Amazon will be opened to prolific commerce and settlement. — *Philadelphia Ledger.*

A WONDERFUL DREAM, AND A NARROW ESCAPE FROM DESTRUCTION.—Mr. Robertson, Mail Agent on the Atlantic and Great Western Road between Dayton and Cleveland, related to us, yesterday, the strange item about a farmer who prevented a terrible disaster on that road near Mansfield, Ohio, at the time of the recent general freshet. We had before seen a paragraph relating to the singular affair. Mr. R. conversed with the farmer, and here is the story, in short: The farmer (a Pennsylvanian) went to bed during the heavy and protracted storm, Monday night, and dreaming that the fill across a chasm, some hundred feet deep, had given way under a passenger train and let it down into the abyss, he sprung up to render assistance to the passengers, ran to the door, and was hastening from the house, when his wife awakened him. He related his dream, and went to bed again, but slept little more during the night. The dream made such a deep impression on his mind that he hastened to the chasm next morning early, to see what condition it was in; but the road was apparently all right, though the water was pouring and surging through the large culvert beneath as though it would wash the earth away. Tuesday night the farmer could not rest for thinking about his dreaming of the previous night, and getting up, he procured his lantern and hurried off to the chasm! When he arrived there he found, to his terror, that the huge fill had been washed out, leaving nothing but the unsupported ties and track over the chasm! Hearing the train thundering toward destruction, the farmer clambered across the dreadful break, and running down the road some distance, he signalled the approaching train to stop. And so short was the time, that by the time the engineer was able to "hold up," the engine was within but a few feet of the chasm. The train was large, and filled with persons who had been to the great Union meeting at Mansfield. What a narrow escape they all made from a horrible death! For the train would have plunged down the frightful precipice, car upon car, crashing all to death in the ruins! The passengers at once evinced their gratitude to their preserver, the Pennsylvanian, by making him up a handsome sum of money.—*Dayton Journal Oct. 5.*

"She died," said Polly, "and never was seen again, for she was buried in the ground where the trees grow." "The cold ground," said the child, shuddering. "No, the warm ground," returned Polly, "where the ugly seeds are turned into beautiful flowers, and where good people turn into angels and fly away to Heaven."—*David Copperfield.*

Ten years ago there were only eight Lutheran Ministers and four Lutheran Churches in Paris. Now there are twenty-one ministers and fourteen churches and chapels of this order. Vast numbers of German laborers have been attracted to Paris of, late, and hence the rapid advance.

ABRAHAM BININGER.

The names of Abraham Bininger and Philip Embury ought to be inseparably interwoven into the history of the origin of American Methodism. The Church knows but little of Embury, far less of Bininger. His biography is one of the lost chapters recently recovered, and is full of chivalry; and if written, would as much surpass a romantic tale as truth is stranger than fiction.

He was born in Switzerland on the 18th of January, 1720, and emigrated to America in October, 1735, when only fifteen years old. He came over in the ship Simmonds, the same vessel that brought over John and Charles Wesley and the Moravians. During the voyage the young lad had a fine opportunity to acquaint himself with the founders of Methodism and the Moravians, and a favorable impression was made upon him concerning them which continued through life.

Young Bininger was only a child. Two weeks before the vessel arrived in America his father and mother died and were buried in the ocean, to sleep there till the "sea gives up its dead." When the ship arrived in America the passengers, including the Wesleys, all kneeled upon the ground and returned thanks to God for their preservation. But there was one heart sad, that of young Bininger, who was alone and a stranger in a strange land. His parents were buried in the sea, and he was without a counsellor, a friend, or guide. He looked up to heaven and exclaimed: "My father, thou art the guide of my youth."

Much sympathy was felt for the young stranger who had been so bereaved during the voyage, and as he was an orphan he was placed in the Orphan House at Savannah built by Whitefield, where he was educated. He was exceedingly partial to the Moravians, and when he had completed his education he went with them first to Philadelphia, from thence to Bethlehem and Nazareth. The Moravians purchased of Mr. Whitefield at Nazareth, Pa., five thousand acres of land and a half-finished building, which he had intended for an orphan house. The building is still standing, and it is plainly seen how far it was built by Mr. Whitefield, and where the Moravians began to complete it. In that house young Bininger studied for the ministry. Having completed the ministerial education, he was first settled as a pastor at Nazareth, where he married and sometimes preached the Word. The Moravians, in determining fields of labor for their missionaries, had a singular custom. They cast lots, as the disciples did in ancient times, and it was no matter if the lot was Greenland, Norway, or Australia, they did not shrink from its decision. They looked on their places of destination as from the Lord. Mr. Bininger drew, and his lot was St. Thomas's Island in the West Indies. It was not a desirable appointment, but he did not confer with "flesh and blood," but soon set sail for that Island, and on his arrival began his labors.

BININGER OFFERS TO BECOME A SLAVE.

Soon after he received a letter from the Governor, prohibiting him from preaching to the blacks, saying: "*That none but slaves were allowed to preach to slaves.*" An ordinary man would have become discouraged. Not so with Bininger. He was made of very different materials. He wrote a letter to the Governor of the Island, in which *he offered to sell himself for a slave* if he could have the privilege of preaching to slaves. In all the annals of missions, in all the exhibitions of missionary sympathy and zeal, have we any thing that transcends this? His letter was transmitted by the Governor to the King of Denmark (the Island then as now belonging to that kingdom). Such abnegation of self, such devotion to the good of others, touched the heart of the King, and he sent word to the Moravian missionary giving him permission to preach to the blacks and to all classes on St. Thomas's Island. We can not wonder that the letter of the King of Denmark is still preserved in the family as a relic.

ASSOCIATION WITH WHITEFIELD.

An effectual door being opened, he preached for several years at St. Thomas's and St. John's with great success among the slaves. When his mission on the Island was ended, he went to New York; and meeting with his early friend, Mr. Whitefield, accompanied him as a missionary to the Connecticut Indians of the Mohegan tribe.* Their labors were followed by a great revival. Leaving the Indian mission he returned to New York, and became acquainted with and soon was the intimate friend of Philip Embury. Their friendship was almost equal to that of Jonathan and David. It continued on while they lived, and is no doubt perpetuated in heaven, where

"Perfect love and friendship reign
To all eternity."

Though a Moravian, he was very friendly to the Methodists and to the new enterprise in which they were engaged, and did all he could to encourage it. His wife joined Philip Embury's class, and her name is among the honorable women who helped to furnish the first Methodist parsonage in America. In the book containing the oldest records of Methodism in the New World, we read that Mrs. Bininger furnished "one green window curtain;" while Mrs. Jarvis, wife of James the hatter, furnished another of the same color. Mr. Bininger's name is enrolled among the contributors for the first Methodist edifice in America. He gave £1 toward the erection of Wesley Chapel.

The Moravians were a little in advance of the Methodists in New York. Count Zizendorf, the founder of the society, visited New York in 1741, but he did not organize a society. One was organized in 1748, and their first church was built in 1751 in Fair street, what is now called Fulton street. After the first Methodist edifice and parsonage had been finished, and the regular missionaries of Mr. Wesley—Richard Boardman and Joseph Pilmoor—had arrived in New York, there being no particular necessity for Mr. Embury's remaining, he and Mr. Bininger and others left New York to go to Camden, in the town of Salem, Albany (now Washington), county in the State of New York.—*The Methodist.*

* Uncas, the early friend of the whites, was the famous Indian chief of this tribe. Norwich is in the midst of the ancient Mohegan country. A monument is there erected to the memory of the celebrated sachem, who died in 1683.

N. O. Christian Advocate.

Official Organ of the Montgomery, the Mobile, the Mississippi, and the Louisiana Conferences of the M. E. Church South.

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NEW ORLEANS:
SATURDAY, NOVEMBER 3, 1866.

New Orleans District Fourth Quarterly Meetings.

Carondelet street	Nov:	12
Moreau street	"	13
Felicity street	"	14
German Missions	"	15
Jeff. city, including Algiers and Gretna		16
Baton Rouge	Dec.	8:9

Reports statistical and from Trustees in full will be called for.

J. C. Keener, P. E.

Notice to the Preachers of the Mobile Conference.

As the Mobile Conference holds its next session at Enterprise, Miss., Nov. 21st, I would notify the members that they will be met at the depot, at 2 and 4 A. M.

Those coming by private conveyance will please stop at the store of "Johnson and Holden," just opposite the depot.

W. J. Powers.

The New York Times.—We are glad to see that this influential Journal is again under the immediate control of Mr. Benjamin Wood. The temper, tone, and spirit which have characterized its conduct for the past several years—at once evidence the return and presence of its former Editor and publisher.

Marriage and Obituary Notices.—These we are glad to put in for parties when they are subscribers to our paper, but we submit that persons who are not already, should become patrons before expecting favors of this kind.

NEW ADVERTISEMENTS.

We copy the following from the "Iberville South" and *endorse* it ourself:

J. W. Blackman's Commercial College.—We take pleasure in calling attention to the card of this flourishing New Orleans Institution. We have been personally acquainted with Mr. Blackman during a period of ten years and can safely recommend him in every particular as a gentleman and teacher.

Adults as well as the young attend his college.

See the advertisement of this college elsewhere.

Beatly & Sawyer, Wood and Coal Business, Josephine, between Prytania and Coliseum streets. Orders can be left at 129 Gravier st—*Price Current* office, or at 572 Magazine. We very heartily commend these enterprising and deserving young men to our friends.

Richard Angell, Homœpathic Pharmacy, pure and fresh medicines, cases, books, etc., 156 Julia street.

Dr. G. Angell, Dentist, 109 Carondelet street. Dr. Angell, Sr., long a resident of Mississippi and this city, and successful medical practitioner. Capt. Angell, once of the Washington Artillery, now a graduate of Philadelphia Dental College.

Philip Werlein, Dealer in Piano Fortes, Melodeons, Guitars, Violins, Music, Instruction books, etc. Repairing and tuning pianos, No. 62 Barrone street. Mr. Werlein inherits the musical talents, the business, and the friends, of his father.

Messrs. Stafford & Wilson, Commission Merchants, 66 Magazine street.

Mr. James Hotel, Magazine, street between Natchez and Gravier streets. C. B. Gooden, Proprietor. We were once in this hotel, indeed twice. Once to introduce our General Conference preachers to their homes; and once at a famous dining, given by W. R. Stuart, to the Baltimore delegation. On both occasions we were favorably impressed with the obliging character of the proprietor, and the completeness of its appointments.

A. E. Blackman, Importer of musical merchandise, wholesale and retail dealer in pianos, organs and musical instruments, 167 Canal street.

Lewis W. Lyons & Co., Nn. 26, 28 and 30 St. Charles street, corner of Common street, Clothing Establishment and Manufactory. One of the largest establishments in the city.

Messrs. Stewart & Brother, Cotton and Tobacco Factors, 124 Carondelet, just above Poydras, Gen. A P Stewart was successor to Bishop Polk, in the army of Tennessee.

Messrs. McCluchon & Hubbell, Importers and dealers in Foreign and Domestic Hardware, 74 Gravier street.

☞ The preamble and resolutions in reference to the death of Burwell Holmes, of Alabama, are unavoidably crowded out this week.

THE SEPULCHRES OF OUR DEAD.

On the first day of November, All Saints Day, the stranger in New Orleans is arrested in his walks by the crowds of old people, youths, maidens, and children, that throng the streets on their way to the different burial places of the city. They bear wreaths, evergreens and winter flowers, offerings of precious memory, intended for sepulchres where sleeps the dust of dear departed ones. In sympathy with this multitude, we again visited the city of the dead. As we entered the cemetery, we could but think how unfavorable was such a scene to those emotions and reflections which we expect and seek at the grave of a friend. Children in holiday glee and attire, servants carrying baskets of funeral furniture, and numbers of strangers, brought by curiosity, thread the narrow passages between white stuccoed vaults and dispel the thought of death with a bright living panorama. Here and there only were a few who, all insensible to the gaze of curiosity, wept their tribute of love. Those rural retreats in the vicinity of the great cities of the North, which have been consecrated for burial places, spread out in wooded hills and lawns, and with an art which equals nature, offer every form of retired resting place, where the mourner may find the silence which can alone express his soul. But the lowlands upon which New Orleans stands, present no variety of surface which could be converted into a Mt. Auburn or a Green Mount; yet we hope, one day, to see some of its neighboring country seats, where moss-covered oaks, grand and venerable, offer nature's cathedral aisles for the repose of the dead, converted to this pious use.

It is wonderful to reflect upon the vast numbers which a single cemetery represents. How few graveyards suffice to hold the ashes of the myriads of the past. A single street of tombs in Pompei, and a small part of the Appian Way at Rome, are flanked with Patrician mausoleums, and tell the unvarying story of the end of all the glory of empires and of men. "Dust thou art and unto dust thou shalt return," is the inevitable sentence. The ancients were not behind the moderns in honoring the dead. To lie unburied was a misfortune only due to the wicked. But upon what belief they so cared for the bodies of deceased friends, can only be surmised: whether they supposed it agreeable to the spirits of the departed, or only the continuation of a respect which had been paid to the person while living. The Egyptians extended their consideration to the dead bodies of animals, regarding them as persons in disguise. It is only when we enter those catacombs where Christian martyrs sleep, that we read that intelligent regard for the forms of the Pious dead which springs from faith in the Resurrection.

How the light of that blessed faith shines forth from the following inscriptions:

LAURENCE, TO HIS SWEETEST SON SEVERUS, BORNE AWAY BY ANGELS, *On the Seventh Ides of March.*

DOMITIANUS, A SIMPLE SOUL, SLEEPS IN PEACE.

The epitaph of a priest's daughter is also given by Aringhi (lib. iv, c. 29):

ONCE THE HAPPY DAUGHTER OF THE PRESBYTER GABINUS, HERE LIES SUSANA, JOINED WITH HER FATHER IN PEACE.

These reflections find their proper termination in that sepulchre of Joseph, newly hewn from the living rock; for there He slept. All the Elegies of the Dead, and all the themes and memories which have ever been awakened, or recorded among burial places of men, are not to be mentioned with this one thought, that the form of the Son of God once lay dead in a sepulchre. Joseph of Arimathea, by the boldness of his love, obtained a right to the body of his Lord. He took it down from the cross, wound it in fine linen, and laid it in his own tomb. This tomb stood in his garden. It was fit that the Saviour should sleep in a spot secure from the intrusion of the vulgar, surrounded by the forms of opening flowers and early budding plants. He died amid sculls, but arose amid flowers. For a little while his body was in the hands of his friends—long enough for them to shroud it, and lay it gently away, and give it the respect due to the Prince of Love and to fulfil Isaiah's vision, *"with the rich in his death."* But directly, the government resumed its control over it, and surrounded the sepulchre with soldiers, and placed upon it the state-seal. The women were spared the pain of this new evidence of the malice which had pursued their Lord. It all transpired after they, having finished their offices of love, had seen the heavy stone placed against the mouth of the vault, and had retired for the Sabbath day, to assuage, if possible, their tears with its sacred hours of heavenly themes. As the women departed, angels came; and the body of the Saviour passed out of the hands of his friends of earth into the keeping of those from Heaven. As He slept tho two shining angels sat, the one at the head and the other at the feet, where the body of Jesus lay. During that night, and the hours of the Sabbath, and the night following, they watched that precious form. Tho law of the Sabbath secured them from interruption. What a period was that in the history of the thoughts of those Holy Ones, sitting for so many hours over against death, the witnesses of the greatest triumph of the King of Terrors. But they watched in hope. They believed the promises. Meanwhile the creational energies operated in silence, and wove a raiment of celestial light: one worthy of the Monarch of the world of light. As love has often sat by, and watched the peaceful slumber, and then the waking of innocence, its gradual stirrings, and gently opening lids, thus the angels sat. * * * * Two nights and a day in the deep. * * * The hours of the great morning steadily approached.—Thank God for the wheels of time! The limit which the Father has placed to the Empire of Darkness is already visible to the undimmed, expecting gaze of the angels. They look—that Divine form stirs! He is alive! At once the all-conscious Lord of Life. They unbind from his brows the napkin with tender care, they fold it up and lay it by, as if intending to carry to Heaven a souvenir of His sepulchre. They unwrap the fine linen from his form, and to the wondering eyes of these Elect Angels there stands, now first disclosed, a Spiritual Body. The Divine and the Human blended in one Frame of radiant beauty. In a moment, in the twinkling of an eye, the thunderous descent of the Mighty Angel announces the result to the universe. As he touches the ground, its recoil shakes the earth, and the Roman guards fall down as dead men. Moving the stone from the sepulchre, he sits on it, looking as the lightning, in everlasting triumph over all the strongdolds of the grave. Then, as the gardener, the Saviour walked forth, in earliest morn, in that garden, whose leaves and buds were still bending under the dews of the night. The light was already streaking the East, when presently, with the first rays of the sun, the women came, bearing precious ointments and spices to embalm their bruised Lord. They were too late for that; but just in time to see the angels; and dimly, through their tears, to see the "Gardener!" There He stood, looking like and yet unlike himself; but his voice—there was no mistaking *that:* "Mary,"—yes, it is He. He has turned the shadow of death into light, the graveyard into a Garden of Life. "O Lord, my flesh shall rest in hope." Thou "wilt redeem my soul from the power of the grave."

"THE PERIL OF THE HOUR."

On the 18th Oct., Mr. Wendell Philips delivered a lecture at the Newark Temple, Boston. The point of it may be gathered from the subjoined extract from the *N. Y. News:*

He would say to the New York Tribune, the National Republican Committee and Congress itself: Go back and sit down in the House of Representatives, and govern the Republic; and for the first act in that Government, impeach the president. [Prolonged applause.] He would have the House of Representatives impeach the president, place the president of the Senate in his office, and then the people would run the machine. [Applause.] The great trouble of our Government was that the pivotal man of the Republic can have his policy unchanged for four years. A great fault in the past had been the foolish way of letting the people know the real fact. He believed the people could govern themselves. The reconstruction which he wanted to have was to begin immediately. It would begin, when it was safe for a Massachusetts man to walk the streets of New Orleans. He asked whose fault it was that there had been such bloodshed and persecution in the streets of Memphis and New Orleans. He asserted that the policy of the President had something to do with it. But that was not all. It was Gen. Grant. [Applause and hisses.] The most humiliating position occupied on this continent, he said, was by Ulysses S. Grant. If they had conquered, why were not the streets of New Orleans safe? If the president would not let Gen. Grant protect life and liberty there, then Gen. Grant should resign. Henry Wilson knew the president was false, and hid it. Gen. Grant knew the South was not safe, and allowed it to be. If, said Mr. Phillips, Gen. Grant does not mean to make the South safe for a Northern man, he is not fit to hold his office. If he has not the means to do so, then he should ask for them, and if the president will not permit him to do so, then he should immediately resign his position as general. If he does not want to do his duty, then denounce him as a traitor. What is the use of our national flag, if it means nothing except in the streets of Boston, if it does not mean protection of Northern capital in the South? His theory, Mr. Philips said, was that there is no president. He is a deserter. The legislative power is the only power left. Our James II. has abdicated, and Parliament rules the nation. He wanted Congress to commence its next session as a perpetual one. Every moment that it was not in session the South was ruling the government.

On the same day the *Washington Chronicle* — Republican organ — comments upon Governor Swann, of Maryland, to the following effect:

Having deserted the people who elected him, he is doubtless ready to punish and proscribe them by elevating and strengthening the rebels. Should he decide upon this outrage, the Police Commissioners, backed by Major Chapman and the Radical loyalists of the State, will refuse to surrender their trusts. At this juncture the rebels claim to have the promise of Andrew Johnson to employ force to put down the Union men and to give the State to the traitors. We do not believe that either Swann or Johnson will have the hardihood to perfect this crowning outrage, though the indications that point to it are numerous. But should this belief be disappointed by the result, there will be but one remedy left, and that is for the Maryland patriots to appeal to the people of the North to keep open the gateway to the capital of the Republic. They responded to a similar call in 1861, and will not be backward in 1866. The feeling in Baltimore yesterday was intense. The Radicals were firm, quiet and wholly resolved. They have possession of the field and intend to keep it at all hazards. They will never yield it to the rebels and traitors.

NEWS FROM THE CONFERENCES.

KENTUCKY CONFERENCE.

Rev. Geo. S. Savage, Secretary, furnishes the Nashville *Advocate* the following particulars in reference to this Conference:

The Report of the Committee on Education shows the organization of the Methodist College at Millersburg, as a College proper, with a full and efficient Faculty, with Dr. Charles Taylor, of the South Carolina Conference, as President. That a brighter day dawns upon our educational interests in Kentucky. "We already see the dawning of the morning—may the noon day glory come." From the financial exhibit it appears that the amount of scholarships sold, and donations, is $95,796. Amount invested, $40,084. The report warmly recommends the College to the prayerful consideration of our people, and speaks in high commendation of Science Hill at Shelbyville, of the Millersburg Female College at Millersburg, and the Male High School at Shelbyville.

A missionary meeting was held on Saturday evening of the Conference, at which $382 92 was paid in money. The total amount of missionary money collected during the year was $1,836. The Conference organized a Board of Foreign and Domestic Missions, as provided for in the Discipline.

The vote of the Conference on concurring with the General Conference in changing the name of that Church to that of Episcopal Methodist was, yeas, 45—nays, 7. On concurring in Lay Representation, yeas, 47—nays, 4.

Revs. Drs. McFerrin and Sehon were warmly received by the Conference, and did good service in pleading the cause of Missions.

Six preachers were admitted on trial, five re-admitted, and several transfers, among which were the Rev. J. W. Wightman, H. A. C. Walker, and Dr. Charles Taylor. C. W. Miller was transferred to Western Virginia Conference.

Bishop D. S. Doggett presided with ability and impartiality, and gave evidence of a very familiar knowledge of parliamentary law.

The session of the Conference was one of great harmony, and closed its labors on Tuesday night, the 9th inst., at half-past eleven o'clock.

THE ARKANSAS CONFERENCES.

From the Nashville *Christian Advocate* we quote the following:

Bishop Pierce called in this week on his return from the Conferences in Arkansas. He was sound in health and fine spirits. He reports that the Conference sessions passed off pleasantly, that the preachers have been at work heroically on very short rations, and that they are ready to go forth again to meet whatever may befall. There is great lack of preachers in the State. He could supply as many as twenty-five more than he had to dispose of—and he wants volunteers for that section. The crop prospects are better there than on this side, and the probability is the preachers will fare better next year. There have been great revivals throughout the whole country, and Methodism flourishes there. The Little Rock Conference does not vote for "changes of economy." The vote for change of name stood yeas 24, nays 19; on lay delegation, yeas 16, nays 29.

Bishop Pierce is very hopeful respecting the future of the Church. He find signs of good, promise of progress everywhere. He thinks the proposed changes will be adopted by the vote of Conferences — indeed, laughingly said, he had already began to call the Church "Episcopal Methodist," fully expecting the change to be made. He promises to communicate his opinions on several subjects through the *Advocate*, at his earliest opportunity.

NORTH-WEST TEXAS CONFERENCE.

The Rev. F. P. Ray, Secretary of the North-West Texas Conference, has forwarded to Dr. Summers, a certified statement of the vote on the proposed changes: 28 voting for the change of the name, and none against; 25 for lay representation, and none against.

HOLSTON CONFERENCE.

This body assembled in this place at the Chapel of the Female College, on Wednesday the 10th inst., Bishop H. N. McTyeire presiding. Upon the call of the Conference roll, quite a number answered to their names. We observed, however, that most of the old members of the Conference were absent, chiefly owing to the poor facilities of travel, from the Railroads to Asheville.

Many of the ministers had not attended a session of the Conference for several years past, owing to the embarrassments of the war. It is really a matter of gratulation to know that church matters have so improved within the Tennessee portion of the Conference as to enable the ministers of the Conference to re-occupy their old territory.

The reports from the various circuits, districts, etc., seemed to indicate a very encouraging improvement, and a decided advance in the leading and more important enterprise of the church.

Changes in the Economy of M. E. Church, South.—The Holston Conference in session here since the 10th inst., concluded its labors yesterday and adjourned to meet next year at Cleveland, Tennessee. The vote on concurring with the General Conference in the name of the church was for the change 51, against 2.

For Lay Delegation 47, against 7.—*Asheville* (N. C) *News.*

LOUISVILLE CONFERENCE.

Rev. Dr. J. H. Linn, of Louisville, Ky., in a private letter to the *Episcopal Methodist*, says, Bishop Doggett presided over the Louisville Conference to the admiration of all, and has won the esteem and love of all its members. He sends the name of six of the ministers as annual subscribers to the Baltimore Episcopal Methodist, and assures us our subscription list will be increased in the Louisville Conference. The result of the vote on the change of name stands: For the change 35; against it, 31; for Lay Delegation, 57; against it, 11.

TENNESSEE CONFERENCE.

The fifty-third session of the Tennessee Annual Conference convened in this city, Oct. 24th. Bishop H. N. McTyeire is presiding with ability and acceptability. Yesterday, by a unanimous rising vote, resolutions were passed requesting the Bishop to make his future home in our midst, a prominent reason assigned in the preamble was that it is necessary that one of our efficient Bishops should be near our Publishing House. The Bishop will not decide the piace of his future residence until his return from the present tour of Episcopal visitation, and consults his wife, or as he styles it, holds a "council of war" with his family and Montgomery friends. His former stay at Nashville he stated was very pleasant to himself and family. The missionary and publishing interests of our Church, having located at Nashville, renders the presence of one of our bishops important at Nashville, and none other but our presiding bishop could change his home with the same convenience. The application for Deacon's Orders being called, the first day of our session, a petition was read from a colored preacher who came up with a fine recommendation of gifts, graces, usefulness, and other qualifications, for the office and work of a deacon in the Church of God. Quite an animated discussion arose with regard to the legality, right and propriety of his ordination. According to the laws of Alabama, it was stated that no colored man could be legally authorized to preach—but they had been licensed exhorters for many years, and recognized however as preachers, by many in the Church. The clause in the new Discipline was read, authorizing the Annual Conferences to use their own discretion with regard to the time and literary qualifications. Dr. F. E. Pitts and Rev. Jno. F. Hughes strongly opposed the ordination. While Drs. A. L. P. Green, R. H. Young, and Rev. W. H. Browning, W. Burr, and S. M. Cherry, earnestly urged the claims of the colored preachers for orders. The final vote showed four fifths of the conference in favor of ordaining worthily accredited colored preachers who had not even been licensed to preach for four years, believing it for the spiritual good of our colored population, and expedient to hold them to our church. All who had applied for deacons orders were elected, four in number.

The name of A. A. Barbee was called, and it was stated that after traveling his circuit for six months, and the stewards failing to provide for the support of his family, that he left his work. A long discussion ensued, and the question of debate was whether a preacher is justifiable in leaving his field of labor, if the stewards will make no arrangements for the support of his family. Several of the fathers of long experience in the itinerancy, made forcible speeches upon the subject, arguing, if the preacher does his duty fully and faithfully in the fear of God, his bread is sure, he shall not want, or at least not *suffer* or *starve*. Others declared if the people who are able to support their preachers fail to arrange for their families' subsistence, that they are not worthy of the gospel.

The Bishop decided "that the action of the recent General Conference referred to, does not give the minister any right to decline serving the work to which he is appointed, on the ground of estimate of his support, which he had not before said action." The character of Bro. Barbee passed, and he was elected to elder's orders.

Drs. McFerrin, Summers and A. H. Redford, presented the interests of our Publishing House and Missionary Board— in very excellent appropriate remarks, and exhibits. The publication of books and papers for the Southern churches, by ourselves, was urged because it can and has been done *cheaper* and *better* this year in Nashville, than it could possibly have been done by contract in the North. Missionary anniversary to-night. The attendance of ministers and lay stewards is large, near two hundred being present. The preachers report very extensive revivals all over the Conference, and are preaching with great power to the people here. A revival has begun in our Church. S. M. C.

Huntsville Ala., Oct. 27th, 1866.

The largest organ ever built in this country has recently been put into Henry Ward Beecher's church, Brooklyn, at a cost of $25,000.

NEWS FROM THE CHURCHES.

On the Eastern Shore Mission, of which the Rev. J. J. Grace is missionary, five churches have been repaired during the year, and one is now being built. He has been fully paid his allowance, "without stewards and without asking for it." Ah, that is the secret our preachers are after! The Bro. says "men outside of the church have gone round and collected it without consulting me." Whenever and wherever the outside members of a church are better than the inside, there is a great room for, and hope of, church development.

Rev. W. E. Ballard of the St. Helena Circuit, Mississippi Conference, writes: "The Lord met with us at old Ebenezer Church in August last. There were ten accessions. We have just closed a meeting at Centre Church, which continued five days. There were twenty-nine accessions, many of them middle-aged men and heads of families. The meeting was one of the best I ever attended; the power of God was present from the first, and the interest increased to its close. Brothers Jagers, Tarver, and Venables, remained during the whole time, and did effective work.

Rev. T B Reneau writes from Carroll Circuit, La. Conference. He rejoices in the "spiritual fire burning in others." * * * We have no churches on the circuit—only school houses and arbors. Can't build churches yet; too poor to buy bread and clothes; hope to be better, and we will try and do better. Have just heard from North West Texas, by letter; fine crops, big meetings, every body joining the church—such shouting, etc.!

The Rev. Dr. Rosser, in a report published in the *Christian Advocate* the present week, states that since the last Conference of the M. E. Church, there has been at least 1,000 conversions in the Richmond district.

NEWS FROM OTHER CHURCHES.

METHODIST E. CHURCH, NORTH.

The veteran missionary Dr. Duff, having been obliged to leave India, on account of ill health, has improved the opportunity—afforded here at home, by raising $50,000 to endow a chair af Evangelistic Theology, in the new college, Edinburg. The object of the chair is to afford a course of special instruction to young men preparing for the missionary work.—*Western Advocate.*

Monument to Robert Strawbridge.—We learn that a handsome monument in memory of this early pioneer and founder of Methodism in Maryland, will be dedicated on Monday, Oct. 22, with appropriate religious exercises. The monument will be erected near the "Bishops' Monument in Mount Olivet Cemetery," under the charge of the "Local Preacher's Association" of this city, to whom it has been generously donated. The preachers' lot in that beautiful cemetery is visited by hundreds of persons from distant places.

October 14th was Centenary day at Trinity Church, Cincinnati. The collection will amount to thirty thousand dollars.

PRESBYTERIAN.

Infant Baptism.—The baptism of infants in the Northern Old School Presbyterian church were 1,006 last year—about one for every 24 communicants.

The General Assembly of the Southern Presbyterian Church will meet in the First Presbyterian Church in the city of Memphis, Tennessee, on Thursday, the 15th of November, 1866, at 11 o'clock, A. M. The opening sermon will be preached by the Rev. George Howe, D.D., the last Moderator.

The Movement Gains Strength.—The Old School Church in Lexington, Mo., have adopted a series of resolutions approving the Convention to be held on the 15th. They say: "We cannot consent that any political tests shall be introduced into Christ's Kingdom, and therefore can not conscientiously carry out any order of this character"; *i. e.*, like the order adopted by the Old School Assembly.—*Christian Observer.*

EPISCOPAL.

The special meeting of the House of Bishops opened on the 3rd of October, in the Bishops' room at St. John's chapel in New York, and closed its session on Friday the 5th. There were twenty-three Bishops present. The question of the vacant jurisdiction of "Nevada and parts adjacent" was first considered. A private letter from the Rev. Dr. Howe was read, stating in full his reason for declining the Episcopate of Nevada; which was, the great diminution of population and wealth which would authorize no such outlay, as the expensive living would compel him to incur; the expense of living was also so great that Dr. Howe could not have done with less than from $5000 to $10,000 a year—a sum which he thought the Board could not afford to pay, and which he could not supply from his own private resources. The House then nominated for Missionary Bishop of Montana the Rev. Daniel S. Tuttle, rector of Zion church, Morris, Otsego county, in this Diocese.

We notice, says the *Church Visitor*, that the parish of Trinity church, New Orleans, is undergoing additional improvements in the rear extension; at an outlay of about $35,000, with the advantages of 70 new pews, two side entrances and an enlargement of vestry and chancel. The expiration of the contract will be on the first of November, though, perhaps, not completed before December first. — The basement will thus be enlarged to the same extent for Sunday school purposes, with an accommodation for six hundred pupils, while the entrance will also undergo alteration with a view to the convenience of entering from either end of the porch stairway. A rectory has also been purchased at a cost of $15,000, located on Phillip street, between Camp and Chestnut, awaiting the return of its very popular and acceptable rector.

BAPTIST.

The North Carolina Christian Conference assembled at O'Kelley's Chapel, Chatham county, on Wednesday the tenth instant, continued in session four days. The plan of an improved form of government, a fuller declaration of principles and directions for worship, adopted by the General Convention held last May, was presented by Rev. W. B. Wollons, President of the convention, and unanimously adopted. The reports from the churches were very encouraging. Interesting reports on Sabbath schools, Temperance, and other subjects, were presented and discussed. The Conference was divided, the body with its present ratio of representation being too large to meet with most of the country churches.

The National Baptist states that the female superintendent of the First Baptist Church Sunday School, Baltimore, has held that office over fifty years, and is as much esteemed and as punctual as ever.

LUTHERAN.

The Evangelical Lutheran Synod of South Carolina had just closed a most interesting session at St. Marks Church, in Edgefield District, commencing on the 18th and ending on the 22d day of the present month.

The reports on the state of religion present the Church in a more prosperous condition, spiritually, than at any previous time for the last six or eight years. Extensive revivals of religion and numerous confirmations were reported. Two brethren were ordained to the Gospel ministry. One was licensed to preach for one year. Eight students were received under the care of the Ministerium, who are to prosecute their studies, with a view to the ministry, at Newberry College and the Theological Seminary.

CONGREGATIONAL.

A Layman in a Revival.—The congregationalists are trying the experiment of lay preaching with considerable success. Messrs. Durant, Smith, Stendman, and others supply the desk in Boston. At Natick, Mass, a remarkable revival of religion has been in progress for four or five weeks. H. F. Durant, Esq., has been addressing the union meetings there on the Sabbath and one week-day evening, and sometimes speaking Sabbath morning in the different evangelical churches. From one to two hundred persons are inquirers, and many cases of conversions are reported, some of them from the ranks of men not often reached.

Six congregational churches have recently been built in Oregon.

CATHOLIC.

Bishop Verot, of Savannah, in a recent pastoral letter gives the information that the Pope has directed the spiritual condition of the Freedmen to be considered by the plenary council at Baltimore. The Bishop enters earnestly into the case, and insists that a sense of justice ought to lead the South to efforts for educating the freedmen as a virtually implied condition of the peace, which ought to be carried out in good faith and honor, even aside from Christian considerations.

FOREIGN.

Missions.—The first foreign mission opened by the Lutheran Church of Sweden has been established in the country of the Galias, a dominnly Christian tribe of Eastern Africa, in a state of savage degradation.

Bloody Persecution in Asia.—Accounts have been received in Paris of the martyrdom of nine French Catholic missionaries in the Coren in Asia. One other escaped over the frontier in that country, and two more were still wandering in the mountains. We have not the particulars of the persecution, but it appears that the effort was made to extinguish the name of Christian in the region.

Missionaries are no longer regarded with disfavor in Japan. The Government are arranging to establish a school at Jeddo the capital—and have invited the missionaries to take it in charge. Many intelligent adults despise the Buddhist creed and priesthood and visit the houses of the missionaries to study the Scriptures. The former edicts against Christians have not been revoked, but are in abeyance.

NEWS BY TELEGRAPH.

London, Oct. 27.—It is said that the relations between Austria and Russia are assuming a menacing character.

The Times says that the Russian government is intriguing for further disintegration of Austria.

Paris, Oct. 27.—The project submitted by France and England to the Spanish government for the settlement of the Chilian difficulty, has been approved by the queen and her ministers.

Florence, Oct. 27.—An arrival from Candia states that another great battle took place on the 17th instant. The Greeks report that the Turkish army was repulsed.

London, Sunday, Oct. 28.—The advices from Japan are conflicting. The latest report says the Tycoon's army has suffered a heavy defeat at the hands of the insurgents and the Tycoon has in consequence abdicated.

Washington, Oct. 29.—Col. Lewis D. Campbell, the United States Minister to Mexico, left this city last evening, with credentials addressed to the Juarez Government, and with full instructions, conforming in every respect with the tripartite arrangement, previously communicated to the *Times*, between the United States, France, and the Republic of Mexico. Mr. Campbell will probably visit his home in Ohio, *en route* to Mexico.

Under the arrangement now perfected, Napoleon is to commence the withdrawal of the French army from Mexico next month, and although he has a year from that time to complete the evacuation of Mexico, it is more than probable that the whole army will be withdrawn by or before the 1st January next.

Of course, with the withdrawal of the French army Maximilian takes his departure, and the farce of an Empire on the North American continent is ended.

It is proper to state that this determination of the political government of Mexico has been attained through amicable negotiations with all parties interested.

In order to an intelligent exercise of a possible armed intervention, the Administration has determined to send with Minister Campbell a military officer of high rank, eminent abilities and sound judgment, clothed with power to act in the emergency referred to.

Lieut. Gen. W. T. Sherman is now spoken of in this connection, and Maj. Gen. W. S. Hancock.

Baltimore, Oct. 29.—The examination charges against the police commissioners was resumed to-day at Annapolis. Some twenty witnesses were examined, when the prosecution announced they were through, but would have some rebutting evidence. The examination of witnesses for the defense will commence to-morrow. The evidence to-day elicited nothing important.

Baltimore, Nov. 1.—It is not yet ascertained who are the new commissioners. It is rumored that a new force has already been organized, and will make their appearance in the course of the day. The old commissioners have their full force out, and will resist the demand of the new force for the surrender of the station houses, marshal's office, etc. A body of four hundred dismounted cavalry, who arrived here yesterday to embark for Texas, are now at Fort Mellenry, and rumors say they will be retained here in case of emergency.

There is considerable feeling manifested, some approving and others bitterly denouncing the action of the governor.

Baltimore, Nov. 1.—Gen Grant and Gen. Comstock have arrived in town.

Milledgeville, November 1.—The Legislature met to-day.

The Governor's message strongly opposes the adoption of the constitutional amendment. He says the amendment is unjust.

He computes the funded debt of the State at $5,840,000, and says the planting interest in Georgia can never be what it once was, and deprecates the oppression of the debtor class by creditors.

The message is very long and mostly devoted to State topics.

The Speaker of the House opened the session with a speech opposing the constitutional amendment.

OBITUARIES.

Within the past two month death has twice claimed its victims from our New Iberia Sunday School. CLARA L STEIN, eldest daughter of Edward Stein and Mary Reynolds, died on the 5th of September, aged seven years and two months. She was an ob edient, loving child, and a good scholar, her place is vacant in her class, her feet fall heard no more in her home; but she lives not only in the hearts of parents, friends, but also in that bright world where death cannot enter. Saved by grace.

LULA RIGGS, eldest child of Mr. Samuel Riggs and Sarah French, died on the 2nd of Oct., aged nine years. She attended Sunday School, as was her wont, on Sabbath by Tuesday's dawn her gentle spirit had left earth and its sufferings for a home with the blest.

Our Saviour assures us, "of such is the kingdom of heaven." Sad as was the parting here, we rejoice in the thought, that "her welcome was heard in the far off world, ere the farewell was hushed in this." Lovely, gentle, meek-eyed Lula, how fondly then were loved; how sadly, constantly missed by all, even the little baby on a still le look for thy smiling cuess. Sabbath school companions, teachers, all miss thy sweet face. Our Father help and comfort those who loved Thee best.

"Weep not for those whom the veil of the tomb
In life's early morning hath hid from our eyes,
Ere sin threw a blight o'er the spirits yeung bloom,
Or earth had profaned what was born for the skies" M. H.

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All articles carefully packed for shipment to the country.
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Has just received from England, per steamship Luxor, a large assortment of superior
WILTON, BRUSSELS, TAPESTRY & INGRAIN
CARPETS,
RUGS,
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And a complete assortment of Curtain Material such as Brocatelles, Satin de Laines, all-Wool Damasks, etc., with corresponding Trimmings.

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COTTON FACTORS,
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COLLEGE CATALOGUES, CONFERENCE MINUTES,
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And everything else in the line of job printing, executed in
The Very Best Style, at Moderate Prices.
Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

BOOKS! BOOKS!
The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received, from the steamships George Cromwell and Merrimac, and by the steamboats Mepham and Olive Branch, ample supplies of Sunday School requisites: Catechisms, Spellers Questions, Dictionaries, Primers, Reward Tickets, etc., etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.
Address:
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J. H. MASSEY,
(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.,)
WHOLESALE DRY GOODS,
No. 100 Common Street,
Opposite City Hotel.
I am now receiving my Fall and Winter stock and respectfully solicit an examination, on your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please any and all of my old friends and patrons, and else including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.
Very respectfully,
oct3 3m J. H. MASSEY.

E. GIQUEL,
Wholesale and Retail Dealer in
FOREIGN, FANCY AND STAPLE
DRY GOODS.
Also, a large and varied supply of
HOUSEKEEPING and
PLANTATION GOODS,
Constantly on hand, at
126 Canal Street,
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TULANE BUILDING,
New Orleans, La.
We are now in the receipt of a full assortment of
CLOTHING.
SHIRTS,
FURNISHING GOODS,
TRUNKS AND VALISES,
UMBRELLAS, ETC.,
Which we are selling at very reduced prices, at
Wholesale and Retail.
GARTHWAITE, LEWIS & STUART,
oc20 1m 31 & 33 Camp street.

AUSTIN & GOODWYN,
Wholesale Dealers and Manufacturers of
TINWARE.
Also,
COOKING AND HEATING STOVES
Of all kinds, for sale.
25 Peters, formerly Front Levee,
Corner Customhouse street,
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PAUL J. CHRISTIAN, Formerly of H. G. Stetson & Co. JOHN W. MADDEN,
P. J. CHRISTIAN & CO.,
General Mercantile Stationers,
JOB PRINTERS, AND
BLANK BOOK MANUFACTURERS,
No. 73 Camp Street.
We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.
We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. o20 3m

D. H. HOLMES,
Direct Importation of
FANCY AND STAPLE DRY GOODS,
AT WHOLESALE AND RETAIL.
No. 155 Canal Street,
sep1 0m NEW ORLEANS.

JAMES A. GRESHAM,
BOOKSELLER AND STATIONER
92 Camp Street, New Orleans.
School, Medical and Law Books, Church and Masonic Books.
Job Printing and Binding executed at lowest market prices. oc13 1m

PHILIP WERLEIN,
82..... *Baronne Street,* 82
Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,
Dealer in
PIANO FORTES, MELODEONS,
GUITARS, VIOLINS,
And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.
The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. BURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.
Parties wishing can have their Pianos stored, sold on commission, hoxad, or shipped to order.
Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.
Piano Stools, Covers of elegant patterns, etc., on hand.
Any information on musical matters cheerfully given. Teachers recommended.
Music neatly bound.
P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 6m

CENTENARY COLLEGE,
Jackson, Louisiana,
was established, by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.
The College exercises were necessarily suspended during the war; but were regularly resumed after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.
Tuition, $75 per annum, payable semi-annually, in advance.
Boarding can be obtained at from $20 to $25 per month
The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.
The past history of the College is the pledge of its future prosperity.
The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.
The old students, alumni, and friends of the Institution; are requested to give publicity to the full reorganization and opening of the College, as stated above.
W. H. WATKINS, President.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.
The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught
TERMS:

Tuition fees per term	$40 00
Contingent fee	5 00

Board can be obtained at $20 to $25 per month
aug4t W M WHITTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.
The ninth session of this school will begin on Wednesday, 3d October, 1866.
The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.
TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March,
Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.
Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.
Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.
As the number of students is limited, it is earnestly requested that application be made as soon as possible.
W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

WOODVILLE FEMALE SEMINARY.
THE SECOND SESSION
Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest, mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.
TERMS PER SESSION.

Board, with fuel, lights and washing,	$100 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.
The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table napkins—all marked in the owner's name. When a pupil, not residing in the Seminary, or una not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.
W. T. J. SULLIVAN, Principal.
Woodville, Miss., Aug. 8th, 1866. aug25 3m.

MANSFIELD FEMALE COLLEGE
FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, Jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.
The Fall Session of this institution will open on the 26th day of September next.
This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.
The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.
TERMS:
For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00
Ornamental branches at usual prices.	

☞ All fees for tuition payable in currency at par.
The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.
After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.
For other information address
CHARLES B. STUART, President,
aug1ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M.,	President, Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. H. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship Arithmetic, Grammar and Rhetoric.
Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.
Board, with English Tuition, at $85 per quarter.
The next session commences 10th September.
Transportation from Grand Gulf is easy and regular. Apply to
A. J. WRIGHT.
D. G. HUMPHREYS, Pres. Board of Trustees.
jy14 6m

SOUTH-WESTERN BIBLE SOCIETY.
Where is it located? Its Depository and Bible-House is at its own building, No. 162 Camp street, New Orleans.
When was it established? 1850.
Who is its General Agent to whom correspondence on its business should be addressed? Rev. James Beattie.
Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.
What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.
What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.
What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.
What are the terms of membership?
The payment of $30 at one time constitutes a life member.
The payment of $150 at one time, constitutes a life Director.
The payment of $1000 at one time, constitutes a life Patron.
The payment of $3 annually, constitutes a member.
The taking up of a collection by a church constitutes the Pastor an honorary member.
Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S.: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church: the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.
Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

WHITWORTH COLLEGE,
FOR YOUNG LADIES,
is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Milsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.
Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.
The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.
For further particulars apply to the Rev. G. F Thompson, Brookhaven, Miss. a18ft

SOULE'S COMMERCIAL COLLEGE
and Telegraph Institute, 60 Camp Street, corner Natchez—open day and evening.
This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keeper, correspondent and merchant are practically performed by the student.
For catalogues containing full information, call at the office, or address
f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This Institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address
f3-1y J. W. BLACKMAN, Principal.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.
For reference I refer to the Editors of the New Orleans Christian Advocate.
JAMES H. HOUSTON,
Sept 4, 1866. Opelousas, La.

TURNER & COHEN,
Photograph and Fine Art Gallery,
NO. 57 CAMP STREET.
Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.
These gentleman, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.
The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

S. ANDERSON, PHOTOGRAPHER
And PHOTOGRAPHIC STOCK DEALER,
61 Camp street, New Orleans.
Cartes de

THE CHILD'S CORNER.

Our young readers will find elsewhere the notice of the death of two Sabbath-school scholars. Many children are surprised by death. It is quite possible for a very young person to be thoroughly prepared for death—not by the holy oil of the Priest, but by the blessing of the Holy Spirit.—Parents urge their boys to study Latin, and their girls to "practice" music, but take no pains to teach them how to live so that they cannot die—the science of life. Yet by far the greater proportion of those dying every day are young persons. The Latin and the music may never come into play; but the knowledge of Christ is now and forever a most precious good.

The Old Mill.

There was a little stream which ran through the forest year after year, for I can not tell how long, with nothing to do but bubble and gurgle, and splash and dash, and run along just as it had a mind to.

By and by a miller stopped it, and put it to work in his mill. Who can tell how many bushels of corn and sacks of wheat it ground to make bread for the families far and near? Sometimes it could hardly work fast enough; but it worked steadily, so steadily that wise men began to say, "Here is water enough to turn a cotton mill too."

The boys liked to go to mill with their grists. It was fun to see the big water-wheel splash and dash, round and round, and watch the corn drop into the hopper and hear the clapper, clapper of the grinding, and see the meal pouring. Besides, the old miller was a favorite. He did not talk much, to be sure; but he was a good listener, and almost always had the last word if no other.

A new boy came one day with George Kent, when he brought his grist. They called him Jake. Jesse Stearns was sitting on a bag of meal with a book in his hand. The school house was not far off, and the boys often visited the mill with their books as well as their bags.

"Studying, are ye?" cried Jake. "Well, I never liked schooling. My father wanted me to go to the academy. He wanted to make a scholar of me, but I had no notion of that, not I. I'd rather go to sea."

"Water which runs at its own will
Is never known to turn a mill,"

said the old miller, who was busy tying up a bag of grists.

The boys looked round, but the words "sea" caught their attention. "Then you've been to sea?" cried Abe Winslow coming in from the door; "just where I wanted to go."

"Yes, I went to sea," said Jake, "but I got sick of it after two voyages, and so I quit."

"Water which runs at its own will
Is never known to turn a mill,"

said the old miller, from behind his hopper.

"The old fellow is forever telling about his mill," said George in a laughing whisper. "Well, Jake, what next?" asked Jesse.

"Then father put me into a machine shop; but they pretty soon found that I was no mechanic. I didn't like it, and so ran away." "And turned up here to try your hand at farming," said Jesse. "You must stick to it, and work like a Trojan, to have it turn to much account, father says."

"I don't know about that," said Jake.

"Water which runs at its own will,"
Is never known to turn a mill,"

said the old miller, who had kept his ears open.

"Do you know what that means, youngsters?"

"Why, it means that water left to itself is not likely to grind corn or turn spindles," said Jesse.

"It means you must dam up your power to make it tell," said George.

"It means that to accomplish any thing you must stop and *work*," said Winslow.

"To my mind, it means we must have a *purpose* and *stick* to it," said the other man.

Jake saw in a moment that the old miller was hitting him, and pretty soon he backed off the premises. The rest of the boys went back to school, while he took his way up stream, where he sat down on a mossy bank. The water flowed smoothly here, but all the while it seemed to sing in his ear,

"Water which runs at its own will
Is never known to turn a mill."

What a Spider can Do.

Although spiders are so ugly, and so much disliked, there is much about them to admire, and something, children, we may well imitate too. When we examine a spider through a microscope, we find there are some rare things for us to see. We find, for instance, the greater part of him covered with rich soft hair. He has eight eyes, brilliant and shining as diamonds. Like all other insects, his eyes are immovable, and for this reason they are in different portions of his body, that he may see the better. He has eight legs in all, joined like those of a lobster. At the end of each leg there are three crooked, movable claws, forming a sort of hand, with two fingers and a thumb. For this reason, Solomon speaks of the spider as taking hold with his "hands." About the middle of his body is a very curious, shining machine. No human mechanic ever invented any thing to compare with it. Connected with this machine there are four little bags of thread—such little bags! In every bag there are over one thousand holes—such tiny holes! From each hole runs one thread; and there being in the four bags four thousand holes, we have in all the same number of threads from this curious spinning-machine. All these threads the spider spins together in one thread, which, after all, is so small, that the finest silk thread that man ever made is five hundred times larger than it. Wonderful things, then, are these spiders. There is more skill displayed, children, in making them, than in the finest watch or sewing-machine you ever saw.

So you see there is much about the spider to admire. But there is also something about the spider we may well imitate.

The spider is a hard-working little creature. He is very industrious. The spider, as soon as he begins to live, begins to work. Every spider is a weaver and rigger, and the young and old spiders are hard workers. Children, you never saw a spider that was reared in idleness. Then, again, he never does his work hurriedly or carelessly, as many children do. Look at his web. See how regularly the threads are drawn; how neatly the cross-pieces are fastened to them, and how securely it is held to the wall or the brush. The strongest wind may sweep by it, but it stands there still.

As an example of industry, then, the spider is worthy of imitation. Industry is a most honorable quality. It is becoming in all—those who occupy the lowest, as well as those who occupy the highest station in life. When God made Adam and Eve, he put them in the garden of Eden, that they might have an opportunity of dressing and keeping it. He never intended that they should lead an idle life. For the same reason the angels have constant employment in heaven.

A missionary, addressing a pious negro woman, said: "Mary, is not the love of God wonderful?" Then enlarging on its manifestation in the atonement of Christ, he made the appeal, "Is it not wonderful?" Mary simply, but we may add sublimely, replied: "Massa, me no think it wonderful, cause it is just like him."

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

The general market has evidenced little variation since the date of our last issue. Sugar and Molasses have been extremely dull, and Western Produce has exhibited about the usual movement, attended with a slight decline in Pork; while operations have disclosed considerable animation, and although prices have been somewhat unsettled, still the market closed steady, yesterday, at previous quotations.

COTTON—On Saturday there was a liberal enquiry at the opening and notwithstanding the limited and poorly assorted supplies on sale, as well as the increased claims of holders, the movement was attended with considerable activity. On Monday there was a continuance of the previous demand and although the heavy business of Saturday induced factors to enhance their pretensions; yet buyers came forward with unabated spirit and took 4200 bales at prices disclosing a strong tendency to outside rates. Yesterday the market opened quite active but after the receipt of the noon telegraphs, announcing a decline at New York, the demand almost entirely subsided, the market, however, closing steady at our previous quotations, which we retain.

Low	— to —
Ordinary	33 to 34
Good Ordinary	35 to 36
Low Middling	37 to 38
Middling	— to —

TOBACCO—The market has been very dull since our last review. The stock on sale is too small for extended operations and there is consequently no demand on foreign account. Factors, however, are very firm in their views and have refused to make any concessions in prices. Only a few hogsheads have been sold for baling and for the city trade, and we continue to quote:

	Light.	Heavy.	Currency.
Low Refused	3½ to —	— to 4½	
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec'a	15 to —	— to 20	

SUGAR—On Saturday 10 hogsheads new were received, the first this season, which sold at 16½c per lb, and on Monday 3 hogsheads Good Fair were received and sold at 16c per lb. Buyers are waiting for freer receipts of the new crop. They appear anxious to operate. Yesterday the receipts were 8 hogsheads new, comprising all in first hands on sale.

MOLASSES—The sales on Saturday and Monday comprised 30 barrels, new Syrup, at $1, 3 barrels and 30 half barrels new Choice Molasses at $1 05 per gallon.

FLOUR—The absence of brands desirable for our trade, such as Superfine, and the lower grades of Extra, have not deterred buyers from entering the market and operating to a considerable extent, as will be shown by the unusual quantity of the higher grades that have changed hands since last Friday. The transactions on Saturday and Monday sum up fully 7000 bbls, at the following rates: Fine at $12 25, Superfine at $13 to $13 50, Single Extra $13 25 to $13 50, Double do $14 to $14 50, Treble do at $14 75 to $15, Choice Family do $12 25 to $16 50 per bbl. Of the above not over 1000 barrels Superfine and Single Extra were disposed. Yesterday the sales comprised about 2200 barrels.

BACON—There have been receipts of about 90 casks Shoulders, which has caused a reduction of about ½c per lb, and the demand is now met in a small way at 18½c; the same price is being paid for Ribbed Sides, while Clear are readily disposed of as previously at 19½c per lb. Green Shoulders command 16½c, Plain Hams at 21 to 22c, and Sugar-cured do at 25½ to 26c per lb, at which rates about 175 casks of the last mentioned were sold.

PORK—Under the effect of liberal receipts from the West, we are again called upon to notice a leaning of rates in favor of buyers, and we now quote Even-weight Mess, in round lots, at $34, while dealers are supplying the demand at $34 25 to $34 50 per bbl. The last sales of Prime Mess were to the Government at $30 per bbl.

LARD—The supply of Prime, both in tierce and kegs, is fair, and is freely offered at 10 to 16½c per lb for the former, and 20c per lb for the latter.

CORN—The sales on Saturday and Monday were restricted to 7500 sacks, the majority of which were taken at $1 12½ to $1 15 per bushel, and $1 10 for White Mixed. Yesterday prices exhibited increased firmness, and, with a moderate demand, some 3300 sacks were sold at $1 15 to $1 17½ per bushel for White.

OATS—There is only a moderate supply, both in store and on the levee, and prices in consequence rule firmly at 64 to 65c per bushel, at which rates some 300 sacks were disposed of. Yesterday some 1350 sacks changed hands at the outside figure.

BRAN—We have noticed a very quiet market, and with only a light stock, the transactions did not exceed 1500 sacks principally at $1 35 to $1 40 per 100 lbs. Yesterday the market presented a little more activity and about 1500 sacks were sold at $1 35, $1 37½, and $1 40 per 100 lbs.

HAY—The stock on hand is very small, but amply sufficient to meet the present demand, which is being supplied at $24 to $25 for round hoop St. Louis, and $28 per ton for Prime do. Yesterday New Prime Ohio River was selling at $29 per ton.

BALE ROPE—There has been some little movement, the particulars of which we have been unable to ascertain, though we are aware of offerings being made freely at 13c per lb.

IRON COTTON TIES—The stock is greatly reduced, but the demand is very active at 11 to 12c per lb.

INDIA BAGGING—A good demand prevails, and several sales have been made, the particulars of which have been suppressed. Round lots are quoted at 34c in rolls, and 34½c per yard in bales, while parcels are being disposed of at 35c for the former, and 36c per yard for the latter.

GUNNY BAGS—We have not heard of any sales for some time past, but give 30c a piece as a fair quotation.

BUTTER AND CHEESE—The market is overstocked with Western Butter, which is very dull at 20 to 35c per lb according to quality. Northern Butter is selling at 42 to 45c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and commands 10 to 18c for Western and Northern. We quote English Dairy at 23 to 25c per lb.

CORN MEAL—We noticed sales of some 300 bbls kiln-dried, White, in lots, at $5 per bbl. Retail lots command $5 25 to $5 50 per bbl.

HOPS—There is a very good demand for the new crop at 65 to 70c. Bavarian is scarce at 80c per lb.

COFFEE—Is in fair demand and the market is very firm. Dealers are supplying the demand at 28½ to 29½c per lb currency for Good to Prime Rio, at which rates 200 sacks were sold on Monday. We quote Prime at 19½c per lb gold, duty paid.

STAR CANDLES—The supply is light, but the demand is active at 20c for 12 oz, 21c for 13 oz, and 25c per lb for full weight.

WOOL—There is only a fair stock on hand, but with a good demand holders readily receive 16 to 18c for Louisiana Native, 18 to 22c for Texas ¼ to ½ Merino, 23 to 25c for do ½ to ¾ Merino; 28 to 30c for washed and 13 to 15c per lb for burry.

HIDES—Are in small supply, but the demand is beginning to slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 10½ to 11c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb., and Pelts 20 to 25c per piece.

MALT—There is but little demand, and we furnish the following quotations for reference. Canada at $1 75 to $2 00, and Western at $1 00 to $1 75 per bushel.

OILS—There is some demand for Linseed at $2 to $2 05, and also for Coal in cans at 82½ to 85c per gallon.

NAVAL STORES—The market is quite bare and prices in consequence exhibit a still further improvement, and we now quote common Rosin at $4 50, No. 2, do at $6 50, and No. 1 do at $8 75 to $9 per bbl. Spirits Turpentine would bring 80c per gallon.

SALT—We have little or no alternation to note; prices remain about the same and we continue to quote Liverpool $2 40 to $2 75 for fine, and $2 35 to $2 60 for Coarse in warehouse, and $2 15 for the former, and $2 10 for the latter in cargo.

ESCULENTS—Potatoes are selling at $2 75 to $2 90 in sacks, and $2 00 to $3 25 per bbl, Apples at $5 50 to $6 50 per bbl, Onions $2 75 to $3 00 in sacks, and $3 25 to $3 50 in barrels, and Cabbages at 18 to 20c per crate.

POULTRY AND EGGS—Chickens sell on the landing at $6 to $7 for the young and $8 50 to $9 50 per dozen for the large. Geese at $11 to $18 and Turkeys at $37 to $38 per dozen. Western eggs are selling at $35 to $40 per bbl.

FISH—Are in small supply with an active demand. We quote No. 1 Mackerel at $24 to $24 50 per bbl, No. 2 at $22 to $22 50, No. 3 at $17 to $17½. Codfish are selling at $1 90 to $2 per box.

BEANS—Are in good request, and meet with ready sale at $4 to $6 00 per bbl for Western, and $10 50 to $13 per bbl for Northern. There is an active demand for the latter.

RICE—There is no Carolina in market. Louisiana is in small supply, and the receipts being light, it sells readily at 12 to 14c, according to quality.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Oct. 30, 1866.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	13 to 15
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$1 50 to $3 50
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$100 to $150
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $14
Calves per head	$7 00 to $12

MONETARY.

The Colu market has exhibited a fair degree of activity during the past three days. Gold opened on Saturday at 148¼ to 148¾, but at a later hour, in consequence of unfavorable accounts from New York, it declined and closed weak at 146½ to 147; it opened on Monday at 147 to 147¼, but subsequently improved, and closed firm at 147½ to 147¾; and opened yesterday 147 to 148, and without having shown much irregularity, closed at the same.

THE GUIDE TO AND BEAUTY OF HOLINESS.

We would respectfully inform the former friends and patrons of the GUIDE TO HOLINESS, formerly published in Boston, by Rev. H. V. DEGEN, that it has been united with the BEAUTY OF HOLINESS, under the above title and removed to New York, where it is now published by the subscribers.

It has been much improved, and under the able Editorship of Dr. and Mrs. PALMER & Rev. E. FOSTER, pursues its unswerving advocacy of heart-purity. We would gladly welcome the return of the many old friends of our MAGAZINE and cause throughout the SOUTH. Terms, $1,25 per annum in advance. To any one sending 4 subscribers and $5,00, we will send them a copy gratis if desired. Those subscribing now and sending the money in advance will receive TWO NUMBERS FREE. Pastors are requested to act as Agents.

Address, FOSTER & PALMER, JR., 14 Bible House, N. Y. 2t

J. R. POWELL,
COTTON FACTOR,
AND
COMMISSION MERCHANT,
190 Common Street,
W. R. STUART, } NEW ORLEANS
Late Stuart & James.
☞ Represented by CAPT. J. A. BINFORD, Duck Hill, Miss. oc20 1y

J. O. ELLIS. W. O. CHAMBERLIN
ELLIS & CHAMBERLIN,
Cotton Factors & Commission Merchants,
42 UNION STREET, NEW ORLEANS,
Are prepared to make cash advances on Cotton, Sugar, and other Produce consigned to them, and solicit the patronage of their friends and the public. jan20 1y

SPEED, SUMMERS & CO.,
40 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants,
And COMMERCIAL AGENTS. aug25 1y

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Wholesale Grocer,
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And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

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Importer of Musical Merchandise, Wholesale and Retail Dealer in the "Knabe," "Nunns," "Gulld" and "Raven & Bacon" Pianos, "Prince" Organs and Melodeons, &c
oc27 6m 167 CANAL STREET, NEW ORLEANS.

R. M. DENMAN. H. M. HOLLINGSWORTH
R. MARSH DENMAN & CO.,
CARRIAGE REPOSITORY,
Corner of Carondelet and Gravier Streets,
f3 1y NEW ORLEANS.

R. K. WALKER. THOS. M'KNIGHT. J. F JOHNSON.
R. K. WALKER & CO.,
COTTON FACTORS,
And General Commission Merchants,
75 CARONDELET STREET, NEW ORLEANS.
an20 1y

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Importers and Wholesale Dealers in
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P SIMMS—J BOWLING
aug25 1y

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FOREIGN AND DOMESTIC DRY GOODS,
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sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.
HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jan20-1y

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Manufacturers and Wholesale Dealers in
CLOTHING & PLANTATION GOODS
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Corner of Gruvier street,
oc13 1y NEW ORLEANS.

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CAMPBELL, ECKFORD & CO.,
COTTON FACTORS,
Forwarding & General Com'n Merchant,
o13 No. 58 Camp street, New Orleans. 1y

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Wholesale Grocers,
COTTON FACTORS AND COMMISSION MERCHANTS,
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Corner Poydras and Tchoupitoulas sts.,
NEW ORLEANS.
All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

A. HENDERSON PEALE & CO.,
Successors to Thos. Henderson & Peale,
Cotton Factors & Commission Merchants
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aug18 0m

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CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 36 Perdido Street, New Orleans,
aug18 1y

C. E. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 31 Perdido Street, New Orleans.
aug18 1y

JOHN G. PARHAM, of New Orleans. DEVARLY BLUNT, of Hinds Co., Miss.
PARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
No. 75 Carondelet street, New Orleans.
aug11 1y

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Wm. R. Galbreath, } Memphis.
Wm. Stewart, }
John C. Fizer, }
sep1 3m

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COTTON FACTORS,
And General Commission Merchants,
No 40 Perdido Street, New Orleans.
aug18 6m

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Cotton Factor and Commission Merchant
No. 32 Perdido Street, New Orleans.
aug 18 6m

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And General Commission Merchants,
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W. C. H. DAMERON, H. M. PAYNE.
je23 1y

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COTTON FACTORS
AND
General Commission Merchants,
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je9 1y New Orleans

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Orders for all descriptions of merchandise will meet prompt attention.
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Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. july7 1y

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W. C. WATTS & CO., Liverpool, England.
GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool.
feb3-1y

W. A. BELL, FRED N. OODEN, H. E. WITHERSPOON
WM. A. BELL & CO.,
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And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,
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sep22 6m

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Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.
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NORTH, BRUSH & MASON,
Wholesale Dealers in
Fancy Goods,
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HOSIERY,
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Opposite the St. James Hotel, New Orleans, La
aug25 1y

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We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.
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NAILS, SAWS, TIN WARE, AXES.
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Of all patterns and brands. All the above is offered for sale at the lowest market quotations.
Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832. aug25 1y

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CLARET,
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Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the
Most reasonable Rates.
☞ Country orders will receive the most careful and prompt attention.
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☞ Sales guaranteed at New York prices. a18 1y

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Surgical Instruments,
French, English, and American, of every variety
Also—
Medicine Chests and Medical Saddle-bags.
aug25 1y

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A. B. GRISWOLD & CO.,
Corner of Canal and Royal streets,
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Established in New Orleans Fifty Years!
MANUFACTURERS OF JEWELRY & SILVER WARE,
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The largest assortment in the South always on hand. aug25 0m

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HAMMOND STATION, ON JACKSON RAILROAD
Established, August, 1861
Destroyed, May, 1863.
Re-established, January, 1860.
SALES ROOMS,
C. E. GATE & CO.,
18 CAMP STREET, 18
Under the City Hotel.
We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of
LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,
Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.
We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.
A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes*.
C. E. CATE & CO.
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Nearly opposite Picayune Office,
CROCKERY AND GLASS WARE,
PLATED WARE,
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We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.
Call in and see for yourself before purchasing elsewhere.
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BUCKEYE BELL FOUNDRY
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Manufacturers of BELLS for Churches, Academies, Plantations, etc.
Made of Genuine Bell Metal, and mounted with our Improved Rotary Yoke.
All Bells warranted to prove satisfactory, or subject to be returned.
Illustrated Catalogue and Price List sent free upon application. je16

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AND
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Wholesale and Retail Dealers in
FOREIGN & DOMESTIC DRY GOODS
Possess great facilities for buying goods cheap which enables them to sell below market prices.
☞ Special attention given to orders.
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Families wishing supplies are invited to call and examine goods and prices. oc0 3m

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No 62 CAMP STREET,
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A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

SOUTHERN SHOE MANUFACTORY,
DRAKE & MARKHAM,
Manufacturers of
Men's, Boys', Ladies', Misses' & Childrens'
BOOTS AND SHOES,
WHOLESALE AND RETAIL,
No. 56 Camp Street, New Orleans, La.
We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children; made of the best imported stock, by skillful workmen.
We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.
OUR LAST-FOR-EVER BOOTS!
Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.
Our stock of Family and Plantation Shoes are the best that can be made.
One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.
We have better goods and sell them lower than any house in Louisiana.
Orders filled at ten per cent. on the original cost of manufacture.
All goods warranted to satisfy, or they may be returned. Planters will instruct their Commission Merchants to buy their shoes of
DRAKE & MARKHAM, 56 CAMP STREET.
aug18 1y

A GOOD COOKING STOVE
is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family. Time, money, and extreme vexation, by using of your daily meals, may be saved by using the
CHARTER OAK COOKING STOVE.
Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.
The Improved Charter Oak Stove with Extension Top
has but one damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.
The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.
The Reflector Gridiron, original with the Charter Oak, and used on no other stove, is the most perfect manner to broil meats and poultry, whereby the offensive odors arising from cooking the process of broiling are carried up the pipe, and juices of the meats preserved.
The Hot Closet, in which meats and vegetables are kept warm for hours when there has been a delay at meals, besides enabling the cook to furnish the greatest variety of dishes and dessert, and place them hot upon the table.
The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.
Importers and Dealers in Hardware, Nails, Castings, Guns, Carpenters and Coopers' Edge Tools, etc.
RICE BROS. & CO., Sole Agents,
93 and 95 Camp street, near Perdido, and 505 Magazine street, near Magazine Market.
sep1 1y

A NEW THING UNDER THE SUN.
PRICE'S
Patent Texas Tonic
PURELY VEGETABLE.
It is a certain antidote against Constipation of the Bowels, Torpor of the Liver, Palpitation of the Heart, Determination of Blood to the Brain, Indigestion, Pain in the Head and Vertigo; also a remedy for
CHILLS AND FEVERS.
For particulars, see accompanying Envelope with each bottle.
For sale at 56 Camp street, New Orleans.
THOS. K. PRICE, Vender.
Read the following opinions of some of our old and well known citizens of
PRICE'S PATENT TEXAS TONIC,
Or, Vegetable Medicine.
T. K. PRICE, Esq., Vendor of "Price's Patent Texas Tonic," or Vegetable Medicine:
DEAR SIR—After a fair and deliberate use and experiment of your Vegetable Medicine, known as PRICE'S PATENT TEXAS TONIC, we give it as our decided opinion, that it is the best recipe that we have ever known, for *Indigestion, Torpor of the Liver, Constipation of the Bowels and Dyspepsia.* We consider your Vegetables Medicine worthy of all commendation, and therefore feel no hesitation in recommending its use to all our friends, as well as the public at large, and that in doing so we are contributing to all the afflicted. Many of us have been suffering from these evils from ten to fifteen years, and have been greatly benefited.
Wishing you great success in introducing this valuable medicine,
We remain yours truly,
J. J. MULLON, Pastor St. Patrick's Church.
J. H. CALDWELL, of Gas Works, City Hall.
SAM'L. SUMNER, of Home Insurance Office.
T. GREENEBLO, of house of Fellowes & Co.
LEWIS ELKIN, Merchant, New Orleans.
GEO. W. HUNSON, Ship Agent.
JACOB BARKER, Bank of Commerce.
New Orleans, June, 1863.
TERMS:

4 oz Bottles	$1 00
8 " "	1 50
12 " "	1 00

Sold to Druggists by the dozen bottles or more at 33⅓ per cent discount off retail price.
All orders will meet with prompt attention.
sep22 1y THOS. K. PRICE.

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PAPER WAREHOUSE,
No. 140 Poydras street, between Camp and St. Charles streets, New Orleans.
Newspaper of the following sizes: 22 by 31, 24 by 36, 26 by 38, 27 by 43, 32 by 44, and 36 by 48.
Agent for the sale of R. Hoe & Co's Printing Presses; the "Liberty" Job Presses; Adams' Cottage Presses; and Jas. Conners & Son's Type.
sep1

The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH, FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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For the N. O. Christian Advocate.

JNO. W. BURRUSS,

IN MEMORIAM.

Died in St. Louis, Mo., on the evening of the 5th of Oct. 1866, John W. Burrus, of Wilkinson county, Miss.

In the summer of 1837, deep in a retired district embraced in the Mississippi Conference, I met a young man just home again, with the first honors of the Wesleyan University, still fresh upon him. He had gone through his college course—winning the admiration of his class and the esteem of the faculty. At the time we met he was diffident and tall to awkwardness. He had been little in society—was fond of books and had matured no plans for after life. He was a member of the Church and was consistently religious. His friends said he ought to preach, and sometimes he ventured out far enough to entertain the purpose, but he was slow of speech, and besides, he had no confidence in himself—and he quickly sought seclusion again. We grew to be friends; that is, we were drawn together, and there was nothing to cause special repulsions.

During the eight or ten years I spent in New Orleans, we seldom met. In 1846 I was stationed in Woodville. I had long known Bro. McGehee, and the hospitalities of Bowling Green were proverbial. Here I again met John W. Burruss and his sister, Mrs. Mary B. McGehee. They even the children of Rev. John C. Burruss, one of the most distinguished and useful men of his age. Here our friendship was renewed, and I learned to admire and love the friend now wept as dead.

His was the highest style of Christian character. His father—of the old Virginia school—was a polished gentleman, of high order of intellect and of captivating manners. He had been converted in early life, and with the freshness of his ardent nature had volunteered his service as a missionary—to the far off Mississippi. The mother was only less than an angel, so intellectual, so laborious, so self-sacrificing, so gentle, so heavenly minded—to be near her was to breathe an atmosphere refreshing as the zephyrs of Eden. To these parents, on the 7th of October 1814, John was born, and under their joint guidance, while the mother lived, he was trained. A profound sense of religious duty pervaded the whole being of the boy, and although the self-consecration came many years later—the mind took in the great leading doctrines of a revealed religion, and the heart often responded to the touching appeals of the gospel.

Grace superadded, and sanctifying the elements of his character, fashioned a man of God. He read D. Quinn and Coldridge, and Carlyle, and Lamb and Channing—he studied Robertson and Arnold, and French and Fletcher, and Watson and Wesley, and bringing all these to the Bible, as helps to a knowledge of divine things, he had grown wise in the science of salvation, and had learned to subdue himself into the obedience of Jesus Christ. The full manhood found him in his place, a layman it is true, but with a mission as ample as an apostle's.

The church, the Sabbath school, the college, the great benevolent agencies of Christianity, demanded a service he was fitted to perform, and these found his counsels wise, his heart warm, and his hand liberal.

Too self-suspecting — with an aversion to the conflict incident to public life, he shrank away from place and sought an ancestolations usefulness. And yet no man was more ready to announce his opinions, and no man was more ready to stand responsible for them. He did not court an encounter, nor did he tamely acquiesce. He thought independently and vigorously; he matured his opinions with studied, patient care, and when called upon to avow them, acted with a martyr's courage.

He had been educated an Arminian, and in the years of his ripe scholarship and religious growth, he felt and owned its power to lift, along with the Holy Spirit, the humble, trusting, hungering heart to fullest fellowship with man and highest communion with God.

Never have we witnessed more of that yearning after the life of God in the heart, that child like, confiding, anxious, submissive pleading for the Spirit's power.

A philosopher, a student, a man hungry for knowledge, and filling his capacious mind from every source of supply, he came away from the conflict of thought, the din of controversy, or the essay, breathing a life so vigorous and a heart so hopeful and so strong, and sat at the feet of a child or an old family servant, and listened and prayed as these talked of faith in Christ, and the witness of the Spirit. He knew how to fellowship these, while statesmen, jurists and divines, listened eagerly to his opinions. He combined the strength of the lion and the gentleness of the lamb.

In the perfect sense of the word charity, he was charitable. He watched with earnest interest the great religious movements of the age, and he looked with an approving eye upon them all. He was a Methodist in doctrine, in polity and sympathy, but his strong yearning towards all signs of good and all appliances for uplifting humanity, tore down the barriers which bigotry and intolerance interpose against a liberal christianity. His benevolence grew out of a settled conviction of duty, and he gave or withheld with a steady hand. The impulses of the occasion met a stern resistance and the grudging gift of another for some of the large benevolences of the church, operated no discouragement to his purposes, and no abatement of his liberality. His connection with the efforts of the church to build and establish Centenary College, brought out the elements of his character with great distinctness. He loved learning, and he loved especially learning as it knelt for baptism at the altar of religion. He came at once to the support of the college. He comprehended its wants and its mission, to it he gave his counsels and his prayers, his time and his means.

For years, as one of the chief and active members of its Board of Trustees, he earnestly, steadily, patiently, thoughtfully toiled and suffered that he might see that institution put in a position, its building, its apparatus and its endowment, to deserve public confidence, and justify the outlay of the church. No obstruction turned him aside, no embarrassment abated his energy, the work was to be done, and assuming his just share in the enterprise, he faltered not until he saw success crowning his efforts.

Notwithstanding his acknowledged ability to fill any station in life, for he brought into political investigations the same manly vigor and independence evinced elsewhere, he was not *popular*. He could not play the demagogue, he had not learned how to use the duplicity or the sycophancy of the politician.

His essays and his reviews, as well as his occasional papers for the weekly press, are full of profound thought, and of sage suggestion. A whig in politics; he opposed secession; a patriot, he resisted coercion; and when the fortunes of war dissolved the government and armies of the Confederated States of America, he accepted the situation and adjusted himself to the logic of events. High political position was several times offered him, and several times he consented to become a candidate for office, but his aversion to a conflict for popularity overcame the remonstrance of his friends, and he retired from the field. However great our admiration of the man, we could only tolerate this idiosyncrasy on the ground of constitutional defect. There was a slight hesitancy in his speech, which in early life made the timidity which produced it more apparent. Besides, his taste was offended by the vulgar swagger, the low buffoonery, the drunken revelry, the coarse jest and the cant of the political toady, or the blustering demagogue. To use the arts which these practiced, was repugnant to his nature; to rely upon the supremacy of intelligence, virtue and integrity was to ensure defeat. He chose retirement, gathered about him friends of kindred sympathies, and threw a charm about the unrestrained freedom of social life which made Elleray an elysium. To the stranger he seemed austere; and his political opponents—ready to become vendors of falsehood, when falsehood promised success—strove to excite against him the prejudice of the poor and the illiterate. And yet the leading men of all parties deferred to his judgment, and not unfrequently fell in with the views he had long before advanced, and for which he had been condemned.

He possessed this decided advantage. He could affiliate with a political party or a religious sect without blindly adopting the platform or the creed of either, and he was so fully up with the large and comprehensive views of the age that the incidental was never confounded with the essential.

He was thoroughly conversant with the sectional questions which for thirty years agitated the country, and finally ripened into disunion. Towards his slaves he was eminently just and humane. Strict in his discipline, liberal in his supplies—the visit of the master was welcomed with joy. The missionary to his negroes was as regularly supplied as the pastor for his more immediate household, and an essential part of the business of the missionary, was the education of the children. He knew that slaveholding was not incompatible with the theory or practice of christianity. He saw and understood slavery, as one familiar with it, and though educated at the "North," and accustomed to spend his summers in those higher latitudes, he loathed the cant and the fanaticism of the negro worshiper.

The touching devotion of his hundreds of negroes during the war, and the fidelity with which they clung to him after the struggle was over, showed plainly that they had learned his character, and confided in his kindness and integrity.

In 1849 the Legislature authorized the establishment of a public school system, intended to give full force to the provisions already existing for the purposes of education. No plans, or worse than none, existed in Wilkinson county, and without dissent he was chosen to give shape and life to an organization which should meet the public want. He accepted the office of General Superintendent, and promptly entered upon the duties. He visited the schools, went into the remote and destitute districts, brought order out of confusion, created an interest, and gave direction to popular impulse, and in the course of a single year put in operation a system which has been for almost twenty years working the most beneficient results to the masses.

In this connection I may allude his pre-eminent ability and success as a Sabbath school superintendent. Ever at his place, ready to exercise authority, to excite emulation, to relieve a tedious moment with some rich selection from the "old authors," or to make lucid by his own exposition some hidden truth, he won the children to himself, to the school, to Christ, and saw, as the years passed by, the church receiving to its fold many thoroughly trained in the knowledge which maketh wise unto salvation.

His home life should not be overlooked. To him the rights of hospitality were sacred. Cordial to his friends, courteous to the stranger, his doors stood open, and his table was spread to the needy. His residence was upon one of the highways connecting the *Eastern and Western departments* of the Confederate army, and while his own hand, salt as a woman's, gently ministered to the wounded, it is not too much to say that his generous hospitality gave welcome, shelter and food to thousands of soldiers.

Towards his immediate family the combinations of character were striking. The proprieties of life were rigidly enforced; dignified and tender, stern and considerate, his household shrunk from his displeasure, and leant confidently upon his affection. The early love of the timid boy had matured into his marriage with Sarah H., daughter of Hon. Ed. McGehee, of Woodville, on the 4th of January, 1838. She, too, was of retiring nature, and the death of an idolized sister had cast a shadow, lengthened with life, over her path. She was a noble woman, of intelligence and culture, of strength and tenderness, of dignity and piety.

It was no wonder he loved his home, and no wonder that his friends were select. God took from the devoted husband his Sarah, in March 1855. In Oct. 1859 he married Miss Louisa Leaden. She was a woman of eminent worth. She was a mother to his children, and the friend of his friends. For depth of character, brilliancy of intellect, ardor of piety, grace of manners, and cheerfulness of disposition, she had few equals. And she too died in the winter of 1863, tearing loose again the half-healed wounds of grief, and leaving the forlorn husband to feel the solitude and sadness of bereavement.

In person John W. Burruss was tall and lean, his features were strong, his eyes blue, and his lips compressed. His constitution was never vigorous, and much of life was spent in resisting the fell coming of an early death. For a year past, without any symptom of organic disease, there seemed to be a giving way of the functions of life. He struggled to prolong his days, went out from his home, and sought health abroad. But its fountains were fast drying up, and languid, panting, almost hopeless, he turned back, that in the bosom of his family, and among the treasured friends who knew and loved him, he might gather up his feet and die. But the bow was bent, the arrow was already upon the string—mid way he fell. A son and a daughter hung over the dying father, while the angels came and bore the spirit of the good man to his rest in Abraham's bosom.

W.

Sunnyside, Oct. 27th, 1866.

For the N. O. Christian Advocate.

CHRISTIAN STEADFASTNESS.

"Continue in the faith grounded and settled and be not moved away from the hope of the gospel."

One of the sad infirmities of our nature is a proneness to grow "weary in well doing." Many "run well" for a season, many endure a brief term, but not unto the end. Many are faithful a little while, but not "unto death." This is no doubt the grand solution of the slowness of the gospel's march to universal conquest. If the multitudes who join the various "branches" of the Church of God, would "endure to the end," how it would swell the ranks of God's spiritual army, and how rapidly carry its triumphant arms to the ends of the earth. This weariness in well doing works incalculable evils. It is an unutterable evil to the unhappy souls, endure but for a season, they "perish." It discourages the faith of the Church, it damps the zeal of the ministry, it brings shame and reproach upon the gospel, and hinders unnumbered thousands from seeking after God, and laying up treasure in heaven.

We are inclined to think that one of the various causes that may be assigned as explanatory of this sad tendency, is that men mistake the proper character of Christian life. They do not look upon it as a continuous, daily, lifelong thing, but rather as an occasional and periodic affair, and hence their piety is spasmodic and sporadic. They seem to feel that there is a summer season of life and fruitfulness, then properly a winter of suspended life and unfruitfulness. That the church and the individual may have a season of aggression and victory over opposing influences, then they may go into the repose and inactivity of winter quarters. This fasting and famishing is false in theory, and fatal in practice.

The Christian's peace, and his spiritual life is a "river"—a river that never freezes, never runs dry, but flows with a steady current from the sources to its terminus in the ocean. The Christian life is not deciduous, but perennial, a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither. The tree of life margining the unwon banks of the eternal river, with everlasting greenness crowned, and beautified and enriched with ever ripening fruit, is the lofty and the lovely type of life in Christ. Alas! how different is the low conception of thousands. A few "feasts of fat things," then a long season of leanness to famishing nigh, then awaking up and attempting to feast again, when spiritual health and appetite, may be, are almost gone. A little plowing, a little earnest toil in the spring, then a long season of idleness until weeds and grass have overgrown, and ruined the precious wheat, that never waves a yellow harvest nor fills a barn with plenty.

May not this false theory, this bad practice spring from a low conception of the service of God, that it must be subordinate and secondary, while the earthly life is to be paramount and always first. That the spiritual life shall only have occasional and incidental consideration and attention, while the earthly life shall have our earnest thought and daily care. Such men have never deeply asked or pondered the tremendous question: "What shall it profit me if I gain the whole world and lose my own soul, or what shall I give in exchange for my soul?" Life viewed merely in its temporal aspects is but "a chase for flowers, a smile to win them, and a tear to see them fade." Watts, the immortal hymnologist, has well conceived and beautifully expressed the idea of Christian life:

"What empty things are all the skies,
And this inferior clod!
There's nothing here deserves my joys,
There's nothing like my God."

Was this our exalted beau ideal of life in Christ, we should not be compromising and compounding between Christ and the world, but whenever their seemed a collision between the things temporal and the things eternal, we should say to the world as Abraham said to his servant: "Abide ye here," while looking to a higher level he said, "and I will go yonder and worship." And when worldly prudence would say to us: "If you thus continually attend to spiritual things, and thus subordinate the world to them, you must suffer serious loss"—reply like the holy and consecrated Paul, "yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

W.

Facts Concerning Human Life.

The total number of human beings on the earth is computed at 3,000,000,000 (three thousand millions), and they speak 3064 known tongues.

The average duration of human life is 33 1-3 years.

One fourth of those born die before they are 7 years old, and one half before the age of 17.

Out of 100 persons only six reach the age of 60 years.

Out of 500 persons only one attains the age of 80 years.

Sixty persons die every minute.

Tall men live longer than short ones.

Married men are longer lived than the single.

Rich men live, on the average, 42 years, but the poor only 30 years.

There is a drunkard to every 74.

From the "Methodist."

TOMB OF PHILIP EMBURY.

For fifty-seven years Mr. Embury had lain in the grave without a stone or monument to tell where the apostle of Methodism was buried. Many thought he should be removed to the Methodist classic ground at Ashgrove. The Rev. John N. Maffit, then in the height of his fame, being an Irishman, felt deeply in regard to the first Methodist minister in America; he could not bear the idea that Philip Embury should remain any longer without a tombstone. He corresponded with Gen. A. M. Bininger and others concerning the removal of Embury's remains. A time was fixed for the re-interment, June, 1832. The Rev. Thomas Mason was the presiding elder, and Rev. Theodosius Clark the preacher in charge of the circuit. Mr. Maffit spent about a fortnight viewing localities before the re-interment. He was the guest of the widow of Isaac Bininger, mother of General Bininger, and put up in the old mansion where the old patriarch of the family and friend of Embury lived and died. The night before the remains of Embury were to be removed, Mr. Maffit was heard to arise and go out about midnight. He remained for a long time, and the family became alarmed and went in quest of him. After searching for a time, they went into the burial ground, and on the grave of Embury, prostrate in prayer, found John N. Maffit.

The next day at two o'clock hundreds were gathered to witness the ceremonies. They opened the grave of Embury, and found a small piece of his coffin and but little of his remains. The skull was perfect, also the thigh bones. Mr. Maffit handled the skull, which was quite a massive one, and commented on its extraordinary size, and said it could have contained no ordinary brain. He also handled the thigh bones, and said they indicated a man of large size.

They gathered up the bones, skull and dust, and placed them in a coffin, and then they held religious services. They sung a hymn appropriate to the occasion, and prayed. Then Mr. Maffit, standing on the stump of the old oak tree under which they buried Embury, delivered a most pathetic address. The procession then started for Ashgrove, about nine miles distant. Mr. Maffit rode with his friend, Gen. Bininger, who took me over the same ground in 1859, pointing out localities, and describing the minuteness and scenes of that wonderful day. The ride is over hills and down valleys. The scenery is remarkably beautiful. On the arrival they had service in the old Methodist church in Ashgrove. Mr. Maffit, who was a sweet singer, sang a hymn remarkably appropriate and touching. He then delivered an address which greatly affected his auditors.

This was on Saturday. Mr. Maffit and General Bininger were the guests of John Fisher. The re-interment took place on Sunday; it was one of the greatest gatherings ever known in that region before or since. The wagons extended for over a mile, and the people came from twenty miles distant. Several thousands were present. Mr. Maffit stood on the tomb of a Methodist minister, and delivered one of his most thrilling addresses. He had carefully prepared it beforehand, and it was printed, but he did not read it. Of all his efforts, this far transcended the rest for beauty and pathos. Never did he have a nobler theme—never did he acquit himself more nobly. They sung a hymn, and then deposited the remains of Embury to rest among his countrymen.

The reader no doubt would like to see a sketch of the funeral sermon. It has long been out of print. I have space only for a few extracts.

"In this sequestered spot, where the quiet herds have grazed in peace, where the robin has sung his early song and the snow-bird played with the descending flakes of winter, even here moulders the frame of a man. Bone after bone hath here returned to the dust from which man was originally taken. Dig down now, and see if here we can find Embury. Here the gray-haired men of other days laid him, the cold remains of a minister of Jesus, when his day of labor was over. Here one day, when the hearse would slowly along this path, they gathered, not to see the man of God in his mightiest strength when the oil of eloquence is on his lips and the anointing of the Most High shines in his face, but to see a minister of the New Testament cold and lifeless. * * * *

"Summer and winter came and went again. The grass grew tall and rank over this mound. It became level with the surrounding earth. The place was fading from the memory of man, for many who dug and covered this grave went themselves to their last resting place, and laid their time-wearied heads on the coarse pillow of gravel.

"I have made these preliminary remarks, suggested as they have been by the strange circumstances which have called us together. Not to bury the dead, not to disinter his mouldering remains have we come together, not to shed a tear over Embury dead! but to thank God so good a man ever lived, and to rear a frail stone over his dust which may tell his name and our reverence for his virtues for four or five generations yet to come. Then this very marble we rear to-day shall gather the rust of years; the gnawing tooth of time shall eat away our inscription, and men shall wonder at the ragged fragment of a monument that shall cumber this ground, and guess by what wild chance it strayed away from its native quarry. We come here to-day after a lapse of years to rear a monument over one of the nursing fathers of Methodism in America. * * *

"No common dust mouldered beneath our feet. Here fell a harnessed warrior of the cross. Embury was the founder of Methodism in the city of New York. We knew not his path in another land beyond the blue waves of the Atlantic. He was my countryman, but whether his path was one of light or darkness, of gloom or glory, in his native isle I know not. But this I know, and record it to his eternal honor, that he was deemed worthy by the Holy Spirit to institute the classes of Wesleyanism in the city of New York."

The orator then took his audience onward to the great resurrection day, when Embury should come forth from his grave in the image of his God! "But, see! a heavenly form creeps from the dust beneath our feet, scattering the soil of centuries from his radiant brow, and fresh in the glow of a young immortality, Embury rises to the resurrection of the just." This is the day he looked for, and thought of, and warned sinners of when he was in life. It has come. He no longer needs a frail slab to mark the spot of his grave, for now he is known as far as immortal souls can glance their untiring eyes, as far as the accents of Jesus' voice can echo his welcome. No more he needs the eulogy of a man he never saw. No more he labors at his trade, for he has, through the strength of the Lord Jesus, wrought out a crown of eternal life, and he now takes it from the hands of celestial ones who kiss his death-cold brow into the warmth of a beautiful immortality. Let me die the death, that I may wear the crown of Embury. Let me live the life, that I may win the spirit-watched grave of my departed countryman."

His remains were then re-interred in the Methodist burying ground at Ashgrove. Over them was erected a plain, neat, beautiful marble slab. As I wandered among the tombs in that old ground the grave of Embury had the strongest attractions for me, and with deep emotion I copied the following inscription from his tombstone:

PHILIP EMBURY,
The earliest American minister of the Methodist Episcopal Church, here found his last resting place.
"Precious in the sight of the Lord is the death of his Saints."
Born in Ireland; an emigrant to New York, Mr. Embury was the first to gather in that city and toset in motion a train of measures which resulted in the founding of John street Church—the cradle of American Methodism — and the introduction of a system which has beautified the earth with salvation, and increased the joys of heaven.

The Minimum Christian.

And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can without lacking it altogether.

The minimum goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbor.

The minimum Christian is very friendly to all good works. He wishes them well; but it is not in his power to do much for them. The Sabbath school he looks upon as very good for the neglected and ignorant. It is not convenient, however, for him to take a class. His business arrangements are so pressing during the week, that he needs Sabbath as a day of rest—nor does he think himself qualified to act as teacher. There are so many persons better prepared for this important duty, that he must beg to be excused; still, he will do it if he must. He is in favor of visiting the poor; but he has no time to take part in those labors of love. He is very friendly to home and foreign missions, and gives his "mite." He thinks there are too many "appeals," but he gives, if not enough to save his reputation, pretty near it—at all events he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He can't see the harm in this, or that or the other popular amusement. There is nothing in the Bible against it. He does not see but a man may be a Christian, and dance or go to the opera. He knows several excellent people who do. Why should not he?

In short, the minimum Christian knows that he cannot serve God and Mammon—he would if he could—but he will come as near so doing as he can. He will give to himself and the world all that he may, and to God as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he actually is found.

Ah, my brother, are you making this attempt? Beware lest you find at last that in trying to get to heaven with as little religion as possible, you have missed it altogether—lest, without gaining the whole world you lose your own soul. The true child of God does not say, "How little," but, "How much may I do for my God?" They thus judge that if one died for all, he died that they which lived, should no more live for themselves, but for Him who died for them. Leaving the things which are behind, they reach forth towards those that are before, ever exclaiming, "What shall I render unto the Lord for all his benefits?"

Reader, are you minimum Christian? There is reason to fear that such are no Christians at all. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Douglas Jerrold's Kind Spirit.

Charles Dickens relates the following of Douglas Jerrold: Of his generosity I had a proof within these two or three years which it saddens me to think of now. There had been estrangement between us—not on any personal subject, and not involving angry words—and a good many months had passed without my ever seeing him in the streets, when it fell out that we dined, each with his own separate party, in the Stranger's Room of the Club. Our chairs were almost back to back, and I took mine after he was seated and at dinner (I am sorry to remember), and did not look that way. Before we had sat long he openly wheeled his chair around, stretched out both hands in an engaging manner, and said aloud, with a bright and loving face, that I can see as I write to you: "Let us be friends again. A life is not long enough for this." Jerrold was not a Christian, but his conduct in this case was worthy of a Christian character. On a dying bed how insignificant will appear many things about which we contend in bitterness and wrath! Life is too short, its inevitable sorrows so many, its responsibilities so vast and solemn, that there is, indeed, no time to spare in abusing and maligning one another. Let not the sun go down on your wrath. Never close your eyes to sleep with a heart angry towards your brother and fellow-sufferer. See him and be reconciled to him if you can. If he is a true man and a Christian, he will listen. If he is not, you will have done right, and your soul will be bright with the sunshine of Heaven.

From the Watchman.

CONSTITUTIONAL AMENDMENT.

There seems to exist in the minds of many of the friends of the South some doubts as to the course those States should adopt in reference to the Constitutional Amendment proposed by Congress at its last session. To me there appears to be but one side to this question so far as either the Southern States or the friends of liberty at the North are concerned. The human mind could scarcely conceive of a more cunningly devised scheme to degrade the people of the South, and to bind not only them but the rest of the States hopelessly to the car of Radical power; or one which, if it could be carried out, would more effectually accomplish those objects. And for that purpose and that only it was concocted. But of this hereafter.

Are the Southern States in the Union or out of it? If they are out, they have no voice in the matter; any action of theirs one way or the other would have no validity any more than the action of Canada, or Cuba. If they are out, and it shall be adopted by three fourths of the States now claiming to be represented in Congress, it will be a part of their Constitution; and mark my words, if it shall be adopted by three fourths of those States, the Radicals will claim it as a part of the Constitution.

If those States are in the Union, they have nothing to gain, but every thing to lose by its adoption. What new right or benefit does it propose to confer upon them? from what burden to relieve them? Let us see.

It provides that "No person shall be a senator or representative in Congress, or elector of President and Vice President, or hold any office, civil or military, under the United States, or under any State, who, having previously taken an oath as a member of Congress, or as an officer of the United States, or as a member of any State Legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid and comfort to the enemies thereof." And it further provides that "the Congress shall have power to enforce, by appropriate legislation, the provisions of this article."

It would, perhaps, not pass the bounds of truth to say that nine tenths of the best and most intelligent men of those States have, either as members of Congress, or as officers of the United States, or as governors, judges, justices of the inferior courts, members of the State legislatures, justices of the peace, sheriffs, or constables, taken an oath to support the Constitution of the United States, and engaged in what this article calls "insurrection or rebellion" against the United States or "given aid and comfort to the enemies thereof."

I shall leave out of the question the loathsome state of degradation to which a people would sink themselves who could give their consent to such a thing, and discuss the subject merely as a matter of material interest.

It is urged by such papers as the *Herald* and the *Times*, which profess to be friendly to the South, that these States ought to adopt the amendment without hesitation, because it would give them a representation in Congress. It will require the talents of a keener casuist than the writer, to determine whether an assertion so utterly at variance with the very words of the article is due to mental or moral obliquity of vision, or both. So far from giving any promise of representation, it specially by its very terms excludes all the representatives who have been elected, and will exclude every man who is worthy to be elected, or could be under the present state of things. But I will tell you how these State could and would be represented if this amendment should be adopted. Under the pretext of enforcing "by appropriate legislation the provisions of this article," they would pass a law to disfranchise as voters all who aided the South in her struggle.

Let us see what the South would lose by the adoption of this amendment. First, she would lose the services of all her best men, not only in the State Government, but elsewhere. Her State offices would be filled by tools of the Radicals, and her representatives and senators in Congress would be of the same stamp.

She would destroy all hope of relief from the Conservative men of the North. The Radicals are already in a large majority in the next Congress, and their strength would be greatly increased by the representatives from the South; for if this amendment were adopted by the South they would take special care, during the coming session, to make such laws as would render it impossible for the South to elect men other than such as suited them. They would not be content with negro suffrage, they would disfranchise every body else; they would so arrange it that the vote of every Southern elector should be cast for Sumner, Butler, or some other such man whom they will nominate, who, of course, would be elected, and then the whole power and patronage of the Government being in their hands, it would be useless for the good men of the North to struggle any longer against their power except by revolution.

What, then, is the policy of the South? To reject the amendment and wait; she can make her condition no worse by it. She has now her State governments in operation, she is no longer under military law, and will not be. The President and Gen. Grant are both disposed to protect her. The judiciary tax ie in operation, she can find some protection in that. The people of the North can not and will not long stand the present state of things. The Radicals are growing weaker every day. Many of them now who will not, perhaps, have the Congress to vote against their party, would be glad to see it defeated. They are trembling for the consequences of its success. They may not be defeated in the coming elections; I do not believe they will, except perhaps in the State of New York; but very many who have heretofore supported them will vote against them, and when another election comes round they will be routed horse, foot and dragoons. Anger and passion can not last always; the people of the North are beginning to feel that peace is as necessary to them as to the South; they find themselves burdened with heavy and oppressive taxation; the prosperity of the South is necessary to relieve them. They are becoming wearied with anxiety and excitement, they do not see what good can come of continued war amongst themselves and against the south, and they fear the evils which may come of it, the extent of which they dread, the end of which they can not see. They begin to want peace and quiet at home.

Then let the South go on quietly to improve her material and social condition. She has no power, no voice in the Government; and when the Radicals find that have too much to do in trying to preserve their power at home, to be able or willing to pay much attention to the South.

JUSTICE.

A LADY'S THIMBLE SENDS LIGHTNING ACROSS THE ATLANTIC. — A curious incident of ocean telegraphy is thus related by the London Times of Oct. 1:

The contents of a lady's thimble would hardly be expected to constitute a very powerful instrument. It would scarcely have been thought capable of one of the most astonishing feats ever performed by science. The Chairman, however, of the Atlantic Telegraph informs us that that this little instrument has actually achieved such a feat. By way of experiment, the engineer of the company joined the extremities of the two cables which now stretch across the Atlantic, thus forming an immense loop line of three thousand seven hundred miles. He then put some acid in a lady's silver thimble, with bits of zinc and copper, and by this simple agency he succeeded in passing signals through the whole length in little more than a second of time. A few years ago, how incredible such a statement would have sounded! It seems, indeed, that the simplicity of the fact has taken even electricians by surprise. When a cable was first laid across the whole breadth of the Atlantic, it was anticipated that an unusually high power would be required to drive the current in sufficient force through such a length. In the first instance, therefore, they used a battery of fifty cells, and afterward employed five hundred cells. But this extraordinary power only injured the cable, and the company are now working between Valentia and Heart's Content with a battery of only twenty cells. It is, in fact, remarkable how greatly the success of the present year has dissipated the supposed difficulties of distant or deep sea telegraphy.

THE RELIGIOUS IDEAS OF THE ABORIGINAL AFRICAN.—Although some Africans cherish ideas which seem as the faint echoes of old traditions and the faintest shadows of old presences; although they reverse the Druidical tenet that man began as a flea to end as an angel, and accept humiliation by believing that man must pass through the ape before he reaches the pastures which are the camping ground of the immortals; there is an admirably ready perception in some of the very poorest natives as to the messages which are sent them by the God of Nature. A Bechuana, for instance, was asked to explain what he understood by the term "holiness." He answered:—"When copious showers have descended during the night, and all the earth, and leaves, and cattle are washed clean, and the sun rising shows a drop of dew on every blade grass, and the air breathes fresh, that is holiness." This reply shows that the head and the heart, the intellect and the feelings, were sensitively alive to recognize and to enjoy the works and gifts of God; the spirit of thankfulness is there too, unmistakably.— Dr. Livingstone remarks that African peasants give as pertinent answers as men of their quality in England. Few of our shepherds, either rural or ecclesiastical, could excel the Bechuana in giving a better definition of holiness—earth as pure that it is next to heaven, and men so right-hearted as to feel the beauty, and know that "to enjoy is to obey."—*London Athenæum.*

NEARNESS OF DEATH.—When we walk near powerful machinery, we know that one single misstep and those mighty engines will tear us to ribbons with their flying wheels, or grind us to powder in their ponderous jaws. So when we are thundering across the land in a rail car, and there is nothing but an inch of iron flange to hold us on the track. So when we are in a ship, and there is nothing between us and eternity. We imagine, then, that we see how close we are to the edge of the precipice. But we do not see it. Whether on the sea or on the land, the partition that divides us from eternity is something less than the oak plank, or half an inch of iron flange. The machinery of life and death is within us. The tissues that hold the beating powers in their place are often no thicker than a sheet of paper, and if that thin partition rupture, it would be the same with us as if a cannon ball struck us. Death is inseparably bound up with life in every structure of our bodies. Struggle as he would to widen the space, no man can, at any time, go farther from death than the thickness of a sheet of paper.

A SCHOOLMASTER'S DIGNITY.—Dr. Busby, when his school was visited by the King, marched into the room before his Majesty with his hat on. When rebuked for disrespect to royalty, he apologized by saying: "I could never govern this herd of boys if I allowed them to think that there was any man of greater authority than Dr. Busby."

TURKEY.—The Turkish government has given permission for the sale and free distribution in all parts of the empire of all publications of the American missionaries designed for the Mahommedan population. The permission was granted after a full examination of the books by the government.

To teach early is to engrave on marble; to teach late is to write on sand.

N. O. Christian Advocate.

Official Organ of the Montgomery, the Mobile, the Mississippi, and the Louisiana Conferences of the M. E. Church South.

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NEW ORLEANS:
SATURDAY, NOVEMBER 10, 1866

SPECIAL NOTICE.

TO THE PRESIDING ELDERS OF THE LOUISIANA CONFERENCE.

BISHOPS' APPORTIONMENT.

New Orleans District	$300 00
Opelousas District	100 00
Alexandria District	100 00
Homer District	150 00
Minden District	150 00
Shreveport District	200 00
Bastrop District	100 00
Texas District	50 00
	$1150 00

We publish the above again, to impress it upon the attention of our preachers and our people.

MISSISSIPPI CONFERENCE.

We copy the annexed paragraph from the Jackson *Methodist*—having received no official notice of the matter, we give it as an item of news:

MISSISSIPPI CONFERENCE CHANGED, TO MEET AT BROOKHAVEN, NOV. 28, 1866.

Owing to peculiar circumstances, necessary to mention in this notice, the Mississippi Conference, M. E. Church, South, will meet at Brookhaven, instead of Natchez. The preachers will act accordingly.

The good people of Brookhaven have every necessary arrangement made for the preachers and their horses, and are looking with anxiety for the meeting of the Conference.

George F. Thompson,
Levi Pearce,
H. F. Johnson,
H. H. Montgomery,
T. M. Ward.

Papers throughout the boundaries of the Conference will confer a great favor for copying this notice two or three times.

New Orleans District—Fourth Quarterly Meetings.

Carondelet street	Nov. 12
Moreau street	" 13
Felicity street	" 14
German Missions	" 15
Jeff. city, including Algiers and Gretna	16
Baton Rouge	Dec. 8-9

Notice.—The Quarterly Conference for Jefferson city, Algiers and Gretna will meet at the Christian Advocate office, 112 Camp street, at 5½ P. M., on the 16th instant.

Reports statistical and from Trustees in full will be called for.

J. C. Keener, P. E.

Notice to the Preachers of the Mobile Conference.

As the Mobile Conference holds its next session at Enterprise, Miss., Nov. 21st, I would notify the members that they will be met at the depot, at 2 and 4 A. M.

Those coming by private conveyance will please stop at the store of "Johnson and Holden," just opposite the depot.

W. J. Powers.

NEW ADVERTISEMENTS.

Messrs. Campman & Co., Stoves, grates and tin ware, No. 115 Poydras. What Mr. Campman recommends may be relied on.

Three Southern Ladies advertised for situations as Teachers, address Rev. R. H. Herbert, Meridian, Miss.

The Lord's Prayer Picture, of which we will speak hereafter.—Holmes & Co., 26 Camp street.

Death of Dr. T. H. Capers. — A note from Rev. Samuel Woodber, dated Monticello, Florida, Oct. 17, informs us of the death of Dr. Thomas H. Capers, Presiding Elder of the Tallahassee District. He died on Monday, 15th of October, from the effects of carbuncle on the back of the neck. Bro. W. says that his sufferings were intense, but he bore them with Christian patience and fortitude. Dr. Capers was a nephew of Bishop Capers, and traveled till recently in Alabama or Mississippi. He came to Florida during the war, and had taken a prominent position, as a good preacher and highly useful minister.

MARRIED.

By the Rev Thomas Green, at the residence of Mr. J. W. Walmsley, Franklin Parish, La., Miss Sue E. Duckworth to Mr. Stephen B. Swayze, of Catahoula Parish.

Married by Rev. R J Harp, November the 3rd, Mr. Otto Dreurez, to Miss Emma Tharp, both of this city.

November 7th, by the same, Mr. Lucas Hilz to Miss J Wilhelmina Potthof, all of this city.

November 7th, by the same, Mr. John Reagan to Mrs. Rosanna ClusKey, all of this city.

CHANGE IN CHURCH GOVERNMENT.

The vote of the Tennessee Conference was against lay-representation. Our correspondent says it turned upon the very imperfect and doubtful method devised by the General Conference for its introduction and regulation. While the Ministry might be willing to divide legislative power with the Laity, it is hardly prepared, we think, to divest itself entirely of that power. By the proposed bill, at a call of one-fifth of its members, the General Conference must order any question to be taken by the Clergy and the Laity separately; a concurrent majority of each class being then requisite to carry it. By this clause a very small number of men can check or defeat the whole body. If we suppose that, during the last week of its session, when a General Conference votes decisively on its main questions, there should be present twenty-five laymen, then but thirteen members would be sufficient to carry or to defeat any measure. It may be thought that no one would resort to such parliamentary tactics. Our observation is, when men become heated in the conflict of debate, they will resort to any policy the law allows, which may promise victory. There cannot be a more tyrannous expedient than that of the "Previous Question," if a mere majority has the right to call for it. Yet this was repeatedly used in our last General Conference, and that too when the question proposed involved great constitutional changes. Indeed this very matter of lay representation was introduced, and *immediately* the previous question was moved. This cut off all debate. The minority, who may have had the stronger reason on their side, were unable to utter a word, and without explanation were driven to the vote. If on so momentous a matter, men will take advantage of parliamentary right, to carry their point, the only safety of a Legislative body is to be found in the law of its organization and in the rules governing its action.

The Episcopal Convention, which met in this city immediately after the adjournment of our General Conference, strikingly illustrated how a few persistent men may take advantage of organic and parliamentary laws, to defeat the will of a large majority. The clergy composing that body voted, by a two-thirds vote, for their Episcopal candidate. In forty-two ballots they were sustained by a majority of the laity. But a few lay-members determined that another should fill the diocese. The law required a concurrent majority of two-thirds of each class of voters. Notwithstanding the manifest wish of an overwhelming proportion of the Convention, the body had to yield to a mere handful of men, or have no Bishop: which it did with the best grace possible. We therefore put no confidence in the generosity of men who determine to carry a measure. They will resort to anything the law allows.

Nearly everything that is now left to a Methodist Itinerant Preacher is the power of regulating his own work. He has given up every thing else. He cannot legislate on Church doctrines. All the secular interests of the Church are entirely in the hands and control of various Trustees of Education, of Finance, and of Church Property. His Pastorate is divided with the Class-Leader; his ministerial calling with the Lay Preacher; his right of support is ceded to the Church Steward; the choice of his field of labor he entirely foregoes: so that there is scarcely enough reserved by him to constitute a free agent. Yet it is now proposed to divide his morsel again; that he shall divest himself of the remnant of ministerial authority which alone distinguishes him from the membership. God has decided that, in His Church, men shall take precedence in the degree of their consecration to His service. This is a wholesome and a beautiful law for regulating who shall be the greatest.

We have yet to be convinced that our people, or the official membership of our Church, are dissatisfied with any dignity or power now held by Methodist Itinerant Ministers.—Without these attributes, the office of a Minister would be one of neutral helplessness. There must be head and dignity somewhere in the Church of God, or it is a kingdom without government. In what form does this authority and dignity appear less objectionable and less likely to abuse, than in that of the General Conference of the Methodist E. Church, South, as at present constituted? One hundred years have passed. She has gone through a great schism, and now, directly after eight years of revolutionary, political distraction, she emerges, in the compact dignity, authority, and Christian purity of that General Conference which met in New Orleans. The Constitution of the country gave way in less than eighty years—so much for representative wisdom. The Constitution of our Church is apparently as strong and as youthful as at the Christmas Conference which gave it form.

To deliberately invent and propose a change of the Constitution of a Country, without pressure, without petition, without necessity, while its action is obeyed and respected, while its history is noble and cherished, while its vitality is vigorous and unwasting, would be accounted poor statesmanship. But if all this was proposed and attempted when that Country was beleaguered and threatened by a powerful foe, it could only be by those "whom the gods wish to destroy." If government were not something so difficult to create, so intangible in its essence, so slow in its growth, so indefinable in its spirit, depending so much upon time, usage, prestige and habitual assent, it might be disturbed or changed with impunity. But from its very nature, and by the order of God, and by the hidden qualities of that part of the human mind which constitutes and makes possible both political and ecclesiastical existence, changes, to be healthy, must not be sought for, nor be adventurously introduced as an experiment, but be of the nature of an irrepressible outgrowth. We are not in the region of natural science and discovery, and consequently of improvement. It is doubtful if anything has been discovered in the art of government since the days of Moses or Solon. The principles of mere government have always been equally necessary to the human family, and therefore have been largely the result of inspiration.

The philosophy and origin of our Church government is to be found in the Doctrines of the New Birth; which Mr. Wesley magnified and made a speciality in his preaching. He created a church; by the Holy Spirit. He governed it as a father. He represented it in his first Conferences. After he passed away those who took his place took control of its interests, in the same patriarchal method. At first he controled all the property, all the preachers, and all the membership. But since then, one thing after another has very properly been passed over to those who have come to their majority, until all that now remains to the minister is, as we have said, the power of controling his own labors, and cultivating his own field. This power was then, not from the people, but from the call and accompanying presence of the Holy Spirit. But if it had been a gift of the people it could have been attended with little risk, for there is little danger from power if it stands without money—alone in poverty—dependent for daily bread upon those over whom it exercised. But when a ministry has both position, "fullness of bread," power, and large foundations, it will be apt to imitate the lordly pride and political prostitution of Rome.—We see no immediate danger of such a result in the case of our own ministry.

Those who seek something new, who wish "new bottles" for "new wine," should reflect that this is the Wesleyan bottle for Wesleyan wine. That Mr. Wesley left that old and effete system of lay and clerical combinations, with its drags, its courts, its management, and its chronic, secular and ghostly ailments, unwieldy and bulky, for the simple constitution and direct movement of a "Conference" made up alone of himself and his preachers. Mr. Wesley left a "rut:" we do not now propose to fall back into it, by way of "progress."

The influence which our experienced and tried laymen have at present in the counsels of Methodism, though indirect, is very great. It may be a defect that Mr. Wesley did not introduce this element formally into his system. But this we cannot certainly know. His system of government has succeeded. Departures from it, with the same doctrines, have in many instances failed. Any system will be defective in some of its parts. It is certain that the large proportion of our laymen are Wesleyan to the core. They ask for no change. While they can but admire the magnanimity which parts with power of its own will, they fear the effect of the proposed changes upon the minds of the Itinerant Ministry at large. The whole church is deeply concerned in maintaining the spirit of that body. So long as it continues intact, devoted, and self-sacrificing, it may go forth in the strength of Elijah and repair the altar of "the Lord which was broken down;" or it can create a new Church even where none now is: but if the ministry be chilled from the loss of privilege, or the addition of burden, from weariness, or worldliness, or from any cause; if it loses its present apostolic impulse, and wails in the market for some "call" from Macedonia; then will that system, so marvelously adjusted by providence, be seriously disturbed, and the elements of its life, vigor, unity, and growth, become those of rapid dissolution.

SPEECH OF WADE HAMPTON.

On September 22nd, at Walhalla, South Carolina, Gen. Hampton delivered a speech on the crisis which we wish could be read by every man in the South. And sorry are we that our contracted columns will admit of but only a few extracts, copied from the *New York News*:

It is full time that some voice from the South should be raised to declare that, though conquered, she is not humiliated; though she submits, she is not degraded; that she has not lost her self-respect; that she laid down her arms on honorable terms; that she has observed those terms with the most perfect faith, and that she has a right to demand a like observance on the part of the North. Would to God that some voice more potent than mine would utter these truths!

These were the terms upon which the South capitulated. On her part she was to cease war—to renew her allegiance to the National Government, and to express her loyalty to the Constitution of the United States. On the part of the North there was to be amnesty for the past—a recognition of the Southern States as equal members of the Union, and a solemn pledge that all their rights should be held sacred. This was the construction placed by the South upon the covenant entered into, and it is the only fair and honest construction it will admit of. How have the parties to this covenant fulfilled their obligation? I have said that the South has performed her's with the most perfect faith. Let me prove the assertion. She was to cease war. When our commanding officers signed the conventions which put a stop to the war, every soldier of the Confederacy, from the Potomac to the Rio Grande, laid down his arms and returned to his home, or to the spot where his home had been.

The next conditions of the terms required from the South, a renewal of her allegiance to the General Government. In every Southern State the people, by their conventions, their Legislatures and individually, conformed promptly to this condition. Loyalty to the Constitution of the United States was exacted as the only other article of the terms required of the South. I assert that she has fulfilled this part of the compact, as well as the others, to the letter, and that in the true acceptation of the word, she is loyal. What is "loyalty?" It is nothing more or less than faithfulness—obedience to the laws of that Government under which you live. Have any people on earth manifested a higher faith or been more obedient to the laws of the land than we have been since our allegiance to the Government has been renewed? Many of these laws we regard as illegal and unconstitutional, but to not one of them has the shadow of resistance been made. We have yielded our implicit it not a cheerful obedience to all, trusting that time would rectify the evils under which we labor. What higher proof of loyalty could be given than this?

* * * * * * *

I have given you the record of the South I have shown how well she has kept her faith unfurnished, how closely she has observed her obligations. Let me turn now to the record of the North. Bear in mind, that in giving this, I shall simply state facts, leaving you to draw your own inferences. I propose to say what the North has done. I do not intend to discuss the morality, the honesty, or the justice of her actions. When the tyrant disputed the assertions of the philosopher, and endeavored to draw him into an argument, the reply of the latter was: "I do not choose to argue with the commander of thirty legions." Without being a philosopher, I can recognize the force of this answer, and I waive argument, as totally inappropriate in a discussion of this sort. Facts, which are said to be stubborn thing, will be amply sufficient for my purpose at present.

For four years the North waged war upon us, only, as she solemnly declared, to bring us back into the Union. More than a year ago the South expressed her willingness to return, and yet she is now as effectually out of the Union as if she had never formed a part of it. The North protessed to fight for the Constitution. As soon as she had the power to do so she changed that Constitution, and she violated its sacred provisions. The North protested that she did not fight for conquest, or for plunder. The Southern States are at this moment practically conquered provinces, and more of their moveable property is now in the hands of Northern soldiers, who stole it, than in those of its rightful possessors. The parole which Southern soldiers received promised, as I have already said, that they should not be interfered with, so long as they obeyed the laws of their own States. And yet on their return to their States they were not allowed to exercise any right pertaining to free citizens, until they had, under oath, indorsed all the acts of Congress, and declared the abolition of slavery fixed, irrevocable and constitutional.

* * * * * * *

In the anomalous condition in which we are placed, it is a matter of great difficulty to make out the proper course for us to pursue; but there are certain cardinal principles of which we should never lose sight. The first of these is, that as we accepted the terms offered to us by the North in good faith, we are bound by every dictate of honor to abide by them fully and honestly. They are none the less binding on us, because the dominant and unscrupulous party at the North refuse to accord to us our just rights. Let us, at least, prove ourselves worthy of the rights we claim; let us set an example of good faith, and we can then appeal with double effect to that justice and magnanimity of the North.

These virtues, I would fain hope, are not totally extinct among that people, and there are brave men there, who are battling for justice, for constitutional liberty, for the equality of all the States, and for the rights of the South. The only hope, not alone for the South, but for freedom itself on this continent, lies in the success of this party. We are their natural allies, and I would sacrifice much where honor and principle are not invaded, and then I would not yield one jot or tittle—to strengthen their hands in the great contest, which is soon to decide the fate of constitutional liberty and Republican institutions in the United States. The president of the United States has lent the great influence which his high position, his strong intellect, his firm purpose and his indomitable will give to this new Conservative party, and to his support every Southern man should rally cordially.

* * * * * * *

Of all the inconsistencies of which the North has been guilty—and their name is legion—none is greater than that by which she forced the Southern States, while rightly excluding them from the Union, to ratify the Constitutional Amendment abolishing slavery, which they could do legally only as States of that Union. But the deed has been done, and I for one, do honestly declare that I never wish to see it revoked. Nor do I believe that the people of the South would now remand the negro to slavery if they had the power to do so unquestioned. Under our paternal care, from a mere handful he grew to be a mighty host. He came to us a heathen, we made him a Christian. Idle, vicious, savage in his own country; in ours he became industrious, gentle, civilized. Let his history as a slave be compared hereafter with that which he will make for himself as a freeman, and by the result of that comparison we are willing to be judged. A great responsibility is lifted from our shoulders by this emancipation, and we willingly commit his destiny to his own hands, hoping that he may prove himself worthy of the new position in which he has been placed. As a slave, he was faithful to us; as a freeman, let us treat him as a friend. Deal with him frankly, justly, kindly, and my word for it he will reciprocate your kindness, clinging to his old home, his own country, and his former masters. If you wish to see him contented, industrious, useful, aid him in his effort to elevate himself in the scale of civilization, and thus fit him not only to enjoy the blessings of freedom, but to appreciate its duties.

The essential points, then, in the policy we should pursue, are, appears to me, these: That we should fulfill all the obligations we have entered into to the letter, keeping our faith so clear that no shadow of dishonor can fall on us; that we should sustain Mr. Johnson cordially in his policy, giving our support to that party which rallies around him; that we should give full obedience to the laws of the land, reserving to ourselves at the same time the inalienable right of freedom of speech and of opinion; and that as to the great question which so materially affected our interests, the abolition of slavery, we should declare it settled forever.—Pursue this course steadily, bear with patience and dignity those evils which are pressing heavily on you, commit yourselves to the guidance of God, and whatever may be your fate, you will be able to face the future without self reproach.

TEXAS CONFERENCE.

We find nothing in the last *Texas Christian Advocate* (Nov. 2) of the doings of the Texas Conference.—The following scraps are from the *Galveston News*:

FIRST DAY.

The 28th Session of the Texas Annual Conference convened in the Methodist Church on yesterday the 24th inst. The Rev. E. M. Marvin, Bishop, was present and a goodly number of the members of the Conference. The Bishop, after opening the Conference with reading the scriptures, singing and prayer, gave a very interesting account of the condition of the work in the other Texas Conferences where he had recently presided.

The presiding Bishop, Rev. E. M. Marvin, is one of the youngest members of the college of bishops in this large and influential denomination. He is, we believe, a native of Kentucky, but long a resident of Missouri, from which State he was driven during the war, and immediately entered upon the duties of Chaplain-General for the Trans-Mississippi Army. He served with fidelity in camp and field, and by his consistent course in his holy work gained the affections and esteem of every one. When elected to the bishoprick, he was the stationed pastor of the Methodist church at Marshall, in this State; he resigned his charge, however, and immediately entered upon his present duties. Bishop Marvin is a man of deep and fervent piety, and ranks high as a "preacher of the word." It is thought that few, if any, excel him as a pulpit orator. We welcome this distinguished stranger to our city, and hope his feeble health may be considerably improved in our delightful climate.

FOURTH DAY.

Conference met at 9 A. M. Religious services conducted by Rev. J. M. Wesson.

The Bishop reported the names of the ministers who were ordained Deacons and Elders on Sunday.

Rev. Dr. Wilkes, J. M. Wesson and U. C. Spencer, were appointed a special committee to memorialize the agent and managers of the publishing house at Nashville, to furnish suitable literature for our German mission.

The report of the committee on the subject of a mission to the Brazilian Empire was presented and read. Rev. Dr. Alexander, Kavanaugh, Thrall, Shipman, Wilkes, Mathews, Spencer and Cox engaged in a spirited discussion, each giving their own views for and against the enterprise. Dr. Alexander then offered the following substitute, to wit:

Resolved, That the Texas Annual Conference recommend the Board of Managers of "Foreign Missions" in the M. E. Church, South, to take into consideration the importance of immediately establishing a mission in the Empire of Brazil, and we, as a Conference, pledge ourselves to sustain them in that work.

This substitute was lost, and the report of the committee was adopted.

Rev. C. C. Preston, agent of the Board of Trustees of the Orphans' Home at Buyland, was introduced, and addressed the Conference in behalf of the enterprise, which he represented for the support and education of the orphans of our dead soldiers. After his address, the following resolution was adopted by a rising vote:

Resolved, That we have heard with pleasure the address of Rev. C. C. Preston, in relation to his grand and glorious enterprise of educating the sons and daughters of our dead soldiers, and hereby promise our full moral support, and that we will forward the interests of said enterprise.

Rev. I. G. Johns, Editor Texas Christian Advocate, offered its columns to Rev. C. C. Preston, in the advocacy of this philantropic cause.

Question 15th was resumed, and the name of J. Mathews was called and their characters passed; also, R. W. Kennon, H. M. Glass, J. M. Wesson, J. M. Follansbee, R. R. Smith, and J. T. Davis. The name of G. W. Carter was called and certain letters were read from him, addressed to Dr. Alexander, which contained his withdrawal from the membership and ministry of the Methodist Church. It was resolved that the Conference recognises the withdrawal of G. W. Carter, and that Dr. Alexander be requested to receive from him his credentials. The Bishop announced that Rev. O. M. Addison was transferred to the North West Texas Conference.

On motion the Conference adjourned with the benediction by the Bishop.

APPOINTMENTS.

Galveston District—R. Alexander, P. E.
Galveston Station—To be supplied.
Galveston City Mission—To be supplied.
Galveston Sailor Charge—H. V. Philpot.
Cedar Bayou Circuit—To be supplied.
Houston—William Rees.
Houston Circuit—To be supplied by H. McGuire.
Galveston Male Academy—L. H Baldwin.
Editor Christian Advocate—I. G. Johns.
Traveling Agent—Benj. D. Dashiel.

Columbus District—J. W. B. Allen, P. E.
Columbus and Osage—Wesley Smith.
Navidad Circuit—C. W. Thomas, and C. J. Lane, Sup.
Alleyton and Eagle Lake—W. G. Foote.
Egypt Circuit—Thos. W. Glass.
Matagorda—To be supplied.
Columbia and Brazoria—James K. Tanley.
Oyster Creek to be supplied.
Richmond and Harrisburg—G. V. Ridley.
San Felipe and Hartsville—A McKinney.
Union Chapel Circuit—Jas. A. Light.

Chapell Hill District—Ivy H. Cox, P. E.
Chapell Hill—B. T. Kavenaugh.
Bellville Circuit—R W Keanon, J Matthews, Sup.
Brenham—F C Wilkes.
Washington & Rock Island—U C Spencer.
Anderson and Plantersville—J M Turner.
Navasota and Courtney—Hiram M Glass.
Hempstead—To be supplied.
Stone's Chapel—To be supplied.
Agent Soule University and Female College—W H Seat.

Huntsville District—J M Wesson, P. E.
Huntsville—R T Heflin.
Waverly and Danville—T B Buckingham
Cold Springs—A W Smith.
Montgomery—G S Sundal.
Madisonville—To be Supplied.
Prairie Plain—C H Brooks.
Spring Creek—To be supplied by W. Wilson.
Andrew Female College—R T Heflin, President.

Caldwell District—Daniel Morse, P. E.
Caldwell Circuit—George W Fleming.
Millican—Milton H Porter.
Lexington—To be supplied.
Post Oak Island—To be supplied.
Union Hill—Wm. G Nelms.
Rutersville—To be supplied. V H Hey, Sup.
Brazos—To be supplied.

Austin District—J W Whipple, P. E.
Austin—John W Philips.
Austin Circuit—To be supplied.
Bastrop—John M. Whipple.
Cedar Creek—To be supplied.
Winchester—F L Allen.
La Grange—Quin M Meaifee.

German Dist.—Fred. Vonkennaemen, P. E.
Houston Mission—John Pruenzlug.
Bellville Mission—To be supplied.
Industry—Julius Gielse.
Bastrop Mission—C A Grote.
Victoria—To be supplied.
New Braunfels Circuit—J. A Shashaper.
New Fountain Mission—To be supplied.
Yorktown and Goliad—Auguste Tompke.
Fredericksburg—Frederick Mumme.
Llano Circuit—Conrad Plunueke.

W A Smith, W C Lawis, J H De Moore, Thomas Wolldridge, A B F Kerr, T A McShan, T W Blake, Joh M Baker, Benj. A Kemp, Superannuated.

Henry W South, Jas. Rice, J R Wright, G M Addison, Transferred to the North West Texas Conference.

W B Wright, Transferred to the Pacific Conference.

J S Daves, Transferred to Louisiana Conference.

H S Thrall, Transferred to West Texas Conference.

J A B Ahrons, Transferred to Baltimore Conference.

TENNESSEE CONFERENCE.

After a very animated discussion of the General Conference resolutions to change the name of the Church, and introduce lay representation, the final vote for the latter was 53 for and 41 against the bill for Lay Representation. Many members declaring in favor of the principle of lay representation, and yet voting against the measure because they did not approve the provisions of the bill. Drs. Green and McFerrin advocated the passage of both resolutions, while Drs. Young and Kelly, and J. F. Hughes, strenuously opposed it. The vote for the change of the name of the Church, was 55 favoring, and 48 opposing.

On Sabbath morning, Bishop McTyeire preached an appropriate practical sermon, upon the improvement of talents. About thirty deacons, local and traveling, were ordained, and eight elders in the afternoon, and three colored deacons at the African Church at night.

The ordination services in the morning and afternoon, were at the Presbyterian Church, as our *hired* houses of worship were too *small* to accommodate the audience in attendance. Both our church houses were destroyed by the federal soldiers during the war.

During the ordination services at the colored charge, the question, "will you diligently read or expound the Scriptures unto the people whom you shall be appointed to serve?" elicited the response from one of the sable candidates for orders, "I can't read much, but I will do the best I can." A candid concession Two of the members of our Conference have joined the M. E. Church, *not South*. They left our Church informally without endorsement, and a resolution was passed to drop their names from the Conference roll; neither are missed or mourned.

The missionary anniversary was held on Saturday night, at the Presbytorian and West Huntsville Methodist churches. Drs. Young and Green, the speakers at the latter, and Drs. McFerrin and A. H. Redford, for the former. The collection at the Presbyterian Church $140, and $190 at the West Huntsville charge.

The characters of the ministers were examined and passed with more dispatch than usual.

The Bishop and Cabinet were in advance of the Conference in the work of arranging the work and assigning the appointments. A new missionary district was formed in the mountains, in territory but little occupied before, and the appointments are chiefly to be supplied.

All of our circuits, stations and missions are filled or supplied.

Great ability was displayed by the Cabinet in adapting the man to the work, and filling all the appointments. Not for years have the appointments been so nearly filled up at Conference, and so few left to be supplied by the Presiding Elders of the Conference. One of our oldest and wisest presiding elders exclaimed while the Bishop was presiding in the Cabinet, What wisdom! On Tuesday night Oct. 30th, after a very impressive address, the appointments were read by Bishop McTyeire, and I never saw more general satisfaction expressed by the preachers.

An interesting revival is in progress at the West Huntsville charge, three happy conversions last night. The next session of our Conference will be in Clarksville, Tennessee.

S. M. C.

Huntsville, Ala., Nov. 1st, 1866.

NEWS FROM OTHER CHURCHES

PRESBYTERIAN.

Cumberland Presbyterian.—Rev. J. W. Morrow writes to the Trenton Gazette, that since the fifth Sabbath in April last in the counties of Gibson, Dyer, and Obion, Tenn., there have been six hundred professions of religion at meetings held by ministers of the Cumberland Presbyterian Church.

The rapture in the Old School Presbyterian Church in the border States has made another important step in advance by a division of the Synod of Kentucky. This body met at Henderson, Kentucky, on the tenth of October. Rev. Mr. Rice (an opponent of the General Assembly), as Moderator, called the body to order, and directed the Clerk, Mr. McRoberts (an adherent of the Assembly), to read the roll. He did so, but omitted the names of Stuart Robinson, S. S. Wilson, and others, who had by the General Assembly been declared not entitled to seats.

The Moderator objected, and directed him to call the roll of the previous year.

The Clerk refused, and amid some opposition the Moderator himself called the roll of last year. Those adhering to the General Assembly refused to answer, while the secession members answered to their names, and organized by electing a clerk; they then adjourned till nine o'clock the next morning. The other members remained till after the adjournment, and then organized and adjourned till eight o'clock next morning. On meeting next day, this body found the church locked, but they afterward found another place to hold a session.—*N. Y. Watchman.*

CONGREGATIONAL.

The first Congregational church in San Francisco has under discussion a resolution declaring that frequent substitution of Sunday concerts, addresses etc., for the regular exercises of the school, is not calculated to advance the best interests of the Sunday school organization.

EPISCOPAL.

A heavy domestic affliction has befallen Bishop Gregg, of the Episcopal diocese of Texas. The cholera has broken out suddenly at San Antonio, his residence, and among the victims are the bishop's eldest daughter and her husband. They had but lately been married. By the vicissitudes of the war the bishop lost his eldest son. The two melancholy bereavements, it is stated, have nearly prostrated him.

Ritualism.—An English clergyman of the higher type of Ritualists, recently admitted, to a correspondent of the *Presbyterian*, that the people of Britain, i.e., the middle humbler classes, are opposed to ritualism, and the aristocratic party, a few in number, are all Ritualists.

The Rev. Mr. Tuttle has been unanimously appointed by the House of Bishops of the Protestant Episcopal Church Bishop of the new Diocese of Montana and Nevada. The new bishop is not yet thirty six years of age.

NEWS BY TELEGRAPH.

Washington, Nov. 8.—Full election returns show that the fortieth Congress will be about the same in party strength as at present. In Maryland the Radicals lose two members, and gain two in New Jersey. In New York and Delaware delegations are unchanged. In Missouri the Radicals gain one, with elections yet to be held. It is pretty certain that the Radicals will retain the two-third majority.

St. Louis, Nov. 8.—The election returns are more favorable. The Conservatives have carried the Third and Ninth Districts sure, and probably the Sixth. This will be a gain for the Conservatives, after deducting the loss in the First District. Benjamin, Radical, in the Seventh District, has large majorities in the northeast counties, while the Conservative counties cannot overcome. The Radicals claim 20,000 majority in the State, and both branches of the Legislature, but the Senate is doubtful.

New York, Nov. 7.—Fenton's majority will probably reach 13,000. The Congressional representation will stand the same in the present Congress. The returns from Illinois indicate the State has certainly gone Republican by upward of 40,000 majority. The Republicans have carried every State that held elections yesterday, with increased majorities—with the exception of Maryland and Delaware, which will show considerable Conservative gains.

In Illinois only three Democrats out of thirteen members are elected. In New York thirteen or fourteen Democrats are elected out of a Congressional representation of thirty-one. One Democrat out of nine is elected in Missouri. All the members from Michigan are Republicans. One Democrat out of five Representatives is elected in New Jersey. One Democrat out of six Representatives is elected in Wisconsin. Maryland four Conservatives and one Radical are elected to Congress.

Gen. Frank Blair is elected to the Legislature in Missouri. On the whole vote, Republicans have probably gained two members of Congress. Connecticut, California, Kentucky, New Hampshire, Rhode Island, and Tennessee—chosing twenty-two members—are yet to elect. Of these, Republicans will probably carry the Districts in Connecticut, the three in California, the three in New Hampshire, the one in Rhode Island, and two of the nine in Kentucky; while of the eight in Tennessee no proper estimate can be given.

Baltimore, Nov. 7.—The Station-house crowded with Conservative citizens, who are arrested and most brutally treated on the slightest provocation. All the respectable element of the city is enlisted as special policemen, armed with clubs and revolvers. There is an immense meeting of the Conservatives in Monument Square to-night, exulting over the triumph procured. A band of music marched to the residence of Gov. Swann, who addressed them at length.

He said the people were indebted to President Johnson for their successes. He had *carte blanche* from the President to use the forces of the United States at any time they should be required during the election; but he had promised to avoid bringing on a collision, which would have drenched the streets with blood. This result has shown the correctness of his judgment. He promised the citizens to convene the Legislature at an early day, when all the wrongs would be righted.

OBITUARIES

THOS. C. MORRISON.

An Israelite in whom there was no guile, may truly be said of Thos. C. Morrison, who died in Rancho, Gonzales county, Texas, on the 16th September, 1866, aged 48 years. He was born in Glasgow, Scotland, but emigrated to this city while yet a youth, where he resided up to the time of his death, save the few years of soldier life he spent in the late Confederacy as a member of Fenner's Louisiana Battery. For many years he was a working and most exemplary member of the Fourth Presbyterian Church of this city; and in all Christian enterprizes it was ever his chiefest earthly pleasure to bear an ne fire part. In Sabbath School and in Church Session none took more lively interest than he. The children loved him for his amiable disposition and hearty kindness of manner; the members esteemed him for his spotless integrity, his untiring zeal, his godly walk and conversation. In domestic life, where the writer had most acquaintance with him, his piety was as a shining light in the household: possessed of a truly religious spirit, he was always disposed to converse on the things of God, and was much given to private devotions.

Last summer, business called him to Texas for a few weeks; and while there, himself and a friend, after some days of exhausting travel across the prairies, returned to Rancho, both smitten with fever. The friend quickly grew worse, and his end drew nigh. Mr. Morrison, who lay in an adjoining room, was told of it; and remembering that his dying friend had not yet experienced that fullness of faith which makes meet for Heaven, he lifted up his eyes and voice to "the throne of the heavenly grace," burning with violent fever though he was himself at the time, and besought God earnestly to bless his friend with the comforting assurance of pardon before he died. What a touching exhibition was this of the unselfishness of Christian love! In a few hours the friend passed away, and in a few days followed him of whom we write. His last moments were soothed by the tender and sleepless watchings of the wife whom he loved so fondly. As hert time before death, he repeated

"The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let thy servant die in peace."

At his request his wife assisted him in repeating Psalm xxii, and other passages of Scripture.—These gave him comfort, and he expressed his readiness to depart, saying: "The Lord's will be done." For another day and night, his spirit lingered in the body, oscillating between life and death; then three slight shudders, and the house of clay was left tenantless till the morning of the Resurrection. "Blessed are the dead who die in the Lord,"—be that the balm with which to bind up the widow's torn heart.

J. W.

New Orleans, Nov. 7, 1866.

BURWELL HOLMES.

At the third quarterly meeting, DeKalb circuit, Mobile Conference, held in Bethel church, Saturday, August 17th, 1866, the following preamble and resolutions were adopted:

Whereas, This quarterly conference has learned with pain and regret that it has pleased Almighty God to remove from us by death, since our last quarterly conference, our highly esteemed Brother BURWELL HOLMES, who had been for many years an efficient member of our quarterly conference, therefore

Resolved, That we deeply deplore the loss we have sustained in the death of Brother Holmes, to which, however, we bow with humble submission, knowing that God doeth all things well.

Resolved, That we tender to the bereaved family of our deceased brother our deepest sympathies and our prayers in their behalf.

L. M. McLENDON.

MRS SARAH M JAMES, consort of Thomas James, and daughter of Rev James Bowman, died in Tensas Parish, La., September 4, 1866. Sister James was raised a Methodist, married a Methodist, lived the life of a Methodist in word and deed, and died the most triumphant death ever witnessed in this Parish. Her illness was long, but her patience was equal to her sufferings, never murmuring. On the morning of her departure she called her children around her, gave each a last parting blessing, then quietly folded her arms and moved off for Heaven in a most triumphant manner. Sister James leaves a large connection to mourn her loss, but thank God they "sorrow not even as others which have no hope."

W G McGAVOREY.

Tensas District, Oct 25, 1866

STOVES, GRATES, TIN WARE, AND
Housefurnishing Goods.

The undersigned offer for sale an assortment of COOKING STOVES, embracing among the lot the well known Charter Oak, the Brilliant, the Peerless, the American Home, and others of the latest improvement.

Also, a large lot of HEATING and PARLOR STOVES, a large variety of GRATES, and of COUNTRY HOLLOW WARE, etc.

We manufacture all our own Tin Ware, and sell cheap.

CAMPMAN & CO.,
nl0 6m 115 Poydras st, bet. Camp & Magazine

THE LORD'S PRAYER PICTURE.

Good Agents wanted all over the South to Sell by Subscription this Great and Beautiful Picture.

This is one of the most exquisite works of art ever offered to the public, being the result of six years' close labor of the Artist. It has received the highest commendations from every source, and never fails to elicit the greatest admiration from all connoisseurs of the fine arts. A liberal paying commission is allowed, and it is believed there is no work before the public so universally popular, and offering so good inducements to canvassers as this. It is new—will never get out of date; exclusive territory given.

To avoid delay and insure reply, testimonials as to character and ability should accompany applications. Dealers need not apply. Here is offered congenial and lucrative employment for ministers, or competent and worthy persons of all classes. For full particulars apply to

HOLMES & CO.,
26 Camp street, Room No 5, or address Lock Box 424, New Orleans

N B—Please do your friends a favor by showing this advertisement to such as may be adapted or benefited by such an agency n10 1m

F O BARRIERE G W BABCOCK
F. G. BARIERE & CO.,
Importers and Dealers in
FOREIGN AND DOMESTIC DRY GOODS,
No. 135 Canal Street, New Orleans.
nl0 6m

WANTED — SITUATIONS FOR three well educated Southern young ladies, in private families, or in Seminaries of wide reputation: one, as Music Teacher only; the other two, as Teachers of the ordinary branches of an English Education, with Music. Address Rev R H Herbert, Meridian, Miss., stating compensation, health, society, etc, of the location. n10 1m

HOMŒPATHIC PHARMACY.
RICHARD ANGELL,
156 Julia street, bet. Camp and St Charles
PURE AND FRESH MEDICINES,
Cases, Books, Cerates, &c.
Chill Drops, the best curative known for Ague, Bilious Fever, &c; Hardotte's Worm Drops, and other approved Remedies for domestic practice

DR. JOHN G. ANGELL,
(*Graduate of the Philadelphia Dental College,*)
Has established himself at No 109 Carondelet street, near Poydras, where he will perform all Dental Operations in a skillful and satisfactory manner. Teeth inserted upon Gold or Vulcanite base. Being familiar with all Anæsthetics, he will extract teeth without pain, by the use of such as best suits the case. Particular attention given to the medical and surgical treatment of diseases of the mouth and teeth. oc27 1y

ALEX. P. STEWART, CHAS. S. STEWART,
Of Lebanon, Tenn Of New Orleans, La
STEWART & BROTHER,
Cotton and Tobacco Factors,
General Commission, Receiving and Forwarding Merchants,
NO. 121 CARONDELET STREET, NEW ORLEANS
oc27 1y

NEW ORLEANS—1866.
DIRECT IMPORTATION.
J. LEVOIS & CO.,
Invite the attention of
Wholesale & Retail
Buyers to their importation of
PARIS NOUVEANTES,
For Fall and Winter,
Comprising
DRESS SILKS,
In Embroidered, Brocade, Chines, and Solids, with a large assortment of
FOULARD SILKS,
In Printed and in Plain Colors, being designs printed exclusively for themselves.
Black and White Striped Silks,
Black and White Checked Silks,
Colored Silks, checked and striped,
Irish Poplins, plain,
Lyons Poplins, plain and fancy.
French Merinoes and Delaines,
Alpacas, colored and black,
Opera Flanels, all colors,
French Cloths, plain & plaid,
Grey and White Blankets,
Carriage Blankets,
German Knit Goods,
Nubias, Sontags, Capes, Muffs,
Black Cloth Cloaks,
Black Silk Cloaks, of the Newest shapes and designs; with every article required in Housekeeping Goods.

J. LEVOIS & CO.,
Invite the attention of merchants to their cases of
IMPORTED AND AMERICAN GOODS,
Which they offer in quantities to suit, at the
Lowest Scale of Prices & on Liberal Terms
CORNER CANAL AND BOURBON STREETS.
oc20 1m

SOUTHERN CLOTHING MANUFACTORY,
OVER STORES
Nos. 26, 28 and 30 St. Charles street, cor. Common, New Orleans, La.
CLOTHING MADE TO ORDER
with dispatch, in the most durable manner and approved styles, at reasonable prices. A large and magnificent assortment of French, English, Scotch, German and American
PIECE GOODS,
latest styles, suitable to the season, always on hand. L. W. LYONS & CO.

SOUTHERN CLOTHING ESTABLISHMENT.
Just received, one of the Largest and most Fashionable Stocks of CLOTHING and FURNISHING GOODS in the Southern country.
WHOLESALE DEPARTMENT UP STAIRS.
Buyers are respectfully invited to call and examine the stock.
CLOTHING.....at Wholesale.
FURNISHING GOODS.....at Wholesale.
SHIRTS.....at Wholesale.
TRUNKS, VALISES, etc.....at Wholesale.
UMBRELLAS.....at Wholesale.
BOYS' CLOTHING.....at Wholesale.
PLANTATION CLOTHING.....at Wholesale.
L. W. LYONS & CO.,
Nos. 26, 28 and 30 St. Charles street, and 131 and 133 Common street.

IMPORTANT TO SHOW PEOPLE.
BOYS' CLOTHING EMPORIUM.
No. 26 ST. CHARLES STREET.
Parents, Guardians and others will always find a large and well selected stock of Youths', Boys', and Children's
DRESS AND SCHOOL CLOTHING,
Shirts and Furnishing Goods, latest fashions.
For sale, at low prices, by
L. W. LYONS & CO.,
corner St. Charles and Common streets.
oct 3 1m

ST JAMES HOTEL,
MAGAZINE STREET,
Between Gravier and Natchez Streets.
NEW ORLEANS, LA.
CHAS. E. SMEDES.....*Manager.*
This establishment is now open for the reception of guests.
It is newly furnished from the Kitchen to the roof. Spring Beds, Hair Mattresses, Linen Sheeting, etc. The Furniture and Table Ware *all new*, of the latest style and most costly material. The Table is furnished with every luxury the Market affords. The Bars with Liquors equal to any used in private families, and the comforts and pleasures of a home, as far as possible, guaranteed to its Guests.
The House itself may be said to be entirely new and fresh. The undersigned will spare neither labor or expense to merit a continuance of the liberal support with which he has thus far been honored.
n3 1y CHAS. E. SMEDES.

COAL! COAL!! COAL!!!
BEATTY & SAWYER,
Offer COAL and WOOD at the lowest prices.—Coal, $1 per barrel. Leave orders at Yard on Josephine, between Prytania and Coliseum sts., or at Price Current Office; at Ducatel's, 24 Carondelet; or at M E Stack's, opposite Magazine Market. Send in your orders promptly. n1m

M'CUTCHON & HUBBELL,
Importers and Dealers in
FOREIGN AND DOMESTIC HARDWARE,
Hoes, Axes, Nails, etc.
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n3 6m

W. G. COYLE & CO.,
COAL MERCHANTS,
Office: 142 Gravier street.
Yard: Corner Magazine & Girod.
Pittsburg, Anthracite, and English Cannel Coal delivered at the lowest market rates to families, hotels, cotton presses, foundries, and steamboats. oc27 6m

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100 COMMON STREET, NEW ORLEANS.

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COMMISSION MERCHANTS,
No. 66, Magazine Street,
oc27 1y NEW ORLEANS.

CLOTHING, CLOTHING.
For the Fall and Winter of 1866-67.
Now receiving and opening for inspection, at
R. PITKIN'S
FASHIONABLE
CLOTHING EMPORIUM,
Nos. 13 and 15 Camp Street,
The Largest, best selected and most Fashionable Stock of Superior
READY-MADE CLOTHING,
ALSO
GENTLEMEN'S FURNISHING GOODS
Of the season, all of which were manufactured under his personal supervision, and selected with the utmost care and taste, expressly for the Southern market. His stock consists of every article in his line of business, viz:
Superior Dress Frocks,
Sacks, Overcoats, Shawls,
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Black and Fancy Dress Pants,
Vests, Drawers,
Undershirts,
Collars,
Gloves,
Cravats,
Suspenders,
Pocket Handkerchiefs,
Linen and Linen Bosom Shirts of every description.
CLOTHS, CASSIMERES AND VESTINGS.
A large assortment of superior French Cloths, Cassimeres and Doeskins, Black and Fancy Vestings of the most fashionable styles,
FOR CUSTOM WORK.
He takes great pleasure in informing the citizens of New Orleans, and the public, that he has secured the services of that consummate Artist, and gentleman of skill, taste and experience, so favorably known in this community,
MR. E. M. HOUGHTON,
as Principal Cutter, who will superintend the manufacture of goods ordered from measure—a Perfect Fit Warranted.
WHOLESALE DEPARTMENT.
Merchants from the country visiting the city, will find his Wholesale Department well fitted up, and replete with the most desirable articles adapted to their trade. He would especially call the attention of
MERCHANTS AND PLANTERS
To his
Very Large Stock of Cheap Clothing
suitable for the laboring classes, made of strong material, with neatness and durability.
Also a large assortment of
YOUTHS' AND BOYS' CLOTHING,
TRUNKS,
VALISES,
CARPET-BAGS,
UMBRELLAS, ETC.
A call from the public is respectfully solicited.
R. PITKIN,
Fashionable Clothing Emporium,
13 and 15 .... CAMP STREET, ... 13 and 15
oct13 3m

ROBERT SLARK, WM. A. KENT,
ISAAC H. STAUFFER, CHAS. MACKEADY
SLARK, STAUFFER & CO.,
No 71 Canal St., No 11 to 23 Dorsiere St., and 52 to 56 Customhouse Street.
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HARDWARE:
Iron, Steel, Nails, Hoes, Axes, Rope, Tin Plates, Copper, Block Tin, Spelter, Lead, Shot, Paints, Oils, Glass, Hollow Ware, Circular Saws
MILL STONES,
INDIA RUBBER GIN BAND,
PLANTATION SADDLERY, ETC.
Constantly on hand a large assortment of
AGRICULTURAL IMPLEMENTS
Comprising PLOUGHS of the following celebrated makers: James H. Hill & Co., for Sugar and Cotton; Garrett & Cottman, for Sugar and Cotton; Calhoun and Atkinson, for Cotton; Hill and Speer, Wrought and Cast, for Cotton; B. F. Avery, Cast, for Cotton; John and Albert Klog, "Carey," for Cotton; Peoria Premium Steel, or "Prairie Plough;" Yost's Patent Ploughs and Scrapers.
Agents for the Vieille Montagne Co.'s SHEET ZINC and ZINC PAINTS, of Belgium. o13 1y

GAINES & RELF, (Successors to HENDERSON & GAINES.
Importers and Dealers, Wholesale and Retail, in
EARTHENWARE,
GLASS, CHINA,
JAPAN WARE,
PLATED WARE,
SILVER WARE,
FINE TABLE CUTLERY,
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All articles carefully packed for shipment to the country.
No. 100 CANAL STREET, NEW ORLEANS.

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L. ELKIN,
3, Carondelet Street, 3.
Has just received from England, per steamship Luxor, a large assortment of superior
WILTON, BRUSSELS, TAPESTRY & INGRAIN
CARPETS,
RUGS,
WINDOW SHADES,
CORNICES,
OIL CLOTHS,
And a complete assortment of Curtain Material such as Brocatelles, Satin de Leines, all-Wool Damasks, etc., with corresponding Trimmings.

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122 Carondelet street, Davidson's Row,
NEW ORLEANS.
R B Harvey, New Orleans.
Thomas M'Mahon, Madison county, Miss.
Wm. Forstall, New Orleans. oc13 6m

H. S. ETHELL, NAT. H. THOMAS,
New Orleans. Late of Alabama.
ETHELL & THOMAS,
FACTORS,
And General Commission Merchants,
For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.
Sole Agents for the celebrated brand, "Grey Jacket" Flour.
No. 105 Poydras street, New Orleans.
Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sept 6m

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J. W. BURBRIDGE & CO.,
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sept 6m

Gen. James Longstreet. W M Owen. E Oweh
LONGSTREET, OWEN & CO.,
COTTON FACTORS,
And General Commission Merchants,
37 UNION STREET, NEW ORLEANS.
aug25 6m

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B. S. HARPER & CO.,
Cotton and Tobacco Factors,
AND GENERAL COMMISSION MERCHANTS,
No. 81 Carondelet street, New Orleans.
aug18 1y

JACOB BURCKETT,
GROCER,
And Dealer in Fine Wines & Liquors,
s15 0m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,
COMMISSION MERCHANTS,
For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,
53 Gravier street, New Orleans.
sep15 1y

H. M. WRIGHT C. W. ALLEN J. HIDDLESTON
(1st August, 1865)
WRIGHT, ALLEN & CO.,
Cotton Factors & Commission Merchants
169 GRAVIER STREET, NEW ORLEANS.
aug25 1y

THOS. H. ALLEN, JAMES M. ALLEN } New
Memphis, Tenn. PERRY SUGENT, } Orleans
T. H. & J. M. ALLEN,
(Successors to ROBSON & ALLEN),
Cotton Factors & Commission Merchants
192 COMMON STREET, NEW ORLEANS.
aug18 1y

F. F. FOLGER, L. FOLGER, W. H. THOMAS
FOLGER & CO.,
Dealers in
Hardware, Iron, & Ship Chandlery,
37 & 39 MAGAZINE STREET, NEW ORLEANS.
(Opposite the St. James Hotel)
Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mulland Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,
COMMISSION MERCHANTS,
27 Camp Street, New Orleans.
WM. EDWARDS }
EDWD. J. GAY. } sep15 3m

W. A. VIOLETT. R. Y. BLACK. S. H. SNOWDEN.
VIOLETT, BLACK & CO.,
COTTON FACTORS,
And General Commission Merchants,
s15 6m 138 Gravier street, New Orleans.

W. H. LOTT, C. W. WHON,
Madison County, Miss. Canton, Miss.
LOTT, WOOD & CO.,
Wholesale Grocers & Commission Merchants
25 COMMON & 46 CANAL STS., NEW ORLEANS.
☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E. A. BANKS, W. W. LORING, G. W. VENABLE
BANKS, LORING & CO.,
COTTON FACTORS,
And General Commission Merchants,
26 CARONDELET STREET, NEW ORLEANS.
sep22 6m

H. ATKINSON & CO: JAMES HEWITT & CO.,
New York. Liverpool.
HEWITT, NORTON & CO.,
COTTON FACTORS,
And Commission Merchants,
188 COMMON STREET, NEW ORLEANS.
☞ Cash advances made on consignments to us by HEWITT, SWISHER & CO., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,
(Successor to FELLOWES & CO.)
Cotton Factor and Commission Merchant
186 COMMON STREET, NEW ORLEANS.
DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., LEWIS, NANSON & CO.,
New York. St. Louis.
OBER, ATWATER & CO.,
Cotton Factors & Commission Merchants
38 UNION STREET, NEW ORLEANS.
sep15 1y

S. M. SWENSON, W. M. PERKINS,
N.Y., late of Austin, Tex. D. L. KERNION,
Of Perkins & Co., N.O.
PERKINS, SWENSON, & CO.,
GENERAL COMMISSION MERCHANTS,
No. 48 Carondelet, corner of Union street.
NEW ORLEANS.
SWENSON, PERKINS & CO.,
GENERAL COMMISSION MERCHANTS,
26 Exchange Place, New York.
s29 6m

EDW'D NALLE, W. C. DAY.
NALLE, DAY & CO.
Cotton Factors, Commission Merchants,
168 COMMON STREET, NEW ORLEANS.
o13 1y

S. M. ABY & CO.,
Cotton Factors, Commission Merchants
186 GRAVIER STREET, NEW ORLEANS.
oc13 6m

E. S. KEEP. L. CAULFIELD.
KEEP & CAULFIELD,
Western Produce,
AND COMMISSION MERCHANTS,
Nos. 77 & 79 Poydras street, New Orleans.
oc13 1y

HENRY WARE, WM. H. WARE,
Of Texas. Of Texas.
H. WARE & SON,
Cotton and Wool Factors,
AND COMMISSION MERCHANTS,
No. 63 Carondelet street, New Orleans.
oc13

JOB PRINTING.
COLLEGE CATALOGUES, CONFERENCE MINUTES,
SUNDAY SCHOOL REPORTS,
PAMPHLETS, CIRCULARS, CARDS,
And everything else in the line of job printing executed in
The Very Best Style, at Moderate Prices.
Send your orders to R. J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

BOOKS! BOOKS!
The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received from the steamships George Cromwell and Merrimac, and by the steamboats Mepham and Olive Branch, ample supplies of Sunday School requisites: Catechisms, Spellers, Questions, Dictionaries, Primers, Reward Tickets, etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.
Address:
R. J. HART, Agent,
sept1t 112 Camp street, New Orleans.

J. H. MASSEY,
(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.)
WHOLESALE DRY GOODS,
No. 180 Common Street,
Opposite City Hotel.
I am now receiving my Fall and Winter stock and respectfully solicit an examination, on your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please any and all of my old friends and patrons, and also including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.
Very respectfully,
oc13 3m J. H. MASSEY.

E. GIQUEL,
Wholesale and Retail Dealer in
FOREIGN, FANCY AND STAPLE
DRY GOODS.
Also, a large and varied supply of
HOUSEKEEPING and
PLANTATION GOODS,
Constantly on hand, at
126 Canal Street,
sep1 1y. NEW ORLEANS.

TULANE BUILDING,
New Orleans, La.
We are now in the receipt of a full assortment of
CLOTHING,
SHIRTS,
FURNISHING GOODS,
TRUNKS AND VALISES,
UMBRELLAS, ETC.,
Which we are selling at very reduced prices, at
Wholesale and Retail.
GARTHWAITE, LEWIS & STUART,
oc20 1m 31 & 33 Camp street.

AUSTIN & GOODWYN,
Wholesale Dealers and Manufacturers of
TINWARE,
Also,
COOKING AND HEATING STOVES
Of all kinds, for sale.
25 Peters, formerly Front Levee,
Corner Customhouse street,
oct26 1y NEW ORLEANS

PAUL J. CHRISTIAN, JOHN W. MADDEN,
Formerly of H. G. Stetson & Co.
P. J. CHRISTIAN & CO.,
General Mercantile Stationers,
JOB PRINTERS, AND
BLANK BOOK MANUFACTURERS,
No. 73 Camp Street.
We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.
We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. o20 3m

D. H. HOLMES,
Direct Importation of
FANCY AND STAPLE DRY GOODS,
AT WHOLESALE AND RETAIL.
No. 155 Canal Street,
sep1 6m NEW ORLEANS.

JAMES A. GRESHAM,
BOOKSELLER AND STATIONER
92 Camp Street, New Orleans.
School, Medical and Law Books, Church and Masonic Books.
Job Printing and Binding executed at lowest market prices. oc13 1m

PHILIP WERLEIN,
82..... *Baronne Street,*.....82
Successor of the well known music houses of Ph. P. Werlein and P. P. Werlein & Haley,
Dealer in
PIANO FORTES, MELODEONS,
GUITARS, VIOLINS,
And other musical instruments. Also Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.
The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. HURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.
Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.
Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.
Piano Stools, Covers of elegant patterns, etc., on hand.
Any information on musical matters cheerfully given. Teachers recommended.
Music neatly bound.
P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 6m

CENTENARY COLLEGE,
Jackson, Louisiana,
was established by the State of Louisiana in [illegible] and transferred to the Methodist Episcopal Church South in 1845. It is now under the [illegible] patronage of the Mississippi and Louisiana Conferences.
The college exercises were necessarily suspended during the war; but were regularly resumed after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.
Tuition, $75 per annum, payable semi-annually, in advance.
Boarding can be obtained at from $20 to $25 per month.
The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.
The past history of the College is the pledge of its future prosperity.
The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.
The old students, alumni, and friends of the institution, are respected to give publicity to the full reorganization and opening of the College, as stated above.
W. H. WATKINS, President.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.
The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught
TERMS:
Tuition fees per term.....$10 00
Contingent fee.....5 00
Board can be obtained at $20 to $25 per month
aug21 W. M. WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.
The ninth session of this school will begin on Wednesday, 3d October, 1866
The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.
TERMS:—Tuition and Board, per month, $10.—Payable $200 in advance; balance on the 1st of March.
Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.
Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.
Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.
As the number of students is limited, it is earnestly requested that application be made as soon as possible.
W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866. 4

WOODVILLE FEMALE SEMINARY.
THE SECOND SESSION
Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.
TERMS PER SESSION.

Board, with fuel, lights and washing,	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.
The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table napkins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one act remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.
W. T. J. SULLIVAN, Principal.
Woodville, Miss., Aug. 8th, 1866. aug25 3m.

MANSFIELD FEMALE COLLEGE
FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.
The Fall Session of this institution will open on the 26th day of September next.
This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattrasses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.
The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.
TERMS:
For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of Instrument	37 50
French or Spanish,	15 00

Ornamental branches at usual prices.
☞ All fees for tuition payable in currency at par.
The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.
After entrance no reduction will be made in other board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.
For other information address
CHARLES B. STUART, President,
aug4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M., President,	Natural Science and Belles Lettres.
Mrs A. A. Wright, Rev. J. A. B. Jones,	Principal. Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight, Miss Annu M. Ross,	Music, French, Drawing. Preceptress of Primary School.
Miss Marie S. Muxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship Arithmetic, Grammar and Rhetoric.
Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.
Board, with English Tuition, at $35 per quarter.
The next session commences 10th September.
Transportation from Grand Gulf is easy and regular. Apply to
A. J. WRIGHT.
D. G. HUMPHREYS, Pres. Board of Trustees.
jy14 6m

SOUTH-WESTERN BIBLE SOCIETY.
Where is it located? Its Depository and Bible House is at its own building, No. 163 Camp street, New Orleans.
When was it established? 1850.
Who is the General Agent to whom correspondence on its business should be addressed? Rev W. H. Bayliss.
Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.
What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.
What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.
What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.
What are the terms of membership?
The payment of $30 at one time constitutes a life member.
The payment of $150 at one time, constitutes a life Director.
The payment of $1000 at one time, constitutes a life Patron.
The payment of $3 annually, constitutes a member.
The taking up of a collection by a church constitutes the Pastor an honorary member.
Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S. by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.
Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

WHITWORTH COLLEGE,
FOR YOUNG LADIES,
Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. H. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.
Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.
The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.
For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18t

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp Street, corner Natchez—open day and evening.
This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keeper, correspondent and merchant are practically performed by the student.
For catalogues containing full information, call at the office, or address
f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address
f3-1y J. W. BLACKMAN, Principal.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.
For reference I refer to the Editors of the New Orleans Christian Advocate.
JAMES H. HOUSTON,
Sept 4, 1866. Opelousas, La.

TURNER & COHEN,
Photograph and Fine Art Gallery,
NO. 57 CAMP STREET.
Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.
These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.
The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of the city. o13 1y

S. ANDERSON, PHOTOGRAPHER
And PHOTOGRAPHIC STOCK DEALER,
61 Camp street, New Orleans.
Cartes de Visite,
Hallotypes, Ambrotypes,
Pictures on Porcelain,
And every description of Pictures known to the Art.
All kinds of Photographic Materials at the lowest price for cash. sep1 1y

THOS. B. BODLEY & C

THE CHILD'S CORNER.

Good for Nothing.

A gentleman, while addressing some children, took out his watch, and asked them what it was for.

"To keep time," the children answered.

"Well suppose it wont keep time, and can't be made to keep time, what is it good for?"

"It's good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it wont mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife is good for nothing unless it can do the thing for which it was made?"

"No, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the question, 'What is the chief end of man?'" asked the gentleman.

"To glorify God and enjoy him forever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

And the children all answered, without seeming to think how it would sound:

"*Good for nothing.*"

"Well, if children are made to glorify God, and they don't do it, are they good for any anything? that is,it is so much more important that they glorify God, and become prepared to enjoy him forever, than anything else, that if they fail to do this, it is as though they failed in everything. Without love to God, all other things are as nothing.

Story of a Picture.

A painter once wanted a picture of Innocence, and drew the likeness of a child at prayer. The little supplicant was kneeling beside his mother; the palms of his uplifted hands were reverently pressed together; his rosy cheek spoke of health, and his mild blue eye was upturned with the expression of devotion and peace. The portrait of young Rupert was much prized by the painter, who hung it up on his study wall, and called it "Innocence." Years passed away, and the artist became an old man. Still the picture hung there. He had often thought of painting a counterpart — the picture of guilt—but had not found the opportunity. At last he effected his purpose by paying a visit to a neighboring gaol. On the damp floor of his cell lay a wretched culprit, named Randall, heavily ironed. Wasted was his body and hollow his eye; vice was visible in his face. The painter succeeded admirably, and the portraits of young Rupert and Randall were hung side by side, for "Innocence" and "Guilt." But who was young Rupert and who was Randall? Alas! the two were one. Old Randall was young Rupert led astray by bad companions, and ending his life in the damp and shameful dungeon.

A Word for little Girls.

Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles as she passes along; who has a kind word of sympathy for every boy or girl she meets in trouble; and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls: drops of gold, diamonds of precious stones, which can never be lost? Take the hand of the friendless, smile on the sad and dejected, sympathise with those in trouble, strive everywhere to diffuse around you sunshine and joy. If you do this you will be sure to be loved.

"Not Worth a Straw."

Perhaps a straw is not as worthless as your think. Let us see. Straws are the stems of wheat, rye, oats, and barley. In order to wave to and fro in the wind, and yet bear up the heads of grain, they must be both *light* and *strong*. Let us see how lightness is secured. They are made hollow, you see, like quills; and yet not hollow through the whole length, for every now and then we find a knob or joint, which helps brace up the sides and make them strong. The straw outside is hard, and looks shiny, as if it had been polished. It is polished, and that keeps the weather and the insects from damaging it, besides adding to its strength. Polish! but where does it get polished? God gave these plants the the power of drawing up through their roots this gummy sort of varnish from the earth. It is flint. There is nothing like it on the stem of the sweet pea or the currant bush, because they do not need it. But does it not show wisdom and knowledge in giving this power to one plant where it is needed, and withholding it from others where it is not? So you see that a straw even can show the wonderful power of our Creator God, and speak his praise.

All Things Speak of Jesus.

Did you ever think how every part of your house can remind you of the great truths which Jesus Christ taught about himself? The corner-stone says, "Christ is the corner-stone;" the door, "I am the door;" the burning candle, "Christ is the light of the world." You look out of the window, and the sight of the starry sky bids you turn your eyes to "the bright and morning Star." The rising sun speaks of the "Sun of righteousness, with healing in his wings." The loaf on your table whispers of the "bread of life." When you lie down, you think of Him who had not where to lay his head; and when you get up, you rejoice that he is the resurrection and the life.

"Can't Leave the Store."

The Dayton Journal publishes the following as having occurred in that city:

Little Mary was discussing the great hereafter with her mamma, when this dialogue ensued.

Mary.—"Mamma, will you go to Heaven when you die?"

Mamma.—"Yes, I hope so, my child."

Mary.—"Well, mamma, I hope I'll go too or you'll be lonesome."

Mamma.—"Oh, I hope your papa will go too."

Mary.—"Oh, no, papa can't go: he can't leave the store."

Mamma thought she had a good rebuke for papa, as very often, when asked to accompany her to prayer-meeting, his reply is, "*Can't leave the store.*"

Reader, does it apply to you?

A father came home from his business at early evening, and took his little girl upon his knee. After a few dove-like caresses, she crept to his bosom and fell asleep. He carried her himself to her chamber, and said, 'Nellie would not like to go to bed without saying her prayers?" Half opening her large blue eye, she dreamily articulated—

"Now I lay me own to sleep,
I pray the Lord—"

then adding, in a sweet murmur, "He knows the rest," she sank on her pillow, in His watchful care who "giveth His beloved sleep."

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

Since the publication of our last issue the movement in Sugar and Molasses has been of a restricted character and Western Produce has evidenced little activity, attended, however, with a decline in Flour, Corn and Pork; while operations in our leading staple have been unusually active, and factors, under the favorable influence of an improvement at Liverpool, have succeeded in realising enhanced prices, the market closing steady yesterday at our quotations.

COTTON.—On Saturday the movement was of a restricted character from the opening to the close of business, and as factors refused to submit to the concessions demanded by buyers, sales were confined to 2100 bales, at unchanged prices. On Monday operations were unusually active, and factors, under the encouraging tenor of the Liverpool advices, were enabled to realize enhanced rates, the sales at the close summing up 7000 bales, at an irregular advance of ¼ to ⅜c per lb. Yesterday the market opened with a fair enquiry, and although the views of factors were considerably in advance of the limits of buyers, there was a liberal business transacted, the sales comprising 4100 bales, at prices leaning to outside figures as to even running lists of the higher descriptions, but indicating a softening tendency as to the lower qualities.

With the reiterated remark that the demand appeared to be entirely confined to the better qualities, we quote as follows:

Low	—	to —
Ordinary	30	to 31
Good Ordinary	33½	to 34½
Low Middling	35½	to 36½
Middling	—	to 38

TOBACCO—We have again to note a very dull market. The stock on sale is too small for extended operations and there is consequently no demand on foreign account. Factors, however, are very firm in their views and have refused to make any concessions in prices. Only a few hogsheads have been sold for baling and for the city trade.

Yesterday there was some looking around, but without resulting in any important sales, although negotiations were pending for a considerable lot. Three hogsheads were sold for baling at 16 to 23c per lb. We continue to quote:

	Light.	Heavy.	
Low Refused	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec's	15 to —	— to 20	

SUGAR—The new crop is very much in request for the local trade, our neighboring ports, and for the North and West, but supplies, as yet, are very small and operations are restricted in consequence. The sales on Saturday and Monday comprised 40 hogsheads, new, all the receipts and all on the market, excepting two small lots, at 15¾c per lb for Prime, 16¼ for Yellow clarified, and 16¾c for Choice Centrifugal. An offer of 16½c per lb was refused for a lot of Yellow Clarified and a much higher price asked. Yesterday the sales comprised 50 hogsheads, new in several lots, nearly all in first hands on sale, at 15¾c for Fully Fair to Prime, old process, and 16, 16¼ and 16¾c for Yellow Clarified.

MOLASSES—The sales on Saturday and Monday comprised all the receipts, of which were 44 barrels Choice new, at $1; 50 barrels new, poor in quality, at 85c, and 54 half barrels, old crop, at 55 per gallon.

FLOUR—The absence of brands desirable for our trade, such as Superfine, and the lower grades of Extra, have not deterred buyers from entering the market and operating to a considerable extent, as will be shown by the annexed quantity of the higher grades that have changed hands since last Friday. The transactions on Saturday and Monday sum up fully 7000 bbls, at the following rates. Fine at $12 25, Superfine at $13 to $13 50, Single Extra $13 25 to $13 50, Double do $14 to $14 50, Treble do at $14 75 to $15, Choice Family do $12 25 to $16 50 per bbl. Of the above not over 1000 barrels Superfine and Single Extra were disposed. Yesterday the sales comprised about 2200 barrels.

BACON—There have been receipts of about 90 casks Shoulders, which has caused a reduction of about ½c per lb, and the demand is now met in a small way at 18½c; the same price is being paid for Ribbed Sides, while Clear are readily disposed of as previously at 19½c per lb. Green Shoulders command 16½c, Plain Hams at 21 to 22c, and Sugar-cured do at 25½ to 26c per lb, at which rates about 175 casks of the last mentioned were sold.

PORK—Under the effect of liberal receipts from the West, we are again called upon to notice a leaning of rates in favor of buyers, and we now quote Even-weight Mess, in round lots, at $34, while dealers are supplying the demand at $34 25 to $34 50 per bbl. The last sales of Prime Mess were to the Government at $30 per bbl.

LARD—The supply of Prime, both in tierce and kegs, is fair, and is freely offered at 16 to 16½c per lb for the former, and 20c per lb for the latter.

CORN—The sales on Saturday and Monday were restricted to 7500 sacks, the majority of which were taken at $1 12½ to $1 15 per bushel, and $1 10 for White Mixed. Yesterday prices exhibited increased firmness, and, with a moderate demand, some 3300 sacks were sold at $1 15 to $1 17½ per bushel for White.

OATS.—There is only a moderate supply, both in store and on the levee, and prices in consequence rule firmly at 64 to 65c per bushel, at which rates some 300 sacks were disposed of. Yesterday some 1350 sacks changed hands at the outside figure.

BRAN—We have noticed a very quiet market, and with only a light stock, the transactions did not exceed 1500 sacks, principally at $1 35 to $1 40 per 100 lbs. Yesterday the market presented a little more activity and about 1500 sacks were sold at $1 35, $1 37½, and $1 40 per 100 lbs.

HAY—The stock on hand is very small, but amply sufficient to meet the present demand, which is being supplied at $24 to $25 for round hoop St. Louis, and $28 per ton for Prime do. Yesterday New Prime Ohio River was selling at $29 per ton.

BALE ROPE—There has been some little movement, the particulars of which we have been unable to ascertain, though we are aware of offerings being made freely at 13c per lb.

IRON COTTON TIES—The stock is greatly reduced, but the demand is very active at 11 to 12c per lb.

INDIA BAGGING—A good demand prevails, and several sales have been made, the particulars of which have been suppressed. Round lots are quoted at 34c in rolls, and 34½c per yard in bales, while parcels are being disposed of at 35c for the former, and 36c per yard for the latter.

GUNNY BAGS—We have not heard of any sales for some time past, but give 30c a piece as a fair quotation.

BUTTER AND CHEESE—The market is overstocked with Western Butter, which is very dull at 20 to 35c per lb according to quality. Northern Butter is selling at 42 to 45c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and commands 16 to 18c for Western and Northern. We quote English Dairy at 23 to 25c per lb.

CORN MEAL—We noticed sales of some 300 bbls kiln-dried, White, in lots, at $5 per bbl. Retail lots command $5 25 to $5 50 per bbl.

HOPS—There is a very good demand for the new crop at 65 to 70c. Bavarian is scarce at 80c per lb.

COFFEE—Is in fair demand and the market is very firm. Dealers are supplying the demand at 28½ to 29½c per lb currency for Good to Prime Rio, at which rates 200 sacks were sold on Monday. We quote Prime at 19½c per lb gold, duty paid.

STAR CANDLES—The supply is light, but the demand is active at 20c for 12 oz, 21c for 13 oz, and 25c per lb for full weight.

WOOL.—There is only a fair stock on hand, but with a good demand holders readily receive 16 to 18c for Louisiana Native, 18 to 22c for Texas ¼ to ½ Merino, 23 to 25c for do ¾ to ⅞ Merino; 28 to 30c for washed and 13 to 15c per lb for hurry.

HIDES—Are in small supply, but the demand is beginning to slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 10½ to 11c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 1s to 21c per lb., and Pelts 20 to 25c per piece.

MALT—There is but little demand, and we furnish the following quotations for reference. Canada at $1 75 to $2 00, and Western at $1 00 to $1 75 per bushel.

OILS—There is some demand for Linseed at $2 to $2 05, and also for Coal in cans at 82½ to 85c per gallon.

NAVAL STORES.—The market is quite bare and prices in consequence exhibit a still further improvement, and we now quote common Rosin at $1 50, No. 2 do at $6 50, and No. 1 do at $8 75 to $9 per bbl. Spirits Turpentine would bring 80c per gallon.

SALT—We have little or no alteration to note; prices remain about the same and we continue to quote Liverpool $2 40 to $2 75 for fine, and $2 35 to $2 60 for Coarse in warehouse, and $2 15 for the former, and $2 10 for the latter in cargo.

ESCULENTS.—Potatoes are selling at $2 75 to $2 90 in sacks, and $2 00 to $3 25 per bbl. Apples at $5 50 to $6 50 per bbl, Onions $2 75 to $3 00 in sacks, and $3 25 to $3 50 in barrels, and Cabbages at 18 to 22c per crate.

POULTRY AND EGGS.—Chickens sell on the landing at $6 to $7 for the young and $8 50 to $9 50 per dozen for the large, Geese at $11 to $18 and Turkeys at $31 to $38 per dozen. Western eggs are selling at $28 to $40 per bbl.

FISH—Are in small supply with an active demand. We quote No. 1 Mackerel at $21 to $21 50 per bbl, No. 2 at $22 to $22 50, No. 3 at $17 to $17½. Codfish are selling at $1 90 to $ 2 per box.

BEANS—Are in good request, and meet with ready sale, at $4 to $6 00 per bbl for Western, and $10 50 to $13 per bbl for Northern. There is an active demand for the latter.

RICE—There is no Carolina in market. Louisiana is in small supply, and the receipts being light, it sells readily at 12¼ to 13½c, according to quality.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Nov. 7, 1866.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	13 to 15
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$1 50 to $3 50
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$100 to $150
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 7 to $14
Calves per head	$7 00 to $12

MONETARY.

The Coin market has evidenced only moderate activity during the past three days, although rates, in agreement with the course of prices at New York, have been attended with some irregularity. Gold opened on Saturday at 148¼ to 148¾, and after selling as high as 149¼, it receded and closed steady at 148 to 148¼; it opened on Monday at 149 to 149½, but the noon telegrams being unfavorable, it declined and closed at 148¼; and opened yesterday 149 to 149½, and without exhibiting much animation, closed steady at 148½ to 149.

J. R. POWELL,
COTTON FACTOR,
AND
COMMISSION MERCHANT,
190 Common Street,
W. R. STUART, Late Stuart & James. } NEW ORLEANS
☞ Represented by CAPT. J. A. BINFORN, Duck Hill, Miss. oc20 1y

J. G. ELLIS. W. C. CHAMBERLIN
ELLIS & CHAMBERLIN,
Cotton Factors & Commission Merchants,
42 UNION STREET, NEW ORLEANS,
Are prepared to make cash advances on Cotton, Sugar, and other Produce consigned to them, and solicit the patronage of their friends and the public. jan20 1y

SPEED, SUMMERS & CO.,
46 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants,
And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,
Wholesale Grocer,
Nos. 8 and 10 Tchoupitoulas Street,
And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

A. E. BLACKMAR,
MUSIC PUBLISHER,
Importer of Musical Merchandise, Wholesale and Retail Dealer in the "Knabe," "Nanns," "Guild" and "Raven & Bacon" Pianos, "Prince" Organs and Melodeons, &c.
oc27 6m 187 CANAL STREET, NEW ORLEANS.

R. M. DENMAN. D. M. HOLLINSWORTH
R. MARSH DENMAN & CO.,
CARRIAGE REPOSITORY,
Corner of Carondelet and Gravier Streets,
f3 1y NEW ORLEANS.

R. K. WALKER. THOS. M'KNIGHT. J. P. JOHNSON.
R. K. WALKER & CO.,
COTTON FACTORS,
And General Commission Merchants,
75 CARONDELET STREET, NEW ORLEANS.
jn20 1y

PEET, SIMMS, & CO.,
Importers and Wholesale Dealers in
DRY GOODS,
Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS
E PEET—S WILLIAMSON
P SIMMS—J BOWLSU } aug25 1y

LOEB, SIMON & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
86 Canal Street,
sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.
HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jon20-1y

G. & T. F. SEARING,
Manufacturers and Wholesale Dealers in
CLOTHING & PLANTATION GOODS
No. 29 Magazine Street,
Corner of Gravier street,
oc13 1y. NEW ORLEANS.

D. L. CAMPBELL, Of Mobile. F. M. ECKFORD, Late Eckford & Weaver, Mobile
CAMPBELL, ECKFORD & CO.,
COTTON FACTORS,
Forwarding & General Com'n Merchant,
o13 No. 58 Camp street, New Orleans. 1y

R. BLEAKLY & CO.,
Wholesale Grocers,
COTTON FACTORS AND COMMISSION MERCHANTS,
Nos. 56, 58, 60, 62 and 64 Poydras street,
Corner Poydras and Tchoupitoulas sts.,
NEW ORLEANS.
All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

A. HENDERSON PEALE & CO.,
Successors to Thos. Henderson & Peale,
Cotton Factors & Commission Merchants
No. 190 COMMON STREET, NEW ORLEANS.
aug18 6m

J. W. CARROLL. JOS. HOY. CHAS. HARDENBERGH
CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 36 Perdido Street, New Orleans,
aug18 1y

C. L. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 31 Perdido Street, New Orleans.
aug18 1y

JOHN G. PARHAM, Of New Orleans. BEVERLY BLUNT, Of Hinds Co., Miss.
PARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
No. 75 Carondelet street, New Orleans.
aug11 1y

S. H. KENNEDY & CO.,
General Commission Merchants and
COTTON FACTORS,
57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

STEWART, GALBREATH & FIZER
Commission Merchants & Cotton Factors,
40 UNION STREET, NEW ORLEANS.
Andrew Stewart, New Orleans.
Wm. R. Galbreath, } Memphis.
Wm. Stewart, }
John C. Fizer, } sep1 3m

SAM'L. BARRETT. CHS. LE SASSIER.
BARRETT & LESASSIER,
Cotton Factors & Commission Merchants
118 CARONDELET STREET,
aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. A. H. MAY
STEVENSON & MAY,
COTTON FACTORS,
And General Commission Merchants,
No 10 Perdido Street, New Orleans.
aug18 6m

P. H. FOLEY,
Of the Firm of FOLEY, AVERY & Co.
Cotton Factor and Commission Merchant
No. 32 Perdido Street, New Orleans.
aug18 6m

HARLOW J. PHELPS, Of New Orleans. S. S. BUCKNER, Of Kentucky.
HARLOW J. PHELPS & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 142 Gravier Street, New Orleans.
aug18 6m

W. C. TOMPKINS. H. R. ALSOBROOK.
WM. C. TOMPKINS & CO.,
WHOLESALE DRY GOODS,
No. 2 Magazine st., corner Canal, New Orleans.
A complete assortment of goods constantly on hand for the country trade. o18 6m

PAYNE, HUNTINGTON & CO.,
Cotton Factors,
No. 32 Union Street,
NEW ORLEANS.
J. U. PAYNE, W. C. H. DAMERON, G. W. HUNTINGTON, H. M. PAYNE.
je23-1y

TOM HENDERSON, Late of Henderson, Terry & Co. SAM HENDERSON, Late of Violett, Black & Co.
TOM & SAM HENDERSON,
COTTON FACTORS
AND
General Commission Merchants,
190 COMMON STREET,
je9 1y New Orleans

J. C. M'ALLISTER E. M'NAIR
M'ALLISTER & M'NAIR,
WHOLESALE GROCERS,
No. 74 Common Street,
ap7 1y NEW ORLEANS.

CARY W. BUTT. WM. FLASH. THOS. T. A. LYON
BUTT, FLASH & LYON,
Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.
Orders for all descriptions of merchandise will meet prompt attention.
Liberal advances made on consignments of Cotton and Produce to our care. ap14-6m

J. P. HARRISON & SONS,
COTTON FACTORS,
And General Commission Merchants,
51 UNION STREET,—UP STAIRS,
New Orleans.
J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. july7 1y

WATTS, GIVEN & CO., Padacah, Ky. WATTS, CRANE & CO. New York. W. C. WATTS & CO., Liverpool, England.
GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool.
feb3-1y

W. A. BELL, FRED N. OGDEN, H. E. WITHERSPOON
WM. A. BELL & CO.,
General Commission Merchants,
And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,
41 NATCHEZ STREET, NEW ORLEANS.
Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

J. J. WARREN T. W. CRAWFORD F. B. FLEITAS
WARREN, CRAWFORD & CO.,
Cotton Factors & Commission Merchants,
45 CARONDELET STREET, NEW ORLEANS.
sep22 6m

THOS. A. HAMILTON, Memphis, Tenn. JOHN L. DUNNICA, New Orleans, La.
HAMILTON & DUNNICA,
Cotton and Tobacco Factors, and
GENERAL COMMISSION MERCHANTS,
42 Union street, New Orleans.
sep22 1y

L. E. WALKER, Missouri. C. B. FISHER, New Orleans.
WALKER & FISHER,
Commission & Forwarding Merchants
NO. 6 (GROUND FLOOR) CARONDELET ST., N. O.
Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.
GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co., will give his personal attention to the sale of all consignments to our house. sep22 2m

NORTH, BRUSH & MASON,
Wholesale Dealers in
Fancy Goods,
STATIONERY, PERFUMERY, CUTLERY,
HOSIERY,
Furnishing Goods, etc.,
55 MAGAZINE STREET,
Opposite the St. James Hotel, New Orleans, La.
aug25 1y

CHAS. H. CHURCHILL. PETER G. TAYLOR.
CHURCHILL & TAYLOR,
HARDWARE AND GUNS.
DIRECT IMPORTERS,
41 MAGAZINE STREET, and 20 BANK PLACE, (Opposite St. James Hotel,) NEW ORLEANS, LA.
We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of Country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.
COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PLOWS.
Hall & Speer's Cast Valley Plows, Nos. 1 & 2; Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Steel (wood mould board) Plows.
SAWS, TIN WARE, AXES.
King Cary (wood mould board) Plows, offered for sale at the lowest market quotations.
HOLLOW WARE.
GUNS, NAILS, SADDLERY.
Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St. James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832. aug25 1y

W. H. HENNING & CO.,
Grocers and Commission Merchants,
95 and 97, CAMP STREET, NEW ORLEANS.
Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of
CHAMPAGNE,
BRANDIES,
WHISKIES,
CLARET,
CORDIALS, Etc.
Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, saltable for Plantation supplies,—all of which will be offered at the
Most reasonable Rates.
☞ Country orders will receive the most careful and prompt attention.
W. H. HENNING & CO,
a25 6m 95 & 97 Camp street, New Orleans

WALLACE & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
BOOTS, SHOES, HATS, CAPS, and
PLANTATION CLOTHING,
No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET, (SLOCUMB BUILDING), NEW ORLEANS.
☞ Sales guaranteed at New York prices. a18 1y

JAMES SYME,
Wholesale Druggist,
139 CANAL STREET, (Touro Buildings,) NEW ORLEANS.
Importer and Dealer in Fine DRUGS, MEDICINES, CHEMICALS, DRUGGISTS' SUNDRIES, Fancy Goods, Perfumery, Surgical Instruments, French, English, and American, of every variety
Also—
Medicine Chests and Medical Saddle-bags.
aug25 1y

A. D. GRIEFF,
Wholesale Grocer,
COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,
48, 50 and 52 Old Levee st., corner Bienville st.,
aug26 6m NEW ORLEANS,

A. B. GRISWOLD. W. M. GUODRICH
A. B. GRISWOLD & CO.,
Corner of Canal and Royal streets,
[Late HYDE & GOODRICH],
Established in New Orleans Fifty Years!
MANUFACTURERS OF JEWELRY & SILVER WARE,
Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.
The largest assortment in the South always on hand. aug25 6m

CATE'S SHOE FACTORY,
HAMMOND STATION, ON JACKSON RAILROAD.
Established, August, 1861
Destroyed, May, 1863.
Re-established, January, 1866.
SALES ROOMS,
C. E. CATE & CO.,
18 CAMP STREET, 18
Under the City Hotel.
We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of
LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF AND KIP BROGANS,
Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.
We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.
A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes*.
C. E. CATE & CO.
feb17 18 Camp st., N. O.

W. C. SHEPARD. A. L. ABBOTT. ROBT C. HUTCHINSON
SHEPARD, ABBOTT & CO.,
No. 55 Camp street, New Orleans,
Nearly opposite Picayune Office,
CROCKERY AND GLASS WARE,
PLATED WARE,
House Furnishing Goods,
AND KITCHEN WARE.
We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.
Call in and see for yourself before purchasing elsewhere.
SHEPARD, ABBOTT & CO.,
sep22 1y 55 Camp street, New Orleans.

BELLS! BELLS!! BELLS!!!
BUCKEYE BELL FOUNDRY
Established in 1837.
VANDUZEN & TIFT,
Of the late Firm and Successors to G. W. COFFIN & CO.,
102 & 104 *East Second street*,
Cincinnati, Ohio,
Manufacturers of BELLS for Churches, Academies, Plantations, etc.
Made of Genuine Bell Metal, and mounted with our Improved Rotary Yoke.
All Bells warranted to prove satisfactory, or subject to be returned.
Illustrated Catalogue and Price List sent free upon application. je16

E. L. PIERSON & CO.,
Wholesale and Retail Dealers in
CLOTHING,
AND
GENTLEMEN'S FURNISHING GOODS,
No. 27 Magazine Street,
Corner of Gravier street,
sep22 6m NEW ORLEANS.

J. A. BRASELMAN & CO.,
Wholesale and Retail Dealers in
FOREIGN & DOMESTIC DRY GOODS
Possess great facilities for buying goods cheap which enables them to sell below market prices.
☞ Special attention given to orders.
Nos. 586 and 588 Magazine Street,
Corner of St. Andrew Street,
oct6 1y NEW ORLEANS.

BROWN & FINNEGAN,
Successors to D. Geucila,
112 Camp Street—Ground Floor,
Dealers in
CROCKERY, CHINA & GLASS WARE,
Tin, Planished & Japanned Ware,
PLATED AND FANCY GOODS.
Families wishing supplies are invited to call and examine goods and prices. oc6 3m

MAGIC PRESS.
J. P. WILSON,
BOOK AND JOB PRINTER,
77 Magazine Street,
oc16 6m NEW ORLEANS.

[Established in 1828.]
EVANS' FASHIONABLE RETAIL
Hat Emporium,
No 62 CAMP STREET,
Next door to the Picayune Office, New Orleans.
A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

SOUTHERN SHOE MANUFACTORY,
DRAKE & MARKHAM,
Manufacturers of
Men's, Boys', Ladies', Misses' & Children's
BOOTS AND SHOES,
WHOLESALE AND RETAIL,
No. 56 Camp Street, New Orleans, La.
We call the attention of the public to our extensive stock of fine Custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.
We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.
OUR LAST-FOR-EVER BOOTS!
Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.
Our stock of Family and Plantation Shoes are the best that can be made.
One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.
We have better goods and sell them lower than any house in Louisiana.
Orders filled at ten per cent. on the original cost of manufacture.
All goods warranted to satisfy, or they may be returned. Planters will instruct their Commission Merchants to buy their shoes of
DRAKE & MARKHAM, 56 CAMP STREET.
aug18 1y

A GOOD COOKING STOVE
is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.
Time, money, and extreme vexation, by delay of your daily meals, may be saved by using the
CHARTER OAK COOKING STOVE.
Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.
The Improved Charter Oak Stove with Extension Top
has but one damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size over made.
The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.
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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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NEW ORLEANS, SATURDAY, NOVEMBER 17, 1866.

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For the N. O. Christian Advocate:

MRS. SARAH L. BARNES.

Mr. Editor: Please indulge our sacred grief. Let a large circle of Christian friends know through the Advocate, that "a mother in Israel has fallen asleep in Jesus," that they may weep those tears which pure affection bids them weep. Let the Church militant know that one of her brightest lights has been transfered to the Church triumphant. Mrs. Sallie Barnes—this being the name by which she was most generally known—died of yellow fever at her residence in New Orleans, Oct. 10th 1866. She was born in Claiborne county, Miss., July 24th, 1802, and was the daughter of Geo. W. and Sarah Humphreys. Her parents were wealthy for the period in which they lived; and she enjoyed the best educational advantages afforded by the country at the time she grew up. As a part of her education, and as one means of introducing her into society, she was trained up to attend the public worship of God, but it was by no means the wish of her father's household that she should enter the Church in the days of her youth. But—as the writer now recollects—in the latter part of 1821, she was awakened to an affecting and deeply humiliating sense of her total unfitness for heaven, and her exposure to the wrath of God, as an unforgiven and unregenerated sinner; and, in order more assuredly to obtain deliverance from the guilt and pollution of sin, she attached herself to the Methodist Episcopal Church, as a seeker of religion; and for several months, amidst many prayers and penitential tears, she earnestly sought, and successfully obtained an assured interest in the Redeemer's blood. To her youthful associates, who yet slumbered in their sins and guilt, it was an unexplained mystery, that one so lovely and apparently every way so innocent of moral wrong, should feel herself to be such a sinner, and should, with so much solicitude, beweep her want of reconciliation to God. But she viewed her relation to God in the proper light, and sought and obtained relief in the scripturnl way. Miss Sallie Humphreys now appeared in the social meetings of the Church, a cheerful and happy christian, and full of hope as to the eternal future of her existence. Everything in the class of what the world calls innocent pleasure and amusement, which antagonized her spiritual progress, was cheerfully exchanged for the higher and holier joys of a renewed nature. The mere gewgaws of dress were promptly abandoned, and while she was a perfect exemplification of neatness and refinement in her wardrobe, she assumed the plain costume of the primitive Mississippi Methodists.

In November 1826, she was united in marriage with John A. Barnes, of the same vicinity, a christian gentleman every way worthy to be the husband of such a daughter of the Church. Mr. Barnes, on account of his wealth, and especially his intellectual and moral worth, also belonged to the elevated class of society. He was long an efficient steward and class leader—was gifted in prayer and exhortation—was zealous in attending all the meetings of the church, and in visiting and praying with the sick and dying in his reach, and in various ways he served his fellow citizens in civil matters, especially as a legislator. From the time of their marriage, their house was the headquarters of Methodism in that community, and a place of constant resort for our itinerant pastors. While the mere noviciate in the itineracy met a cordial greeting at their threshold, the most gifted in the ministry felt themselves highly favored when opportunity permitted them to enjoy the hospitalities of their dwelling. But, after a few brief years of the most congenial married life, this happy pair were doomed to a painful separation. Mr. Barnes died in manhood's prime, but, as he lived, so he died in the Lord, and his name is like the fragrance of the richest odors among those who knew him best. After his death, sister Barnes was content to finish her long and toilsome journey alone. Her first and greatest care was to rear and educate her children in accordance with the united wishes and purposes of herself and her now sainted husband, and well did she perform her duty as a christian mother in this respect. She remained at the old homestead "full of good works and alms-deeds"—often boarding the pastors of her church for months together without cost to them—until her children grew up and married, after which she generally lived with one of them, and especially of late years, with her youngest daughter, Mrs. Dr. James, now of New Orleans. After leaving the sad as well as joyful associations of her much loved home in Claiborne county, she resided successively in Warren county, and in Madison and Claiborne Parishes, La., and finally in New Orleans. But wherever she "rested or roamed" she was steady in her attachment to the church of her first love, and unvarying in the discharge of her christian duties. Hers was a cheerful and happy christianity, and while she was often called to endure the heaviest afflictions, she "endured, as seeing him who is invisible." As she neared the end of life's weary pilgrimage, it was evident to those who knew her best, that she thought less of earth and more of heaven. In my religious intercourse with her during our late General Conference, I was sensibly impressed with the maturity of her devotional frame of mind. The Master called for her suddenly, but to her not unexpectedly, and found her ready to go. Amidst the tears of her weeping household, she said to her daughter, and two married nieces, who had grown up under her maternal guardianship, "Do not grieve for me as as though I were lost to you, but think of me when I am gone as having taken a delightful journey to a happy country to meet kindred and friends, and that you may soon follow after me." After her vocal organs refused to articulate, she was asked several times "if Jesus was with her?" to which she replied affirmatively with expressive looks and a smile of heavenly birth that glowed upon her happy face. Her death accorded well with her exemplary and useful life. When she first entered the church, she did it amidst the regrets of her father's family; but she lived to see most of them follow her example, and among those who are endeavoring to follow her as she followed Christ, we are permitted to number one of her brothers who is the present Governor of her native State.

Mr. Editor: I hope both you and your readers will excuse the length of this communication. Were I to indulge my feelings, and use the ample materials furnished by her long and eventful christian life, I could fill your paper for weeks to come. The reminiscences of the pious dead are the treasures of the living Church. It improves one's heart to look upon such an example of all that "is lovely and of good report," as found in the life and death of Mrs. Sallie Barnes. I had personal knowledge of much of her history. We first met at the altar of penitence in the days of our youth, and united with the Church about the same time, and have often enjoyed the "fellowship of the Spirit," together since that time, which now dates back forty-nine years.

Please let me indulge my personal feelings a little! I feel the loss of this dear friend, but it has been made a blessing to my soul. I am a better man to day than when I first received a notice of her death. O may I live as she lived, and may my sun of life set as did hers!

J. J. Jones.

Fayette, Miss., Nov. 1st, 1866.

A YEAR IN HEAVEN.

A year uncalendered; for what
Hast *Thou* to do with mortal time?
Its dole of moments entereth not
That circle, mystic and sublime,
Whose unreached centre is the throne
Of Him, before whose awful brow
Meeting eternities are known
As but an everlasting *now*!
The thought it removes Thee far away—
Too far beyond my love and tears;
Ah! let me hold thee as I may,
And count thy time by earthly years.

A year of blessedness—wherein
Not one dim cloud hath crossed thy soul;
No sigh of grief, no touch of sin,
No frail immortality's control:
No bounce hath disappointed stung,
Nor care, world-weary, made Thee pine;
But rapture, such as human tongue
Hath found no language for, is Thine.
Made perfect at thy passing—who
Can sum thy added glory now?
As on and upward, upward, through
The angel ranks that lovely bow,
Ascending still from height to height,
Unfaltering, where raft seraphs troll,
Nor pausing, mid those circles bright,
Thou tendest inward *unto God!*

A year of progress in the lore
That's only learned in Heaven! Thy mind,
Unclogged of clay and free to soar,
Hath left the realms of doubt behind,
And wondrous things, which finite thought
In vain essayed to solve, appear
To thy untasked inquiries, fraught
With explanation strangely clear:
Thy reason owns no forced control,
As held it here in needful thrall;
God's mysteries court thy questioning soul,
And Thou may'st search and Know them all.

A year of love; Thy yearning heart
Was always tender, even to tears,
With sympathies, whose sacred art
Made holy all thy cherished years!
But love, whose speechless ecstasy
Had overborne the finite, now
Throbs thro' thy being pure and free,
And burns upon the radiant brow.
For Thou, those hands dear clasp hast felt,
Where still the nail-prints are display'd;
And Thou, before that face hast knelt,
Which wears the scars the thorns have made!

A year without Thee! I have thought
My orphaned heart would break and die,
Ere time had meek quiescence brought,
Or soothed the tears it could not dry.
And *yet I live*, to faint and quail
Before the human grief I bear:
To miss Thee so! then drown the wail,
That trembles on my lips, in prayer.
Thou praising, while I weakly pine!
Thou glorying, while I vainly thrill!
And thus, betwixt thy heart and mine,
The distance ever widening still.

A year of tears to me! to Thee
The end of thy probation's strife,
The archway to eternity,
The portal of immortal life.
To me—the pall, the bier, the sod;
To Thee—the palm of victory given:
Enough, my heart—thank God! thank God!
That Thou hast been *A Year in Heaven.*

Meaner for God than for the Devil.

A gentleman of wealth who had been much addicted to frolic and sports, was converted and became a member of one of our congregations. This congregation had adopted the *ad valorem* principle, as a means of defraying its expenses. In a few months after this gentleman's conversion, the deacons waited on him in order to make their assessment; and knowing that he was rich, and that his proportion of the expenses would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and their demand might give him serious offence, and prove an injury to him. Hence they approached their business with some trepidation and great caution. At first he was at a loss to ascertain the reasons of their apparent diffidence. The deacons perceiving this, became more explicit. The gentleman was surprised. "What on earth," said he, "do you mean? Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in a scheme of pleasure, I would have deemed myself a *mean* man had I not paid the full proportion of the expense. Go to the assessor's book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a *meaner* man now, since I have become a servant of God, than when I was a servant of the devil?"—*Methodist.*

Don't Write There.

"Don't write there," said one to a lad who was writing with a diamond pin on a pane of glass in the window of a hotel.

"Why?" said he.

"Because you can't rub it out."

There are other things which men should not do because they cannot rub them out. A heart is aching for sympathy, and a cold, perhaps a heartless word is spoken. The impression may be more durable than that of a diamond pin upon the glass. The inscription on the heart may last forever.

On many a mind and many a heart sad inscriptions are deeply engraved, which no effort can erase. We should be careful what we write upon the minds of others.—*Merry's Museum.*

The Christian Witness, (Episcopal) says: "Ninety years ago we had one clergyman to every ten thousand of the people; now we have only one to every fifteen thousand: and this discrepancy is increasing. The past two years, the additions have not filled the places made vacant by death and disability. In some dioceses there is not a single candidate for orders to-day.

From the Southern Christian Advocate.

LETTER FROM CHINA.

Mr. Editor:—Now that war has ceased and the smoke of battle cleared away, we are anxious to hear from our Church and people, our friends and loved ones. We long to know how you are and what you are doing, to renew our correspondence with you and acquaintance with the times and circumstances that exist among you; for although we have been separated long and far from you, we have not lost our interest and sympathy in all that pertains to our common welfare.

More than a year has elapsed since the close of the war, and yet not a Church paper from the South has reached us, with but the single exception of a few stray copies of the New Orleans *Christian Advocate* by last mail.

We are anxious to see the proceedings of our Annual Conferences, but especially those of the General Conference. I have seen a few detached items from the South as reported through the Northern Church journals, but most generally accompanied with such comments and restrictions as only intensified the desire to see and know for ourselves the true state and conduct of our people.

I have just forwarded to Dr McFerrin a full statement of our finances up to July 1, 1866, showing the China mission to have survived its long separation from you, with its status unimpaired, its missionaries all well; the native Church though small, yet vigorous; its operations enlarged; its property intact, and its treasury, though unreplenished for more than four years, having, at the beginning of this year, liabilities outstanding far less than a thousand taels.

Isolated, tempted, embarrassed and almost destitute, its vitality has been no less surprising to us than to many of our crocodile friends abroad.

Is there not in all this reason for profoundest gratitude to God, whose providence hath cherished the orphanage of our infant mission, and is there not in you, and in every member of the Southern Church, a heart to embrace it once more?—Or shall an enterprise so important and so tenacious of life, while left to itself, have outlived its separation and every adversity, to perish at last, if perish it must, in the hands of its friends? God forbid.

"The China Mission still lives," said the College of venerable Bishops in their recent address to the General Conference, "and we recommend it to your fostering care."

Those thrilling words have reached us freighted with precious promise, and in the absence of information as to the sequel, we *cherish them* "as the substance of things hoped for; the evidence of things not seen"; yea, we half forget her struggle for a precarious existence in the past, and her yet more recent four years of perilous history, in the partial prospect that she shall realize "your fostering care" and be sustained yet more vigorously in the future.

Within the past few years the ways of Providence have done much toward unsealing and opening this great Empire to the influence of Christianity.

Hitherto, and even now for want of means and means, missionary effort has been restricted to the coast and the immediate vicinity of the Treaty Ports, but the great barriers which recently forbade or deterred efforts to reach the interior, are now partially, and almost wholly removed. The suppression of the great "Tai Ping" Rebellion, and a more liberal policy on the part of the Imperial Government, have opened up the highways of China to the Prince of Peace, and vast numbers of the people, especially those in the great valley of the Yang Tze, where the "abomination of desolation" stood the longest, are willing and ready to welcome his advent. Having sought and found refuge, during the desperate years of '62, '63 and '64, in the sea ports, where the *foreign flag*, brazen serpent like, assured and protected them from future harm, they have at last returned to their homes, which foreign powers, too, restored them; but they have not been permitted to return as they came. Missionaries, early appreciating the wonderful opportunities their presence afforded of extending the influence of Christianity, took advantage thereof, and the result is, they have returned carrying with them kind if not grateful remembrance of their contact with foreigners; and in numerous instances, impressed with the truth of Christianity, and bearing with them its precious seeds.

Throughout this vast province and even beyond, not less apparent and perhaps not less real is the change wrought in the hearts and minds of the people than upon their homes and country. And now that such a marvellous change has been effected in Government and people, and this extensive valley, once more populous than the whole United States, been thrown open to our coming, with here and there throughout its extent a Christian Church member ready to welcome the Missionary, and make his house a sanctuary for Christian worship, and his family and relatives a nucleus of future success, who can ignore the indications of Providence, or say that this is not a field peculiarly prepared to enter and occupy it fully. Already have Christian colporteurs gone before as and circulated numberless tracts and books, but the great, the pressing, imperative want is men, both foreign and native, to perfect the work already wrought and perpetuate the saving influence which began during their captivity at Shanghai. I have been endeavoring, by means of a system of weekly and monthly itinerations, to supply, in a small measure, instruction and preaching to those of our little Church who have returned to their homes in the interior, and I find it both a more extensive and hopeful work than that immediately at Shanghai, where there is so much to conflict with and modify the influence of our teachings.

Here in this place daily public and private preaching and teaching had been maintained for years, until there are but few who have not learned the name of Jesus and more or less of his doctrines; but a *sleep sleep* seems to have fallen upon this people, an oblivious indifference, from which all efforts seem vain to awake them, and the time very nearly if not quite arrived when Missionaries shall be called to shake off the dust of this city from their feet as a testimony against them and proceed whither the Lord seems directing them.

The Roman Catholics, alive to the present emergency, seem destined to overrun the country. With an agency and energy peculiar to themselves they outstrip us all; and the recent concessions of the Government in their favor will go far toward establishing the influence of the Pope "under heaven," as the Chinese say, of the Empire.

I have not yet been able to ascertain, whether the Catholics demanded it, or whether official representations moved the Government to take the initiative in this matter; be that as it may, the Roman hierarchy or Priesthood in China find themselves amply elevated among the Chinese to official rank and station equal with that of the Magistrate of a third class or district city, and their bishops in contact and communication with the higher Mandarins of the Empire. The alleged object of this movement, whether originating with the Priesthood or the government, is to guarantee and secure the execution of the law and punishment of crime which often finds a refuge and hiding place in that Church. Their numbers are considerable, amounting to several hundred thousand, and as they are more or less in contact with their foreign spiritual guides, Chinese officials, since the experience of the last war, have been exceedingly cautious of conflict with them; hence many Chinese criminals, not adherents of the Church, often seek it and avail themselves of it as a shield from the law. The present movement therefore seems to be somewhat mutual: the Catholic Church claims the right to adjust all difficulties arising in the Church or between adherents and non-adherents, and the Government have conceded the demand, and officially claimed them Mandarins. How characteristic this whole matter of the subtlety and greed of power on the part of the one, and the reticence and timidity of the other.

It remains, however, still to be seen what influence this new inauguration of power is to have on the future destinies of this country, whether the "Son of Heaven," or the cause of Protestant Christianity be the ultimate victim.

About the close of the last year or beginning of this, two Catholic Priests were murdered in the remote Province of *Sz. Chuen*, at the instigation of the *literati*, who were assembled for their annual examinations, and a more horrible and extensive massacre has been recently perpetrated in *Corea*, a small tributary kingdom to the north-east of China.

Recent intelligence from the North of China, Peking and Che-foo, intimates that a lively sympathy has been manifested for the victims of the recent Corean prosecution, and that measures will be forthwith taken, especially by the French, to avenge these wrongs and throw open that hitherto unknown region to the commerce of Foreign Nations. Most important results are anticipated to flow from this blood-thirsty outrage, and especially from the part the French are expected to act in view of it. "Blood is thicker than water," said Commodore Tatnall at the battle of the Peiho, on seeing his men go to the assistance of the wounded English Admiral and his brave boys; and this bloody event, we may safely say, is the cement of the Church, a crowning stroke and pledge of her success in that region. Already great inducements are being offered to emigration and exploration. The country is described as being beautifully situated and abounding in gold and silver.

"One town situated on a hill is said to be built on a silver mine of nearly pure ore. Nearly all the rivers contain gold dust, and gold has been found at a few feet from the surface in many parts of the country. One of the French Missionaries, formerly in California, has given it as his opinion that Corea is much richer in gold and silver than California or Sonora. The Government prohibits all search for gold, etc., except for its own use."

Such statements as the above are current rumor here, and though evidently circulated without scrupulous regard to their truth, are producing a sensation. Trade in this place is excessively dull, and there are numbers here ready to avail themselves of the first opportunity to emigrate to this new El Dorado.

It is now mid summer here and the heat is quite oppressive. So far, however, we have not been visited this year with any plague or epidemic. A few cases of sunstroke have occurred—three were reported yesterday, the 2d August. Cholera has occurred, but of milder type and less alarming than formerly. Indeed, Shanghai is one of the most healthful regions in all China, early impressions to the control notwithstanding. Dysentery and diarrhœa are our most common and fatal diseases; fevers are almost unknown—except intermittent, and rare cases of what has been called Shanghai fever.

Our Mission families are in good health at this time.

I shall, I think, be able hereafter to make regular communication of any items of intelligence or news, which may come into my possession in this far off region, that may interest your readers.

I would not complain but I must suggest that your Missionaries here begin to feel most keenly, the great neglect and silence with which they have been treated. It is now the 3rd of August, and not a paper or letter, except a few private ones, from personal friends, has been received. We should have been in *blissful* ignorance of all that has been going on in the South, in the Church especially, had it not been for the items gleamed from "unwelcome sources."

I have seen "The Methodist," of New York, and hence am more or less acquainted with the proceedings of the General Conference, but far above "The Methodist" I esteem your noble sheet, and hope ere long to see it once again on my table.

With prayers and best wishes for you and your enterprise, I remain,

Yours affectionately,

Young J. Allen.

Shanghai, China, August 3rd, 1866.

The latest advices from Canada states that fighting between the Christians and the Turkish army continued, but the accounts of its progress are unreliable. Turkish accounts claim victories over the Christians.

The Pope has just sent several medals in gold and silver, bearing his effigy, to the Sisters of Charity who have been in attendance on the cholera patients at Amiens.

TENNESSEE CONFERENCE.

We copy from the Nashville *Advocate* part of an excellent letter of Rev. A. H Redford, dated Huntsville, Ala., Oct. 29th:

Bishop McTyeire is in the chair. In every department where he has been called to labor, he has met fully the wishes and expectations of the Church; but no position he has filled has more obviously displayed the wisdom of the Church than in calling him to the high and holy office of a Bishop. Presiding with ease and impartiality, and in the full strength of his manhood, beloved by the ministry and the Church, he promises to be eminently useful.

During the past year the Church in the bounds of this Conference has been greatly blessed. God has poured out his Holy Spirit on many of the charges; revivals have crowned the labors of preachers, and thousands have been converted and added to the Church.

On Saturday evening the Anniversary of the Missionary Society of the Tennessee Conference was held in two of the churches. Drs. Young and Green were the speakers at West Huntsville Station, and Dr. McFerrin and the Book Agent at the Presbyterian Church. I had not the pleasure of hearing Drs. Young or Green, but am happy to be able to write that Dr. McFerrin fully sustained the high reputation he had previously earned. The collections, although not large, far exceeded my expectations, in view of the wasted condition of the country.

The most important measure that has occupied the attention of the Conference is the action of the General Conference in reference to the change of the name of the Church. I heard the speeches made at the General Conference, and I thought the entire question was more ably discussed here than at New Orleans. Drs. McFerrin and Green, the veteran warriors of the Conference, men whose devotion to the Church had been marked through more than thirty years of labor and of toil, ably advocated the concurrence in the resolution adopted by the General Conference; while Drs. Young, Kelley, and Wilson, younger men, yet full of promise to the Church, opposed the measure. The deepest interest was felt in the debate and the issue. The audience was large, and evinced the most intense anxiety. I was not prepared for the vote that was given. I had been impressed with the belief that all the Conferences South of Kentucky would, with unanimity, vote to concur, and I was consequently not prepared for the very large negative vote given by this Conference.

My information had also led me to believe that the laity throughout the entire South were clamorous for the change; but whatever may be the sentiments of the people farther South, I have, as yet, met with no lay-member of the Church, in either Tennessee or North Alabama, who desires it. On the contrary, their attachment to the name we have borne, both in prosperity and adversity, is too ardent to be easily effaced. The vote was 55 to concur, and 46 against it.

The question of lay-delegation was disposed of by nearly the same vote, having been ably discussed by Drs. Green and McFerrin in the affirmative, and Drs. Young, Hughes, and Kelley in the negative.

You will perhaps be surprised when I inform you that we have no Methodist church in this city. Previous to the war, we had two church edifices, but one of these was destroyed by fire, and the other by the army rendered unfit for use; so that our people are now deprived of a house of their own in which to worship God. The subject is a sad one. With a membership of three hundred in the two churches, in the wasted condition of the country, they are unable to rebuild; and hence must become scattered and peeled. As I think of their generosity in the years that are past, and of their present inability to rebuild for themselves a house of worship, I have asked, Is there no relief? Must a community like this, noble, and generous, and good, who in the days of their prosperity had never turned unaided from them any object that claimed their benevolence, but now themselves bereft of fortune—must they be deprived of the altars of the Church? I think to-night, as I write of my own beloved State, we thought we suffered and endured, when the cloud of war spread wide and hung low over the land. But not Our homes were left, and our altars were neither desecrated nor destroyed. And would not Kentucky, that suffered comparatively so little, and is now so prosperous—Kentucky, whose harvest is so abundant—respond to an appeal in behalf of Huntsville, and aid in this noble enterprise? No monument of the benevolence of my State could be erected that would be more enduring, and no act of generosity meet with a richer reward, than to render proper aid in this time of extremity to a people, than whom there live none nobler on earth.

THE REVIVAL AT ATHENS, GA.

We extract part of a letter of Rev. H. H. Parks, to the *Southern Christian Advocate*, giving a notice of the revival at Athens, Georgia.

Mr. Editor: You have given through your columns information to your patrons that we are enjoying in Athens, a precious season of grace. It will not, however, be deemed inappropriate for me to make some further statements in regard to this work.

Before our meeting began, there was more opposition to earnest, spiritual, self-denying piety, than ever existed in this community, and I am not sure but more than I ever witnessed in any other community, where in the providence of God, my lot has fallen, since I became a minister of the gospel.

We were very much given to worldly and sinful amusements—as card-playing, dancing, etc. Not only were these tolerated, but approved, by Church members in many instances, as well as by those who were avowedly worldly. A goodly number of my own people, as well as others, felt restive under my frequent, earnest and (it may be) *severe* unladversions upon their temper and conduct, touching the things to which allusion has been made.

Such was the state of the Church and community, when our District Meeting began, the Friday before the fourth Sabbath in August. Bishop Pierce preached as three sermons at that meeting which I doubt not did much good. And I am pleased to be able truthfully to say that, upon the subject of *dancing*, he was not equivocal—but denounced it in unmeasured terms. I make mention of this *gratefully*, for the reason that a good many of our brethren are becoming "tender footed" on that subject of late, and some of the ministers even, are limping a little, I fear,—but not so Bishop Pierce—thank God, and it is under God, through the instrumentality of such men as he—and none others—that the living, earnest piety of the Church is to be promoted.

But to the meeting. I determined to prosecute the services. We held a prayer-meeting every morning at nine o'clock, and preached every night. Brethren Myrick, Worley and Corley assisted me between Sabbaths. We contended manfully against the world, flesh and devil—a few of the male members, and quite a large number of the females attending constantly. Several were awakened and converted—perhaps twenty—in the course of about three or four weeks. About this time, Bishop Andrew and Bro. G. J. Pearce came to our relief. The Bishop was very feeble, and remained but a few days, but gave us some good mellow talks during his stay. Bro. P. continued with us until the meeting closed, and did an efficient service. Meanwhile, when the people found that we were much in earnest, our congregations increased, and the interest also, among the irreligious. The Baptist and Presbyterian ministers and congregations joined in, and within a few days more, we were in the midst of a wonderful revival.—From Wednesday night preceding the last Sabbath in September, there was a marked increase in the meeting. On Sunday morning I felt that we were victorious and in possession of the field, and at night the rush to the altar was beyond anything of the kind I ever witnessed. It was the week succeeding this that we sent for Bro. J. S. Key, who stayed with us several days, and preached us four excellent sermons. Dr. Longomb and his venerable father helped us much. And I am gratified to be able to say that the entire Faculty of the University sympathized with the movement most profoundly, and rendered us, in a prudent way, all the aid in their power. The students were wonderfully blessed—about 70 of them have professed religion and joined the Church; or rather, there are that number who are now religious—a few of them were so before the meeting—only 34 in the University who are not professors. I received on one Sunday morning in one class about 112 into the Church, and the communion service last Sunday week was beyond anything of that kind I ever witnessed. To see so many of the young men and women for the first time commemorating the death and sufferings of our divine Lord, was almost more "than flesh and blood could bear." Our hearts said "Hallelujah!"

But I feel that I can give you or your readers but a faint idea of the meeting, if I were to write a great deal more than is proper for one communication for the *Advocate*. So I must close. We continued our meeting for seven weeks. Bro. H. J. Adams came and preached for us the last week of our meeting four times, with zeal, earnestness, and I trust, much profit.

During the meeting, I think we had several times, as many as two hundred at and around the altar for prayer—persons from 6 to 60 years of age. As to results, we have received into our Church 150 members, and among them some of the best material in the land. In a few instances whole families have been brought in. I think the Presbyterians will receive as many as 35 or 40 at least, the Baptists some 10 or 15, and the Episcopalians 8 or 10, as the fruits of revival. Our colored Church 50.

The amount of good done cannot be approximated. The numbers who have been reclaimed that are members of the Church, the extirpation of bitterness and ill feeling from the hearts of many, and the general strengthening and building up of Church members, and the purpose of so many to address themselves earnestly to the work of saving their own souls, and the souls of those around them.

I have no doubt God will call some of these young men to preach the gospel.

The temper of the community is changed towards the world, towards ministers, towards the Church, and towards God as well.

Rest assured, brother, we feel very grateful to God.

H. H. Parks.

Athens, Ga., Oct. 26th, 1866.

Religion in Ireland.—Ireland at present contains six millions of inhabitants, of whom four and a half millions are Roman Catholics, and one and a half are Protestants, who principally reside in the north. The Presbyterians chiefly reside in the north of Ireland, while the Methodists are scattered everywhere abroad. The Episcopallan Church was endowed; it was supported by the State; the landlords paid the clergy, and therefore that denomination was not much affected by emigration. The Presbyterians were also, in a certain sense, endowed, for in any village or town where a church was formed and a subscription amounting in American currency to one hundred and seventy five dollars, the Government gave a supplementary grant of three hundred and seventy-five dollars. The Presbyterians had been obliged to confine themselves principally to the larger towns. The Roman Catholics were not endowed, but the Government gave to the college of Maynooth, where priests were manufactured for the world, thirty thousand pounds a year. The position of the Methodist Church had been such that every year it lost by emigration, until it had actually lost one-third of its membership.

The Mormon Delusion.—There are now nearly 100,000 of the "saints" at Salt Lake. There are Mormon missions in England, Wales, Norway, Sweden, Switzerland, and the Sandwich Islands. Brigham Young, Jr., is the president of the European missionary system. He is twenty-seven years of age, and his headquarters are at Liverpool. Forty missionaries are annually sent to Europe, and the missions are supported by the "Saints" in Utah. The policy of the mission is gradually to concentrate all the followers at Salt Lake. The converts usually embark at Hamburg or Liverpool. Great licentiousness and utter disregard of health characterize the voyages. Careful arrangements exist at New York to prevent the immigrants from getting among the "Gentiles" on their arrival.

The Greek Church in Poland.—There are in the pale of the United Greek Church in Poland, 222,000 persons belonging to the Diocese of Kholm, being 11,966 less than in 1840. They had in 1863, 381 churches, 201 in ruins.

A Beautiful Illustration.—The following paragraph by Dr. Holmes contains a beautiful and truthful illustration:

If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsey fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles, by the mere power of attraction. The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.

The Right of Priests to Marry.—After a hard struggle the Italian civil courts have solemnly affirmed the principle that priests can legally depart from their vows of celibacy. Some months ago the Registrar of Genoa refused to sanction the marriage of a priest, and his refusal was sustained by an inferior court. The case was carried up to the Court of Appeals, which, after mature deliberation, reversed the sentence of the lower court, and declared the validity of the laws that give priests the right to contract civil marriage.

Both British and American Episcopalians seem to be repudiating Bishop Staley's mission for proselyting the Sandwich Islands to an unmitigated ritualism, and calumniating all the American missionary work there. The venerable society in London for the propagation of the gospel in foreign parts, last year appropriated £100 toward sustaining him. This year its committee, by a vote of nine to three, refuses to renew the grant. The Foreign Committee of the Episcopal Board of Missions in this country has just reported against the last year's recommendation of the Board, to sustain two missionaries under his Episcopate.

The Pope has delivered an allocution, condemning the conduct of Italy, declaring that he is ready to die in defence of the right, and that in case of need he will seek the free exercise of his ministry in another land, (*i. e.* before he concludes to die.)

The statistics of fifty-four American colleges show that out of 7,180 students, 3,326 are professors of religion, of whom 1,034 have the ministry in view.

The Rev. M. D. Kalopothakes.—This brother, who was formerly the missionary of the United Synod, is still earnestly engaged in his useful labors at Athens, Greece. Dr. Jonas King, the veteran missionary of that city, now in this country, has received a letter from Mr. K., dated August 1st, in which he details the rapid progress of the Greek mind "in walking up to religious liberty and a true apprehension of the gospel."

A Lutheran minister, just returned from a trip through the West, writes to the Observer, Baltimore: "In many a church belonging to our Lutheran faith, where I entered as a silent and unknown visitor, I was struck with all kinds of fanatical and superstitious Roman Catholic customs. The burning of wax tapers on the altar, crucifixes, so-called holy pictures, flowers, expulsion of the devil by the sign of the cross in infant baptism, and many other remnants of the Papal church, seem to be the order of the day."

All the Synods of the Lutheran Church are this year discussing and passing resolutions on the secession of the Pennsylvania Synod from the General Synod, and the proposed formation of a new High Lutheran General Synod. The New York ministerium, at its session last week, resolved to postpone taking action until its next annual session.

The Unitarians, to-day, considered and adopted propositions for a more perfect organization of their sect. In the afternoon the question of how to procure a greater supply of ministers was taken up and discussed, and during the proceedings the sum of $30,000 was pledged for the use of the Meadville Theological school. There were votes of respect for the Cambridge Theological school and its professors, recommending to the churches to raise for denominational purposes annually the sum of $100,000, approving and promising cooperation in the temperance movements and extending fraternity to the Universalists.

Rev. W. E. Armitage, of Detroit, has finally accepted the Assistant Bishopric of Wisconsin, to which he was elected some time since.

There are fully twenty thousand widows and sixty thousand orphans (whites) in Alabama; three-fourths of them are utterly destitute.—*Gov. Patton.*

The work of restoring the cathedral church of Notre Dame, Paris, to its original beauty is almost finished. It has occupied no less than twenty years.

A letter from Bishop Gobat, for twenty years Bishop of Jerusalem, gives an encouraging account of the progress of religion in that city. Its population is now about fourteen thousand. There are four regular services every Sunday in our different languages, and two prayer meetings during the week. An orphan asylum contains forty-three boys, who are fed, clothed, and taught, besides twelve or fifteen other scholars. The bishop has eleven schools in other parts of the country.

The Church of England missionaries in the Northern part of the province of Tinnevelly, India, have had no fixed home. They have moved their tents from place to place throughout the district (1,200 miles square), and thus the gospel has been preached to more than three hundred thousand souls, in fifteen hundred villages.

The Congregationalists are about to erect their first church in the City of Washington, a few rods from the Patent Office, at a cost of $50,000 to $60,000.

Dr. Robinson, Superintendent of the only Christian Sunday School in Salt Lake, has been murdered by the Mormons.

Two Good Things.—Rev. Dr. Moore writes from Belfast to the Central Presbyterian, that in connection with the Presbyterian General Assembly of Ireland there are no pastors who have two churches, but there are some churches that have two pastors.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, NOVEMBER 17, 1866.

MONTGOMERY CONFERENCE.

The Montgomery Conference will be held at Jacksonville, Ala., Dec. 5th, 1866.

Ministers who come by public conveyance will report at the Hotel Those who come by private conveyance will report at E. L. Woodward's store, north-west corner of public square.

W. R. Kirk.

MISSISSIPPI CONFERENCE.

By the subjoined dispatch which we have just received, it is determined that the Mississippi Annual Conference will meet at Brookhaven, Nov. the 28th:

"It seems the preachers of Mississippi Conference have resolved to convene at Brookhaven. Hope to meet them."

R. Paine,
J. J. Clarke, Sec'y.

Notice to the Preachers of the Mobile Conference.

As the Mobile Conference holds its next session at Enterprise, Miss., Nov. 21st, I would notify the members that they will be met at the depot, at 2 and 4 A. M.

Those coming by private conveyance will please stop at the store of "Johnson and Holden," just opposite the depot.

W. J. Powers.

NEW ADVERTISEMENTS.

Lord's Prayer Picture.—A unique work of art. First drawn by a pen, then photographed. In the center, the *Lord's* prayer elaborately printed; and on the border, twelve beautiful and exact copies of the heads of the twelve Apostles from the Last Supper of Leonaidi da Vinice. Making altogether a picture which one could desire to have in his house. Good for grown people, good for children.

P. P. Werlein, Teacher of music vocal and instrumental. Lessons given either at the residence of papils or at his house, 95 Jackson street. Mr. P. is a well known and accomplished teacher.

The Discipline of the M. E. Church South, Nashville, Tenn. Published by *A. H. Redford*, for the M. E. Church, South, 1866.

We acknowledge the receipt of a beautiful copy from the agent—bound in Turkey; the binding, type, presswork and general appearance of the book would do credit to any publishing house of New York or Philadelphia.

The binding and pursy look of the edition which was first issued, deterred us from calling any particular notice to its mechanical merits. We understand *that* edition was done at the North. But this edition is entirely satisfactory. The Editor has done his part of the work with the faithfulness and correctness and ability which distingaish all his Editing.

BAPTO.

Mr. Editor: My friend and Bro. Dr. Courtney, thinks that the time "multitude," in my communication of August 1st, is improper; I suggest therefore that, "congregation of about one hundred and fifty persons," be substituted, to the mind of the reader, in lieu thereof.

I propose, also, that "a number" be substituted for the word "many" in the same connection.

Thos. J. Upton.
Mt. Lebanon, Oct. 29th, 1866.

To make the above intelligible, we quote the paragraph—

"The Bishop also delivered two lectures on the subject of Baptism, in which he presented our views to an astonished multitude, most of whom had supposed we did not pretend to have scriptural authority for our practice, but left the house, many of them, believing that pouring was the mode and that infants were proper subjects."

One of the evidences that peace has returned, is that our old friends Bapto and Baptizo are again in the market place "piping" and "mourning." If our people *don't* immerse, they "have a devil;" if they *do* immerse, they are "friends of publicans and sinners." But Methodism is justified of her children.

THE CHINA MISSION.

We publish an excellent letter this week from Rev. Y. J. Allen, one of our missionaries at Shanghai, China. If there are any missionary coals in the heart of the reader, this will kindle them to a flame.—One of the great defects of our missionary movement is, that no regular intelligence is transmitted from those distant points. Occasionally a letter is received which gladdens and thrills the Church. But our people need something beyond the intermitting visits of angels to keep their hearts open, and their prayers and alms active in behalf of China. They need monthly letters, telling the faith, fears, burdens, toils, and triumphs of the missionary. They wish to share these joys and sorrows, these hopes and burdens, that advance the standard of Christ. Our brethren there should let the Church feel them. Bad news, old news, difficult passages in their daily experience, conflicts with Heathenism, will all strengthen the sinews of the Church at home. We want to know how the fight is going. It is a great mistake not to write, because there is nothing new or encouraging to tell. Let's hear about the drudgery of preaching the word of life to the Pagan. The drudgery of Christ's service is more interesting to us than to hear of the most noble employments of mere earth. "We had rather be door-keepers," &c. The routine of a godly life *can* refresh us; we like to hear of it, as we love old tunes and the unchanging stars. There is nothing monotonous in Christian truth. The same words do not lose their charm, because they express the soul that hears full as much as the one that speaks. God has raised up the right men among us for this grand work: men intelligent, zealous, men of faith, love, power, and a sound mind.—These men have mastered the language; and they have souls large enough to be the fit exponents of our Zion. Have we soul enough to sustain them? In our Church there are thousands of mere babes, whose faith toddles about in a very small room, and rejoices in a very little progress; but there are also among our people a goodly number who feel strong enough to go out of doors, and look abroad upon "fields white to the harvest," who wish to share with the reaper, and rejoice in the sheaves of his bosom.

We stand to the Chinese as Heaven stood to us. Heaven sent us angels; we send them Ministers of Christ. Heaven held the truth once; we hold it now—hold it in trust for myriads. This truth we must publish, this light we must sow; if we do not, it would be better for us had we never been born. Whether we wit it or not, God has constituted His Church to be the light of the world. We may eat our crust alone; but we must share our light with others. A man who would not share Heaven with another is not fit for it himself. The money which we hold back from this great enterprise will, in the last days, burn our flesh as fire.—One of our missionaries—Bro. Lambuth—in 1864, sold his property, that he might return to China, had to borrow money there to pay a balance due on his passage, and since then, during the war and until now, has had to support himself by manual labor, while preaching to the Heathen. What's the matter? Do our people lie in the depths of meanness, as well as poverty! Why are not the funds forthcoming for the sustenance of these men of God who are toiling in foreign fields? We cannot doubt that it is sheer want of information; that the statement has not been clearly made, or these pressing wants would be met, even if children at home had to cry for bread.

If it be the last cent on the circuit, we hope that our preachers will wring it out, and bring it up for China.

"COLOR BLINDNESS."

The Editor of the *New York Christian Advocate and Journal*, of the Methodist Episcopal Church, North, in its last issue, takes himself to task for having been too conservative. He has contemplated the "Africo American" as something less than an equal. Has said to him, "sit thou there." Has proposed to set him up in a separate Conference. All which indicates an assigned grade, less than that of absolute "co-equality with the whites." Thus does this conscientious, sensitive mind reason; and now, half repenting, he calls on the North to enter upon the difficulty, and "the much needed work of conquering our prejudices." In view of "interests of such gigantic proportions as are now forced upon us," he calls upon his church to rise above "such puerilities." "*Statesmanship*" is necessary: "great breadth of mental vision" is necessary; an acute and minute perception of "the tendency of things" is necessary; to such the "case of the Freedman must present claims of the highest order."

"Probably in all human history," he adds, "there never has been another race whose potential increase, in all that contributes to moral and social elevation, has equalled that now possessed by the American negro. We repeat what we have before said, *the negro is the coming man*, for whom all who care for the future of society should make way. Already he rules the destiny of the State, and he influences not less certainly, though less openly, the character and the future success of the church."

From this specimen we do not think that the conservatism of the writer is by any means beyond remedy. By a judicious course of treatment, and a little time—it will take time—he may hope to equal even the most radical. "The American negro" *has* certainly shot up into a personage of immense value. There was always a good deal in him. The knowledge of which, excited to a violent pitch all cotton manufacturing philanthropists, whether of New England or Great Britain. To get at the negro was to get at the raw material. To accomplish this, prayers were instituted, the church subsidized, Reviews charged to the muzzle, Diplomatists instructed, and Politicians unleashed. It took forty years just, to secure the prize. But oh, the blood, the rapine, the ruin, and wreck of rights, through which these Humanitarians marched; from Kanzas until they attained the object of their cupidity! In the struggle their hands were so empurpled with a brother's blood, that they have been ever since striving to remove its stain and smell. Now They deny the deed:—"Thou canst not say *I* did it."

They find solace in the great moral ends which impelled them forward. The negro has a soul—more precious than many whole crops of cotton! And while they are saying that soul, they can be attending to a few other things. Southern lands are waste, rich, and cheap, and the "poor negro" needs some settler in whom he can confide, who can teach him, and show him how to keep accounts. So here they come, not exactly as "doves to their windows," but rather as Saul's people flew upon the sheep. The Northern missionary spirit has become immense, all the churches are at work, in fact have a great work to accomplish; even the Pope sees something in it, and after a century in which they have cared no more for the soul of a negro than for that of a dog, they are bestiring themselves with an all consuming zeal. The Northern Methodist Church was in such hot haste, that she must needs steal churches in order to begin. The missionaries of Southern Christian churches have anticipated this zeal by half a century, and have gathered into the fold of Christ a larger proportion of this colored population than ever has been gathered of any population in any country; a larger number of them than ever will be again in the church. This they did in the face of many adversaries. The past is secure, and the record of these toils is in Heaven.

But there is another side to the "American negro." He is a man, a citizen, a good citizen, a voter, a legislator—capable, very capable; in fact almost docile. In the language of Dr. Curry, "already he rules the destiny of the State." The Doctor greatly fears that "those charged with practical ecclesiastical affairs," in his own Church, will lose sight of this fact; but, as we think, unnecessarily. That astute, godly man, Bishop Ames, will, we doubt not, be found on hand at the right time. He is fully up to the times, and the New York editor, in his new theory of "color blindness,"—which we quote:

"Our official action should be distinct and outspoken on this subject; the theory of "color blindness" should be clearly enunciated and at once reduced to practice. Colored ministers should be invited to membership in our annual conferences, and introduced into our pulpits. Colored families should be welcomed to our churches; not to sit on separate seats assigned to them as a distinct *caste*; but, in free churches, to sit where they please, and in pewed Churches in such seats as they may choose to pay for. No reason can be given against this, but an unreasonable and an unchristian prejudice, of which a man of sense should be ashamed, and for which a Christian should make haste to repent before God."

What if it should turn out that this whole thing of "color" is a matter of the retina of the white man, and not a pigment of the African cuticle—an over-excited retina, diseased, seeing color where there is none! May not a strong effort of the will correct this faulty vision? To go further, is it not a duty to make the correction? Dr. Curry thinks it is. He is willing to welcome the negro socially. But why invoke "color blindness?" Is he not willing to look upon the physical parts of the negro with admiration? Or is it his moral nature and his intellectual—the great elements for good displayed in his past history—that calls for this color blindness? Or, is it the enlarged Christian spirit of the Doctor which seeks to embrace every man because he is a man? Or, is it an immense guileful affectation of charity which seeks to blind itself while obeying the low instincts of a nature willing, for the purposes of ambition, to debase self and blood, family and race, by embracing the negro socially, in order to control him politically? Let the whole drift of his article answer. It evidently seeks to prepare the North Church, and to key up its Bishops for a union with the African Methodist Church, upon the basis of ecclesiastical and social equality. The possession of large masses of colored members will enable the North Church to control the immense expected vote of the colored population, and enable Dr. Curry to share the fortunes of that "*coming man* for whom all who care for the future of society should make way." It is somewhat singular that one who can see in the far distance the negro as "the coming man," should profess to be "color blind;" and should exhort this blindness upon others. Does nature compensate this blindness by making him very wide-awake to the "potential" uses of the "American negro," and to everything else, but color? Doubtless the philosophy which solves the devotion of those Pagans who prefer only hideous idols, will explain the wilful, monstrous, and self-debasing prostration of this blind devotee.

Montgomery Conference.

This Conference is to meet at Jacksonville, Ala., Dec. 5. Bishop Wightman is to preside. Messrs. Wilson and Kirk state that there are trains of cars from Selma to Blue Mountains, distance 125 miles, fare $9 45. Stage from Blue Mountains to Jacksonville, distance 10 miles, fare $2 00. Stage from Rome to Jacksonville, distance 50 miles, fare $8 00. Stage from Montgomery to Talladega, triweekly, fare $10 00—train from Talladega to Jacksonville, 25 miles, fare $1 80.

They wish Presiding Elders to give them the names of candidates for admission; also, of local brethren coming up for ordination. Ministers who expect to bring their wives to Conference *must* let them know in due time. Ministers who do not expect to attend Conference, will do them a favor by letting know before Conference convenes. Ministers of other Conferences expecting to attend, will please let them know. Ample provision will be made for all.

Don Manuel Matamoras, the young Spanish Christian, in whose fate the whole Protestant world some years ago were so deeply interested, has at last fallen a victim to the cruel malice of his Papal persecutors. A Spaniard by birth, and a Catholic by education and discipline—at an early age he entered the Spanish army, in which his father was an officer of high rank. There he read his Bible assiduously and discovered to his amazement and horror that his cherished creed was in express violation of holy writ. With the fortitude of a man he abandoned it, and with the heroism of a convert he busied himself in unmasking the evil practices and dangerous tenets of the Church of Rome — always basing his arguments upon the *written* word, which he continued to study, and offered to his comrades. This sort of officious piety brought down upon him the rage of the priesthood, the church, and the government, and he was pitilessly persecuted—arrested and imprisoned in an infected dungeon.

Clemency—even justice—was all but hopeless when he was amenable to a court whose judge could say: "If you were a robber or an assassin, you might be pardoned; but you have committed an offense against the church, and there is no pardon for you."

Though a great sufferer, and long confined, he bore himself with such fortitude, and displayed such purity, that even men of the vilest stamp uncovered their heads as he walked through the prison. The Queen's offer of pardon on his recantation and return to the Church of Rome he spurned—preferring death to ignominious life, and imprisonment to perjured liberty. He was finally condemned to eight years hard labor in the galleys, with the loss of all his civil rights. But outraged Christendom so loudly protested, that even Spain relented and commuted his sentence to perpetual exile. He went to France, thence to Switzerland, where his active zeal was too much for a frame emaciated by confinement and enfeebled by disease, and he sank at the early age of thirty, a victim of a church professing to be a friend of learning, religion, and the Bible, though indicted for no crime but the love of the truth and adesire for the salvation of men. "He giveth his beloved sleep."

NEWS FROM THE CHURCHES.

The following is from Rev. Thomas S. Abernethy, jun., dated Forkland Circuit, Mobile Conference, November 5th, 1866: "We began a meeting at Trinity Church, on Saturday the 27th day of October, and closed to-day. There were a number of conversions and eleven additions to the Church. Our beloved Presiding Elder, the Rev. Abram Adams, was with us on Saturday and Sunday of last week, and preached with his usual acceptability and power. On Monday, Rev. James D. Cameron arrived and remained until Friday, preaching every day with power and the demonstration of the spirit. Amid the desolations of Zion it is good to find a live Church of zeal and good works. Such is Trinity. May God bless this people. This is a good circuit, particular about the mint, anis and cummins, and not neglecting the weightier matters of the law. Subscriptions have been passed round and a support for the preachers next year secured."

We are glad to receive the following letter from our old friend Rev. B. J. Hamilton, and hope to hear from him again.

Chinnaby, Ala., Nov. 5, 1866.

Mr. Editor: The Chinnuby is no doubt quite familiar to many of your Southwestern readers, and will awaken in their minds both pleasant and mournful reminiscences. This is the name of an old camp ground in Talladega county, Ala. Here many years ago their progenitors worshipped, and here many of them perhaps were born again. This particularly must embalm it both in their memory and affections. An inscrutable Providence leading me in my blindness has brought me unexpectedly to this antiquated spot, and I felt when I came to the place as if I stood upon enchanted ground. I recalled to memory the multitudes which in former days had worshipped here, who are now so scattered up and down the face of the earth. Many have fallen on death and seen corruption, others are inhabitants of the far West, and many of the pulpits supplied by the young men here converted. The place is now in desolation. Time in his swoop of ruins has also swung his scythe o'er this sacred spot. Here he has stretched out the line of confusion, and the stones of emptiness. The arbor is gone—and a few dilapidated tents are only left to tell the mournful catastrophe. There was holden on this spot, at the time of my visit, a protracted meeting; here there was an effort made by the now living citizens to revive the church. For many years there has been no appointment here; and even now it comes within the purview of the missionary work. Our meeting lasted for nine days, and there were about eleven conversions and accessions to the church. There still resides in this vicinity a few of the old standard bearers, and in that number will readily be recognized the names of Bros. Camp and Siew, local preachers. Bros. Tarrant and Harris Taylor have gone to their rewards. I have, during the summer, visited many appointments on the Alabama and Tennessee Rail Road, from Selma to White Plains. It was my fortune to attend revivals at Columbiana, Oxford and this place. Most of the ministers show great zeal, and in some instances seemed to weary the membership by efforts to get up a better state of feelings. I have never witnessed more zeal or earnestness than on the part of some of the preachers of North Alabama. It would perhaps appear invidious to mention any names; but I can hardly forbear to say that the church owes much to the watch, care and zeal of Bros. Wilson, Cary and Dr. Slaughter. I felt while I occupied the pulpits in many of the places, a peculiar emotion. I felt as though I stood in the footsteps, and offered incense upon altars consecrated by the labors of priests, both now dead and removed. There is a great spirit of emigration from this country to the West, particularly to Texas. The late war and adverse providences have greatly afflicted this people; many of them are now acquiescing in the political change produced by the war. I allude to emancipation. The voice and needless self indulgencies of the former generation of young men and ladies will be greatly prevented by this change: The young men and ladies are going to work, and to school and colleges, not to lounge and dress, but to learn.

The annual meeting of the Annual Conference will take place in Jacksonville, in December. Bishop Wightman will preside. A pleasant time is anticipated, and no doubt there will be many ministers in attendance. It is quite accessible, being at the head of the Alabama and Tennessee Rail Road.

B. J. Hamilton.

A letter from the Rev. Jas. E. Bradley, Louisiana Conference, dated Opelousas, 30th Oct., says: "Immediately west of this place (about 15 miles,) there is a neighborhood called "the Mallet." This is just in its formation. There is already a number of good families living there; and there is vast room for many more. The citizens out there are showing a public spirit, worthy of imitation. They have made a move to build a church, Masonic hall, and school house, under the same roof. And though a few weeks only have elapsed since the thing began to be agitated, they have the land contributed, and more than six hundred dollars subscribed. The work is to be commenced in a few weeks; and they intend to have a preacher and a place in your Conference next year. Much good will flow from this move. In this it will invite settlers; children will be educated; and the whole country out there will wear a more interesting and happy face."

Letter from the Rev. T. Rawson, La. Conference, says: "The last round of Quarterly Conferences for this District has just been held. At Opelousas, Washington and Plaq. Brulie, the Presiding Elder preached acceptable sermons. He received at each of these places his full claim. There has been no revival at either place indeed, the present condition of these churches is rather unpromising. There seems to be a deadness that is ominous. The people go to church, listen attentively, and seem to imagine that the Lord has got tired of them. With a few exceptions, they certainly act as if the Lord had released them from church obligations. There are noble exceptions—a few.

"The church given me this year, (Washington) has much good in it. The house has been painted, nice lamps fitted up, the preacher and Presiding Elder paid their full allowance, and other good things done; but that thing called "Holy Ghost Religion" seems scarce. Alas, what shall be done! Suppose we get up a big camp-meeting—will you send us some heavy artillery?" [O certainly—the Holy Spirit, for instance?]

A letter from Rev. W. B. Lewis, of Yazoo City, Mississippi Conference, Oct. 30th, says: "On the 14th inst., we began a meeting in this place which continued until the 25th, with good results: seven joined the church. Bro. Wm. F. Camp was with us during the last week, and preached ably to large and attentive audiences. An interest was awakened in the church, such as we have not seen before during the past two years."

Rev. L. M. Dunlap, of Whistler, Ala., writes: "I have been in charge of the church here for the past year as a supply. The good Lord has abundantly blessed this community. I have taken into the church sixty members, most of whom have been converted: some few by letter. But there is a great work to be done here yet; near five hundred men reside here, mostly young men, employed as mechanics; of whom comparatively few are professors of religion. We are endeavoring to establish a reading room for their benefit—will you contribute one copy of your paper to the "Whistler Reading Room?" [Yes.—Ed.]

Rev. W. J. M'Gaughey, Tensas Dist., La. Conference, writes:

We have now finished our fourth round of Quarterly meetings. Have had some revivals and accessions to the Church, had a fine camp meeting at Oakly. The spiritual condition of the Church is improving—but alas, the finances of the Church are very meagre: owing partly to the great failure of crops in these parts. These people were once rich, and what they contributed to the support of the gospel they did not feel. Now poor, they feel every dollar they give: it is a large dollar: it is a hard-earned dollar: and they do not know how to part with it. We have not received as much money in the entire district as it will take to support one of us. Some have not received as much as one hundred dollars. If District meetings will do any good let us have them. We have tried Church meetings; and I will say that I would be willing to submit to lay delegation, as much as I am opposed to it, if we thought it would improve our financial operations. When every wheel is bogged down to the hub, we are willing to receive help from any source.

NEWS FROM OTHER CHURCHES.

METHODIST E. CHURCH, NORTH.

Strange Religious Movement.—A number of religious enthusiasts of Maine, United States, are about to emigrate to the Holy Land. In 1860, Elder G. J. Adams, who has been a Methodist preacher, gained some followers, in Springfield, to a new theory he set up, regarding the crucifixion and resurrection of Christ, who, he declared, was soon to come to sit on the throne of David, in Palestine. Afterwards he went to Addison, in Maine, where he has several hundred followers, and in connection with a merchant of that place named McKenzie, he has purchased a tract of land in Jaffa (Joppa,) where he proposes to build a city. A barque is now fitting out at Jonesport to carry the pilgrims to their new home in the Holy Land. They will carry with them all the enterprise and improvements of the Yankee character, and expect, on their arrival, to be acknowledged by God, presided over by Christ, and to reclaim that country to the Church.

PRESBYTERIAN.

Cumberland Presbyterians.—*The Convention Movement.*—In several late numbers of the *Cumberland Presbyterian*, the editor and others have been discussing the action of the late General Assembly, and in the last one a proposition is definitely put forth to have a "Convention" in the North, in order to a separation from the Cumberland Presbyterian Church, and form a new organization. Dr. Brice argued the subject at length, and urges the approaching Presbyteries to take action in the matter.

BAPTIST.

Mr. M. M. Jones was recently excluded from the Baptist Church, at Utica, N. Y., for some statements which he made in an article published in the Religious Herald, concerning the treatment of Confederate prisoners at the North, and the character of the preaching of Northern Baptist ministers, and the conduct of Federal soldiers and officers during the war. He charged Northern Baptist ministers with preaching politics. He charged Federal officers and soldiers with robbing and plundering Southern citizens during the war. He charged that Confederate prisoners, whilst in Northern prisons, were inhumanly treated and starved. He was charged before the Church with publishing a libel upon his brethren of the North, especially the ministers, and "the Church voted to withdraw the hand of Church fellowship from him as a public slanderer of the great body of Baptist ministers throughout the United States."

Rev. Loyd Murphy, Baptist, was arrested the other day while holding a protracted meeting at Liberty, in Franklin county, for the crime of preaching without taking the oath. Rev. Mr. Bird, Methodist minister at Savannah, in Andrew county, was arrested last week.—*Mo. Baptist Jour.*

EPISCOPAL.

The society for the Increase of the Ministry in the Episcopal Church held their second annual meeting on Tuesday evening, the 2d inst., in New York. This society has been organized but two years, and, already, 262 students have been added by the association to the ministerial profession; 26 of the Episcopal dioceses have contributed to the funds, and 19 dioceses have furnished scholars to be educated. The total receipts for the present year have been $19,074; total resources, $20,125, and total expenditures, $19,677.

FOREIGN.

Rev. Mr. Knapp, American missionary at Bitles, writes that an opening has at length been presented for the education of females hitherto inaccessible in Turkey. It is looked upon justly as a great advance and ground of hope for the future.

The Turkish New Testament.—The Boston Traveller states that all the difficulties in the way of preparing the text of the Turkish New Testament have been overcome by Dr. Schauffler, who has had charge of the work. The first edition was revised by the eminent Dr. Kieffer in Paris, the next by a distinguished Turkish scholar, Turahi Efendi; the next by an English scholar under the direction of the British and Foreign Bible Society. It was then carefully collated with the Arabic and Persian versions, and it was then revised by a learned Turk in the service of the Sublime Porte. At last it comes fairly before the Turkish nation as perfect, we believe, as human learning and talent and care can make it.

CITY NEWS.

The Mechanics and Agricultural fair is the present talk. Any enterprise that will advance self-help, that will make our people independent of the world in manufacturing, and mechanically as self-sustaining as they are agriculturally, should command and receive the support of every true friend of the South. The African muscle is no longer our reliance. We rejoice at it. Dependence upon it, enslaved our people to the whole world, commercially, industrially, and politically. A laboring class that cannot be educated to make a mill, as well as turn it, to build a steam engine, as well as run it, must ever prove an inherent and fatal weakness in any nation. The genius and skill of the enlightened artisan of the nineteenth century, is now absolutely necessary to the maintenance and existence of all high forms of life, power and intelligence. We are rejoiced to know that one of the results of the war will be to bring the intelligence and action of the South into competition with other Nations in the production of everything necessary to the welfare of a people.

This Fair commences on the 20th, and continues until the 28th of this month, inclusive. The following circular has been issued by the Secretary of the Fair Association:

The New Orleans, Jackson and Great Northern Railroad, and the Mississippi Central Railroad, will, during the Fair, pass all persons visiting New Orleans at half the usual price of tickets.

Passengers will be carried over the New Orleans, Opelousas and Great Western Railroad, and the Steamboats running on Bayou Teche in connection therewith, at half price from the 19th to the 29th November inclusive.

The Vicksburg packet Fashion, Capt. D. Pratt, will bring all persons to New Orleans during the period of the Fair, at half rates.

The following Railroad and Steamboat Lines will return, free of charge, all Exhibitors and their wares, present at the Fair in New Orleans, commencing on the 20th November, 1863: Chicago and Great Eastern Railroad; Mississippi Valley Transportation Company; Memphis and Charleston Railroad; Pacific Railroad; Cincinnati and Gainsville Railroad; Syracuse, Burmingham and New York Railroad; Peoria, Pekin and Jackson Railroad; Nashville and Northwestern Railroad; Rutland and Burlington Railroad; Keokak and Mount Pleasant Railroad; Atlantic and Mississippi Steamship Company, and Railroad Lines, Southern Mississippi Railroad; Mobile Mail Line of Steamers; Texas Line of Steamers.

NEWS BY TELEGRAPH.

Washington, Nov. 4.—The following from a member of the Cabinet to a friend, the Administration, on President Johnson's future policy. He says:

"How will veto every bill that he may regard unconstitutional, no matter how unpopular it may be for him to do so, but he will execute with unscrupulous fidelity all laws and especially those to which he has decided to give his executive sanction. The apprehension which you seem to feel and which many others have with you, that Mr. Johnson will attempt to force Southern representatives into Congress or do any other imprudent thing, by which the public credit might be deranged, is utterly unfounded. While he will exercise fearlessly the power he possesses under the Constitution in furtherance of the measures which he thinks are best calculated to promote the public weal, he will not quarrel with Congress by pursuing the same independent course. He regrets the disagreement between the legislative and executive branches of the Government, and would, I doubt not, yield much to effect a reconciliation. He will not, however, sacrifice his principles or violate the Constitution, according to his interpretation of it, no matter what pressure may be brought to bear upon him. He means to do right, as he understands the right, and will trust to time for the vindication of his course. He will be as true to the Constitution and the Government as President of the United States as he was true and steadfast to the Union in the darkest day of its trials."

London, Nov. 15.—The holders of Confederate bonds are about bringing their case under the notice of the British Government as a set off against the Alabama claims for the United States.

It is reported that when the French troops evacuate Rome, the Romans will immediately vote in favor of being annexed to Italy.

Washington, Nov. 15.—Chief Justice Chase called at the White House this evening, and was closeted with the President for about an hour. Before his departure Mr. Seward, Gov. Randall, Mr. McCulloch and Mr. Browning arrived, and remained in consultation with the President until six o'clock. It is believed that this meeting was for consultation upon a most important subject, based upon an effort now making by leading men of all parties to induce the President, in consideration of a general amnesty, to induce the people of the South to accept universal suffrage, with qualification either of property or intelligence. Prominent Southern men are co operating with Republicans and Democrats in this effort.

New York, Nov. 15.—The New York *Herald's* Washington dispatches state that Gen. Sherman, who sailed from this port with Minister Campbell for Vera Cruz, Mexico, on Friday, will stop in Havana, where probably he will be met by Gen. Sheridan.

The French Minister at Washington has sent a dispatch to his Government in regard to Sherman's mission, and the answer he received was sent to New Orleans for immediate transmission to Vera Cruz.

A special cable dispatch to the *Herald* dated Greenwich Observatory, says that a meteoric shower occurred between 11 P. M. and 3 A. M. Five thousand fell in one hour, illuminating the whole heavens. They were red, blue, green, orange and amber. One of an emerald hue left a trail of flame visible for a minute and a half.

OBITUARIES.

Died August 23rd, 1866, at the residence of Mr. Bartlett Smith, Copiah county, Miss., Mrs. MINERVA DAVIS SMITH. She was born in Copiah county, Miss., January 1st, 1832, was married to Mr. Bartlett Smith, October 11th, 1848. She was an exemplary member of the M. E. Church, and exhibited in her life a pattern of Christian virtue at home and in society. Her christian life was sufficient assurance of a christian's death, and did not fail her in that trying hour; but full of rich assurance and undisturbed consolation, her spirit left its tenement for a house not made with hands eternal in the heavens." She has left a husband and seven children to mourn her loss. A large circle of friends and family connections gave her up to God in tears and hope, and pinned her in the bed of death in hope of eternal life.

May her life and death cheer and encourage the bereaved to a better life above. W G M.

TOMMIE JAMES, youngest son of Thomas and Margaret James, of Tensas Parish, La., died of congestion, on the 24th of July 1866, aged five years.

When we think of the bright promise he gave, and remember that he was our pride, our future hope, 'tis hard for us to give him up; and consign to the grave his lovely form; but we must bow in submission to the will of that God "who doeth all things well." Weep not, kind invalid mother, that your infant boy hath gone home before you; no, rather rejoice that he hath escaped the storms of life, and is now in heaven to welcome you, when God shall bid you come. H.

MRS. MARY ANN SANFORD, the daughter of William and Nancie Massie, was born in Tarquier county, Virginia, on the 14th day of December, A. D., 1810. Married to Daniel F Sanford, in Stafford county, Virginia, on the 24th day of December 1829; was converted and joined the M E Church, South, in early life, under the ministry of Rev. Joseph White, of the Baltimore Conference. She died at Braggs Bluff, on the Bigbie river, in Green county, Alabama, on the first day of September, 1866. She was a pious, holy woman, faithfully and usefully performing all her duties as long as she lived. Her "praise is in all the churches," in this section of country. No doubt she rests with God. She leaves a husband and several children to mourn her loss, the youngest and last of whom was converted at our late meeting at the Trinity Church. May God bless them all.

THOS. S. ABERNATHY, JR.

STEPHEN ALEXANDER, youngest son of W H N and Mary Magruder, died on Thursday, the 1st inst, aged two years and five months.

KNIGHT & CO.,
Dealers in
PLANTATION, MILL, & WOOD-WORKING
MACHINERY,
And Agricultural Implements

Keep constantly on hand a large assortment of articles peculiar to our business, and through our agents in the North and East, can fill promptly, and at a small advance above manufacturer's prices, all orders for articles in our line not usually kept in this market

The great change in our labor system necessitates a corresponding change in the implements used, and we have prepared ourselves to offer the latest improved

LABOR-SAVING MACHINES,

both for Agricultural and Mechanical purposes at prices that will warrant their purchase.

Also, LEEDS & CO'S Sugar Kettles, Newell Screws, Gin Gearing, &c; and will contract for any kind of work done at their establishment, at their prices.

172 GRAVIER STREET, NEW ORLEANS.
nl7 1y

CLOAKS!
F. ADAM,
(Formerly with C Yale, jun, & Co,)
MANUFACTURER & WHOLESALE DEALER
In Ladies' and Misses'
CLOTH AND SILK CLOAKS,
No. 26 Canal Street—Up Stairs.
NEW ORLEANS.

Don't trust to glaring advertisements in the newspapers, but go to THE FACTORY itself, if you want good Goods at fair prices. nl0 2m

STOVES, GRATES, TIN WARE, AND
HOUSEFURNISHING GOODS.

The undersigned offer for sale an assortment of COOKING STOVES, embracing among the lot the well known Charter Oak, the Brilliant, the Peerless, the American Home; and others of the latest improvement.

Also, a large lot of HEATING and PARLOR STOVES, a large variety of GRATES, and of COUNTRY HOLLOW WARE, etc.

We manufacture all our own Tin Ware, and sell cheap.

CAMPMAN & CO.,
nl0 0m 115 Poydras st, bet. Camp & Magazine

THE LORD'S PRAYER PICTURE.

Good Agents wanted all over the South to Sell by Subscription this Great and Beautiful Picture.

This is one of the most exquisite works of art ever offered to the public, being the result of six years' close labor of the Artist. It has received the highest commendations from every source, and never fails to elicit the greatest admiration from all connoisseurs of the fine arts. A liberal paying commission is allowed, and it is believed there is no work before the public so universally popular, and offering so good inducements to canvassers—as this: It is new—will never get out of date; exclusive territory given.

To avoid delay and insure reply, testimonials as to character and ability should accompany applications. Dealers need not apply. Here is offered congenial and lucrative employment for ministers, or competent and worthy persons of all classes. For full particulars apply to

HOLMES & CO.,
26 Camp street, Room No 5, or address
Lock Box 424, New Orleans

N B—Please do your friends a favor by showing this advertisement to such as may be adapted or benefited by such an agency nl0 1m

P O BARRIERE G W BABCOCK
F. G. BARIERE & CO.,
Importers and Dealers in
FOREIGN AND DOMESTIC DRY GOODS,
No. 135 Canal Street, New Orleans.
nl0 6m

A CARD.

P. P. WERLEIN resumes teaching music, both Vocal and Instrumental; and is ready to take a limited number of pupils, either at his home, 95 Jackson street, or at the residence of pupils.

Apply at music store, 82 Baronne street, or at his residence. nl7 1m

WANTED.—A Gentleman (unmarried) of considerable experience as a Teacher, desires a Situation in that capacity for the coming year; has been well received by former patrons. Address

A H C,
nl7 3t Shubuta, Clarke Co, Miss.

WANTED — SITUATIONS FOR three well educated Southern young ladies, in private families, or in Seminaries of wide reputation: one, as Music Teacher only; the other two, as Teachers of the ordinary branches of an English Education, with Music. Address Rev R H Herbert, Meridian, Miss., stating compensation, health, society, etc, of the location. nl0 1m

NEW ORLEANS—1866.
DIRECT IMPORTATION.
J. LEVOIS & CO.,
Invite the attention of
Wholesale & Retail
Buyers to their importation of
PARIS NOUVEANTES,
For Fall and Winter,
Comprising
DRESS SILKS,
In Embroidered, Brocade, Chines, and Solids, with a large assortment of
FOULARD SILKS,
In Printed and in Plain Colors, being designs printed exclusively for themselves.

Black and White Striped Silks,
Black and White Checked Silks,
Colored Silks, checked and striped,
Irish Poplins, plain,
Lyons Poplins, plain and fancy.
French Merinoes and Deleines,
Alpacas, colored and black,
Opera Flannels, all colors,
French Cloths, plain, & plaid,
Grey and White Blankets,
Carriage Blankets,
German Knit Goods,
Nubias, Sontags, Capes, Muffs,
Black Cloth Cloaks,
Black Silk Cloaks, of the Newest shapes and designs; with every article required in Housekeeping Goods.

J. LEVOIS & CO.,
Invite the attention of merchants to their cases of
IMPORTED AND AMERICAN GOODS,
Which they offer in quantities to suit, at the
Lowest Scale of Prices & on Liberal Terms
CORNER CANAL AND BOURBON STREETS.
oc20 1m

SOUTHERN CLOTHING MANUFACTORY,
OVER STORES
Nos. 20, 28 and 30 St. Charles street, cor. Common, New Orleans, La.
CLOTHING MADE TO ORDER
with dispatch, in the most durable manner and approved styles, at reasonable prices. A large and magnificent assortment of French, English, Scotch, German and American
PIECE GOODS,
latest styles, suitable to the season, always on hand. L. W. LYONS & CO.

SOUTHERN CLOTHING ESTABLISHMENT.

Just received, one of the Largest and most Fashionable Stocks of CLOTHING and FURNISHING GOODS in the Southern country.

WHOLESALE DEPARTMENT UP STAIRS.

Buyers are respectfully invited to call and examine the stock.

CLOTHING.....at Wholesale.
FURNISHING GOODS.....at Wholesale.
SHIRTS.....at Wholesale.
TRUNKS, VALISES, etc.....at Wholesale.
UMBRELLAS.....at Wholesale.
BOYS' CLOTHING.....at Wholesale.
PLANTATION CLOTHING.....at Wholesale.
L. W. LYONS & CO.,
Nos. 26, 28 and 30 St. Charles street, and 131 and 133 Common street.

BOYS' CLOTHING EMPORIUM.—
No. 26 ST. CHARLES STREET.
Parents, Guardians and others will always find a large and well selected stock of Youths', Boys', and Children's
DRESS AND SCHOOL CLOTHING.
Shirts and Furnishing Goods, latest fashions.
For sale, at low prices, by
L. W. LYONS & CO.,
corner St. Charles and Common streets.
oct 3 1m

ST JAMES HOTEL,
MAGAZINE STREET,
Between Gravier and Natchez Streets,
NEW ORLEANS, LA.
CHAS. E. SMEDES.....*Manager.*

This establishment is now open for the reception of guests.

It is newly furnished from the Kitchen to the roof. Spring Beds, Hair Mattresses, Linen Sheeting, etc. The Furniture and Table Ware *all new*, of the latest style and most costly material. The Table is furnished with every luxury the Market affords. The Bars with Liquors equal to any used in private families, and the comforts and pleasures of a home, as far as possible, guaranteed to its Guests.

The House itself may be said to be entirely new and fresh. The undersigned will spare neither labor or expense to merit a continuance of the liberal support with which he has thus far been honored.

n3 1y CHAS. E. SMEDES.

COAL! COAL!! COAL!!!
BEATTY & SAWYER,
Offer COAL and WOOD at the lowest prices.—Coal, $1 per barrel. Leave orders at Yard on Josephine, between Prytania and Coliseum sts., or at Price Current Office; at Ducatel's, 24 Carondelet; or at M E Stack's, opposite Magazine Market. Send in your orders promptly. ulm

McCUTCHON & HUBBELL,
Importers and Dealers in
FOREIGN AND DOMESTIC HARDWARE,
Hoes, Axes, Nails, etc.
NO. 54 GRAVIER STREET, NEW ORLEANS.
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W. G. COYLE & CO.,
COAL MERCHANTS,
Office: 142 Gravier street.
Yard: Corner Magazine & Girod.

Pittsburg, Anthracite, and English Cannal Coal delivered at the lowest market rates to families, hotels, cotton presses, foundries, and steamboats. oc27 6m

ROBERT L. WALKER,
Cotton Factor and Commission Merchant
190 COMMON STREET, NEW ORLEANS.

STAFFORD & WILSON,
COMMISSION MERCHANTS,
No. 66, Magazine Street,
oc27 1y NEW ORLEANS.

CLOTHING, CLOTHING.

For the Fall and Winter of 1866-67.

Now receiving and opening for inspection, at
R. PITKIN'S
FASHIONABLE
CLOTHING EMPORIUM,
Nos. 13 and 15 Camp Street,
The Largest, best selected and most Fashionable Stock of Superior
READY-MADE CLOTHING,
AND
GENTLEMEN'S FURNISHING GOODS
Of the season, all of which were manufactured under his personal supervision, and selected with the utmost care and taste, expressly for the Southern market. His stock consists of every article in his line of business, viz:

Superior Dress Frocks,
Sacks, Overcoats, Shawls,
India Rubber Goods,
Business Suits,
Walking Coats,
Black and Fancy Dress Pants,
Vests, Drawers,
Undershirts,
Collars,
Gloves,
Cravats,
Suspenders,
Pocket Handkerchiefs,
Linen and Linen Bosom Shirts of every description.

CLOTHS, CASSIMERES AND VESTINGS.

A large assortment of superior French Cloths, Cassimeres and Doeskins, Black and Fancy Vestings of the most fashionable styles;

FOR CUSTOM WORK.

He takes great pleasure in informing the citizens of New Orleans, and the public, that he has secured the services of that consummate Artist, and gentlemen of skill, taste and experience, so favorably known in this community,

MR. E. M. HOUGHTON,

as Principal Cutter, who will superintend the manufacture of goods ordered from measure—a Perfect Fit Warranted.

WHOLESALE DEPARTMENT.

Merchants from the country visiting the city, will find his Wholesale Department well fitted up, and replete with the most desirable articles adapted to their trade. He would especially call the attention of

MERCHANTS AND PLANTERS

To his
Very Large Stock of Cheap Clothing
suitable for the laboring classes, made of strong material, with neatness and durability.

Also a large assortment of
YOUTHS' AND BOYS' CLOTHING,
TRUNKS,
VALISES,
CARPET-BAGS,
UMBRELLAS, ETC.
A call from the public is respectfully solicited.

R. PITKIN,
Fashionable Clothing Emporium,
13 and 15 .... CAMP STREET, ... 13 and 15
oct13 3m

ROBERT SLARK, WM. A. KENT,
ISAAC H. STAUFFER, CHAS. MACREADY
SLARK, STAUFFER & CO.,
No 71 Canal St., No 11 to 23 Dorsiere St., and 52 to 56 Customhouse Street.
Importers and Dealers in
HARDWARE:
Iron, Steel, Nails, Hoes, Axes, Rope, Tin Plates, Copper, Block Tin, Spelter, Lead, Shot, Paints, Oils, Glass, Hollow Ware, Circular Saws
MILL STONES,
INDIA RUBBER GIN BAND, PLANTATION SADDLERY, ETC.
Constantly on hand a large assortment of
AGRICULTURAL IMPLEMENTS,
Comprising PLOUGHS of the following celebrated makers: James H. Hall & Co., for Sugar and Cotton; Garrett & Cottman, for Sugar and Cotton; Calhoun and Atkinson, for Cotton; Hall and Speer, Wrought and Cast, for Cotton; B. F. Avery, Cast, for Cotton; John and Albert King, "Caray," for Cotton; Peoria Premium Steel, or "Prairie Plough;" Yost's Patent Ploughs and Scrapers.
Agents for the Vieille Montagne Co.'s SHEET ZINC and ZINC PAINTS, of Belgium. oct3 1y

GAINES & RELF, (Successors to HENDERSON & GAINES.)
Importers and Dealers, Wholesale and Retail, in
EARTHENWARE,
GLASS, CHINA,
JAPAN WARE,
PLATED WARE,
SILVER WARE,
FINE TABLE CUTLERY,
WATER PURIFIERS,
HOUSEKEEPING ARTICLES.
All articles carefully packed for shipment to the country.
No. 100 CANAL STREET, NEW ORLEANS.

NEW CARPETS.
L. ELKIN,
3, **Carondelet Street,** 3.
Has just received from England, per steamship Luxor, a large assortment of superior
WILTON, BRUSSELS, TAPESTRY & INGRAIN
CARPETS,
RUGS,
WINDOW SHADES,
CORNICES,
OIL CLOTHS,
And a complete assortment of Curtain Material such as Brocatelles, Satin de Laines, all-Wool Damasks, etc., with corresponding Trimmings.

HARVEY, M'MAHON & CO.,
COTTON FACTORS,
Commission and Forwarding Merchants,
122 Carondelet street, Davidson's Row,
NEW ORLEANS.
R H Harvey, New Orleans.
Thomas M'Mahon, Madison county, Miss.
Wm. Forstall, New Orleans. oc13 6m

H. P. ETHELL, New Orleans. NAT. H. THOMAS, Late of Alabama.
ETHELL & THOMAS,
FACTORS,
And General Commission Merchants,
For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.
Sole Agents for the celebrated brand, "Grey Jacket" Flour.
No. 105 Poydras street, New Orleans.
Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. THOS. D. MILLER
J. W. BURBRIDGE & CO.,
Cotton Factors & Commission Merchants,
No. 190 GRAVIER STREET, NEW ORLEANS.
sep1 6m

Gen. James Longstreet. W M Owen. E Owen
LONGSTREET, OWEN & CO.,
COTTON FACTORS,
And General Commission Merchants,
37 UNION STREET, NEW ORLEANS.
aug25 6m

H. S. HARPER. N. J. THAXTON.
B. S. HARPER & CO.,
Cotton and Tobacco Factors,
AND GENERAL COMMISSION MERCHANTS,
No. 81 Carondelet street, New Orleans.
aug18 1y

JACOB BURCKERT,
GROCER,
And Dealer in Fine Wines & Liquors,
s15 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,
COMMISSION MERCHANTS,
For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,
53 Gravier street, New Orleans.
sep15 1y

H M WRIGHT C W ALLEN J MIDDLETON
(1st August, 1865)
WRIGHT, ALLEN & CO.,
Cotton Factors & Commission Merchants
160 GRAVIER STREET, NEW ORLEANS.
aog25 1y

THOS. H. ALLEN, Memphis, Tenn. JAMES M. ALLEN, PERRY NUGENT, New Orleans
T. H. & J. M. ALLEN,
(Successors to ROBSON & ALLEN),
Cotton Factors & Commission Merchants
192 COMMON STREET, NEW ORLEANS,
aog18 1y

F F FOLGER, L FOLGER, W H THOMAS
FOLGER & CO.,
Dealers in
Hardware, Iron, & Ship Chandlery,
37 & 39 MAGAZINE STREET, NEW ORLEANS.
(Opposite the St James Hotel)
Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aog25 1y

WM. EDWARDS & CO.,
COMMISSION MERCHANTS,
27 Camp Street, New Orleans.
WM. EDWARDS. } sep15 3m
EDWD. J. GAY. }

W A VIOLETT. R Y BLACK. S H SNOWDEN.
VIOLETT, BLACK & CO.,
COTTON FACTORS,
And General Commission Merchants,
s15 6m 138 Grevier street, New Orleans.

W. B. LOTT, Madison County, Miss. C. W. WOOD, Canton, Miss.
LOTT, WOOD & CO.,
Wholesale Grocers & Commission Merchants
65 COMMON & 46 CANAL STS., NEW ORLEANS.
☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

R A BANKS, W W LORING, O W VENABLE
BANKS, LORING & CO.,
COTTON FACTORS,
And General Commission Merchants,
20 CARONDELET STREET, NEW ORLEANS.
sep22 6m

H ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.
HEWITT, NORTON & CO.,
COTTON FACTORS,
And Commission Merchants,
188 COMMON STREET, NEW ORLEANS.
☞ Cash advances made on consignments to us by HEWITT, SWISHER & CO., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,
(Successor to FELLOWES & CO.)
Cotton Factor and Commission Merchant
186 COMMON STREET, NEW ORLEANS.
DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., New York. LEWIS, NANSON & CO., St. Louis.
OBER, ATWATER & CO.,
Cotton Factors & Commission Merchants
38 UNION STREET, NEW ORLEANS.
sep15 1y

S. M. SWENSON, N.Y., late of Austin, Tex. W. M. PERKINS, D. L. KERNION, Of Perkins & Co., N.O.
PERKINS, SWENSON, & CO.,
GENERAL COMMISSION MERCHANTS,
No. 48 Carondelet, corner of Union street, NEW ORLEANS.

SWENSON, PERKINS & CO.,
GENERAL COMMISSION MERCHANTS,
20 Exchange Place, New York.
s20 0m

EDW'D NALLE, W. C. DAY.
NALLE, DAY & CO.
Cotton Factors, Commission Merchants,
168 COMMON STREET, NEW ORLEANS.
oc13 1y

S. H. ABY & CO.,
Cotton Factors, Commission Merchants
186 GRAVIER STREET, NEW ORLEANS.
oc13 6m

E R KEEP. L CAULFIELD.
KEEP & CAULFIELD,
Western Produce,
AND COMMISSION MERCHANTS,
Nos. 77 & 79 Poydras street, New Orleans.
oc13 1y

HENRY WARE, Of Texas. WM. H. WARE, Of Texas.
H. WARE & SON,
Cotton and Wool Factors,
AND COMMISSION MERCHANTS,
No. 63 Carondelet street, New Orleans.
oc13

JOB PRINTING.
COLLEGE CATALOGUES, CONFERENCE MINUTES,
SUNDAY SCHOOL REPORTS,
PAMPHLETS, CIRCULARS, CARDS,
And everything else in the line of job printing, executed in
The Very Best Style, at Moderate Prices.
Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

BOOKS! BOOKS!
The Agent of the Southern Methodist Publishing House, at 112 Camp street, New Orleans, has just received from the steamships George Cromwell and Merrimac, and by the steamboats Mepham and Olive Branch, ample supplies of Sunday School requisites: Catechisms, Spellers Questions, Dictionaries, Primers, Reward Tickets, etc., etc. Also, Clarke's and Benson's Commentaries, and Hymn Books in sheep and roan.
Address:
R. J. HART, Agent,
sep1ft 112 Camp street, New Orleans.

J. H. MASSEY,
(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.,)
WHOLESALE DRY GOODS,
No. 100 Common Street,
Opposite City Hotel.
I am now receiving my Fall and Winter stock and respectfully solicit an examination, on your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please any and all of my old friends and patrons, and also including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.
Very respectfully,
oc13 3m J. H. MASSEY.

E. GIQUEL,
Wholesale and Retail Dealer in
FOREIGN, FANCY AND STAPLE
DRY GOODS.
Also, a large and varied supply of
HOUSEKEEPING and
PLANTATION GOODS,
Constantly on hand, at
126 Canal Street,
sep1 1y NEW ORLEANS.

TULANE BUILDING,
New Orleans, La.
We are now in the receipt of a full assortment of
CLOTHING.
SHIRTS,
FURNISHING GOODS,
TRUNKS AND VALISES,
UMBRELLAS, ETC.,
Which we are selling at very reduced prices, at
Wholesale and Retail.
GARTHWAITE, LEWIS & STUART,
oc20 1m 31 & 33 Camp street.

AUSTIN & GOODWYN,
Wholesale Dealers and Manufacturers of
TINWARE,
Also,
COOKING AND HEATING STOVES
Of all kinds, for sale.
25 Peters, formerly Front Levee,
Corner Customhouse street,
oct20 1y NEW ORLEANS.

PAUL J. CHRISTIAN, Formerly of H. G. Stetson & Co. JOHN W. MADDEN,
P. J. CHRISTIAN & CO.,
General Mercantile Stationers,
JOB PRINTERS, AND
BLANK BOOK MANUFACTURERS,
No. 73 Camp Street.
We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.
We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. o20 3m

D. H. HOLMES,
Direct Importation of
FANCY AND STAPLE DRY GOODS,
AT WHOLESALE AND RETAIL.
No. 155 Canal Street,
sapr 6m NEW ORLEANS.

JAMES A. GRESHAM,
BOOKSELLER AND STATIONER
92 Camp Street, New Orleans.
School, Medical and Law Books, Church and Masonic Books.
Job Printing and Binding executed at lowest market prices. oc13 1m

PHILIP WERLEIN,
82..... *Baronne Street,*.....82
Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,
Dealer in
PIANO FORTES, MELODEONS,
GUITARS, VIOLINS,
And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.
The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. BURCHALDT, who will take charge of that department—charges will be reasonable and satisfactory.
Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.
Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.
Piano Stools, Covers of elegant patterns, etc., on hand.
Any information on musical matters cheerfully given. Teachers recommended.
Music neatly bound.
P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 6m

CENTENARY COLLEGE,
Jackson, Louisiana,
was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.
The College exercises were necessarily suspended during the war; but were regularly resumed after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.
Tuition, $75 per annum, payable semi-annually, in advance.
Boarding can be obtained at from $20 to $25 per month
The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.
The past history of the College is the pledge of its future prosperity.
The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.
The old students, alumni, and friends of the Institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.
W. H. WATKINS, President.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.
The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught
TERMS:
Tuition fees per term.....$40 00
Contingent fee..... 5 00
Board can be obtained at $20 to $25 per month
aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.
The ninth session of this school will begin on Wednesday, 3d October, 1866.
The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.
TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March,
Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.
Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.
Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.
As the number of students is limited, it is earnestly requested that application be made as soon as possible.
W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

WOODVILLE FEMALE SEMINARY.
THE SECOND SESSION
Will begin October 3d 1866, and close July 10th, 1867. The system of instruction aims at the moral, mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is necessary to membership in the school.
TERMS PER SESSION.

Board, with fuel, lights and washing,	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.
The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table napkins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.
W. T. J. SULLIVAN, Principal.
Woodville, Miss., Aug. 8th, 1866. aug25 3m.

MANSFIELD FEMALE COLLEGE
FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmor; Miss Jemima Constantine.
The Fall Session of this Institution will open on the 20th day of September next.
This Institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.
The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.
TERMS:
For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of Instrument	37 50
French or Spanish,	15 00
Ornamental branches at usual prices.	

☞ All fees for tuition payable in currency at par.
The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.
After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the Institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and bar own towels and lights; and will have every article of clothing distinctly marked with her name.
For other information address
CHARLES B. STUART, President,
aug4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M., President,	Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Moxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship Arithmetic, Grammar and Rhetoric.
Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.
Board, with English Tuition, at $85 per quarter.
The next session commences 10th September.
Transportation from Grand Gulf is easy and regular. Apply to
A. J. WRIGHT.
D. G. HUMPHREYS, Pres. Board of Trustees.
jy14 6m

SOUTH-WESTERN BIBLE SOCIETY.
Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.
When was it established? 1850.
Who is its General Agent to whom correspondence on its business should be addressed? Rev W H Bayliss.
Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.
What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.
What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.
What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans; then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.
What are the terms of membership?
The payment of $30 at one time constitutes a life member.
The payment of $150 at one time, constitutes a life Director.
The payment of $1000 at one time, constitutes a life Patron.
The payment of $3 annually, constitutes a member.
The taking up of a collection by a church constitutes the Pastor an honorary member.
Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S.: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.
Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

WHITWORTH COLLEGE,
FOR YOUNG LADIES,
Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Hon. George H. Clinton, and Rev. William Price—all members of that Conference.
Its course of instruction is as complete as that of any other Institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.
The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.
For further particulars apply to the Rev. G. F Thompson, Brookhaven, Miss. a18ft

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp St t, corner Natchez—open day and evening.
This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keepar, correspondent and merchant are practically performed by the student.
For catalogues containing full information, call at the office, or address
f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This Institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address
f3-1y J. W. BLACKMAN, Principal.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in shewing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.
For reference I refer to the Editors of the New Orleans Christian Advocate.
JAMES H. HOUSTON,
Sept 4, 1866: Opelousas, La.

TURNER & COHEN,
Photograph and Fine Art Gallery,
NO. 57 CAMP STREET.
Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.
These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.
The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

S. ANDERSON, PHOTOGRAPHER
And PHOTOGRAPHIC STOCK DEALER,
01 Camp street, New Orleans.
Cartes de Visite,
Halliotypes, Ambrotypes,
Pictures on Porcelain,
And every description of Pictures known to the Art.
All kinds of Photographic Materials at the lowest price for cash. sep1 1y

THOS. B. BODLEY & CO.,
No. 9 Perdido Street, New Orleans,
Dealers in all descriptions of
MILL AND PLANTATION MACHINERY,
AND AGRICULTURAL INSTRUMENTS.
Sole Agents in the Southwest for the celebrated Wood & Mann Steam Engines, 4 to 35 horse power; Coleman's Corn and Wheat Mills; Straub's Corn and Wheat Mills, Smut Machines, Bolting Cloth; Todd's Circular Saw Mills; Wool Carding Machines, Flowery Machines; Stafford Sulky Cultivators; Stanley Gang Plows; Plows, Wheelbarrows, Belting, Saws, etc.
Send for descriptive circulars and price lists.
oc13 6m

GEO.

THE CHILD'S CORNER.

An Unexpected Visitor.

"It must be, my child," said the poor widow, wiping away the tears which slowly trickled down her wasted face, "I am too sick to work, and you cannot, surely, see me and your little brother starve. Try and beg a few shillings and perhaps by the time that is gone I may be better. Go, Henry, my dear. I grieve to send you on such an errand, but it must be done."

The boy, a noble looking little fellow of about ten years, started up, and throwing his arms about his mother's neck, left the house without a word. He did not hear the groan of anguish that was uttered by his parent as the door closed behind him, and it was well he did not, for his little heart was ready to burst without it.

It was a by street in Philadelphia, and as he walked to and from on the sidewalk, he looked first at one person and then at another, as they passed by him, but no one seemed to look kindly upon him, and the longer he waited, the faster his courage dwindled away, and the more difficult it became to muster resolution to beg.

Everybody seemed in a hurry, and the poor boy was quite in despair, when at last he espied a gentleman who seemed to be very leisurely taking a morning walk. He was dressed in black, wore a three-cornered hat, and had a face that was as mild and benignant as an angel's. Somehow, when Henry looked at him, he felt all his fears vanish at once, and instantly approached him. His tears had been flowing so long, that his eyes were quite swollen and red, and his voice trembled; but that was with weakness, for he had not eaten for twenty-four hours. As Henry, with a low faltering voice, begged for a little charity, the gentleman stopped, and his kind heart melted with compassion as he looked into the fair countenance of the poor boy, and saw the deep blush which spread over his face, and listened to the modest, humble tones which accompanied his petition.

"You do not look like a boy that has been accustomed to beg his bread," said he, kindly laying his hand on the boy's shoulder, "what has driven you to this step?"

"Indeed," answered Henry, his tears beginning to flow afresh, "Indeed, I was not born in this condition. But the misfortunes of my father and the sickness of my mother have driven me to the necessity now."

"Who is your father?" inquired the gentleman, still more interested.

"My father was a rich merchant of this city, but he became bondsman for a friend, who soon failed, and he was entirely ruined. He could not live long after this loss, and in one month he died of grief, and his death was more dreadful than any of our trouble. My mother, my little brother and myself soon sank into the lowest depths of poverty. My mother has, until now, managed to support herself and my little brother by her labor, and I have earned what I could by shovelling snow, and other work that I could find to do. But night before last my mother was taken very sick, and has since become so much worse that," here the tears flowed faster than ever—"that I fear she will die; I cannot think of any one in the world to help her. I have not had any work for several weeks."

The tears, and the simple moving language of the poor boy touched a chord in the breast of the stranger that was accustomed to frequent vibrations.

"Where does your mother live, my boy?" said he, in a husky voice. "Is it far from here?"

"She lives in the last house in this street, sir," said Henry. "You can see it from here in the third block, on the left hand side."

"Have you sent for a physician?"

"No, sir," said the boy, sorrowfully shaking his head. "I had no money to pay either for a physician or medicine."

"Here," said the stranger, drawing some pieces of silver from his pocket, "here are three dollars; take them and run immediately for a physician."

Henry's eyes flashed with gratitude; he received the money with a stammering and almost inaudible voice, but with a look of the warmest gratitude, he vanished.

The benevolent stranger instantly sought the dwelling of the sick widow. He entered a little room in which he could see nothing but a few implements of female labor—a miserable table, an old bureau, and a little cot which stood in one corner, on which the invalid lay. She appeared weak and almost exhausted, and on the bed at her feet sat a little boy crying as if his heart would break.

Deeply moved at the sight, the stranger drew near the bedside of the invalid, and feigning to be a physician, inquired into the nature of her disease. The symptoms were explained in a few words, when the widow, with a deep sigh, added: "Oh, my sickness has a deeper cause, and one which is beyond the physician's art to cure. I am a mother. I see my children sinking deeper in want, which I have no means of relieving. My sickness is of the heart, and even death is dreadful to me, for it wakens the thought of the misery into which my children would be plunged, if"—

Her emotions checked her utterance, and the tears flowed unrestrained down her cheeks. But the pretended physician spoke so consolingly to her, and manifested such warm sympathy for her condition, that the heart of the woman throbbed with an unwonted pleasure.

"Do not despair," said the stranger; "think only of recovery and of preserving a life that is so precious to your children. Can I write a prescription here?"

The woman took a little prayer-book from the hands of a child who sat with her on the bed, and tearing out a blank leaf, "I have no other," she said; "perhaps this will do."

The stranger took a pencil from his pocket, and wrote a few lines upon the paper.

"This prescription," said he, "you will find of great service to you. If it is necessary, I will write you a second; I have great hopes of your recovery."

He laid the paper on the table and departed. Scarcely was he gone when the oldest son returned.

"Cheer up, my dear mother," going to her bedside and affectionately kissing her. "See what a kind, benevolent stranger has given us. It will make us rich for several days. It has enabled us to have a physician, and he will be here in a moment. Compose yourself now, dear mother, and take courage."

"Come nearer, my son," answered the mother, looking with pride and affection on her children. "God never forsakes the innocent and good. Oh may he watch over you in all your paths. A physician has just been here. He was a stranger, but he spoke to me with a compassion and kindness that was a balm to my heart. When he went away, he left that prescription on the table; see if you can read it."

Henry glanced at the paper and started back—he took it up; as he read it through again and again a cry of wonder and astonishment escaped him.

"What is it, my son?" exclaimed the poor widow, trembling with apprehension of she knew not what.

"Ah, read, mother! God has heard us."

The mother took the paper from the hands of her son, but no sooner had she fixed her eyes upon it than she exclaimed, "It is Washington," and fell back fainting on her pillow.

The writing was no obligation from Washington—for it was indeed he—by which the widow was to receive one hundred dollars from his own private property, to be doubled in case of necessity.

Meanwhile, the expected physician, made his appearance, and soon awoke the mother from her fainting fit. The joyful surprise, together with the good nurse with which the physician provided her, and a plenty of wholesome food, soon restored her to perfect health.

The influence of Washington, who visited them more than once, provided for the widow friends who furnished her with consistent employment; and her sons, when they arrived at a proper age, were placed in respectable situations, which rendered the remainder of their mother's life comfortable and happy.

Let the children who read this story remember, when they think of the great and good Washington, that he was not above entering the dwelling of poverty, and carrying joy and gladness to the hearts of its inmates. This is no fiction.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

Since the date of our last publication the general market has disclosed very little activity. Sugar and Molasses have continued extremely quiet, and Western Produce has been attended with about the usual movement; while operations in our leading staple, in consequence of increased depression both at Liverpool and New York, has been on a limited scale, and prices have indicated further weakness.

COTTON.—After a limited business on Friday the market closed too unsettled to admit of regular quotations, but the sales effected were on the basis of 32½ to 33½c for Good Ordinary, and 34½ to 35½c for Low Middling. On Saturday the enquiry was of a restricted character throughout the day, and although holders were disposed to meet the demand at reduced rates, buyers evinced no desire to operate, in anticipation of further weakness predicated on the rapid decline in Gold and Exchange, as well as unfavorable news from Liverpool and New York, and hence the sales were confined to 850 bales, at easier rates. On Monday the previous dullness was continued, and as buyers and sellers entertained the same views, the day's business was quite moderate, amounting only to 1600 bales, on the basis of 32 to 33c for Good Ordinary, and 34 to 35c for Low Middling. Yesterday the market opened quiet, and as the movement was restricted to a few buyers, who had unexecuted orders to complete the sales were on a limited scale, summing up at the close only 1200 bales. Prices were exceedingly irregular, in fact too much so to admit of definite quotations which we accordingly omit. We may add, however, that the greater portion of the limited sales effected were on the basis of 33 to 34c for Low Middling, and 35 to— for Middling.

TOBACCO—There is a stock on sale of about 3500 hogsheads. The market is firm, and we continue to quote:

	Light.	Heavy.	
Low Refused	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec's	15 to —	— to 20	

SUGAR—The receipts of the new crop are yet small, but they are more than ample for the demand, which is only local and limited. There are some orders here to purchase for shipment, but buyers are holding back for more liberal receipts, a larger assortment and lower prices. Prices have fallen heavily since our last weekly review, showing a decline of fully 1 to 1½c per lb. Inferior 9 to 10, Common 11½ to 12½c, Fair 12½ to 13, Fully Fair 13½c, Prime 14 to 14½c, Yellow clarified 15c, White Clarified 15½c.

MOLASSES—The supplies, though small, have exceeded the demand, which is limited and only local, and prices have declined at least 10c per gallon. Buyers for shipment are holding off for larger supplies and until the present unsettled rates have subsided. The sales on Saturday and Monday embraced 360 barrels mostly at 60c per gallon for inferior, 70c for Common, 80 to 81c for Prime, and 85 to 90c for Choice, some lots commanding a little more. Yesterday the market was drooping, and previous prices were barely sustained. There was some demand for Good, but the lower descriptions were very much neglected.

FLOUR—The demand has been only moderate, there being no disposition either upon the part of buyers or sellers to operate at the present rates: $11 37½ to $11 62½ for Superfine, $12 for Single Extra, $13 25 for Double do, and $15 05 to $15 50 per bbl for Choice do. Yesterday business freshened up a little, and about 1400 barrels were sold at $10 50 for Low Fine, $11 50, $11 62½ and $11 75 for Superfine, and $12 25 to $13 75 for some of its merits.

PORK—There is little or no demand for round lots of Even-weight Mess, which is held at $31 50 per bbl, but we have heard of no sales. Retail parcels command $32 per bbl. The heavy decline in the West has caused a further reduction of $1 50 per bbl, and Heavy Mess was offered yesterday at $30 per bbl.

BACON—Prices exhibit a further falling off since last Friday, and we now quote Shoulders and Ribbed Sides, at 17c and Clear Sides at 18c per lb. There were sales of 250,000 lbs Clear Sides to the Government, on Monday, at 18c per lb. Yesterday the market closed at 16½c for Shoulders and Ribbed Sides and 17½c per lb for Clear Sides.

LARD—A fair demand has prevailed for Prime, both in tierce and kegs, which has enabled holders to realize full prices. We noticed a sale of the former on Saturday at 14½c, and on Monday at 15c per lb for Choice. The latter is still quoted at 17c per lb.

CORN—On Saturday and Monday the transactions were restricted to 8000 bags, at $1 30 per bushel for Mixed, Yellow and White. Yesterday owing to the rapid disposal of the late arrivals, holders were obtaining further advanced rates, and about 1200 sacks, in several lots, were sold at $1 35 per bushel.

OATS.—The stock is being greatly reduced, and prices in consequence are firm. The enquiry is only moderate, and the sales as far as reported did not exceed 1000 sacks at 60 and 62c per bushel.

BRAN—We have noticed a further decline of 5c per 100 lbs since the close of our last weekly review. The demand has been very light, and not over 100 sacks have changed hands for which the ruling rate was $1 40 per 100 lbs.

HAY—There is only a moderate stock on hand, which is held at very full prices. The sales on Monday comprised 300 bales Inferior St. Louis at $25, and 200 Prime do. at $29 per ton.

BALE ROPE—The market has become more settled, but we have learned of no sales of any magnitude, but quote firm at 14c per lb.

IRON COTTON TIES—The stock is greatly reduced, but the demand is very active at 11 to 12c per lb.

INDIA BAGGING—The supply in first hands is nearly or quite exhausted, and dealers are supplying the demand at 34c for rolls, and 55½c per yard for bales.

GUNNY BAGS—We have not heard of any sales, but report 28½ to 28½c a piece as a fair quotation.

BUTTER AND CHEESE—The market is overstocked with Western Butter, which is very dull at 20 to 35c per lb according to quality. Northern Butter is selling at 45 to 48c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and commands 16 to 18c for Western and Northern. We quote English Dairy at 23 to 25c per lb.

CORN MEAL—We noticed sales of some 300 bbls kiln-dried, White, in lots, at $5 per bbl. Retail lots command $5 25 to $5 50 per bbl.

RICE—There is no Carolina in market. The stock of Louisiana is heavy, and with only a light demand, prices are lower. We now quote 10 to 12c per lb, according to quality.

Cattle Market.

JEFFERSON CITY, Wednesday evening, Nov. 13, 1866.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	— to —
Texas Cattle Choice per head	$35 to 50
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$12 to 20
Hogs per lb gross	11 to 13
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$1 50 to $3 50
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$100 to $150
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$5 to $12
Calves per head	$7 00 to $12

MONETARY.

The movement in Gold has been to a fair extent, although rates have evidenced a heavy decline. Gold closed yesterday steady at 146:

D. DOLBEAR, COMMERCIAL COLLEGE,

On the corner of Camp and Common sts.,

(In the Spacious and Elegant Story Building,)

Is constantly in session under able Professors. It was founded in 1832, and is chartered by the State. Its former students may be found as Principals or Book-keepers in a large portion of the old houses of this city and over the Southern States. Ladies or gentlemen can attend the COMMERCIAL COURSE; or Book-keeping, Penmanship, Mathematics, English, French or Spanish, separately. A business education, that enables one to earn $1000, $2000, or $3,000 annually, is the best fortune parents can give their sons. A DIPLOMA from this College is a passport in all Commercial communities. Ladies and Gentlemen are invited to call. We have ample arrangements for 1000 students the present year. Liberal arrangements made for Clergymen or their sons and crippled soldiers. Catalogues sent to all who desire them.

RUFUS DOLBEAR, President.

nov 17 1y

HOMŒOPATHIC PHARMACY.

RICHARD ANGELL,

156 Julia street, bet. Camp and St Charles

PURE AND FRESH MEDICINES,

Cases, Books, Cerates, &c.

Chill-Drops, the best curative known for Ague, Bilious Fever, &c.; Burdotte's Worm Drops, and other approved Remedies for domestic practice

DR. JOHN G. ANGELL,

(*Graduate of the Philadelphia Dental College.*)

Has established himself at No 109 Carondelet street, near Poydras, where he will perform all Dental Operations in a skillful and satisfactory manner. Teeth inserted upon Gold or Vulcanite base. Being familiar with all Anæsthetics, he will extract teeth without pain, by the use of such as best suite the case. Particular attention given to the medical and surgical treatment of diseases of the mouth and teeth. oc27 1y

ALEX. P. STEWART, Of Lebanon, Tenn — CHAS. S. STEWART, Of New Orleans, La

STEWART & BROTHER,

Cotton and Tobacco Factors,

General Commission, Receiving and Forwarding Merchants,

NO. 124 CARONDELET STREET, NEW ORLEANS.

o 27 1y

J. R. POWELL,

COTTON FACTOR,

AND

COMMISSION MERCHANT,

190 Common Street,

W. R. STUART, *Late Stuart & Jones.* — NEW ORLEANS.

☞ Represented by CAPT. J. A. BINFORD, Duck Hill, Miss. oc20 1y

J. O. ELLIS. — W. C. CHAMBERLIN

ELLIS & CHAMBERLIN,

Cotton Factors & Commission Merchants,

42 UNION STREET, NEW ORLEANS,

Are prepared to make cash advances on Cotton, Sugar, and other Produce consigned to them, and solicit the patronage of their friends and the public. jan20 1y

SPEED, SUMMERS & CO.,

48 Carondelet street, New Orleans,

COTTON AND TOBACCO FACTORS,

General Commission Merchants,

And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,

Wholesale Grocer,

Nos. 8 and 10 Tchonpitonlas Street,

And 8 and 10 New Levee,

aug18 1y NEW ORLEANS.

A. E. BLACKMAR,

MUSIC PUBLISHER,

Importer of Musical Merchandise, Wholesale and Retail Dealer in the "Knabe," "Nunns," "Gulid" and "Raven & Bacon" Pianos, "Prince" Organs and Melodeons, &c

oc27 3m 187 CANAL STREET, NEW ORLEANS.

R. M. DENMAN. — D. M. HOLLINGSWORTH

R. MARSH DENMAN & CO.,

CARRIAGE REPOSITORY,

Corner of Carondelet and Gravier Streets,

f3 1y NEW ORLEANS.

R. K. WALKER. — THOS. M'KNIGHT. — J. F. JOHNSON.

R. K. WALKER & CO.,

COTTON FACTORS,

And General Commission Merchants,

75 CARONDELET STREET, NEW ORLEANS.

an20 1y

PEET, SIMMS, & CO.,

Importers and Wholesale Dealers in

DRY GOODS,

Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS

E PEET—R WILLIAMSON / F SIMMS—J BOWLISS

aug25 1y

LOEB, SIMON & CO.,

Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

86 Canal Street,

sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.

HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.

Manufactured expressly for the Mexican and Southern trade.

Shipping Furs and Wool bought. jan20-1y

G. & T. F. SEARING,

Manufacturers and Wholesale Dealers in

CLOTHING & PLANTATION GOODS

No. 29 Magazine Street,

Corner of Gravier street,

oc13 1y NEW ORLEANS.

D. L. CAMPBELL, Of Mobile. — F. M. ECKFORD, Late Eckford & Weaver, Mobile

CAMPBELL, ECKFORD & CO.,

COTTON FACTORS,

Forwarding & General Com'n Merchant,

o13 No. 58 Camp street, New Orleans. 1y

R. BLEAKLY & CO.,

Wholesale Grocers,

COTTON FACTORS AND COMMISSION MERCHANTS,

Nos. 56, 58, 60, 62 and 64 Poydras street,

Corner Poydras and Tchoupitoulas sts.,

NEW ORLEANS.

All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

A. HENDERSON PEALE & CO., Successors to Thos. Henderson & Peale, Cotton Factors & Commission Merchants

No. 190 COMMON STREET, NEW ORLEANS.

aug18 6m

J. W. CARROLL. — JOS. HOY. — CHAS. HARDENBERGH

CARROLL, HOY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 36 Perdido Street, New Orleans,

aug18 1y

C. L. WALMSLEY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 31 Perdido Street, New Orleans.

aug18 1y

JOHN O. PARHAM, Of New Orleans. — BEVERLY BLUNT, Of Hinds Co., Miss.

PARHAM & BLUNT,

COTTON FACTORS,

Forwarding and Commission Merchants and Purchasing Agents,

No. 75 Carondelet street, New Orleans.

aug11 1y

S. H. KENNEDY & CO.,

General Commission Merchants and

COTTON FACTORS,

57 Poydras street.

Cotton Office—102 Common street—in charge of RICHARD J. NUGENT. aug4ft

STEWART, GALBREATH & FIZER

Commission Merchants & Cotton Factors,

46 UNION STREET, NEW ORLEANS.

Andrew Stewart, New Orleans.
Wm. R. Galbreath, } Memphis.
Wm. Stewart, }
John C. Fizer, }

sep1 3m

SAM'L. BARRETT. — CHAS. LESASSIER.

BARRETT & LESASSIER,

Cotton Factors & Commission Merchants

118 CARONDELET STREET,

aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. — A. H. MAY

STEVENSON & MAY,

COTTON FACTORS,

And General Commission Merchants,

No 40 Perdido Street, New Orleans.

aug18 6m

P. H. FOLEY, Of the Firm of FOLEY, AVERY & Co.

Cotton Factor and Commission Merchant

No. 32 Perdido Street, New Orleans.

aug 18 6m

HARLOW J. PHELPS, Of New Orleans. — S. H. BUCKNER, Of Kentucky.

HARLOW J. PHELPS & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 142 Gravier Street, New Orleans.

aug18 6m

W. C. TOMPKINS. — H. R. ALSOBROOK.

WM. C. TOMPKINS & CO.,

WHOLESALE DRY GOODS,

No. 2 Magazine st., corner Canal, New Orleans.

A complete assortment of goods constantly on hand for the country trade. a18 6m

PAYNE, HUNTINGTON & CO.,

Cotton Factors,

No. 32 Union Street,

NEW ORLEANS.

J. U. PAYNE, W. C. H. DAMERON, — G. W. HUNTINGTON, H. M. PAYNE.

je23-1y

TOM HENDERSON, Late of Henderson, Terry & Co. — SAM HENDERSON, Late of Violett, Black & Co.

TOM & SAM HENDERSON,

COTTON FACTORS

AND

General Commission Merchants,

190 COMMON STREET,

je9 1y New Orleans

J. C. M'ALLISTER — E. M'NAIR

M'ALLISTER & M'NAIR,

WHOLESALE GROCERS,

No. 74 Common Street,

ap7 1y NEW ORLEANS.

GARY W. BUTT. — WM. FLASH. — THOS. T. A. LYON

BUTT, FLASH & LYON,

Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.

Orders for all descriptions of merchandise will meet prompt attention.

Liberal advances made on consignments of Cotton and Produce to our care. ap14-6m

J. P. HARRISON & SONS,

COTTON FACTORS,

And General Commission Merchants,

51 UNION STREET,—UP STAIRS,

New Orleans.

J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. jnly7 1y

WATTS, GIVEN & CO., Paducah, Ky. — WATTS, CRANE & CO. New York.

W. C. WATTS & CO., Liverpool, England.

GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool. feh3-1y

W. A. BELL, — FRED N. OGDEN, — H. E. WITHERSPOON

WM. A. BELL & CO.,

General Commission Merchants,

And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,

41 NATCHEZ STREET, NEW ORLEANS.

Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

J. J. WARREN — T. W. CRAWFORD — F. B. PLEITAS

WARREN, CRAWFORD & CO.,

Cotton Factors & Commission Merchants,

45 CARONDELET STREET, NEW ORLEANS.

sep22 6m

THOS. A. HAMILTON, Memphis, Tenn. — JOHN L. DUNNICA, New Orleans, La.

HAMILTON & DUNNICA,

Cotton and Tobacco Factors, and

GENERAL COMMISSION MERCHANTS,

42 Union street, New Orleans.

sep22 1y

L. E. WALKER, Missouri. — C. B. FISHER, New Orleans.

WALKER & FISHER,

Commission & Forwarding Merchants

NO. 6 (GROUND FLOOR) CARONDELET ST., N. O.

Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.

GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co., will give his personal attention to the sale of all consignments to our House. sep22 2m

NORTH, BRUSH & MASON,

Wholesale Dealers in

Fancy Goods,

STATIONERY, PERFUMERY, CUTLERY,

HOSIERY,

Furnishing Goods, etc.,

35 MAGAZINE STREET,

Opposite the St. James Hotel, New Orleans, La

aug25 1y

CHAS. H. CHURCHILL. — PETER G. TAYLOR.

HARDWARE AND GUNS.

TAYLOR & CHURCHILL, (Opposite St. James Hotel,) NEW ORLEANS, LA.

41 MAGAZINE STREET, and 20 BANK PLACE,

DIRECT IMPORTERS,

We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.

COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PLOWS.

Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.

NAILS, HOLLOW WARE, SAWS, TIN WARE, AXES.

GUNS. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St. James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832.

W. H. HENNING & CO.,

Grocers and Commission Merchants,

95 and 97, CAMP STREET, NEW ORLEANS.

Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of.

CHAMPAGNE,

BRANDIES,

WHISKIES,

CLARET,

CORDIALS, ETC.

Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

☞ Country orders will receive the most careful and prompt attention.

W. H. HENNING & CO,

a25 6m 95 & 97 Camp street, New Orleans

WALLACE & CO.,

Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

BOOTS, SHOES, HATS, CAPS, and

PLANTATION CLOTHING,

No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET, (SLOCUMB BUILDING), NEW ORLEANS

☞ Sales guaranteed at New York prices. a18 1y

A. B. GRISWOLD. — W. M. GOODRICH

A. B. GRISWOLD & CO.,

Corner of Canal and Royal streets,

[Late HYDE & GOODRICH],

Established in New Orleans Fifty Years!

MANUFACTURERS OF JEWELRY & SILVER WARE,

Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.

The largest assortment in the South always on hand. aug25 6m

JAMES SYME,

Wholesale Druggist,

139 CANAL STREET, (Toure Buildings,) NEW ORLEANS.

Importer and Dealer in Fine DRUGS, MEDICINES, CHEMICALS, DRUGGISTS' SUNDRIES, Fancy Goods and Perfumery. Surgical Instruments, French, English, and American, of every variety

Also—Medicine Chests and Medical Saddle-bags.

aug25 1y

A. D. GRIEFF, Wholesale Grocer,

COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,

48, 50 and 52 Old Levee st., corner Bienville st.,

aug25 6m NEW ORLEANS.

CATE'S SHOE FACTORY,

HAMMOND STATION, ON JACKSON RAILROAD

Established, August, 1861

Destroyed, May, 1863.

Re-established, January, 1866.

SALES ROOMS,

G. E. CATE & CO.,

18 CAMP STREET, 18

Under the City Hotel.

We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of

LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, in Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*

C. E. CATE & CO.

feb17 18 Camp st., N. O.

W. O. SHEPARD. — A. L. ABBOTT. — ROBT. C. HUTCHINSON

SHEPARD, ABBOTT & CO.,

No. 55 Camp street, New Orleans,

Nearly opposite Picayune Office,

CROCKERY AND GLASS WARE,

PLATED WARE,

House Furnishing Goods,

AND KITCHEN WARE.

We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.

Call in and see for yourself before purchasing elsewhere.

SHEPARD, ABBOTT & CO.,

sep22 1y 55 Camp street, New Orleans.

BELLS! BELLS!! BELLS!!!

BUCKEYE BELL FOUNDRY

Established in 1837.

VANDUZEN & TIFT,

Of the late Firm and Successors to G. W. COFFIN & CO.,

102 & 104 *East Second street,*

Cincinnati, Ohio,

Manufacturers of BELLS for Churches, Academies, Plantations, etc.

Made of Genuine Bell Metal, and mounted with our improved Rotary Yoke.

All Bells warranted to prove satisfactory, or subject to be returned.

Illustrated Catalogue and Price List sent free upon application. je16

E. L. PIERSON & CO.,

Wholesale and Retail Dealers in

CLOTHING,

AND

GENTLEMEN'S FURNISHING GOODS,

No. 37 Magazine Street,

Corner of Gravier street,

sep22 3m NEW ORLEANS.

J. A. BRASELMAN & CO.,

Wholesale and Retail Dealers in

FOREIGN & DOMESTIC DRY GOODS

Possess great facilities for buying goods cheap which enables them to sell below market prices.

☞ Special attention given to orders.

Nos. 586 and 588 Magazine Street,

Corner of St. Andrew Street,

oct6 1y NEW ORLEANS.

BROWN & FINNEGAN,

Successors to D. Gencila,

112 Camp Street—Ground Floor,

Dealers in

CROCKERY, CHINA & GLASS WARE,

Tin, Planished & Japanned Ware,

PLATED AND FANCY GOODS.

Families wishing supplies are invited to call and examine goods and prices. oc6 3m

MAGIC PRESS.

J. P. WILSON,

BOOK AND JOB PRINTER,

77 Magazine Street,

oct6 6m NEW ORLEANS.

[Established in 1828.]

EVANS' FASHIONABLE RETAIL

Hat Emporium,

No 62 CAMP STREET,

Next door to the Picayune Office, New Orleans.

A complete assortment of the Latest Styles by every steamer, at Moderate Prices. n18 6m

SOUTHERN SHOE MANUFACTORY.

DRAKE & MARKHAM,

Manufacturers of

Men's, Boys', Ladies', Misses' & Children's

BOOTS AND SHOES,

WHOLESALE AND RETAIL,

No. 56 Camp Street, New Orleans, La.

We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.

We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.

OUR LAST-FOR-EVER BOOTS!

Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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$3.00 A YEAR IN ADVANCE
OFFICE—113 CAMP STREET.

For the N. O. Christian Advocate.

THE RIVER OF LIFE.

The allusion is to the first Paradise. This was a well watered garden in which grew the tree of life, where new created man in all the innocence of his unfallen nature enjoyed all the happiness which his varied faculties could desire from the various sources of pleasure so lavishly spread around him. There his every sense was pleasingly regaled, and every faculty delighted with its appropriate satisfaction. That Paradise was lost by the transgression of the first Adam—but has been restored by the second Adam—the Lord from heaven. This restored Paradise is here presented to our delighted contemplation, as the future and final home of the good. Through this paradise flows the "River of Life," full from the throne of God, through a long and verdant vale, shaded with the boughs, sweetened with the odors, and enriched with the fruit of the tree of life.

Inspired truth is often deeper and wider in its import than its mere vehicles of expression would seem to indicate. Material images are used and meant to body forth spiritual truths of vast and eternal significance. We apprehend that without violence to the word, we may understand its material images to express the deepest and noblest spiritual truths.

The river of the water of life proceeding out of the throne of God, would seem symbolically to teach that all life and being emanate from God; so in fact it must. God alone is uncreated, unoriginated. He was once the sole existence in the universe, all life was summed up and centred in Him. Life flowed out from God as its original source. How vast, and to our finite powers, how immeasurable the universe. Yet we have reason to believe that life has flowed in living waves over all; that near and far it has been replenished with life; that in every part of the immeasurable whole, animated and rational creatures exist, and rejoice in the bounty of that Providence which opens its hands and satisfies the desire of every living thing.

It is a *river* of water of life, which may well symbolize its inexhaustible and boundless fullness. How much life throughout the suns and systems of the stellar universe! How much among heaven's countless millions. How much on earth in its oceans, atmosphere, its plains and its forests. Each drop of water, each flower, and each leaf teems with life. Man has in the highest and most intimate sense received his life from God. It was man's glorious distinction to be created in the image of God. How high our origin. What dignity it imparts to man; it should inspire us with lofty aspirations after the glorious and the good, and elevate us above the low and mean.

This Divine birthright has been forfeited by sin, and man has died to holiness and to God; as a dead man has no power to raise himself to life again—so man, spiritually dead, could not raise himself to newness of life. If then man ever lives again, it must be by the aid of some power outside of, independent of, and superior to himself—for no creature can recreate and restore a fallen nature. Life then must flow, (if ever,) from its original source, but the river of life is "pure," and cannot stain its purity by mingling itself with any impurity. Here is a spiritually dead and depraved creature to be restored to life and purity. How can the pure and just source of life, in harmony with itself, effect this for a depraved and guilty creature, who merits nothing but death. The Infinite alone could solve the deepest and darkest of problems. It was solved. This river of water of life flows from the throne of God and the *Lamb*. Here was the atonement—and this sacrifice was the solution, and secured the flow of the pure river of water of life in its unsullied purity. The pardon of the guilty, and the salvation of the lost flows from God. No less a sacrifice could have atoned.

"Arabia sacrificed,
Or all her spicy mountains in a flame,"

Or the conflagration of a thousand solar systems Nothing less than the precious blood of God manifested in the flesh. This river of life could flow alone from the throne of God and the Lamb who was slain (in the purpose of God) from the foundation of the world. This is that fountain that was opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness.

This supply of life to a world dead in trespasses and sins, is most ample, "a river of water of life." Go stand upon the banks of the Amazon or the Mississippi, as they roll their majestic floods, thousands of miles from their far off sources, onwards towards the ocean, and thus gather some faint illustration of a river of water of life flowing into a world dead to God. So deep and vast was the flood to the unsealed eye of the Prophet, that he felt emboldened to cry to a famishing world": Ho every one that thirsteth, come ye to the waters." Almost the last recorded words of Revelation are a universal invitation, "whosoever will, let him take of the water of life freely." This is that prophetic river Ezekiel saw, that from a little rill became a brook, and then a mighty river, deep and impassable, whose far off banks were shaded by unfading trees, whose fruit was food, and whose leaves were for the healing of the nations. This is the river, "the streams whereof make glad the city, the holy place of the tabernacle of the most high."

This life which flows from the throne of God flows as a river, which seems to indicate not only its abundance, but its continuous and ever increasing flow. Rivers do not run dry, or altogether freeze. The river of life, that bears life in its current, and carries life wherever its waters flow, shall roll on unchecked, or if impeded, shall pause only to gather greater force and volume, until it swells above all obstacles, and pours its resistless flood over every land, until every continent, isle, and desert shall rejoice, and blossom as the rose, and the parched ground become a pool of living water.

The life of God in the soul is not an intermitting life, it flows unceasing, and as rivers deepen and expand, so the life of God in the soul of man expands, and grows more and more. Every temper and purpose becomes more and yet more consecrated to God. The affections become increasingly spiritualized and elevated, and each grace more vigorous and active, more ardent love, stronger faith, and brighter hope.

It is the distinguishing excellence of the life that flows from God, that it is not exhausted or worn like earthly things by the lapse of ages. Unfading, everlasting and eternal, are the inspired terms to designate its nature and perpetuity. It is a river of life flowing from the throne of Him who only hath immortality, who only hath it in the inherent and glorious perfection of his nature. Our present spiritual life is but the upwelling and outbursting of a stream whose flow is for ceaseless ages.

The character of our future life, is indicated by the character of the stream. "A pure river of water," a life of unsullied and everlasting purity. The whole nature in harmony with God. No angry passions rise, no impure desire for forbidden joys, no temptation, and no sin.

This river is not only pure, but clear as crystal, which seems to symbolize the undimmed brightness of the vision of the future. Here and now, we are surrounded by mysteries deep and dark that baffle our utmost skill—mysteries in nature, which the line of science cannot fathom; but then and there shall be clear, the long night of ignorance shall be dispelled, for "there shall be no night there." Mysteries in providence like winter clouds hang dark about us, but there we shall see as we are seen, and know as we are known. We shall then see that many blessings which are now deeply disguised in sore afflictions, were messengers sent to wean us from earth, and lift our hearts to heaven. These happy discoveries shall kindle to a more ardent rapture our praises and our love.

"Clear as crystal," may intimate the unalloyed enjoyment of the life to come. Earthly joys are ever moved by painful memories, or fearful apprehensions. But in heaven no sad memory, or disturbing fear shall come to mar our fullness of joy. The river of life flows ever on, shaded on either shore by life-eternal trees, whose generous fruits on boughs immortal grow. As inspired vision shall look down the vista of endless ages, each redeemed immortal shall feel and exclaim with triumph, "Henceforth there is a crown laid up for me."

Thought repress thy weak endeavour:
Here must reason prostrate fall,
O the ineffable *forever*,
And the eternal ALL IS ALL.

W.

For the N. O. Christian Advocate.

YAZOO DISTRICT, MISSISSIPPI CONFERENCE.

MR EDITOR: I wrote you a few lines correcting an error in my communication of August 14, and at another time gave you an account of an interesting meeting held in Yazoo county. Your types made me say that there were thirty five conversions at Greenwood, when they ought to have said, at Greenwood ten, and at Springfield thirty-five. My fourth round of Quarterly meetings has been a continued series of protracted meetings, and I am glad to say of gracious revivals. Though to me it has been a time of much hard work, it has truly been a delightful season. And when both mind and body have become fatigued, there being such a demand for exertion and persevering effort, lest souls be lost, I have worked on until I became rested. With gratitude to the giver of all good, I record my unfeigned thanks for almost uninterrupted good health and spiritual prosperity. The preachers on most of the circuits have labored indefatigably, and our local brethren have come up to the help of those in charge with a commendable zeal and self-sacrificing devotion to the cause of God.

Since my last report there have been on Carrollton circuit, fourteen conversions. Bro. A. J. Smith, the preacher in charge, is devoted to his work. It would have afforded me pleasure, could I have attended his meeting at Eden. He was aided by Judge Bullard of the Cumberland Presbyterian Church.

Holmes Circuit has been visited with the gracious outpouring of the Spirit. At the Quarterly meeting held at Wesley Chapel we had the pleasure of the presence and Ministerial labors of Bishop Paine. He preached three sermons to the delight and edification of large audiences, many of whom had come a considerable distance to see a "live Bishop." He ordained Joseph R. Booth, and Henry T. Belard, to the office of Deacon, and Stephen Johnson to that of Elder. I am gratified that the action of General Conference is thrusting the Bishops more fully out into the work. It will do an immense amount of good to the Church, and eternity alone can develop the great moral results. The meeting was continued for about two weeks, and then closed as I understand, for the want of ministerial aid. Forty-two souls were converted. The power of God was manifested in a wonderful manner, sinners were converted and the church rejoiced. I was compelled to leave on Friday of the first week, but with much reluctance. Bro. T. C. Parish, the preacher in charge, has not been idle, and the results of his labors prove that God will reward the efforts of a faithful pastor.

My Quarterly Meeting for Lexington circuit was held at Oregon, a Baptist Church, (we not having a suitable house for worship,) which continued eight days, and resulted in twenty-five conversions. Great harmony exists in this community between the Methodist and Baptist churches. They worship not only in the same house, but as the same congregation. Nothing occurred during the meeting to disturb this fraternal feeling; but all worked for the conversion of sinners. Bro. W. P. Barton, the preacher in charge, has recently had a severe attack of bronchatis which will interfere with his very acceptable pulpit ministrations for some months, if not permanently.

The fourth Quarterly meeting for Black Hawk Circuit was held at Black Hawk. It was protracted for three weeks, and resulted in about forty conversions, and fifty-five or more accessions. Other duties called me away after the first week, and it was with very great reluctance that I yielded to the call of duty to attend a Quarterly Meeting at another point. It was delightful to be there. It was refreshing to see the aged veterans of the cross, those who had for years borne the heat of spiritual conflict; the young man and maiden, and the new-born soul, all rejoicing in the love of God and feeding on angels' food. Thirteen young men on one occasion united with the Church, and it is confidently hoped that some of them may be called to the work of the ministry. Bro. J. D. Newsom, with the local brethren, held a meeting at Smith's school house, previously, which resulted in twenty-five conversions. He has had a gracious revival on his work, and it has been and is now one of the best circuits in the Conference. The reason is very easily perceived, when I inform you that this circuit is favored with two of the best stewards within the bounds of the Conference. One of them especially makes the stewardship his study, and devotes his energies to the work. Bro. Newsom, though at times in feeble health, has not neglected the important and responsible duties of his calling.

Bro. J. I. E. Byrd, a pioneer preacher, and who has been a member of the Mississippi Conference from its organization, though now superannuated, has labored successfully at the various meetings within his reach. Like the veteran soldier of a thousand battles, he delights to draw his trusty blade which he has wielded for more than half a century, to hear the clash of arms in the spiritual conflict, and to mingle in the contest. When his last battle is fought and victory won, may his sun set without a cloud, and his brow be wreathed with glory.

Richland and Ebenezer, on the Richland Circuit, have had some refreshing showers of grace, and the meetings held resulted in fifteen conversions. Bro. G. D. Wade has steadily labored for the welfare of his charge, and the prosperity of Christ's kingdom.

A meeting was held at Prospect, a new appointment on Yazoo Circuit, by Bro. H Williamson, assisted by Bro. W. P. Lewis, of Yazoo city station, and local brethren. It was an excellent meeting, at which there were twenty-five conversions, and the appointment will be an important one. Bro. Williamson has been an itinerant for many years, and knows the toils and hardships of such a warfare, as well as the pleasures of preaching the gospel of Christ. Punctual in meeting his appointments, his clarion voice has often rang from the ramparts of Zion, and his gospel trumpet has not given uncertain sounds.

Mount Olivet Circuit has been visited also by the saving influences of divine grace. I held a meeting at Fletcher Chapel, in August, which lasted nine days, and we had a refreshing season. There were twenty-eight conversions. Bro. T. W. Alexander, the preacher in charge, was taken sick on the second day, and was compelled to return home. I was assisted by Bros. L. D. Langford and J. P. Briggs. We have just closed a meeting at Mechanicsburg of nine days, at which there were twenty conversions. At a meeting held at Dover, by Bros. Alexander, Langford and Briggs, there were three conversions. Bro. Alexander has been an itinerant for many years, and has spent the most of his days of labor and toil, in the Holston Conference, enjoying the honor of the presiding eldership a number of years. His health and the circumstances surrounding him, have been unpropitious to the arduous duties of a circuit, and I regret that he is about to lay aside his itinerant armor.

A meeting has been held in Yazoo city, the preacher in charge being assisted by Bro. W. F. Camp, of Vicksburg; but with what results I have not learned. There may have been other conversions of which I have not been informed. The number of accessions to the Church has been about equal to the number of conversions, one hundred and nine. The year has been one of general good health to me, and one of spiritual prosperity to the Church within the bounds of the District. I have one more Quarterly Meeting to hold, and then I am off for Annual Conference.

J. M. PUGH.

Sharon, Miss., Nov. 15th, 1866.

Alabama Conference of the M. P. Church.

The thirty eighth annual Conference of the Ala. District of the Methodist Protestant Church closed its session at Antauguville, on Saturday, the 3d instant.

The attendance was good, and the proceedings throughout were characterized by the utmost harmony and good feeling.

Rev. Bishop Andrew, of the M. E. Church, South, visited the Conference during its session, and addressed it upon the interest of Methodism in this portion of the country—expressing the hope that the day was not distant when the two branches of the great Methodist family at the South would become one united and prosperous organization.

Rev. A. J. Briggs, Fraternal Messenger from the Montgomery Conference of the M. E. Church, South, also addressed the Conference, communicating in very appropriate and cordial terms the christian affection and regard of the body he represented.

A resolution was passed, reciprocating the kindly sentiments thus expressed, and appointed Rev. Jno. Axford, and Dr. C M Howard, Fraternal Messengers to the next Annual Session of the Montgomery Conference of the M E Church, South.

Communication from several Quarterly Conferences of this district in reference to a union of the Methodist Protestant Church and the Methodist Episcopal Church South, respectfully report — that they have given to the subject that grave and deliberate consideration which its vital importance demanded at their hands, nor did they enter upon their deliberations till they had first invoked the guidance of the Divine Spirit.

Cherishing as we do an honest and ardent attachment for our destinctive principles as a religious denomination, and holding in sacred veneration the memory of the Fathers of the Church, we would be unwilling under any circumstances to compromise those principles, or cast contempt upon those honored names. At the same time we have always held ourselves prepared to welcome the opportunity of healing the breach between ourselves and the mother Church whenever it could be done consistently with our conscientious convictions, and the respect due to those who laid the foundation of our ecclesiastical edifice. We believe that under the providence and blessing of God that period has well nigh come, and that the unhappy differences that have so long divided the two Churches are about to be buried in a spirit of mutual concession, and in a union based upon principles honorable to both.

Regarding Lay Representation as the most essential feature of difference between us, we were greatly gratified at the action of the late General Conference of the M E Church, South, held at New Orleans in April last, proposing the introduction of the lay element into both the General and Annual Conferences of said church. And inasmuch as we have been invited to meet with our M E brethren on the basis of this proposed change, we feel that consistency and christian obligation will not allow us to decline this offer.

We therefore, in the fear of God, in the love of the brotherhood, and with an eye to the glory of our common Lord and master, respectfully recommend—that the delegates that may be elected by this conference to the General Convention of the church, to be held in Montgomery in May 1867, be instructed to advocate, and vote for, the union of the two Churches, provided the action of the General Conference at New Orleans be endorsed by a sufficient majority of all the Annual Conferences of the M E Church, South, to make that action an organic law of Church.

All of which is respectfully submitted.

SAMUEL K COX,
DAVID R SMEDLEY,
ISAAC SPANGLER,
BENAJAH S BIBB,
CHARLES M HOWARD,
PEYTON T GRAVES.
Committee.

The report was adopted by a very large majority, and the Conference then went into an election of delegates to the General Convention.—Whereupon the following were elected:

Ministerial.—D B Smedley, S K Cox, L L Hill, J C Davis, F L B Shaver. *Alternates*—I Spangler, D J Sumpley, Jno. Axlord, F W Postell, H H McFaden.

Lay Delegates—B S Bibb, P T Graves, Dr. C M Howard, C E Crenshaw, and J B Clayton.—*Alternates.*—D N Smith, Dr. Reeves, E Harrison, T F Jenkins, R Russell.

From the N Y Observer.

THE GREAT SWISS ORGAN.

It is at Freyburg, on the route from Lausanne to Berne. It has been long celebrated as one of the best instruments in the world, and there is probably but one superior to it. Yet the performances upon it are so unequal, varying with the skill or the humor of the organist, that very different reports are made of it by parties hearing it at different times. Perhaps it was my usual good fortune to hear it under circumstances the most favorable. Certainly the music was the most effective of any that I have ever heard, more so than any I expect to hear till the "nobler, sweeter strains" of the divine melodies break on the spirit's ear among the harmonies of heaven.

The cathedral dates back to 1285. Over the front entrance is a queer old bas relief, representing the last judgment. The Father, God himself, done in stone, sits aloft with angels blowing trumpets around him. At his feet, on the right, the righteous are led off in triumph to their places in glory, and on the left a devil is weighing souls in a pair of scales; another devil, with the head of a pig, is carrying a lot of poor sinners in a basket on his back, and is about to cast them into a great kettle where others are boiling, while little imps are blowing the fires with bellows, and hell itself, represented by the jaws of a monster, yawns near, and Satan sits on his throne above. We studied this strange device, until the evening shades were too dense to permit us to see it, and then entered the portals. Darkness and silence reigned within. Two candles on the columns near the altar gave all the "dim religious light" that only served to deepen the gloomy grandeur of the venerable pile. A few persons had already been admitted, and conversing in whispers, invisible and scarcely audible in the distance. We sat as far away from the organ as we could, and where it was probable it could be heard to the best advantage. As the hour approached (it is played from half-past nine every evening) the strangers who pause here on their travels entered in little groups, and then a large crowd of gentlemen, who as I learned the next day, were the teachers, professors, and other literary men of Switzerland, came in together filling every available place. They were in Freyburg in convention, and by invitation were now present to enjoy the musical feast. It may be that owing to this unusual attendance of the learned and cultivated men of the country, we had the highest possible development of the powers of the instrument and the ability of the organist.

Something in the circumstances doubtless added to the dramatic effect of the exhibition. The cathedral seemed to be full of people, but a few only could be seen, and a sense of solemnity, devotion, awe, began to steal upon me as I sat waiting for the first notes of the organ, which was lighted only by a single candle and that unseen, so that the instrument seemed among the stars. Some of its pipes are thirty-two feet long. They are 7,800 in number, with sixty-four stops. As I looked up expectant, I thought, "O, if it had only a soul!" And there, just then, a breath of melody, so soft, so sweet, so soul-like came along on the still air, it might have been the first notes of the advent song of peace that fell like this, by night, over Bethlehem. This gentle stream of music rose and swelled into a river of melody, that soon burst its banks and became a rushing torrent of sound, mighty in its power, almost awful in its expression. This was but the prelude. Then came in successive anthems, songs, and passages of master-pieces of the great composers, some of them familiar, all of them exquisite in their effect, to illustrate the wondrous faculties of this uninspired, untenanted mechanism, that was yet able to represent with such fidelity, the deep, and lofty, the softest and strongest emotions of the soul.

Now the imitation of the human voice was so perfect it required an effort of the mind to believe that a living being was *not* rendering those plaintive strains, in some distant chamber of this vast hall; and now the ring of bells broke musically on the ear, and the far away toll of some solemn church bell added its voice to the harmony; the Alpine horn, flute, and other instruments were so distinctly given, it was hard to comprehend the truth that in the midst of one grand performance, on a single instrument, so many and so distinct and perfect imitations of others could be introduced. Perhaps nothing was more beautiful than the tinkling of water dropping into a fountain, yet when one effect had been enjoyed, as if the most complete, another soon succeeded, so delicate and so touching, that it seemed as if the last were more lovely than all which had been heard before.

It was quite impossible to speak of the closing performance without being suspected, by those who have not heard it, of exaggeration. And, indeed, so differently are we constituted that some will be charmed with a picture or statue, ravished with eloquence of oratory or music, and delighted with a landscape or waterfall, while others exposed to the same influences, are as unmoved as the marble or the instrument. I know that I am not one of them, thanks to Him who made us to differ, and I know, too, that they who sat near me, when the last grand movement of this organ was made, are not of them. For when the strong wind began to shake the walls of the old cathedral, the rain to pour in torrents on the roof, the thunder rolling in terrific majesty,

"Which as the footsteps of the dreadful God,
Marching upon the storm in vengeance seemed,"

we bowed our heads, with such a sense of awe and adoration, as could scarcely have been increased, if the war of elements had indeed been bursting on us, and the voice of the Almighty had suddenly filled his temple.

It will be set down as a witness of weakness, and therefore I will not describe the effect of this music: how it soothed, subdued and melted the heart when its tenderest utterances fell like balm on a wounded spirit; how it carried me away to other days, and far away lands, and lifted me again to thoughts of heaven and the harmonies of the saints; and so pure, so holy were the strains and the associations they brought with them, I wept—there, I have unwittingly confessed it—I wept that I had ever lived but in the hallowed atmosphere of the Good, the Unseen and Infinite! Nor was this a transient sentiment, fading when the hour of such strange teaching was ended, and the gothic temple ceased to tremble with these majestic tones. It has followed me for days and nights among these stupendous mountain fastnesses, over ice-clad plains, where "motionless torrents, silent cataracts," proclaim the power of Him who "clothes them with rainbows" only less lustrous than the one around His throne, I hear the voice of God everywhere, in this sublime and awful land. But if these silent works of His are eloquent to speak of His praise, how much more is such a voice as that organ, the great achievement of a mind and hand that God made, endowed, and guided in their work. I have written, in years past, against the idea of some philosophers that words are not essential to a train of thought; we think in words, always and only in words. But now I know that we need no words to make us feel, and words are not made that are capable of expressing what we feel. As we sat in silence beneath the majestic harmonies of this surpassing instrument, even so it were better that I had made no attempt to portray with pen, what is not in the compass of words to utter. It is to be heard to be felt and enjoyed. Writing these last words, I look up and before me is the Jungfrau, clothed in white raiment, from crown to foot. The sky kisses her cold brow. As the mountains are round about Jerusalem, so are the everlasting hills about her now and ever. But no words can give to you, beyond the sea, the faintest conception of what one feels who exposes his soul to these visions of grandeur and beauty, and rejoices as he thinks "My *Father* made them all." IRENAEUS.

British Honduras.

We have just met John M. Bateman, who lately returned from British Honduras. He gives a very good account of the country, and from his statements we would judge comfortable homes might be established in portions of the regions of country included in and below British Honduras, extending down the coast to St. Thomas and beyond.

Mr. Bateman says that the uniform price of labor for field hands is six dollars per month, but that the laborers have yet to learn how to plough, hoe, and cultivate with American implements of husbandry. Everything connected with husbandry is rude and half-civilized. The laborers have the strength and ability to make good farmers, and the laws of the country compel them to do their duty to their employers. Good house servants can be obtained by having children bound till they are twenty-one years old, and training them from childhood in household duties.

The land in places is extremely rich, and the fertility extends to the depth of many feet. Lands can be purchased cheap, many choice tracts at two bits an acre. Fine tracts can be secured large enough for hundreds of families to settle in colonies. There is plenty of timber for sugar making. Baggasse may boil half of the crop. Since they have no frosts there cane may become very ripe before grinding, and it makes better fuel than when ground earlier in the season. Cane rattoons for eight or more years, and the land produces much more sugar per acre than the sugar lands of Louisiana.

The country produces numerous kinds of fruits, both wild and cultivated, many of them very delicious. The banana ripens the year round. Pine apples, oranges, lemons, cocoa nuts, yams, and numerous other fruits are abundant.

The health of most portions of the country is excellent. There are many old people in the country, the diseases are of a mild character, and yield easily to medicines. There is usually but one physician to several thousands of inhabitants.

The country is generally fine for cattle, horses, mules, hogs, and all domestic animals. Good mules may be bought for fifteen dollars, and fat hogs weighing two or three hundred for $4 or $5 per head.

The laws of the country are usually very good, and are well enforced. Crime is not common, and life is as secure there as in Louisiana.

The little nuisances and pests sometimes complained of in tropical climates, Mr. Bateman thinks are scarce in the portions of country with which he became acquainted. He saw but one snake in the country, and thinks they are not troublesome. Chiggres, fleas, bugs, ticks, ants, centipedes, tarantulas, musquitos, flies, he heard no complaint of. Musquitos, flies, &c., are common in nearly all low latitudes, but a moderate number of them in certain seasons of the year are no serious drawback in any country.

The landholders and capitalists are anxious to have citizens from Louisiana settle in the country. They desire to see plantations opened and cultivated in a civilized manner. There is no doubt that fifty or a hundred sugar planters from this State, scattered over that country would add millions to the value of property now almost worthless, develope the rich resources of their generous soil, and lay the foundation for great progress and prosperity in the country in future years.—*Planter's Banner.*

The Famine in India.

A Calcutta letter of the 2d ultimo in relation to the famine raging in parts of Bengal, speaks of the increasing misery of the population. No adequate system of relief has yet been organized, though the local officers and foreign missionaries spare neither toil nor money in attempting to stem the tide of suffering.

In Calcutta, where rice is still 10s. for 80 lbs., or 50 per cent. dearer than in ordinary times, thousands of the starving, who are flocking in from all quarters, are fed partly by the municipal authorities, chiefly by the native residents. For once Bengal apathy and selfishness has given way to claims of benevolence. But with all this, absolutely reliable facts are unattainable, for there is no one, except the Board of Reference, who can collect them, and the Board, very properly, is reluctant to press its overworked subordinates in the afflicted districts for elaborate returns. A special commissioner, with a large staff of relieving officers, native doctors, and public works' overseers, is especially wanted for Orissa, to which a few doctors and overseers have only now been sent. These facts, obtained from the latest official sources, you may rely on as considerably within the truth. In the fifteen affected districts, but chiefly in the three districts of Orissa and the adjoining country of Midnapore, 75,000 are daily fed by public charity. If you double that for the numbers fed privately, and chiefly by Hindoos, you will be still within the truth. Out of Orissa and Midnapore half of the destitute are professional beggars; in these provinces nearly all are the laboring poor and the lower class of agriculturists. The largest number of deaths from starvation in Orissa and Midnapore reported in one week is 3,500, and in the Santhal country, 12. The average number of deaths reported to the authorities during the past six weeks may be, and is, by officials, taken as not less than 2,500 a week. Add to these the deaths witnessed by no human eye in the far interior where aid has never penetrated, and you will have by no means an exaggerated idea of the state of Orissa and Midnapore. I will not harrow the feelings of your readers by the details of cases which appear in the daily papers here, reported by eye-witnesses, of the jackals eating the corpse of one wretch while they wait for his companion who is dying, or of the child taken from the breast of its mother who has been dead two days. We know still less of the state of Ganjam, the Madras district immediately to the south of Orissa.

A Positive Witness.

It is of Warren, the author of "Ten Thousand a Year," that this sharp practice in the examination of a man accused of swearing falsely in a will case is related. It shows great dramatic power unconsciously exhibited in his daily business.

The prisoner being arraigned, and the formalities gone through with, the prosecutor, placing his thumb over the seal, held up the will, and demanded of the prisoner if he had seen the testator sign that instrument, to which he promptly answered he had.

"And did you sign it at his request as subscribing witness?"

"I did."

"Was it sealed with red or black wax?"

"With red wax."

"Did you see him seal it with red wax?"

"I did."

"Where was the testator when he signed and sealed this will?"

"In his bed."

"Pray how long a piece of wax did he use?"

"About three or four inches long."

"Who gave the testator this piece of wax?"

"I did."

"Where did you get it?"

"From the drawer of his desk."

"How did he light that piece of wax?"

"With a candle."

"Where did that piece of candle come from?"

"I got it in the cupboard in his room."

"How long was that piece of candle?"

"Perhaps four or five inches long."

"Who lit that piece of candle?"

"I lit it."

"What with?"

"With a match."

"Where did you get that match?"

"On the mantle-shelf in the room."

Here Warren paused, and fixing his large, deep blue eyes on the prisoner, he held the will up above his head, his thumb still resting on the seal, and said, in a solemn and measured tone:

"Now, sir, upon your solemn oath, you saw the testator sign that will: he signed it in his bed; at his request you signed it, as a subscribing witness; you saw him seal it; a piece of one, two, three, or four inches long; he lit that wax with a piece of candle which you procured for him from a cupboard; you lit that candle by a match which you found on the mantle-shelf.

"I did."

"Once more, sir, upon your solemn oath, *you did?*"

"I did."

"My Lord—*it's a wafer!*"

A young Irish girl, who was rendering testimony against an individual in a court of law, said: "I am sure he never made his mother smile." There is a comprehensiveness and intensity of expression in this simple sentence to which we have scarcely, if ever, seen a parallel. Such a history of hardheartedness and depravity was surely never compressed into nine words before! It was true eloquence.

The Short Sermon mania Professionally Endorsed.

The Abbe' Mullois, chaplain to the French Emperer, in a volume on popular sacred eloquence; as cited in the North British Review, gives the following direction to preachers:

When about to compose your sermon, first study your topic, seizing the salient points of the truth you are going to expound, and then write. But do not stop there—begin afresh. Supposing you have written four pages, reduce them to two, retaining all the thoughts and vigorous ideas of your first draft. On ascending the pulpit, place a watch by your side, and begin thus: 'On Sunday last we said so and so, let us proceed.' Then enter at once upon your subject, cutting it short when the appointed time arrives. People will say that you do not preach long enough, that you tantalize your audience, and rob them of a real pleasure by being so brief. Heed them not, but remain inflexible, for such persons are unconsciously real enemies to religion. Adhere more strictly than ever to your prescribed rule; then rest assured that your discourses will be talked of; every one will be anxious to *witness* a seven minutes' sermon; the poorer class will come, and the rich will follow. Faith will bring the one, novelty will attract the other, and thus the Divine Word will have free course and be glorified.

What a Spider eats per Diem.

In order to test what a spider could do in the way of eating, we arose about daybreak one morning to supply his fine web with a fly. At first, however, the spider did not come from his retreat, so we peeped among the leaves and there discovered that an earwig had been caught, and was now being feasted on. The spider left the earwig, rolled up the fly, and at once returned to his "first course." This was at 5:30 A. M. in September. At 7 A. M. the earwig had been demolished, and the spider, after resting a while, and probably enjoying a nap, came down for this fly, which he had finished at 9 A M. A little after 9 we supplied him with a daddy-long legs, which was eaten by noon. At 1 o'clock a blowfly was greedily seized, and then immediately, with an appetite apparently no worse for his previous indulgence, he commenced on the blowfly. During the day, and towards the evening, a great many small green flies, or what are popularly termed midges, had been caught in the web; of these we counted 120 all dead, and fast prisoners in the spider's net. Soon after dark, provided with a lantern, we went to examine whether the spider was suffering from indigestion, or in any other way, from his previous meals; instead, however, of being thus affected, he was employed in rolling up together the various little green midges, which he then took to his retreat and ate. This process be repeated, carrying up the lots in little detachments, until the web was eaten, for the web and its contents were bundled up together. A slight rest of about an hour was followed by the most industrious web-making process, and before daybreak another web was ready to be used for the same way. Taking the relative size of the spider and of the creatures it ate, and applying this to a man, it would be somewhat as follows: At daybreak a small alligator was eaten; at 7 A M a lamb; at 9 A M a young camelopard; at 1 o'clock a sheep, and during the night 130 larks. This, we believe, would be a very fair allowance for a man during twenty-four hours, and could we find one gifted with such digestion, we can readily comprehend how he might spin five miles of web without killing himself, provided he possessed the necessary machinery.—*Chamber's Journal.*

PRESENCE OF MIND.—Foreign papers relate the following incident of the great crush in Paris, at the Pont-de-la Concorde, on the evening of the Fete Napoleon: "One Charles Shuiller, formerly of the Cent-Garde, a man of remarkable muscular power, and who has saved several persons from drowning, was in company with his wife on the bridge when the crowd was forming into a dense and compact mass. Seeing his wife on the point of fainting from the pressure, and fearing that she would be crushed to death, he threw her over the bridge into the Seine; then, plunging into the river immediately afterwards, he seized the woman, and in the course of a couple of minutes brought her safely to the bank, without having suffered any material injury."

PEACE — Christian peace, the peace which Christ gives, the peace which He sheds abroad in the heart, is it aught else than such a glorified harmony—the expelling from man's life of all that was causing disturbance there, all that was hindering him from chiming in with the music of heaven, all that would have made him a jarring and dissonante note, left out from the great dance and minstrelsy of the spheres, in which now shall mingle for ever the consenting songs of redeemed men and elect angels.—*French.*

PRAYER.—It is a communion with God. Oh! brethren, prayer is not an apostrophe to woods and wilds and waters. It is not a moan cast forth into the viewless winds, nor a bootless behest expended on a passing cloud. It is not a plaintive cry directed to an empty echo, that can send back nothing but another cry. Prayer is a living heart that speaks in a living ear, the ear of the living God.—*Dr. Hamilton.*

METHODISM IN GREAT BRITAIN.—The London Patriot says that Wesleyan Methodism has come to a stand still in Great Britain. In Staffordshire and all the Southern districts it has been steadily losing ground for several years. In the London circuits during the last year there was an increase of nearly six hundred members; but in so many of the others was there a decrease, that the total gains shown on the numerical returns during the year just closed is scarcely more than a single hundred. Complaints are made of a general laxity of discipline, of the abandonment of love feasts, and slacker attendance at the class-meeting.

THE FAMILY.—The family circle is God's blessed ordinance, and is the sweetest, the happiest, and the most hallowed spot on earth. It is the nursery of affection, of friendship, and of virtue.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, NOVEMBER 24, 1866.

MONTGOMERY CONFERENCE.

The Montgomory Conference will be held at Jacksonville, Ala., Dec. 5th, 1866.

Ministers who come by public conveyance will report at the Hotel Those who come by private conveyance will report at E. L. Woodward's store, north-west corner of public square.

W. R. Kirk.

To the Preachers of the Montgomery Conference.

The Alabama and Tennessee Rivers R. Road, will convey the preachers to and from Conference, for half fare.

Ample stage room will be in readiness at Blue Mountain, on Saturday, Monday, and Tuesday nights. And by special arrangement the preachers will be conveyed to Jacksonville, for one dollar. Let all come, plenty of room, and a hearty welcome. Those coming by stage will be met at the hotel, and directed to their homes.

L. M. Wilson.

Mississippi Conference.

By the subjoined dispatch which we have just received, it is determined that the Mississippi Annual Conference will meet at Brookhaven, Nov. the 28th:

"It seems the preachers of Mississippi Conference have resolved to convene at Brookhaven. Hope to meet them."

R. Paine,

J. J. Clarke, Sec'y.

Change of Name and Lay Delegation.

We compile from our exchanges the following vote on these subjects, and will continue to add from time to time until all the Conferences are heard from.

Conferences.	Change of Name. For	Change of Name. Against	Lay Delegation. For	Lay Delegation. Against
Missouri	28	30	40	19
St. Louis	26	12	19	19
Arkansas	24	19	16	29
Louisville	35	31	57	10
Kentucky	45	7	47	4
W. Virginia	15	7	21	1
Holston	51	2	47	7
N. W. Texas	28	00	26	00
Tennessee	55	46	—	—

War Poetry of the South. Edited by William Gilmore Simms, LL.D. New York: Richardson & Co., 540 Broadway. 1866.

This volume is splendidly bound—482 pp., 12mo. The accomplished Editor has gathered here the choicest effusions of Southern poets, ponred forth under the quickening inspiration of patriotic ardor and devotion. The volume is inscribed to "The Women of the South."

It contains much genuine poetry, and nearly every poem has asseverations which, apart from literary merit, commend it to the hearts of our people.

We are indebted to Messrs. Bloomfield & Steel, No. 60 Camp street, for this highly appreciated publication.

NEW ADVERTISEMENTS.

Knight & Co., Dealers in Plantation, mill, and wood working machinery and agricultural implements, 172 Gravier St.

F. Adam, Manufacturer and Wholesale Dealer in Ladies and Misses cloth and silk cloaks, 76 Canal street, up stairs. Mr. Adam was formerly connected with Messrs. C. Yale, Jr., & Co., and is thoroughly versed in all the departments of his business, his urbanity and promptness can but give satisfaction to those who entrust him with their orders.

F. G. Barriere & Co., Importers and Dealers in Foreign and Domestic Dry Goods, 135 Canal street. Mr. Babcock of this firm was for many years connected with the houses, respectively, of Marshall and James, Jno R. Marshall & Co., Babcock and Rhodes, J. Babcock and Kermochan.

Hill & Veasie, Dealers in Coal Oil, Lamps, Chandeliers, globes, chimneys, shades, brushes, cans and fillers, and kerosene oil. We were much pleased by an examination of the very ample, rich, and varied assortment displayed on the shelves of these gentlemen. Parties wishing lamps and chandeliers for churches, halls and saloons, would do well to examine their stock.

CHRISTIAN LIVING.

The reduction of the principles of Christianity to our daily living is the important business of every believer. To be a Christian in the fullness of our duties and privileges, is a matter of present and personal concern. Holy living in the world, amidst its business, its temptations, and its annoyances, is the great achievement. To bring up the outward and inward life to the spiritual ideal and standard of the gospel is certainly a possible attainment. It is possible to be Christians.

There is however danger of losing sight of this essential aspect of religion, and of leaving the matter in the shape of objective formulas, declarations of faith and outward worship. We may not deny the doctrines of the witness of the Spirit, we may be complacent under the preaching of it, and feel something like boasting, that we belong to a church in which it is preached and believed. At the same time there may be no witness of the Spirit in the heart; no lively and comfortable assurance of present acceptance with God.

These doctrines of spiritual life and experience are so explained away, that the words lose their simple and proper meaning, and force. They have some mysterious theological import, and are regarded as idioms of religious talk and pulpit declamation. Or if we take these terms in their plain and literal meaning, their force and novelty have worn off, and we are not impressed with the painful consciousness that our inward feelings are almost destitute of the Spirit of Adoption, and the comfort of the Holy Ghost.

The fairest fruits, with but a slight outward puncture, are sometimes found rifled of their meat. The pulp and juice are gone whilst the shell retains the form and tint of health. It may be so in these higher spiritualities in which we profess to believe. We are accustomed to their announcement from the pulpit, the language of them may be on our lips in prayer and conversation, but *Aba Father* is not the habitual frame and utterance of the soul.

The direct and powerful testimony of the Spirit is not a matter of daily experience. Perhaps we comfort ourselves with the thought that there is something of over statement in the doctrine; and that when reduced to personal realization, the facts are to be shaded off and pared down to the ordinary and natural operations of human thought and emotion. In the simplicity and directness of scriptural statement, the felt operations of the Spirit are to be reduced to the habitual and daily consciousness of the believing soul. Our Christian living is certainly defective, if this be not so. There is a wide gulf and deep between the spirituality of our profession, and the actual facts of experience. In the tempers and affections which the gospel teaches, and in the new life and creation which mark the child of God, there is the same point of application.

These qualities and graces are not only to be assented to in theory, but they are to be felt and displayed in the affairs of life. In our social and business relations, in the domestic circle, and in the atmosphere of utter worldliness which surrounds us, the mind that was in Christ should be displayed. The meekness, humility, purity, and heavenly mindedness of the Christian is to be seen here if any where. But there is often a discrepancy between the principles of religions duty, and the course of life. There may be integrity and everything that worldly society demands for respectability. But the conversation is in the world rather than in heaven. The hardness and selfishness of men is not modified by the Christian spirit. Patience, meekness and love are Sunday graces, to be dilated upon in the pulpit, to be prayed and sung in the sanctuary, and to melt away and pass out of sight like the stars, when the secular day rises. There is a conviction that these graces of temper and spirit are not fitted for the bustling arena of business; that as Christian men are thrown into a world where selfishness, hardness, and bullying tempers prevail they must needs put on the same character, and meet it with its own weapons. The hand that is fraternally warm on Sunday, is often cold and distant on Monday: and the brother of the sanctuary is strangely suspicious and distant in the counting room.

If we examine the qualities of the religious life, the charity, unselfishness, patience, and fervor of spirit which enter into it, we shall be struck with the vast incongruity. Religion, in this aspect of it, is too much excluded, and held in the back ground, when it should be exhibited. The teachings of Scripture, and the professions of believers, come to be regarded as hyperboles or extravagance of language: a kind of millenium imagery, which, when reduced to sober life-facts, amount to nothing beyond the ordinary range of human conduct.

Religious men are supposed not to love the world, nor the things in it. They are to be distinguished from the world. There is, to be no love of money; no eager and feverish attempt after the vanities and pomp of fashion. Within there is to be the hidden life of faith: without, the display of the fruits of a nature regenerated, and consecrated to God. Those are the *words* of our Gospel and profession, but how stands the case in our business, social and domestic living?

It is in this direction that the gospel needs a fresh and more powerful demonstration. The argument for Christianity in the usual lines of evidence is complete enough. Scholastic and systematized infidelity have been sufficiently and often enough demolished. But there is in these times a ground swell of unbelief and indifference, largely based upon the evident distance between doctrine and profession, and actual Christian living. The kind of evidence the world wants is in the Christian life. There is a divine and irresistable logic in this that will silence opposition, and confirm the claims of the gospel as the power of God unto salvation to every one that believeth.

MOBILE CONFERENCE.

FIRST DAY.

The Mobile Conference met in Enterprize 21st Nov., Bishop Wightman presiding. This body reminded me of the Alabama Conference when I entered it long years ago. Then it met at Montgomery, and Bishop Andrew was presiding. Here are the same friends whom I looked on then with the reverence of a son in the ministry: Brothers E. Calloway, G. Shaeffer, W. Murrah, J. Hamilton, and G. Garrett, undimmed in the glory of their Master's service, mellower, and holier and truer men, finishing their course, and fighting the great battle. Here, too, were many who started with me, no longer young, but maturer, strong to bear the burdens of the Church of God. Besides these, many new faces, many well educated and finely trained Methodist Preachers.—It is pleasant to renew one's youth by resorting to fountains which we have known only as a youth. Nobody but a Methodist itinerant can know the strength and sweetness of the ties which bind together men who take the same vows, make the same sacrifices, who serve the same Lord, and entertain the same hopes. The voices of these men, their cheerfulness, their simplicity, their good sense, their heartiness, and their heroic, composed zeal, command my admiration and my love. When a man of ordinary sense attends an Annual Conference, he had rather be a Methodist Traveling Preacher than be a king. So it seems to me. The division of the Alabama Conference into the Mobile and the Montgomory Conferences, left in this Dr. Summers, that man of all work and everybody's servant, for Jesus' sake. The Doctor is never greater than in his own Conference: full, easy, quick, witty, sound in doctrine and Discipline, he is the life of the body. It might not be safe to speak farther in this direction.

This is the first occasion of Bishop Wightman's presiding. He begins among his warmest friends, asking their prayerful and charitable consideration: though full-orbed and mature in the various experiences of a Methodist Preacher, and the qualities which constitute a Methodist Bishop.

As this is the first day, only this has transpired: but one comes up for reception on trial—the Rev. T. A. S. Adams, a young man of excellent promise. These are the times when, to be heard, the call, "Go preach my Gospel," must be distinctly uttered. Men who now enter, doubtless do it from a double conviction of duty. The Church can, therefore, expect, with fewer men, an equal power.

This point was sprung: "What is meant by, Is there anything against the brother?" Does it refer to his moral or his ministerial character, or both? Before this was determined, the object of it came into view: Is there anything against a Preacher who does not administer the Discipline upon the subject of Dancing? Quite an extended discussion, which we shall hereafter notice, resulted in the reference of the whole matter to a Committee.

J. C. K.

CHRISTIAN UNION OF ILLINOIS.

Rev. A. Monroe, of Missouri, accompanied Bishop Doggett to the meeting of the "Council" of this body, hold at Clinton, Ill. He furnishes the *Baltimore Episcopal Methodist* with an account of the number and character of this organization:

We reached there at six o'clock Friday morning, and were met at the depot by brother Howard, preacher in charge, who seemed glad to see us, and conducted us at once to his house, where we were most kindly cared for. Being at the preacher's house where every one feels free, we soon made the acquaintance of most of the preachers. We found the Council was occupying the court-house; no church in the city being offered for their use. The Bishop being fatigued, did not attend the morning service. The writer was introduced and cordially invited to take part in the deliberations of the Council, which was cordially accepted; so that during the session I felt very much like I was in a Southern Methodist Conference, and really enjoyed it very much. At noon, Bishop Doggett had an interview with the leading men, and satisfied himself that he could do nothing more officially than perform the duties of a fraternal messenger, which he did at the afternoon session of the Council in a most admirable manner, creditable to himself, and highly gratifying to the members of the Council. We had free conversation with their leading men as to their condition and prospects. It was stated privately, and in Council, that they never claimed more than four thousand members in Illinois, and some twenty-five preachers in the regular work. Such is the statement of Jones, Smithson, Holt, Westcot, Howard and others, all good men and true, who protested against being held responsible for exaggerated accounts. Now, I make this statement not to cast reflections upon any one, but as a conviction of duty as being best for all interested. If their success depended on their numerical strength, they might be discouraged, but thank God this is not the case. Reform and Church movements have always been small in their beginnings. Think of the mustard seed—think of what the beginnings of Methodism had to contend with—see what God has wrought, and let no one despair of the success of the Christian Union, for God is most surely with them, and who can be against them? Men of God in the ministry, and several thousands of pious, devoted members—all willing to bear reproach for Christ and publish a pure unmixed Gospel, and to build up under God a non secular Church! Some have feared there might be something political in the movement, but I am satisfied there is no ground for such apprehension. The leaders were, men persecuted and literally driven from the Conference and Church on account of their political opinions—did not organize this new convention in support of a political party—but that they might work for God according to the dictates of their consciences, and might preach Christ and Him crucified unmixed with politics. I am convinced, and so are the leaders of the movement, that a formal connexion with our Church would be a decided advantage—would inspire confidence in the stability of the organization, and thousands who are distrustful would in good faith unite their religious fortunes with them. Upon consultation the preachers concluded to talk it over with the members, and when they are all satisfied will notify the Bishop, who expects to visit us again in a few months; he will then consummate the union. In conclusion allow me to express myself in favor of the proposed union, because I verily believe it will be the means of building up a non-secular Church where is it greatly needed. I think God will be glorified, and thousands of souls saved thereby. I beg you will excuse the length of this article.

NEWS FROM THE CONFERENCES.

RELIEF FOR THE SOUTH.

The Louisville and Kentucky Conferences have taken measures to extend substantial aid to the Preachers laboring in the more destitute and impoverished sections of the South. They have appointed Committees to secure contributions of money, clothing and provisions. We publish the address and notices:

To the Members and Friends of the M E Church South within the bounds of the Louisville Conference—

At the late session of our Conference, held in Elizabethtown, an Association was inaugurated for the relief of our brethren in the ministry, engaged actively in the service of the Church, and the widows and orphans of ministers who had been left destitute—all of whom were to some extent dependent on congregations and communities impoverished by the war, and the almost universal and distressing drought which has fallen upon them.

In behalf of this Association, as a committee appointed for that purpose by our Conference, we address you this circular, urging upon you the necessity of a prompt and vigorous co-operation in a work which we know must commend itself at once to the kindest and most generous impulses of your Christian hearts.

Let no time be lost. Our brethren and their families are suffering for the necessaries of life. Let each pastor lay this matter before his congregation. Many persons may be found who would contribute to this object, who might be disposed to give for nothing else; and as is always the case, those who give for every other benevolent object, would not withhold from our dear brethren who are so needy and so meritorious.

We depend greatly upon the preachers for the successful prosecution of this work—particularly in the agricultural districts, where appeals of this kind have not been made.

Let the women of the Church be enlisted in this cause. Their demands will not be disregarded—particularly when they plead for desolate widowhood and destitute orphanage.

In the plan adopted by the Conference, each preacher and his board of stewards are constructively an auxiliary board, to secure food of any kind that may be suitable for the sustentation of life—or funds that will procure it—to be forwarded with the least possible delay to the Rev. A. H. Redford, at Nashville, Tenn., or to B. C. Levi, of the firm of Morehead & Co., or R. C. Snoddy, Main Street, or C. O. Smith, of Lithgow & Co., Louisville Ky.

J. H. Linn.
T. Bottomly,
R. Dering,
} Com.

From the Kentucky Conference the following goes forth:

Whereas, The Kentucky Conference of the M. E. Church, South, at its late session in Winchester, Ky., resolved itself into a Southern Relief Society for the purpose of aiding the members of the Georgia Conference to continue their labors during the coming year; and whereas, Rev. B. M. Messick, John C. Young, and C. T. Messick, of Lexington, Ky., were appointed a Central Committee for the Conference at large; notice is hereby given that all contributions in money, provisions, clothing, etc., forwarded to them will be forwarded to the proper persons.

Provisions, grain, etc., should be addressed to them in care of J. P. Hendly & Co., or L. C. Randall & Co., Lexington, Ky., and will receive prompt attention.

Persons intending to make contributions will please do so immediately.

PACIFIC CONFERENCE.

The Rev. O. P. Fitzgerald writes to the Nashville *Advocate*, dated San Francisco, Oct. 22: "The Pacific Conference closed its session Oct. 15. Action of the General Conference changing the name of the Church concurred in by a vote of 37 to 8. Only *one* vote against Lay Representation. The session of our Conference was harmonious and happy. God is baptizing the Church on the Pacific with fresh hope and new zeal. Bishop Kavanaugh left San Francisco on the 20th for Oregon."

WESTERN VIRGINIA CONFERENCE.

The session of this body was held at Clarksburg. The vote on change of name of the Church was yeas 15, nays 7; on Lay Representation, yeas 21, nays 1. The appointments as contained in the Clarksburg Conservative are as follows:

Clarksburg District—W Kennedy, P E; Clarksburg and Milford circuits, S S Rider; St George and Philippi circuits, J L Williamson; Buckhannon and Beverly circuit, to be supplied, R Stepheus, Sup; Weston and Jacksonville circuits, W S May; Webster Mission, S Black; Braxton circuit, to be supplied; Glenville circuit, to be supplied.

Parkersburg District—S T Mallory, P E; Parkersburg station, C W Miller; Little Kanawha circuit, R Fox and T Wade; Ravenswood and Ripley circuits, B J Hull; Martinsville and Middlebourne circuits, R A Claughton and J Snodgrass; Elizabeth and Spencer circuits, S K Vaught; Mason Mission, to be supplied; Tnys Valley Mission, to be supplied.

Charleston District—W Briscoe, P E; Charleston and Cedar Grove Circuit, J M Lauck; Charleston circuit, W R Chambers; Coals Mouth and Browostown, B S Chambers; Fayetteville and Raleigh, W F Claughton; Boone circuit, R Bias; Logan circuit, E Vertegans; Summerville circuit, C F Crooks; Wyoming Mission, to be supplied.

Guyandotte District—S H Mullen, P E; Cattlesburg station, S Hargiss; Greenupsburg and Ashland, R Brase; Guandotte and Barboursville, W G Miller; Greenup circuit, W Shearer, North Liberty circuit, J C Tinsley; Grayson circuit, J Martin; Big Sandy circuit, J C Crooks; Louisa station, J Farmer; Grenbottom circuit, H Moore; Wayne circuit, J T Johnson, B Spurlock, Sup; Paintsville circuit, J F Bean.

LITTLE ROCK CONFERENCE.

This Conference was held at Arkadelphia, from Oct. 10 to Oct 15, Bishop Pierce presiding. The following are the appointments:

Little Rock District—Andrew Hunter, P E; Little Rock, C O Steele; Benton, Geo W Primrose; Maumell, to be supplied; Perryville, J W Brandon; Mill Creek, to be supplied; Bayou Metro, C M Slover; Des Aro, to be supplied; Austin, B G Johnson, B O Davis; Brownsville, to be supplied; J E Cobb, Editor Arkansas Christian Advocate.

Pine Bluff District—M H Wells, P E; Pine Bluff, C Pope; Plum Bayou, Elijah Crowson; St Charles, to be supplied. De Witt, Jno N Doyle; Old River, Wm O Lanier; Sulphur Springs, R H Withers, C M Gentry; Lehi, C A Williams; Auburn and Jefferson, Jno H Riggin, A Mizell.

Arkadelphia District—W R J Hushands, P E; Arkadelphia, J M Bradley; Tulip, R F Colhurn, E R Barous; Princeton, J E Caldwell, J R Harvey; Rockport, H M Younghlood; Hot Springs, to be supplied; Caddo, to be supplied; Clarke, W C Adams; Dallas Colored Circuit, to be supplied; Warren, A W Simmons, R C Weir, Sup; Bradley Colored Circuit, to be supplied; B Watson, President Little Rock Female College.

Washington District—A B Winfield, P E; Washington, E N Watson; Hempstead, D T Holmes, J A Stanly, Sup; Hempstead Colored Circuit, W J Scott; Moscow, H D McKennon; Ozan, Alex Avery; Center Point, J G Ward; Center Point Colored Circuit, to be supplied; Paraolita, J P Holmes; Richmond, S G Colburn; Polk, to be supplied; Center Point Academy, T W Hayes, Principal.

Red River District—Wm Moore, P E; Louisville, Robert Parvin; Falcom, J P Haise; Mt Moriah, to be supplied; Rondo, G W Evans; Olive Branch, G E Butler, Lost Prairie Colored Circuit, R P Davies; Long Prairie, J M Stevenson.

Camden District—A R Winfield, P E; Camden, to be supplied; Camden colored charge, to be supplied; Wachita, T A Graham; Wachita Colored Circuit, to be supplied; Buena Vista, to be supplied; Eldorado, J F Hall; Magnolia, Samuel Morris; Lapeal, M McManly; Hampton, to be supplied; Agent for American Bible Society, W P Ratcliffe.

Monticello District—Jno Pryor, P E; Monticello, Horace Jewell; Lacey, E L Gaidie; Hamburg, to be supplied; Bartholomew, J A Clower; Ashby Colored Circuit, to be supplied; Wolf Creek, James Stinoill; Lake Village, W A Chamberlain; Eunice Colored Circuit, Jno Dickson; Holly Circuit, L Garrett; Mt Pleasant, J F Carr.

Marcus Arrington, transferred to Arkansas Conference; A H Kennedy transferred to Memphis Conference.

Bishop Marvin.—Bishop Marvin reached this city on Thursday morning, from Galveston, and left the same evening for St. Louis. It was his purpose and desire to remain some time with us, and to be present at the approaching sessions of the Mississippi and Louisiana Conferences, but, hearing of sister Marvin's continued ill health, he was constrained to hasten his departure.

Have to Carry Guns to Church.—Rev. Mr. Alexander, a Methodist preacher at Fonty, in this county, received last Saturday an anonymous letter, informing him that he should preach no longer without taking the oath: and if he attempted to do so he would be taken from the pulpit. In spite of this threat Mr. Alexander entered his pulpit yesterday and preached as usual, his friends filled the church with arms at hand. No disturbance occurred.—*St. Louis Dispatch.*

LETTER FROM THE REV. W. G. E. CUNNYNGHAM.

My Dear Dr. Keener.—I have consented the more readily to furnish missionary intelligence for your excellent paper, because I know you to be well informed and deeply interested on the subject of Foreign Missions. You will understand and appreciate any information my letters may contain. You know both how to value, and how to use facts; and I shall therefore write with entire freedom.

I do not like "official information;" in other words, intelligence "cooked" and seasoned to suit the popular taste. There are two sides to most questions, and a man who possesses all the information on any subject, may so present it, as to make a false impression, without making a single false statement. Missionary reports may give only one side of the picture, as is too often the case, leaving the church in ignorance of facts which are essential to a just understanding of the real condition of the work. The people wish to know what prospects—what encouragement the mission fields present: They are impatient of delay, and ready and waiting to be discouraged. Under the pressure thus created, the missionary is called upon to report progress. Nobody asks for an account of his trials—of the discouragements which oppress his heart, but what success? How many converts? as if he were engaged in holding a "revival meeting." If he cannot report conversions and additions to the church, he is supposed to be doing nothing, and is perhaps informed by some good brother who says he has given a great deal to the mission, that the church is disappointed, and unless more signs of success speedily appear, he and many other sensible people will be compelled to withdraw their support. He advises the missionaries to pray more—believe more—says he believes to a "golden sunset circle," who are praying mightily for the heathen. As a balm for the wounds which he supposes his charitable censures and reproaches have made, for he is not malignant, he closes by saying, perhaps, that he pities the poor missionaries, who must be very unhappy.

After reading such impertinent stuff as this, addressed "dear brother," he takes up a newspaper, and see that Dr.——thinks our foreign missionary operations have proved the truth of an opinion which he expressed some years ago, to-wit, that the time has not yet come for the conversion of the heathen. He shows how, on strictly commercial principles, the missionary enterprise must be considered a failure; He knows whereof he affirms, for he has made the subject a study—has the figures here they are: Converts so many—cost the church in round numbers, so much. Divide the number of dollars expended, by the number of converts made, and you have the cost of each convert. The Dr. emphasises the result with three exclamation points, and says, nothing could be clearer to his mind than that the whole concern is a failure! He closes his very suggestive remarks with the charitable supposition that we may hope not more than one third of the converts reported are hypocrites.

Now, sir, add to all this, the sore trials arising from the ignorance, indifference, deceit, and the many peculiar vices of the heathen with whom the missionary lives and labors—the cherished hopes deferred—the many instances of disappointment—hopes raised only to be dashed, and you will have some idea of the circumstances under which the missionary writes home, and will not, I am sure, too hardly judge him, if he presents the most encouraging view of the work which strict veracity will allow, reserving the rest for his own closet and heart.

I know the heart of a foreign missionary. I know its trials, its anxieties, its fears, its hopes; and do I know how hard it is to wait, and watch, and long, and pray, and labor for the salvation of the perishing multitudes around him; and to know in the midst of all this, that he is blamed and censured by his brethren at home, for not doing more. To none on earth is the truth, "Then God seest me," more precious than to the faithful missionary. He knows that the living eye of the Master is upon him, and though others may misunderstand him, neglect or forget him, there is one who intimately sympathizes with him, understands him, and will never forsake him.

There are also many in the church, who have comprehension enough to see that the conversion of the heathen world is a great work, and that if the difficulties were no greater than those attending the gospel ministry in this country, years of toil must pass away, before much fruit could reasonably be expected. My innocent friend of the "Golden sunset Circle," or the commercial doctor of divinity, with his arithmetic, cannot be taken as representing all the sense and piety of the church. The heart of the christian church, its leading men in all countries, are friends of the missionary enterprize. The church itself must be missionary, or forfeit its charter. A little reflection would enable any of the impatient ones to see that their clamor for results is unreasonable. "Be patient therefore, brethren. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts."

I have received two letters, recently from our China Mission. When I commenced this letter, it was my intention to give you some extracts from one of these, showing what our brethren in that mission are doing, but I have filled my sheet, and have room only for a few facts. 1. We have three men with their families in the field, Lambuth, Wood, and Allen. 2. Bro. Wood has two motherless children to take care of. He feels it his duty to bring them home. He will therefore leave his work at least for a time. 3 Bro. Lambuth's health is such as to require a change of climate. He speaks of going to China. 4. Bro. Allen is working away as hard as he can. He reports the church as doing something in the missionary work.

These good brethren have labored and suffered heroically during the last few years, and they are now very weary and very needy. They must have help, or that soon, or the mission will be abandoned. Is the Southern Methodist Church prepared to give up the only foreign mission it has? Suppose we are poor, as was the early apostolic church—so was the early Methodist Church, yet they were missionary churches in the days of their poverty. We are not too poor to send the gospel to the heathen as long as we have any thing left us. No church can prosper at home, while it neglects its duty abroad.

Your brother in Christ,

W. G. E. Cunnyngham.

Abington, Va., Nov. 14th, 1866.

Report of the Secretary of the Board of Domestic Missions.

Mr. Editor: Since my last publication report I have visited several important points, and have been present at three Annual Conferences, viz: the Kentucky, Louisville and Tennessee. The brethren everywhere approve the change in the mode of conducting our missionary enterprise. The Board of Domestic Missions, and our brethren have resolved to reduce the mode of collecting money to a system. Below I give you the Constitution of the Tennessee Conference Board. This is similar to that adopted by the other Conferences. The collections for the times have been respectable, but ought to be much larger the coming year. There seems to be a oneness of purpose to maintain the home work, and at the same time to extend our labors in foreign fields and pay the old debt. I verily believe that brighter day dawns upon our great missionary work. I hope to be able to visit at least four or five additional Annual Conferences this autumn and the approaching winter. I met Dr. Sehon in Kentucky. It was important for us to meet and consult as to our future plans. He is now visiting the Conferences east of the mountains, while I go South.

Allow me to say that I never attended pleasant Conference meetings than I have witnessed thus far, and I think the prospects of our Zion were never more encouraging. Extensive revivals have blessed the Church everywhere. In the Tennessee Conference there has been a net loss for the past year of 6,000. The preachers are in the spirit of the work; in the midst of poverty they go forth cheerfully, willing to sacrifice ease and wealth for the cause of Christ. Let us "thank God and take courage."

Let the Church labor and pray, and God will crown our efforts with abundant success.

J. B. McFerrin, Sec'y Board.

Methodism North—Centenary Statistics.

An examination of the official statistics now being prepared for the General Minutes soon to be issued, shows that the present number of members and probationers in the M. E. Church, as reported at several annual conferences, and not including the traveling preachers, is one million and thirty thousand nine hundred and seventy-eight, being an increase over the report of the previous year of one hundred and one thousand seven hundred and nineteen. The number of baptisms by ministers during the year is, adults 47,419; children, 35,536; total 82,955. The year has been the most prosperous in the history of the Church. The Centenary collections thus far sum up $2,500,000.

CITY NEWS.

THE STATE AGRICULTURAL FAIR.

This enterprise was inaugurated on Tuesday morning. The first ceremony was a grand mass and consecration by the Bishop and priests of the Papal Church afterwards Bishop Wilmer, of the Protestant Episcopal Church, supported by his clergy, opened the Fair with divine service, followed by addresses from the President of the Association and Mr. Burwell. But the Catholic and Episcopal clergy, we believe that no ministers of other denominations were invited or expected to be present or participate in the religious services. This sort of prelatical pretension and partiality looks rather queer, especially as the Institution cannot be regarded as sectarian in its character.

Tuesday was a general holiday in the city; stores were closed, and everybody that could go went. There was, therefore, a large attendance. Besides the multitude of people there was little of interest to be seen, as the stock, implements, machines, factories, and works of art, were not generally ready for exhibition. Later in the week the attendance has not been so large, but the exhibition in the arena and elsewhere have been interesting and instructive. On the whole we believe this Fair will prove a success. It is a new thing in the South and West, and not equal to similar exhibitions in the North and West. But there is no reason why it should not, in time, become worthy of comparison with the best institutions of the kind. There are some things on exhibition of Southern invention and workmanship; more things, however, of Yankee construction. We hope to see the day when this state of things shall be reversed—when our own products and industry shall be the leading features of our annual display.

Obituaries.—Several obituary notices are laid over for want of space this week. They will appear in next issue.

OBITUARIES.

Died in the city of Jefferson, neer New Orleans, Nov 3rd, 1866, DAVID BROWDER MOORE. Mr. Moore was born in Logan county, Kentucky, in 1814. He was married to Miss Mary White in East Baton Rouge, August 13th, 1850. His wife was an exemplary Christian, and member of the M E Church, South, and died in peace two or three months before the husband. Mr. Moore was blessed with pious parents, and his father was a worthy minister of our Church. He was himself a devoted friend to Methodism, for several years a teacher in the Sunday School, a generous contributor to the support of the gospel, and at the time of his death was acting as an informel and volunteer steward for the Church near his residence, in the city of Jefferson. We believe him to have been a praying man, correct and conscientious in his deportment, and sincerely interested in the cause of religion. For many years a citizon of New Orleans, and engaged in active business pursuits, his integrity was without a stain. He was universally honored and respected. But he was not a member of the Church. Like many others, in this respect, his views though honestly entertained, were defective. He had the most exalted conception of the character, dignity, and obligations of the Christian profession, and felt himself unworthy of a place within the pale of the Church. We believe that before he died he saw and regretted this error, and that, had he lived a few weeks longer, he would have united with the Church. The death of his pious and beloved wife afflicted him deeply, and was evidently sanctified to his spiritual good. During his brief illness he was much engaged in prayer, and in the last moments expressed himself as wonderfully happy and satisfied of his acceptance with God through Jesus Christ. In the death of this estimable couple, we have lost two much loved friends, the Church is deprived of two of its earnest supporters, and a family of orphan children are without parental love and guardianship. May the God of their parents in his kind providence surround them with pious and watchful friends, and preserve them in his knowledge and love.

LINUS PARSONS.

Nov. 21st, 1866.

MRS. ELISHEA ADELIA SANDERS, wife of Rev. Joel Sanders, and daughter of Zadoc Mumford, Esq., was born in Swansborough, N C, Sept. 2nd, 1825, was married to Rev Joel Sanders, Oct 25th, 1841, and died after a painful illness of five weeks, in Cherokee county, Texas, on the 19th of January 1866. Sister Sanders was well known throughout the boundaries of Louisiana Conference, having shared with her husband the privations of itinerant life about twenty-four years. At the time of her marriage she was peculiarly adapted by nature and grace for the position in life which Providence called her to occupy, and entered into the spirit, and felt the great importance of the sacred calling of her husband. She never once said to him "don't go to your appointment," but often urged him to go, when she or some of the family was sick, saying, "go and preach, and return as soon as you can, and we will try and get along without you." She was fond of Class Meeting, and never absent from the class room when in her power to attend. She bore her sufferings during her last illness with great patience and Christian fortitude. Aware of her approaching end, she seemed both to distress her family by talking upon the subject, but gave some directions about her burial, and told a young lady who assisted in nursing her that she "would be with her Saviour." Her husband and six children survive her; three of her children having preceded her to the spirit land.

MISS SUSAN ELISHEA SANDERS, daughter of Rev Joel Sanders, was born in Claiborne parish, La., August 26th, 1846, and died in Cherokee county, Texas, December 28th, 1865. She made a profession of religion in October 1859, and though living where she had little religious association, she continued to hold fast her religious profession. She was a most beautiful and interesting young lady: and she was pious.

KNIGHT & CO.,

Dealers in

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Keep constantly on hand a large assortment of articles peculiar to our business, and through our agents in the North and East, can fill promptly, and at a small advance above manufacturer's prices, all orders for articles in our line not usually kept in this market

The great change in our labor system necessitates a corresponding change in the Implements used, and we have prepared ourselves to offer the latest improved

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both for Agricultural and Mechanical purposes, at prices that will warrant their purchase.

Also, LEEDS & CO'S Sugar Kettles, Newell Screws, Gin Gearing, &c; and will contract for any kind of work done at their establishment, at their prices.

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nf7 1y

A COUGH, A COLD, OR A SORE THROAT

Requires immediate attention, and should be checked. If allowed to continue,

Irritation of the Lungs, a Permanent Throat Disease, or Consumption

Is often the result.

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Having a direct influence to the parts, give immediate relief.

For Bronchitis, Asthma, Catarrh, Consumptive and Throat Diseases,

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will find *Troches* useful in clearing the voice when taken before Singing, or Speaking, and relieving the throat after an unusual exertion of the vocal organs. The *Troches* are recommended and prescribed by Physicians, and have had testimonials from eminent men throughout the country. Being an article of true merit, and having proved their efficacy by a test of many years each year finds them in new localities in various parts of the world, and the *Troches* are universally pronounced better than other articles.

Obtain only "BROWN'S BRONCHIAL TROCHES," and do not take any of the *Worthless Imitations* that may be offered. Sold EVERYWHERE.

THE LORD'S PRAYER PICTURE.

Good Agents wanted all over the South to Sell by Subscription this Great and Beautiful Picture.

This is one of the most exquisite works of art ever offered to the public, being the result of six years' close labor of the Artist. It has received the highest commendations from every source, and never fails to elicit the greatest admiration from all connoissours of the fine arts. A liberal paying commission is allowed, and it is believed there is no work before the public so universally popular, and offering so good inducements to canvassers as this. It is new—will never get out of date; exclusive territory given.

To avoid delay and insure reply, testimonials as to character and ability should accompany applications. Dealers need not apply. Here is offered congenial and lucrative employment for ministers, or competent and worthy persons of all classes. For full particulars apply to

HOLMES & CO.,

26 Camp street, Room No 5, or address Lock Box 424, New Orleans

N B—Please do your friends a favor by showing this advertisement, to such as may be adapted or benefited by such an agency n10 1m

P O BARRIERE G W BABCOCK

F. G. BARIERE & CO.,

Importers and Dealers in

FOREIGN AND DOMESTIC DRY GOODS,

No. 135 Canal Street, New Orleans.

n10 6m

WANTED — SITUATIONS FOR three well educated Southern young ladies, in private families, or in Seminaries of wide reputation: one, as Music Teacher only; the other two, as Teachers of the ordinary branches of an English Education, with Music. Address Rev R H Herbert, Meridian, Miss., stating compensation, health, society, etc, of the location. n10 1m

LATEST FASHIONS.

Call for

J W BRADLEY'S

DUPLEX ELLIPTICAL

[Or, *Double Spring*]

SKIRT!

THEY WILL NOT BEND OR BREAK Like the Single Spring, but will preserve their perfect and graceful shape when three or four ordinary Skirts are thrown aside as useless—hence are the CHEAPEST.

Each Hoop is made by braiding two springs together, edge to edge, forming the STRONGEST, most FLEXIBLE, and still the LIGHTEST Hoop made.

In fact, for premenade, or the house, or the church, the theatre, or for crowded assemblies, railroad cars, carriages, etc., they are superior to all others, affording COMFORT TO THE WEARER, with that ELEGANCE OF SHAPE which wins favor with all, and has made the

"DUPLEX ELLIPTIC."

The Standard Skirt of the Fashionable World.

For misses and young ladies they are superior to all others.

For Sale Everywhere.

Manufactured exclusively by the owners of the Patent,

WESTS, BRADLEY & CARY,

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CAUTION.

The Duplex Skirt will admit a pin being run through the centre of each hoop, thereby proving there are TWO SPRINGS braided together therein, which is the secret of their remarkable STRENGTH and FLEXIBILITY—a combination not possessed by any SINGLE-SPRING Skirt.

The red ink stamp, viz: "J. W. BRADLEY'S Duplex Elliptic Springs," will be found upon the waistband of every Skirt; none other are genuine. n24 6m

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HILL & VEAZIE,

Having removed from No 31 Chartres street to No 74 Camp street, have received large additions to their former stock, making their assortment of Coal Oil Lamps, and all the articles needful to use with them, very extensive; together with COAL OIL CHANDELIERS from two to six lights, suitable for lighting Churches, large Halls, Parlors, etc; and every variety of Lanterns from the small Hand to the large Station. FISH'S PATENT COOKING LAMPS for coal oil and gas, very useful and economical; also EDDIE'S COOKING STOVES, assorted sizes, heated by coal oil; with many other useful and convenient articles.

Always on hand the best Kerosene and Coal Oil manufactured.

Call and examine.

HILL & VEAZIE,
No 74 Camp street,
nly Between Natchez street and Times Office

STOVES, GRATES, TIN WARE,

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HOUSEFURNISHING GOODS.

The undersigned offer for sale an assortment of COOKING STOVES, embracing among the lot the well known Charter Oak, the Brilliant, the Peerless, the American Home, and others of the latest improvement.

Also, a large lot of HEATING and PARLOR STOVES, a large variety of GRATES, and of COUNTRY HOLLOW WARE, etc.

We manufacture all our own Tin Ware, and sell cheap.

CAMPMAN & CO.,
n10 6m 115 Poydras at, bet. Camp & Magazine

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STAFFORD & WILSON,

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P. P. WERLEIN resumes teaching music, both Vocal and Instrumental; and is ready to take a limited number of pupils, either at his home, 95 Jackson street, or at the residence of pupils.

Apply at music store, 82 Baronne street, or at his residence. n17 1m

WANTED.—A Gentleman (unmarried) of considerable experience as a Teacher, desires a Situation in that capacity for the coming year; has been well recoived by former patrons. Address

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n17 3t Shuhuta, Clarke Co, Miss.

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CLOTHING, CLOTHING.

For the Fall and Winter of 1866-67.

Now receiving and opening for inspection, at

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CLOTHING EMPORIUM,

Nos. 13 and 15 Camp Street,

The Largest, best selected and most Fashionable Stock of Superior

READY-MADE CLOTHING,

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Of the season, all of which were manufactured under his personal supervision, and selected with the utmost care and taste, expressly for the Southern market. His stock consists of every article in his line of business, viz:

Superior Dress Frocks,
Sacks, Overcoats, Shawls,
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Undershirts,
Collars,
Gloves,
Cravats,
Suspenders,
Pocket Handkerchiefs,

Linen and Linen Bosom Shirts of every description.

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A large assortment of superior French Cloths, Cassimeres and Doeskins, Black and Fancy Vestings of the most fashionable styles,

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He takes great pleasure in informing the citizens of New Orleans, and the public, that he has secured the services of that consummate Artist, and gentleman of skill, taste and experience, so favorably known in this community,

MR. E. M. HOUGHTON,

as Principal Cutter, who will superintend the manufacture of goods ordered from measure—a Perfect Fit Warranted.

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Merchants from the country visiting the city, will find his Wholesale Department well fitted up, and replete with the most desirable articles adapted to their trade. He would especially call the attention of

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To his

Very Large Stock of Cheap Clothing

suitable for the laboring classes, made of strong material, with neatness and durability.

Also a large assortment of

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A call from the public is respectfully solicited.

R. PITKIN,

Fashionable Clothing Emporium,

13 and 15 .... CAMP STREET, ... 13 and 15

oc13 3m

ROBERT SLARK, WM. A. KENT,
ISAAC H. STAUFFER, CHAS. MACREADY

SLARK, STAUFFER & CO.,

No 71 Canal St., No 11 to 23 Dorsiere St., and 52 to 56 Customhouse Street.

Importers and Dealers in

HARDWARE:

Iron, Steel, Nails, Hoes, Axes, Rope, Tin Plates, Copper, Block Tin, Spelter, Lead, Shot, Paints, Oils, Glass, Hollow Ware, Circular Saws

MILL STONES,

INDIA RUBBER GIN BAND, PLANTATION SADDLERY, ETC.

Constantly on hand a large assortment of

AGRICULTURAL IMPLEMENTS

Comprising PLOUGHS of the following celebrated makers: James H. Hall & Co., for Sugar and Cotton; Garrott & Cottman, for Sugar and Cotton; Calhoun and Atkinson, for Cotton; Hall and Speer, Wrought and Cast, for Cotton; B. F. Avery, Cast, for Cotton; John and Albert Klog, "Carey," for Cotton; Peoria Premium Steel, or "Prairie Plough;" Yost's Patent Ploughs and Scrapers.

Agents for the Vieille Montagne Co.'s SHEET ZINC and ZINC PAINTS, of Belgium. o13 1y

GAINES & RELF, (Successors to HENDERSON & GAINES.

Importers and Dealers, Wholesale and Retail, in

EARTHENWARE,

GLASS, CHINA,

JAPAN WARE,

PLATED WARE,

SILVER WARE,

FINE TABLE CUTLERY,

WATER PURIFIERS,

HOUSEKEEPING ARTICLES.

All articles carefully packed for shipment to the country.

No. 100 CANAL STREET, NEW ORLEANS.

NEW CARPETS.

L. ELKIN,

3, **Carondelet Street,** 3.

Has just received from England, per steamship Luxor, a large assortment of superior

WILTON, BRUSSELS, TAPESTRY & INGRAIN

CARPETS,

RUGS,

WINDOW SHADES,

CORNICES,

OIL CLOTHS,

And a complete assortment of Curtain Material such as Brocatelles, Satin de Laines, all-Wool Damasks, etc., with corresponding Trimmings.

HARVEY, M'MAHON & CO.,

COTTON FACTORS,

Commission and Forwarding Merchants,

122 Carondelet street, Davidson's Row,

NEW ORLEANS.

R B Harvey, New Orleans.
Thomas M'Mahon, Madison county, Miss.
Wm. Furstall, New Orleans. oc13 6m

H. P. ETHELL, NAT. H. THOMAS,
New Orleans. Late of Alabama.

ETHELL & THOMAS,

FACTORS,

And General Commission Merchants,

For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.

Sole Agents for the celebrated brand, "Grey Jacket" Flour.

No. 105 Poydras street, New Orleans.

Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. THOS. D. MILLER

J. W. BURBRIDGE & CO.,

Cotton Factors & Commission Merchants,

No. 19c GRAVIER STREET, NEW ORLEANS.

sep1 6m

Gen. James Longstreet. W M Owen. E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS,

And General Commission Merchants,

37 UNION STREET, NEW ORLEANS.

aug25 6m

S. S. HARPER. N. J. THAXTON.

B. S. HARPER & CO.,

Cotton and Tobacco Factors,

AND GENERAL COMMISSION MERCHANTS,

No. 81 Carondelet street, New Orleans.

aug18 1y

JACOB BURCKETT,

GROCER,

And Dealer in Fine Wines & Liquors,

s15 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,

COMMISSION MERCHANTS,

For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,

53 Gravier street, New Orleans.

sep15 1y

H M WRIGHT C W ALLEN J HINDLESTON
(1st August, 1866)

WRIGHT, ALLEN & CO.,

Cotton Factors & Commission Merchants

169 GRAVIER STREET, NEW ORLEANS.

aug25 1y

THOS. H. ALLEN, JAMES M. ALLEN } New
Memphis, Tenn. PERRY NUGENT, } Orleans

T. H. & J. M. ALLEN,

(Successors to ROBSON & ALLEN),

Cotton Factors & Commission Merchants

192 COMMON STREET, NEW ORLEANS.

aug18 1y

F F FOLGER, L FOLGER, W H THOMAS

FOLGER & CO.,

Dealers in

Hardware, Iron, & Ship Chandlery,

37 & 39 MAGAZINE STREET NEW ORLEANS.

(Opposite the St James Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,

COMMISSION MERCHANTS,

27 Camp Street, New Orleans.

WM. EDWARDS. }
EDWD. J. GAY. } sep15 3m

W A VIOLETT. R Y BLACK. G H SNOWDEN.

VIOLETT, BLACK & CO.,

COTTON FACTORS,

And General Commission Merchants,

s15 6m 138 Gravier street, New Orleans.

W. B. LOTT, C. W. WOOD,
Madison County, Miss. Canton, Miss.

LOTT, WOOD & CO.,

Wholesale Grocers & Commission Merchants

66 COMMON & 46 CANAL STS., NEW ORLEANS.

☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E A BANES, W W LOEING, G W VENABLE

BANKS, LORING & CO.,

COTTON FACTORS,

And General Commission Merchants,

26 CARONDELET STREET, NEW ORLEANS.

sep22 6m

H ATKINSON & CO: JAMES HEWITT & CO.,
New York. Liverpool.

HEWITT, NORTON & CO.,

COTTON FACTORS,

And Commission Merchants,

188 COMMON STREET, NEW ORLEANS.

☞ Cash advances made on consignments to us by HEWITT, SWIENER & CO., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,

(Successor to FELLOWES & CO.)

Cotton Factor and Commission Merchant

186 COMMON STREET, NEW ORLEANS.

DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., LEWIS, NANSON & CO.,
New York. St. Louis.

OBER, ATWATER & CO.,

Cotton Factors & Commission Merchants

38 UNION STREET, NEW ORLEANS.

sep16 1y

S. M. SWENSON, W. M. PERKINS,
N.Y., late of Austin, Tex. D. L. KENNION,
Of Perkins & Co., N.O.

PERKINS, SWENSON, & CO.,

GENERAL COMMISSION MERCHANTS,

No. 48 Carondelet, corner of Union street, NEW ORLEANS.

SWENSON, PERKINS & CO.,

GENERAL COMMISSION MERCHANTS,

26 Exchange Place, New York.

a29 6m

EDW'D NALLE, W. C. DAY.

NALLE, DAY & CO.

Cotton Factors, Commission Merchants,

168 COMMON STREET, NEW ORLEANS.

of 3 1y

S. H. ABY & CO.,

Cotton Factors, Commission Merchants

186 GRAVIER STREET, NEW ORLEANS.

oc13 6m

E S KEEP. I. CAULFIELD.

KEEP & CAULFIELD,

Western Produce,

AND COMMISSION MERCHANTS,

Nos. 77 & 79 Poydras street, New Orleans.

oc13 1y

HENRY WARE, WM. H. WARE,
Of Texas. Of Texas.

H. WARE & SON,

Cotton and Wool Factors,

AND COMMISSION MERCHANTS,

No. 63 Carondelet street, New Orleans.

oc13

JOB PRINTING.

COLLEGE CATALOGUES, CONFERENCE MINUTES,

SUNDAY SCHOOL REPORTS,

PAMPHLETS, CIRCULARS, CARDS, &c.

And everything else in the line of job printing, executed in

The Very Best Style, at Moderate Prices.

Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

J. H. MASSEY,

(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.,)

WHOLESALE DRY GOODS,

No. 100 Common Street,

Opposite City Hotel.

I am now receiving my Fall and Winter stock, and respectfully solicit an examination, on your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please any and all of my old friends and patrons, and also including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.

Very respectfully,

oct1 3m J. H. MASSEY.

E. GIQUEL,

Wholesale and Retail Dealer in

FOREIGN, FANCY AND STAPLE

DRY GOODS.

Also, a large and varied supply of

HOUSEKEEPING and

PLANTATION GOODS,

Constantly on hand, at

126 Canal Street,

sep1 1y NEW ORLEANS.

ST JAMES HOTEL,

MAGAZINE, STREET,

Between Gravier and Natchez Streets,

NEW ORLEANS, LA.

CHAS. E. SMEDES.....*Manager.*

This establishment is now open for the reception of guests.

It is newly furnished from the Kitchen to the roof. Spring Beds, Hair Mattresses, Linen Sheeting, etc. The Furniture and Table Ware *all new*, of the latest style and most costly material. The Table is furnished with every luxury the Market affords. The Bars with Liquors equal to any used in private families, and the comforts and pleasures of a home, as far as possible, guaranteed to its Guests.

The House itself may be said to be entirely new and fresh. The undersigned will spare neither labor or expense to merit a continuance of the liberal support with which he has thus far been honored.

n3 1y CHAS. E. SMEDES.

COAL! COAL!! COAL!!!

BEATTY & SAWYER,

Offer COAL and WOOD at the lowest prices.—Coal, $7 per barrel. Leave orders at Yard on Josephine, between Prytania and Coliseum sts., or at Price Current Office; at Ducatel's, 2½ Carondelet; or at M E Stack's, opposite Magazine Market. Send in your orders promptly. nfm

McCUTCHON & HUBBELL,

Importers and Dealers in

FOREIGN AND DOMESTIC HARDWARE,

Hoes, Axes, Nails, etc.

NO. 74 GRAVIER STREET, NEW ORLEANS.

n8 6m

AUSTIN & GOODWYN,

Wholesale Dealers and Manufacturers of

TIN WARE,

Also,

COOKING AND HEATING STOVES

Of all kinds, for sale.

25 Peters, formerly Front Levee,

Corner Customhouse street,

oct2 1y NEW ORLEANS.

PAUL J. CHRISTIAN, JOHN W. MADDEN,
Formerly of H. G. Stetson & Co.

P. J. CHRISTIAN & CO.,

General Mercantile Stationers,

JOB PRINTERS, AND

BLANK BOOK MANUFACTURERS,

No. 73 Camp Street.

We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.

We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. o20 3m

D. H. HOLMES,

Direct Importation of.

FANCY AND STAPLE DRY GOODS,

AT WHOLESALE AND RETAIL.

No. 155 Canal Street,

sep1 6m NEW ORLEANS.

PHILIP WERLEIN,

82..... *Baronne Street*,.....82

Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALAY,

Dealer in

PIANO FORTES, MELODEONS,

GUITARS, VIOLINS,

And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.

The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. BURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.

Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.

Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.

Piano Stools, Covers of elegant patterns, etc., on hand.

Any information on musical matters cheerfully given. Teachers recommended.

Music neatly bound.

P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 6m

CENTENARY COLLEGE,

Jackson, Louisiana,

was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the Institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

W. H. WATKINS, President.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:

Tuition fees per term,	$40 00
Contingent fee,	5 00

Board can be obtained at $20 to $25 per month

aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keenor, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

WOODVILLE FEMALE SEMINARY.

THE SECOND SESSION

Will begin October 3rd 1866, and close July 10th, 1867. The system of instruction aims at the truest, mental, moral, and social culture. The discipline seeks to embrace whatever is helpful to this end, and to exclude what is hurtful to it. Obedience to rightful authority, is a necessary to membership in the school.

TERMS PER SESSION.

Board, with fuel, lights and washing,	$300 00
Tuition in Preparatory course,	60 00
" Academic "	80 00
" Collegiate "	100 00
Music,	80 00

Other ornamentals as low as can be afforded.

The Collegiate course embraces Latin and French without any extra charge. These charges are made from the beginning of the half month in which the pupil is entered, to the end of the session, and must be paid, one half in advance, and the other on the 1st of March, nor will assignment of a pupil to room, seat or class, be made until this demand is met. A sum sufficient to get books, music, and medicines for slight sickness, must be deposited with the Principal. Each boarding pupil must be provided with a supply of plain, neat clothing suitable to the season, and also with towels, table nap-kins—all marked in the owner's name. When a pupil, not residing in the Seminary, or one not remaining in it during her illness, is sick more than twenty consecutive days, a deduction of one half the charges for the time will be made.

W. T. J. SULLIVAN, Principal.

Woodville, Miss., Aug. 8th, 1866. aug25 3m.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—	
Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00

Ornamental branches at usual prices.

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,
aug4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M., President,	Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $35 per quarter.

The next session commences 10th September.

Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees.
jy14 6m

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev W H Bayliss.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans; then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S. by founding, or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and end Jan. 31, 1867.

For further particulars apply to the Rev. G. F Thompson, Brookhaven, Miss. a18ft

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp St, corner Natchez—open day and evening.

This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keeper, correspondent and merchant are practically performed by the student.

For catalogues containing full information, call at the office, or address

f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, *New Orleans*, corner of Canal and Carondelet streets, entrance on Carondelet. This Institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

OPELOUSAS LAND AGENCY.—At the solicitation of numerous friends, the undersigned has consented to become an Agent for the sale and purchase of land in this healthy and much sought after country, above any high water overflow, and where the prospects for crops are so encouraging. He will take very great pleasure in showing the land to any persons visiting this country, and in giving any other information that may be desired concerning it.

For reference I refer to the Editors of the New Orleans Christian Advocate.

JAMES H. HOUSTON,
Sept 4, 1866. Opelousas, La.

TURNER & COHEN,

Photograph and Fine Art Gallery,

NO. 67 CAMP STREET.

Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.

These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.

The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

S. ANDERSON, PHOTOGRAPHER

And PHOTOGRAPHIC STOCK DEALER,

61 Camp street, New Orleans.

Cartes de Visite,

Hallotypes, Ambrotypes,

Pictures on Porcelain,

And every description of Pictures known to the Art.

All kinds of Photographic Materials at the lowest price for cash. s

THE CHILD'S CORNER.

The Promise that was Kept.

Oee evenlug four German students at university were enjoying themselves in an upper room of a little hotel. They had four instruments, and were employing themselves in makleg music after the hard labors of the day. There was a pause lu their music, but no sooner had they ceased playing than they heard an old man playleg a violin beneath their window lu the street. They went to the window and looked out, watchlug him until he had ceased playing. One of them then threw out a little piece of money, and said to him, laughing: "Here, poor Peter, this is all we have for you now; come again some other time."

"Yes," said another, "come agalu in a year from now."

"Then we will give you a little house for a present," said the third.

"Yes, in the middle of a garden," said the fourth.

The old man was struck with wooder at such a promise. His long white hair shone brightly in the light of the lanterns which hung out at a neighboring restaurant. He looked up to the window and said, after a moment's reflection: "Young people, are you in earnest in what you say to me? I hope you are not making light of an old man."

"Indeed we are in earnest," replied Ernest, with excited voice; and his three companions called upon God to witness their seriousness.

"Farewell, then," replied the old man; "I take my leave of you. One year from to-day, at this same hour, expect me to come and play a tune beneath this window. Farewell; may the Almighty Oee, whose name you have called upon, bless you in your kindness!"

The old man went off after luvoking this blessing upon them. The studeuts closed the window, took their lustrumeets again le their hands, and after havlug played three or four lively tunes seemed to forget all that had occurred. Ernest said to them, however, after the space of half an hour: "You seem to be very quiet. I can not be, for I have made a promise that I would give something which I have not got."

"What promise?" answered one of his lighthearted companions.

"The promise of a house and a garden."

A loud laugh was the response that he met with, and the studeets separated. They met again on the following evening, and during their interview Ernest called to mind the promise of the night before. They made light of him, and told him that he was foolish to pay any more attention to it. Then said he: "I don't see where your consciences are, if you can make a promise and break your word."

"How can we fulfil aey promise of thal klud?" said Christopher. "Our parents are all poor, and have more than they can do to send us to the university. How thee can they help us to buy a house and garden for a foolish old man? Good night, comrades, I wish yon as pleasant a sleep as I shall have!"

But this kind of argument did not affect Ernest much, for he eonld not help thinking that he was compelled to keep his bargain. He was the poorest oee of the group, for his mother was a plain widow, and she made her living by washing. The promise that he had made deeply affected him, aed he left the university for a week, so that he might go home and tell his mother the pledge that he had made to the old musician. After he had told her, she replied; "Keep it, my sou; keep it, if it cost you your life."

"That is what I will try to do, mother, and I hope I shall have your prayers."

Ernest returned to the university and told his friends that they must seriously think of bayieg the old man a house and garden. He went into a neighboring village one day, and found that he could get a neat little house and garden for two thousand guldens. That was a large sum for those poor students to think of paylag, but through the loflcence of Ernest the other three gradually became convinced that it was their duty to keep their promise. The four resolved that, in one year from the time the pledge was made, the old man should have his house and garden if it was in their power to get them for him.

They must leave the university—a sad proceeding for them. They came to the conclusion to go through the country, and give little concerts; for really this appeared to them to be the only way possible to gain any money. Even by pursuing this course there appeared to be a poor prospect to get a large sum. Still they resolved to do their best. They closed their books, put their instruments in little bags, and set out on foot to give concerts in the villages through which they might pass. Ernest, before leaving, exacted a promise of the man who owned the house and lot which he had looked at that he would not sell it under six months to any body, and that if he would promise to take it at the end of that time he might have it though the money need not be paid under a year. Week after week passed by, and the students slowly proceeded on their way. Their expenses were not heavy, but their income was certainly very small too. Nine months and a half passed by, and still they had but little above seven hundred guldens. It was a great question with them how the remaining thirteen hundred could be raised. They were spending one day at a country town, and a nobleman living in a large castle a few miles distant was seeking musicians to attend the wedding of his daughter who was to be married in three or four days. Fortunately enough for the students, the nobleman employed them for the occasion. The marriage ceremonies took place, and by and by it was time for the music to begin. The students had trained themselves very carefully for that evening, and their selections were certainly of a very high order During the course of the festivities, it was noticed that the nobleman became very sad. His face wore a melancholy appearance, and those who stood nearest to him saw him weeping. What could have caused him to be melancholy at such a time as that? One of the pieces that those musicians had played was his mother's favorite melody. She had often sung it to him many years ago, and he had not heard it since, until the students played it. It was enough to make him sorrowful, and it drew those students to his heart in such a way that he could not express his feelings. They had recalled to his memory a piece of music which he had never been able to find in any music store, and which it was now worth a fortune to him to hear.

I must now make my story short. The nobleman kept the four students in his castle two weeks, became acquainted with them very fully, and learned their object in leaving the university to give concerts. He supplied them with three thousand guldees, and told them that he would pay their expenses at the university for foer years, and that they might have the privilege of making drafts on him at any time.

Their fortune was better than they had reason to expect. Ernest had already written to the owner of the house and garden that he might expect them to take it, so that it was now engaged.

The students returned to the university, and reached there just a few weeks before the end of the year when the house must be ready for the owner. On the evening of the day when the old man promised to appear, he stood below the window in the bright winter moonlight, playing on his old violin. He was true to his word, and expected the promise to be kept. The young men went down to invite him up and told him all that they had done. They showed him the deed for his place and gave it to him. On the following day he formally took possession of it, and they supplied it with furniture aed with groceries for housekeeping.

The yoeng men felt that they were amply repaid for their kalthiness to their word by the gratitude and joy of the old man. But they were not only repaid in feelings; they were more than repaid even in mooey.

Fourteen years after that time that place came luto their possession; for the old man had died aud bequathed it to them in his will. That part of the town rose suddenly lu value. Many things contributed to its increased value which I will not now enumerate. It is eough to say, that in seventeen years form the time the four students gave the deed of that house and garden to the old musician, the same property which had cost two thousand guldees was worth eighty thousand. The students therefore were not merely repaid in heart, but also in money. They had kept their word, aed the memory of being faithful to their word, even to the poor old man who had no power to compel them lo he true to it, was a pleasant memory as long as they lived.

Be true to your word, children, no matter what it costs you!

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

Since the publication of our last issne the general market has undergoee no variatioe worthy of special notice. Sugar and Molasses have been quiet, aed Western Prodece has disclosed about the usual movement; while operations in our leading staple have been of a restricted character, attended, however, with a reactioeary tendency, the market closing yesterday with a firmer feeling.

COTTON — Oe Saturday the enquiry was of a restricted character from the opening to the close, aed notwithstanding factors were geeerally disposed to sell at the ruling rates, buyers, le aeticipation of further weakness, held aloof, aed heece the sales were confiued to 2400 bales. Oe Monday there was a liberal movemeet, hnt the stringent claims of holders, in coenection with the limited supplies oe sale, to which may be added the heavy depreciation in Gold and Exchange, exercised a depressieg infineece on operatioes, and consequently the transactions were limited to 1400 bales at hardeeing prices. Yesterday being the opening day of the Louisiana State fair, there was very little business transacted, beieg confined principally to the execetion of unfinished orders, the sales at the close comprising 900 bales, which is of too limited ae extent to furnish a standard as to the position of prices. We anhjoin, however, our qeotations of Mneday evening, with the remark that the demand has been chiefly confiued to the higher descriptions:

Low	—	to —
Ordinary	26	to 28
Good Ordinary	31	to 30
Low Middling	31	to 32
Middling	—	to —

TOBACCO—There was again some enquiry on foreign acconnt and there were sales of 29 hogsheads Light Leaf at—, aed 26 hhds good rich Clarksville *Leaf* at 12c per lh. The market is quiet hot firm, aed factors refuse to make the concessions asked for hy beyers. A few hhds were taken for baling and for the city trade and we continee to qnote:

	Light.	Heavy.	
Low Refused	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5½	
Commoe Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec's	15 to —	— to 20	

SUGAR—The receipts of the new crop continne small but they are qnite sufficient for the demand, which is only local and very limited. There is some demand Fully Fair to Prime, old process, hnfother descriptions are dnll and clarified is very much neglected, while all descriptions have declined fnily ½c per lh. The sales on Saturday and Monday were confiued to 230 hogsheads, in various lots, at prices ruling within the range of the following rates and leaning to the inside figures: Inferior 8½ to 8¾c, Common 10 to 10½c, Fair 11 to 11½c FnHy Fair 11¾ to 12c Prime 12¼ to 12⅝c, Choice 13¼ to 13½c, Yellow clarified 13 to 13½c, White Clarified 14c.

MOLASSES — The supplies are small bnt amply sufficient for the demand, which is very limited, and prices have declined abont 10c per gallon. Choice Molasses is in some request for the local trade and for shipment, but the medium qualities are neglected, and the lower grades are very dnll. The sales on Saturday and Monday embraced 875 barrels, mostly at 50c per gallon for Inferior, 57o for Common, 60 to 62c for Fair, 65c for Prime, and 68 to 75c for Choice—the inside figures ruled on Monday. Yesterday the sales were confined to 350 bbls and 29 half barrels at the foregoing prices.

FLOUR— The demand since last Friday has been restricted to the higher grades, but the stringency of holders have to a great extent prevented sales of magnitude, and the transactions on Saturday and Monday did not exceed 2500 barrels, within the range of the following prices: $10 50 for Fine, $11 for Superfiee, $11 50 to $12 75 for Single Extra, $13 to $13 50 for Double do, $13 75 to $15 50 for Treble do, and $15 to $16 50 per bbl for Choice Family do.

PORK— The market has been exceedingly dull, and only a few retail transactions have transpired at $29 to $29 50 per bbl for Even-weight Mess. Large lists will not command over $28 50 per bbl.

BACON—Prices, since our last report, have fallen off about ½ to ¾c per lb for Shoulders and Sides, and we now quote Shonlders at 15½ to 15¾c, Ribbed Sides at the same, and Clear do at 15c per lb. Green Shoelders at 13c Bacon Hams at 16 to 17c Sugar-cured do at 20 to 26½c per lh

LARD—The decline in the West has placed prices more within the views of buyers, and we now qnote Prime in tierce at 14 to 14½c, and do in kegs, at 15½c per lb.

CORN—The supply is fair, hnt the enqnlry is only moderate, and the transactions on Saturday and Monday were restricted to 6000 sacks at prices ranging from $1 34 to $1 37 per bushel for Mixed, Yellow and White. Yesterday nothing of any consequence transpired.

OATS.—There is only a moderate stock on hand, and prices since our last report, remain about the same. The sales since the above specified time embrace about 3000 sacks at 60 to 62½ per bushel.

BRAN—The stock on hand, thoegh not large is sufficiently ample to meet the present demand, which is being supplied at $1 40 to $1 45 per 100 lbs, at which rate about 3500 sacks were disposed of on Saturday and Moeday.

HAY— The majority of the late arrivals are of an inferior quality of Ohio River. We qnote Prime St. Louis at $29, Fair do. and Ohio River at $28 to $28 50 per ton.

BALE ROPE— There has been no transactions of magnitude for some time past, and in the absence of sales we quote it at 14c per lb.

IRON COTTON TIES—The stock is greatly redeced, bnt the demand is very active at 11 to 12c per lh.

INDIA BAGGING—The supply in first hands is nearly or quite exhausted, and dealers are supplyieg the demand at 33c for rolls, and 34c per yard for bales.

GUNNY BAGS— We have heard of sales of 100 bales at 28½c a piece.

BUTTER AND CHEESE—The market is overstocked with Western Butter, which is very dull at 20 to 35c per lb according to quality. Northern Butter is selling at 40 to 45c per lb. The inside figures for both are the rates for the larger lots. Cheese is in good supply and commands 16 to 18c for Western and Northern. We qnote English Dairy at 23 to 25c per lh.

RICE—There is no Carolina in market. The stock of Louisiana is heavy, and with only a light demand, prices are lower. We now qnote 10 to 12c per lb, according to quality. The supply of India is emplc, and is held at 10 to 11c per lh for Choice.

Cattle Market.

JEFFERSON CITY,
Wednesday evenieg, Nov. 20, 1866

Western Beef, choice per lb net	—	to	—
Western Beef, 2d quality, per lh net	8	to	10
Texas Cattle Choice per head	$35	to	45
Texas Cattle 2d qual, per head	$20	to	35
Texas Cattle 3d qual, per head	$10	to	20
Hogs per lh gross	8	to	12
Sheep in lots per head	$3 25	to	$4 25
Creole Sheep, per head	—	to	—
Texas Sheep, per head	$1 50	to	$3 50
Choice Sheep, per head	—	to	$9
Milch Cows, choice per head	$100	to	$150
Milch Cows, per head	$50	to	$80
Texas Cows, with Calves	$12	to	$25
Yearlings, per head	$ 5	to	$12
Calves per head	$7 00	to	$12

DOLBEAR COMMERCIAL COLLEGE,

On the corner of Camp and Common sts.,

(In the Spacious and Elegant Story Building,)

Is constantly in session under able Professors. It was founded in 1832, and is chartered by the State. Its former students may be found as Principals or Book-keepers in a large portion of the old houses of this city and over the Southern States. Ladies or gentlemen can attend the COMMERCIAL COURSE; or Book-keeping, Penmanship, Mathematics, English, French or Spanish, separately. A business education, that enables one to earn $1000, $2000, or $3,000 annually, is the best fortune parents can give their sons. A DIPLOMA from this College is a passport in all Commercial communities. Ladies and Gentlemen are invited to call. We have ample arrangements for 1000 students the present year. Liberal arrangements made for Clergymen or their sons and crippled soldiers. Catalogues sent to all who desire them.

RUFUS DOLBEAR,
nov 17 1y President.

HOMŒPATHIC PHARMACY.

RICHARD ANGELL,

156 Julia street, bet. Camp and St Charles

PURE AND FRESH MEDICINES,

Cases, Books, Cerates, &c.

Chill Drops, the best cerative known for Ague, Bilious Fever, &c.; Bardotte's Worm Drops, and other approved Remedies for domestic practice

DR. JOHN G. ANGELL,

(*Graduate of the Philadelphia Dental College,*)

Has established himself at No 109 Carondelet street, near Poydras, where he will perform all Dental Operations in a skillful and satisfactory manner. Teeth inserted npon Gold or Vulcanite base. Being familiar with all Anæsthetics, he will extract teeth without pain, by the use of such as best suits the case. Particular attention given to the medical and surgical treatment of diseases of the mouth and teeth. oc27 1y

ALEX. P. STEWART, Of Lebanon, Tenn — CHAS. S. STEWART, Of New Orleans, La

STEWART & BROTHER,

Cotton and Tobacco Factors,

General Commission, Receiving and Forwarding Merchants,

NO. 124 CARONDELET STREET, NEW ORLEANS
o27 1y

J. R. POWELL,

COTTON FACTOR,

AND

COMMISSION MERCHANT,

190 Common Street,

W. R. STUART, *Late Stuart & James.* } NEW ORLEANS

Represented by CAPT. J. A. BINFORD, Duck Hill, Miss. oc20 1y

J. G. ELLIS. — W. O. CHAMBERLIN

ELLIS & CHAMBERLIN,

Cotton Factors & Commission Merchants,

42 UNION STREET, NEW ORLEANS,

Are prepared to make cash advances on Cotton, Sugar, and other Prodnce consigned to them, and solicit the patronage of their friends and the pnblic. jan20 1y

SPEED, SUMMERS & CO.,

46 Carondelet street, New Orleans,

COTTON AND TOBACCO FACTORS,

General Commission Merchants,

And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,

Wholesale Grocer,

Nos. 8 and 10 Tchonpitonlas Street,

And 8 and 10 New Levee,

aug18 1y NEW ORLEANS.

A. E. BLACKMAR,

MUSIC PUBLISHER,

Importer of Musical Merchandise, Wholesale and Retail Dealer in the "Knabe," "Nunns," "Guild" and "Raven & Bacon" Pianos, "Prince" Organs and Melodeons, &c

oct27 6m 167 CANAL STREET, NEW ORLEANS.

R. M. DENMAN. — D. M. HOLLINGSWORTH

R. MARSH DENMAN & CO.,

CARRIAGE REPOSITORY,

Corner of Carondelet and Gravier Streets,

f3 1y NEW ORLEANS.

R. K. WALKER. — THOS. M'KNIGHT. — J. F JOHNSON.

R. K. WALKER & CO.,

COTTON FACTORS,

And General Commission Merchants,

75 CARONDELET STREET, NEW ORLEANS.

an20 1y

PEET, SIMMS, & CO.,

Importers and Wholesale Dealers in

DRY GOODS,

Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS

R PEET—R WILLIAMSON
P SIMMS—J BOWLIEU } aug25 1y

LOEB, SIMON & CO.,

Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

86 Canal Street,

sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.

HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.

Manufactured expressly for the Mexican and Southern trade.

Shipping Furs and Wool bought. jan20-1y

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Manufacturers and Wholesale Dealers in

CLOTHING & PLANTATION GOODS

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Corner of Gravier street,

oc13 1y NEW ORLEANS.

D. L. CAMPBELL, Of Mobile. — F. M. ECKFORD, Late Eckford & Weaver, Mobile

CAMPBELL, ECKFORD & CO.,

COTTON FACTORS,

Forwarding & General Com'n Merchant,

o13 No, 58 Camp street, New Orleans. 1y

R. BLEAKLY & CO.,

Wholesale Grocers,

COTTON FACTORS AND COMMISSION MERCHANTS,

Nos. 56, 58, 60, 62 and 64 Poydras street,

Corner Poydras and Tchoupitonlas sts.,

NEW ORLEANS.

All cotton consigned to us will receive the personal attention of Mr. J. P. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

A. HENDERSON PEALE & CO.,

Successors to Thos. Henderson & Peale,

Cotton Factors & Commission Merchants

No. 190 COMMON STREET, NEW ORLEANS.

ang18 6m

J. W. CARROLL. — JOS. HOY. — CHAS. HARDENBERGH

CARROLL, HOY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 36 Perdido Street, New Orleans,

aug18 1y

C. L. WALMSLEY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 31 Perdido Street, New Orleans.

aog18 1y

JOHN O. PARHAM, Of New Orleans. — BEVERLY BLUNT, Of Hinds Co., Miss.

PARHAM & BLUNT,

COTTON FACTORS,

Forwarding and Commission Merchants and Purchasing Agents,

No. 75 Carondelet street, New Orleans.

ang11 1y

S. H. KENNEDY & CO.,

General Commission Merchants and

COTTON FACTORS,

57 Poydras street.

Cottoe Office—192 Common street—in charge of RICHARD J. NUGENT. ang4ly

STEWART, GALBREATH & FIZER

Commission Merchants & Cotton Factors,

46 UNION STREET, NEW ORLEANS.

Andrew Stewart, New Orleans.
Wm. R. Galbreath, Wm Stewart, John C. Fizer, } Memphis.

sep1 3m

SAM'L. BARRETT. — CHS. LESASSIER.

BARRETT & LESASSIER,

Cotton Factors & Commission Merchants

118 CARONDELET STREET,

aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. — A. H. MAY

STEVENSON & MAY,

COTTON FACTORS,

And General Commission Merchants,

No 40 Perdido Street, New Orleans.

aug18 6m

P. H. FOLEY, Of the Firm of FOLEY, AVERY & Co.

Cotton Factor and Commission Merchant

No. 32 Perdido Street, New Orleans.

aug 18 6m

HARLOW J. PHELPS, Of New Orleans. — C. B. BUCKNER, Of Kentucky.

HARLOW J. PHELPS & CO.,

COTTON FACTORS,

And General Commission Merchants,

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aug18 6m

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WM. C. TOMPKINS & CO.,

WHOLESALE DRY GOODS,

No. 2 Magazine st., corner Canal, New Orleans.

A complete assortment of goods constantly on hand for the country trade. a18 6m

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No. 32 Union Street,

NEW ORLEANS.

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je23-1y

TOM HENDERSON, Late of Henderson, Terry & Co. — SAM HENDERSON, Late of Violett, Black & Co.

TOM & SAM HENDERSON,

COTTON FACTORS

AND

General Commission Merchants,

190 COMMON STREET,

je9 1y New Orleans

J. O. M'ALLISTER — E. M'NAIR

M'ALLISTER & M'NAIR,

WHOLESALE GROCERS,

No. 74 Common Street,

ap7 1y NEW ORLEANS.

GARY W. BUTT. — WM. FLASH. — THOS. T. A. LYON

BUTT, FLASH & LYON,

Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.

Orders for all descriptions of merchandise will meet prompt attention.

Liberal advances made on consignments of Cotton and Produce to our care. ap14-6m

J. P. HARRISON & SONS,

COTTON FACTORS,

And General Commission Merchants,

51 UNION STREET,—UP STAIRS,

New Orleans.

J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. jnly7 1y

WATTS, GIVEN & CO., Paducah, Ky. — WATTS, CRANE & CO. New York.

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GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignements to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool. feb3-1y

W. A. BELL, — FRED N. OGDEN, — H. E. WITHERSPOON

WM. A. BELL & CO.,

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And dealers in Bagging, Rope, Iron Ties, Genny Bags, Coffee and Western Prodnce,

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Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

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sep22 6m

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HAMILTON & DUNNICA,

Cotton and Tobacco Factors, and

GENERAL COMMISSION MERCHANTS,

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sep22 1y

L. E WALKER, Missouri. — O. R FISHER, New Orleans.

WALKER & FISHER,

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Solicit consignments of all kinds of Manufactured Goods, and will make liberal advances on same.

GEO. W. WALKER, JUN., late of the firm of Harper, Walker & Co., will give his personal attention to the sale of all consignments to our House. sep22 2m

NORTH, BRUSH & MASON,

Wholesale Dealers in

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STATIONERY, PERFUMERY, CUTLERY,

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Furnishing Goods, etc.,

35 MAGAZINE STREET,

Opposite the St. James Hotel, New Orleans, La

ang25 1y

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HARDWARE AND GUNS.

TAYLOR & CHURCHILL,

41 Magazine Street, and 20 Bank Place, (Opposite St. James Hotel,) New Orleans, La.

DIRECT IMPORTERS,

We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.

COTTON AND WOOL CARDS; NOVA SCOTIA GRIND STONES, PLOWS.

Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.

GUNS, NAILS, AXES, SAWS, TIN WARE, HOLLOW WARE, &c.

Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832. aug25 1y

W. H. HENNING & CO.,

Grocers and Commission Merchants,

95 and 97, CAMP STREET, NEW ORLEANS.

Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of

CHAMPAGNE,

BRANDIES,

WHISKIES,

CLARET,

CORDIALS, Etc.

Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

Country orders will receive the most careful and prompt attention.

W H HENNING & CO,
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WALLACE & CO.,

Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

BOOTS, SHOES, HATS, CAPS, and

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No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET, (SLOCUMB BUILDING), NEW ORLEANS

Sales guaranted at New York prices. a18 1y

A. B. GRISWOLD. — W. M. GOODRICH

A. B. GRISWOLD & CO.,

Corner of Canal and Royal streets,

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Established in New Orleans Fifty Years!

MANUFACTURERS OF JEWELRY & SILVER WARE,

Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.

The largest assortment in the South always on hand. aug25 6m

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Importer and Dealer in Fine DRUGS, MEDICINES, CHEMICALS, DRUGGISTS' SUNDRIES, Fancy Goods an Perfumery.

Surgical Instruments, French, English, and American, of every variety

—Also—

Medicine Chests and Medical Saddle-bags.

aug25 1y

A. D. GRIEFF, Wholesale Grocer,

COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,

48, 50 and 52 Old Levee st., corner Bienville st.,

aug25 6m NEW ORLEANS.

CATE'S SHOE FACTORY,

HAMMOND STATION, ON JACKSON RAILROAD

Established, August, 1861

Destroyed, May, 1863.

Re-established, January, 1866.

SALES ROOMS,

C. E. CATE & CO.,

18 CAMP STREET, 18

Under the City Hotel.

We respectfully call the attention of all partie desirous of encouraging HOME MANUFACTURES to the various styles of

LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF,

AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices*.

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes*.

C. E. CATE & CO.
feb17 18 Camp st., N. O.

W. C. SHEPARD. — A. L. ABBOTT. — ROBT C. HUTCHINSON

SHEPARD, ABBOTT & CO.,

No. 55 Camp street, New Orleans,

Nearly opposite Picayune Office,

CROCKERY AND GLASS WARE,

PLATED WARE,

House Furnishing Goods,

AND KITCHEN WARE.

We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.

Call in and see for yourself before purchasing elsewhere.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 40.
WHOLE NUMBER ~~612~~ 612

NEW ORLEANS, SATURDAY, DECEMBER 1, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate:

THE FUNDAMENTAL TRUTHS OF CHRISTIANITY.

From the German, by Prof. J. B. Ahrens.

FIRST PAPER.

The paradoxical views of the world in their historical development.

Biblical orthodoxy and heterodoxy are incessant combatants. True, the former can rehearse many victories; but the latter also, and especially at present, can boast of brilliant successes. Two circumstances contribute to the success of modern scepticism: a hundred years back Christianity was still largely supported by the moral force of various, though very uncertain traditions—traditions which amounted to nothing less than superstition; but all these supposed pillars of the true faith have been swept away by the flood of civilisation. So also were the onsets on Christianity, in those days, very erratic and desultory; whereas now they are made on a systematic plan. It is hence the imperative duty of every *man*, deserving that epithet, candidly to investigate the fundamental truths of Christianity. Says Goethe: "The real, sole and profoundest theme of man's and the world's history, is and remains forever *the conflict between belief and unbelief.*"

Christianity entered the lists of hostile thoughts with a radically new view of the world. Its very first fundamental principles of the unity of God, and unity of the human race, produced a revolution in the heads of the learned world. That the stranger was not an enemy, but our "neighbor;" that man's life was to be a life of service and self-sacrifice for others; whom had that formerly entered into the mind? And again, that the Kingdom of God should be organized on earth to which all people were to be gathered, what philosopher had ever conceived the idea? To us these are household thoughts; nor do they lose their grandeur and beauty when they are familiarly realized.

It is obvious that this new view of the world should not have been at once universally adopted. Although the world of the unique thought had been dissolved, philosophy attempted to substitute in its place the systems of heathenism. But she never proceeded beyond her aristocratic sphere. Hence mysticism was brought into requisition. Herculean efforts were made to restore the heathen mode of thinking. This was the New Platonism of Alexandria. But it was conquered.

The middle ages were emphatically the time for the universal sway of the Christian view of the world. Regardless of the corruption that may have characterized this time, the able productions of poetry and works of art which date to this period, give conclusive evidence that then Biblical scepticism was little heard of. So it has never been again. Then was reason the advent to faith, philosophy to theology.

But in the fifteenth century, through the rival of classical learning in Italy, heathenism again threatened mankind with its mastery. Then, however, the Reformation came to the rescue of Christianity. To this German Reformation does indeed the Church of the Occident owe the fortunate circumstance that the heathen spirit of universal negation of all things revealed, was for over three hundred years immoveably fettered. Only in the eighteenth century that spirit was enabled to commence, where three hundred years previous he had been compelled to break off his pernicious operations.

The next exhibition of the same was Socinianism, which combatted the doctrine of the Trinity, but supported that of a divine revelation. The English Deism of the 17th and 18th centuries went a step further: it denied the divinity of the Bible; but did not touch the doctrine of a God, of virtue, and of a life in the world to come. In France deism degenerated into naked atheism. According to it all spirit was mere matter, and, therefore, the soul was taught to be mortal.

In Germany this movement was more slowly, but, therefore, also more dangerously developed. The Germans wanted religion and ethics, but no mystery. It was taught that only that what was obvious to the human reason could be true. Kant and his rationalism reduced all religion to a mere system of ethics, still retaining, however, the doctrines of a personal God, man's free agency and the soul's immortality. But Pantheism abolishes all this. To it, God and the world are synonimous terms, two names for the same thing, two sides of the same world, the one the inside, the other the outside. There is no spirit, no soul, all is simply the *activity* of matter: this is its wisdom.

OUR PASTORATE.

Mr. Editor: Our Conference session is a time of interest to our Church, both to preachers and people, and as our pastorate differs in some respects from other churches, I desire to call attention to a few facts in this connection.

1st. *The right to choose.*

This right to choose a pastor, is surrendered by the people, and also by the preachers, and is mutually placed in the hands of a third party, viz., the Bishop. Some excuse themselves from any obligations, because they have taken no part in choosing their pastor. In this they are mistaken, for if they empower another to act for them, *that act* becomes their own. This obligation between pastor and people is not always felt by our people, as it should be; for instance, we see too many of our members consult their own tastes in this respect. The preacher does not exactly suit their tastes perhaps, and for that reason they absent themselves from the church service, and I fear their sabbaths are unprofitably spent, or they attend some other Church. Again, this obligation is ignored by neglecting the pastor in other respects; for instance, some member has a wonderful baby, and it must be baptized; some *other* minister is sent for to do it, and of course a handsome present must be given him. Or some of the family dies, and a preacher is sent for, to come from another place, to preach the funeral. Or perchance, some of the young people are to be married, and some other minister comes and performs the ceremony; all the while the pastor is in his place ready to do his work. Members of other churches act more wisely.

Now, Mr. Editor, as I am an old man, I venture a little advice: soon the Conference will be over and the preachers will go to the new appointments. Let the brethren and sisters make the acquaintance of the pastor as soon as convenient, and make him feel that you recognize him as *your pastor*. Treat him with due respect, and you will not only win his confidence, but his affections also; when you have heard him preach, be careful how you speak of his performance, especially before the world, for your opinion will have its influence on his future usefulness. As you are returning from church, some one will ask, how do you like the new preacher? how does he preach? Don't say, "ah, so so." Such a reply will throw obstacles in the way of the good man. Mutual confidence will be essential to success. The pastor will need all the help he can get, he may not have the prestige of a name to attract a congregation; in this he will need the assistence of his membership. When you go in company, mention the church and especially the preacher; let them know you feel an interest in the church, and others will be interested also.

An Old Man.

Lexington, Nov. 19th, 1866.

For the N. O. Christian Advocate.

ENCOURAGING WORDS.

Bro. Keener: With your permission, I will say a few words to the preachers engaged in the itinerant work, that we may not feel discouraged in regard to our support for another year; for, be assured that God will take care of us if we take care of His cause and Kingdom. The commission is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, *I am with you alway, even unto the end of the world.* Now, Brethren, as we are called of God to the work of the ministry, let us go and do that work, trusting God for the support of ourselves and families. Our people need encouragement, and if we, as the servants of Christ, begin to murmur in regard to our future prospects, will it not discourage the people. When our leaders tremble, what are we to expect of the army. The Lord has, perhaps, led us out into the wilderness, but if we are faithful, He will not forget us. The ark is His, and he is ever mindful of it, and his eye will follow, and his hand support it; if we will present the gospel to the people in its true light, then we can feel assured that God will care for us. If He care for the little "sparrow," that flies in the air, will He not care for us, "His chosen vessels to carry his gospel to the poor and suffering people of earth." Let us stand and see the salvation of God.

We have just passed through a bloody war; and often have we heard the poor soldiers complain, and wonder where their supplies would come from. During the last three years of the war, it seemed that, starve we must; and it is true, that rations were short, but did you ever hear of a soldier starving to death? Our rations were short, but we lived, and always eat what we could get, feeling thankful to God for it. I have lived for days on parched corn and beef, and right glad to get it. Can we not go and preach the gospel, and take the same fare? Are we not willing to make the same sacrifice for the Kingdom of Christ, that we made for our country? Let us take our blanket, clothes, and rations in our haversacks, and go and preach Christ and Him crucified. I now say, "to the Conference," send me where you please, and I gladly go. The poorest circuit you have, is good enough for me. Let us get back to the early days of Methodism, when our fathers traveled on large circuits, and carried all they had with them, and received but little or nothing for their labor. As ministers, we need more faith. We need a fresh baptism of the Holy Ghost. We should go forth and make no provision for the flesh, saying, what shall we eat, etc., but trust God for the future. Let us have the spirit of the Apostles, and then God will bless us. When we go up to Conference, if we resign ourselves into the hands of the Lord, He will care for us, and his work will prosper in our hands. Let us not surrender the Kingdom of our Master, but sacrifice all we have for it.

J. J. Grace.

Eastern Shore, Aln.

For the N. O. Christian Advocate.

IN MEMORIAM.

Died on the evening of Nov. 12, 1866, Mrs. SARAH McDONALD, mother of the Rev Dr Watkins of Natchez and relict of the late Asa Watkins of "Oakwood," Jefferson county, Miss, in the 81st year of her age.

The deceased was born near Columbia, South Carolina, and came to Mississippi in 1801. Her eighty years of life were wisely and industriously employed. Never had mortal more completely filled the measure of duty, and never did mortal more joyfully put on immortality. "Death was swallowed up in victory."

Almost half a century is passed since I learned to gaze up into the face of my then beautiful mother or toddle at her side as she walked across the hill to spend an hour at her parents. Her father was a revolutionary soldier, and she was born near Columbia, South Carolina, Sept. 13, A. D., 1786. The family removed to Georgia— thence through Tennessee and down Mississippi river to the mouth of Cole's Creek, where they landed on the 7th of April, 1801. Her parents were poor, but energetic, industrious and frugal. The children labored and the profits of toil clothed and fed them. There were no school's then and a scant education was all that they could acquire. In 1802 my father came away from Georgia and after spending a few months in the vicinity of Natchez, bought a tract of land adjoining the settlement of my grandfather. Here he built his log cabin, cleared his field and earned his bread. Honest, industrious, generous, happy and young, he and my mother met and loved and wedded. Together they walked to their forest home on the morning of the 12th September, A. D., 1804. Here they shared young life—he to his field, she to her house, or if need be, to his help in the culture of his crop. Fortune came slowly, for they courted her not.

The fruitful soil, the abundant game, the pleasant neighborhood attracted the adventurer, and society took on the forms of order and association. From industry to plenty, and from plenty to ease, the steps were easy and natural. The forests bent to the axe of the woodsman, and the deer and bear sought a deeper solitude. Civilization, law, education, religion, built themselves temples and altars, and fashioned a community not surpassed in intelligence and refinement by any in the State. Upon a hill, a stone's throw from the "old house," the new one was built. Around it rose the barn, the gin, the quarters,—all the appliances of plantation life,—and here the children labored or went to school. On the 7th of November, 1840, my father died, honored, loved, regretted by his neighbors, almost adored by his family. Eleven children had been born to them. One died in infancy. The eldest son, at the time representative of Jefferson County in the State Legislature, died of cholera in 1834, in his 27th year. The youngest died of yellow fever in 1853, in his 27th year. Eight survive, whose average is over 52 years.

As I remember my mother when she was less than 35 years old, she was industrious and frugal. A keeper at home, she lived in and for her children. That they should be educated—should be honest and honored—that she might see the father in her growing boy seemed her delight. The dip of Scotch was too deep for her nature to be passive, but her native good sense, her quick perception, her discretion, her thorough conviction of high moral obligation, made her a wise, indulgent, prudent taking, mother; not blind to the faults of her children; not petulent if they went wrong; not capricious in her temper, and not indulgent toward the refractory. She could administer chastisement without stirring resentment, and overlook or forgive a fault without encouraging disobedience. My mother was a woman of great energy. She had been taught the art of helping herself, and it grew to be second nature. Her memory was remarkable; nothing was forgotten, and at home, abroad, by the sick bed, everywhere, her memory, her discretion, her great practical nature, gave her pre-eminence.

Late in life she became eminently pious. Her proud and high-wrought nature yielded to the influences of divine grace, and she was a child in meekness, retaining all the strength and ardor of maturity. Longing for release from a life of care, from years of feebleness, she was busy still, and still found delight in that ancient hospitality which brought the children of the neighborhood around her table, and the friends who survived into earlier life's fond associations.

My mother was large and finely proportioned. Her eye was brilliantly black; her features all indicating discretion, energy and firmness. She had inherited a fine constitution, and her busy life gave her healthful enjoyment. Though she had entered her eighty-first year, there were no evidences of mental feebleness, and when upon her feet she stood erect and moved with the quickness and elasticity of earlier days. She had enjoyed life, for she had occupied it with deeds of usefulness. Her share of human duty has been nobly done, and now that she sleeps awhile, the God in whom she trusted will watch over her until her waking.

Sunnyside, Nov. 18, 1866.

From the Texas Christian Advocate.

LETTER FROM BISHOP MARVIN.

Mr. Editor: I have been now since the 1st day of September traveling and holding conferences in Texas and in the Indian territory. In every instance I have had barely time to reach the seat of our conference after the close of the proceedings. A gracious Providence has been over me throughout the tour. I have not had one hour's interruption of travel from bad weather, and with the exception of a slight indisposition for a day or two at Brenham, my health has been perfect, or, at least, as nearly so as it ever is. I mention this out of gratitude to God.

In ecclesiastical affairs, there are traces everywhere of the disorganizing tendencies of the war times. A certain depression and apprehensiveness of feeling have had an unfriendly effect upon religion. The preachers have not been supported. Blasted expectations have induced some degree of skepticism in many minds. In short, the church has had many and great embarrassments to encounter. But the christian faith is too vital to be destroyed. It meets the deepest wants of our nature in a manner that must forever prevent its being discredited by any temporary condition of affairs. The truth is, after full allowance is made, for the individual defections, and the general discouragement of the past few years, the church has come grandly through the ordeal, and is to day a wonderful spiritual power in Texas, and is in the act of girding herself for new conquests in the coming time. The reaction has already fairly set in. A healthy tone is everywhere manifest.

I dreaded greatly at the outset a scarcity of preachers to supply the work. In this I have found myself, for the most part, happily disappointed. In two of the conferences only have I been really embarrassed from this cause—the Indian mission and Texas conferences. Several young men of the right sort could be employed especially in the Columbus district, Texas conference. The supply is a little short in the West and Northwest Texas conferences, though in these the work is tolerably well filled up. East Texas is more adequately supplied than any other.

The animus of all the conferences I consider decidedly good. The only drawback is from the fact that so many of the preachers have been driven by inadequate support into secular employments of various descriptions. This greatly lessens the force of the ministry in various ways.

All the preachers in Texas are determined to maintain good and cordial relations between the various conferences in the State. This is highly important. Conference jealousies are injurious, in many ways, and in no case nor in any degree beneficial. These preachers, I think, are too large-minded to indulge them. Harmony and cordial good will are necessary in Texas for the reason that their publishing interests are all united in the Advocate and Book Depository at Galveston.

Much depends on the energy with which these interests are prosecuted. Let me urge upon the preachers the duty of circulating our literature. Much depends upon this. Get the Discipline, Hymn books, Catechisms, and Advocate into every family. Work away at it. Don't be discouraged. Keep talking about it and working at it until it is done. If you progress slowly, still remember that every inch of ground gained in that direction is worth much labor and pains. And see that the children learn the Catechisms. It will do a world of good.

It would gratify my heart to mention all the personal kindnesses I have received in Texas. But even the names I should have to write would fill one number of the Advocate, perhaps. At least they would overfill the space of a reasonable communication. May the blessing of God rest upon them all. The dear christian families in which I have been entertained so cordially can never be forgotten. May the peace which passeth understanding abide with them!

I close this tour of conferences with mingled emotions. Perhaps I have committed some blunders. I trust not many nor great ones. One thing I can say: I have never lost sight of the fact that I am working for God, and must give account to Him of the great trusts committed to my charge. I have in no single case had any private interest or feeling to gratify. I have looked only to His glory and the advancement of the Church. I have given my mind wholly to this business. I have "drawn all my cares and studies this way." If mistakes have been made, may God forgive them, and forstall the evil result! But upon a review of my work I cannot see how I could have done otherwise than I have in every case.

I leave Texas, at least for a season, with the most cordial feeling toward every preacher and all the people whom I have met. I pray and hope for a prosperous year in the conferences. May the power of the Highest rest on all the preachers and all the charches.

E. M. Marvin.

Galveston, Nov. 19, 1866.

The Itinerant Family.

In the closing prayer of the late session of the Louisville Conference, offered by Rev. Dr. Linn, a most affecting allusion was made to the wives and children of many of the then assembled ministers about to receive their appointment for another Conference year. The loved ones at home were referred to as sitting in the quiet of their own family chambers, each family thinking and speaking, tearfully it might be, of an absent husband and father, and of the then closing scenes of Conference, and wondering what was to be their destiny for the ensuing year. Many hearts were stirred to deepest depths, and many eyes were suffused with tears, for thought flew with electric speed to homes near and remote, and looked in upon the anxious ones there. And each husband and father saw, as if he had been personally present, his wife and loved ones as portrayed in the beautiful passage of the prayer which so touchingly referred to them; saw them with mental eye; saw to feel, and felt to weep.

Far less on his own account than on account of wife and children, is a true minister and devoted husband and father concerned in reference to his appointment for another year, when the time for a change is at hand. He can make the daily walks and perform the various duties of his city or village station; can make the rounds on his circuit or district in all the varieties of weather that the successively occurring seasons of the year may bring; endure uncomplainingly all the hardships and privations incident to his work; show himself equal to any emergencies concerning *himself* that may arise, and feel and affirm with the apostle that "none of these things move me."

But for his sensitive wife and dependent children he feels, as he feels not for himself, and manifests, on their account, a solicitude for the future he would scorn to to evince if self alone were involved. While he may enjoy the social pleasures of pastoral life, and often be called to share the profuse hospitality which every circuit affords, in rich abundance to the visiting minister, his enjoyment may be marred by the consciousness that an inconvenient and uncomfortable house is the home of his family; that while the tables of his parishioners, at which he may feast, may be crowned with plenty, and invite him to epicurean excess by the display of temptling delicacies and luxuries, his own table may scarcely afford the loved ones that surround it the necessaries of life, unless procured at the peril of an onerous debt, to disturb him like a nightmare vision in the future. That while he may have no occasion to complain of a want or cordiality on the part of the people among whom it may be his lot to circulate, his *family* may have some ground of complaint in that respect; for while our ministers' families are very generally located in communities that are socially inclined, and are the recipients of such social attentions from the families of our Church contiguous to them as are agreeable to them, yet there are a few instances in which complaints are indulged that the minister's family are socially ignored, and live without the social enjoyments they have shared in other places.

Next to physical comforts and religious privileges are to be prized the social pleasures of a social Christian community. Deny to a minister's family such coveted social enjoyments, and you deprive them of that which gives to the itinerant life one of its large attractions, and contributes to make some of its unpleasant phases endurable.

Now that hundreds of itinerant preachers' families are distributing themselves as strangers among the multiplied thousands of readers of this paper, let us record a plea for these homeless ones that may chance to cast their lot among you. Let not the men and women of the Church be slow to greet the newly-arrived family, but let them hasten to bestow upon them such attentions as will make them feel at home —"feel that they are among friends," and let the beginning of the year give hopeful promise of a pleasant future.—*St. Louis Advocate.*

Wesleyan Methodist.—It is now pretty well settled that this denomination will not, as a body, elect to unite with other non-Episcopal Methodist Churches, to constitute "The Methodist Church." The work of disintegration in the Wesleyan ranks, nevertheless, goes on. They are dying of Congregationalism.

THE CIRCUIT PREACHER.

Itis thin wife's cheek grows pinched and pale
with anxiousness intense;
Ito sees the brethren's prayerful eyes o'er all the
Conference;
Ilo hears the Bishop slowly call the long "appointment" rolls,
Where, in his vineyard, God would place these
gatherers of souls.

Apart, austere, the knot of grim Presiding Elders
sit,
Ito wonders if some city "charge" may not for
him have writ;
Certes, oould they his sermon hear on Paul and
take awreck,
Then had his talent no'er been hid on Anaames-
sox Neck!

Poor, rugged heart! be still awhile, and you,
worn wife, be meek!
Twe years of banishment they read, far down
the Chesapeake;
Though Brother Bates, less eloquent, by Wilmington is wooed,
The Lord that counts his sparrows' fall shall
feed his little brood.

"Cheer up, my girl! here's Brother Riggs our
circuit knows will please—
He raised three hundred dollars there beside the
marriage fees.
What! tears from us, who preached the Werd
these thirty years or so—
Two years on barren Chincoteague and two in
Tuckahoe?

"The schools are good, the brethren say, and our
church holds the wheel;
The Presbyterians lost their house, the Baptists
lost their zeal;
The parsonage is clean and dry, the town has
friendly folk—
Not half so dull as Rehoboth, nor proud like
Pocomoke.

"O thy just will, our Lord, be done; though
these eight seasons more
We see our ague-crippled boys pine on the Eastern Shore,
While we, thy stewards, journey out our dedicated years,
'Mid foresters of Nanticoke or heathen of Tangiers!"

"Yea! some must serve on God's frontiers, and
I shall fall, perforce,
To sew upon some better ground my most select
discourse;
At Sassafras or Smyrna, preach my argument
on Drink,
My series on the Pentateuch at Appoquinimink.

"Grey am I, brethren, in the work, tho' tough
to bear my part;
It is these drooping little ones that sometimes
wring my heart,
And cheat me with the vain conceit, the clever-
ness is mine
To fill the churches of the Elk and pass the
Brandywine.

"These hairs were brown when, full of hope,
entering these holy lists,
Proud of my order as a knight, the shouting
Methodists,
I made the pine woods ring with hymns, with
prayer the night winds shook,
And preached from Assawaman Light far north
as Bembay Hook.

"My nag was gray, my gig was new, fast went
the sandy miles;
The eldest trustees gave me praise, the fairest
sisters smiles;
Still I recall how Elder Smith, of Worton
Heights, averred
My apostolic parallels the best he ever heard.

"All winter long I rode the snows, rejoicing on
my way;
At midnight our revival hymns rolled o'er the
sobbing bay;
Three Sabbath sermons every week should tire
a man of brass—
And still our fervent membership must have
their extra class!

"Aggressive with zeal of youth, in many a warm
requite
I terrified Immersionists and scourged the Millerite;
But larger, tenderer charities such vain debates
supplant,
When the dear wife, saved by my zeal, loved the
Ignorant.

"No cooing dove, of storms afeard, she shared
my life's distress,
A singing Miriam always in God's poor wilderness;
The wretched at her footsteps smiled, the frivolous were still;
A bright path marked her pilgrimage from
Blackbird to Snowhill.

"A new inn at the parsonage, at church a double pride!
Like the Madonna and her babe, they filled the
'Amen side.'
Crouched at my feet in the old gig, my boy, so
fair and frank,
Cheered the dark swamps of Nascongo, the
sluices of Cheptank.

"My cloth drew close; too fruitful love my fruitless life outran;
The townfolks marveled, when we moved, at
such a caravan!
I wonder not my boys grew wild, when bright
without the door
Spread the ripe, luring, wanton world—and we
within, so poor!

"For, down the silent cypress aisles came shapes
even me to scout,
Mocking the lean flanks of my mare, my boy's
patched roundabout,
And saying, 'Have these starveling beers, thy
congregation, souls,
That on their dull heads heaven and thou pour
forth such living coals?'

"Then prayer brought hopes, half secular, like
seers by Endor's witch;
Beyond our barren Maryland God's folks were
wise and rich,
Where climbing spires and easy pews showed
how the preacher thrived,
And all the old ones paid their rents, and many
young ones wived!

"I saw the ships Henlopen pass, with chaplains
fat and sleek;
From Bishopshead with fancy's sails I crossed
the Chesapeake;
In velvet pulpits of the North said my best sermons o'er,
And that on Paul to Patmos driven, drew tears
in Baltimore.

"Well! well! my brethren, it is true we should
not preach for pelf—
(I would my sermon on St Paul the Bishop heard
himself!)
But this crushed wife—these boys—these hairs!
they cut me to the core;
Is it not hard, year after year, to ride the Eastern Shore?

"Next year? Yes! yes! I thank you much!
Then my reward may fall.
(That is a downright fine discourse on Patmos
and St Paul!).
So, Brother Riggs, once more my voice shall
ring in the old lists.
Cheer up, sick heart, who would not die among
these Methodists?"

George Alfred Townsend, Galaxy, Aug. 17th.

Mr. Peabody's Wealth.—An exchange says Mr. George Peabody's fortune is variously estimated, and conjecture is busy, trying to discover what he is worth. In 1851 he was numbered among the millionaires of London, and during the following ten years his business greatly increased. In 1860 he was said to be worth $15,000,000 in gold, and he has endowed various charities in the princely sum of $5,000,000. Mr. Peabody is now probably worth $20,000,000 or $25,000,000, for the increase of his property during the past six years has been considerable. Fortune has not smiled on him in vain, for seldom has so bountiful a giver been numbered among men.

PRETTY COOL.

Our good Bishop Kavanaugh writes to the Nashville Advocate an account of his voyage to California. The letter is interesting, but we have space only for a single item:

It has generally been the habit of the Pacific Mail Steamship Company to have preaching on the ships every Sabbath, when they have a minister aboard. I had always preached for them in the passages I had made on their ships, at the request of the captain of the vessel. Leaving New York the present trip on Saturday, the 1st of September, the next day being the Sabbath, on Saturday evening the purser of the ship asked me if I would read the Episcopal service for them the next day? It occurred to me that the service was well enough in itself, and that I had no farther objection to the service than its general tendency to a dead formality. This deadness may not be a necessary, but is a very usual result. I pondered in my mind the character of this request, and concluded that it was a most singular request; that a minister of more than forty years' standing in the Church, and who by his Church had been placed in the position I occupy, should be called upon to read the service of another denomination. Well, I thought, this is pretty cool. Will the officers of a ship only accept the services of a single denomination? On Sabbath morning, when called upon for the reading of the service, I told the purser that I had concluded that if I held the services, to do so in my own way. He seemed to drop me at once, and inquired if I thought that either of the other clergymen would comply with his request. I told him that I could not say—he had better inquire of them. After a little delay I received a message to please hold the services in my own way, with which request I complied.

On the next Sabbath we were on the Isthmus, which we had to pass over, and make a change of ships, and could have no Divine service. On the third Sabbath we were at Acapulco, the only place of regular stopping between Panama and San Francisco, where we spent the most of the day in taking in coal and water. So our next service was delayed until the fourth Sabbath, the day before we reached San Francisco. On this day, without any consultation with the ministers aboard, the surgeon of the ship read the services. The pertinacity with which this service was insisted upon, induced our Brother Millar to go to the captain to learn whether it was the order of the captain or of the company owning the ships, that this Episcopal service was so uniformly called for. This, he said to the captain, he wished to know, that the public might be informed who are responsible for such a piece of exclusiveness. The captain informed him that it was a standing order of the company, but that it was the usage of the ship, to ask any clergyman who might be aboard to do the reading.

I have been thus particular in the statement of this case, that I might make some remarks upon it, as an interested member of the traveling public.

First, I am gratified at several indications on the part of the company of respect for the Christian religion. They do not allow their ships to leave port, commencing one of their voyages on Sunday. Again, by ordering the observance of the Episcopal Church service, they thereby acknowledge God, by requiring that he shall be publicly worshiped. They thus gratify the religious feelings of their passengers, and set a good example; but, were I in conference with this reputable body of gentlemen on the Divine service on their vessels, I would respectfully suggest that, when practicable, public worship should always be had on the Sabbath day; that when clergymen that hold the great cardinal doctrines of the Christian religion are on board, they be invited to hold service after the manner of their own denomination; that when there is no minister aboard, the services that are now required should be performed; but if possible, have a religious man to lead in the services. It is revolting to a pious heart to see the sacred service conducted in a light and irreverent manner. This seems to be rebuked by the pen of inspiration, Psalms I, 16, 17: "But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee."

The Advocate an Assistant Pastor.

We take the following extract from a communication published in the *Christian Advocate:*

The assistant pastor! He calls weekly. He comes with words of kindness and instruction to the lambs of the flock. Two thirds of the children where the *Advocate* is read hail its weekly arrival with much the same joy that they would welcome the personal presence of their kind pastor, who never fails to speak words of kindness to them. Because they love it they read it. Reading first the children's department, they inevitably pass to the other departments, and our theology and phraseology, and a love for our economy and peculiarities, becomes a part of themselves. No pastor without this assistant could so "feed the lambs." In every paper there is some word adapted to almost every possible phase of Christian experience, from the babe in Christ to the mature one, ready to be gathered into the heavenly garner. Who can deny his flock, or any member thereof, such faithful ministrations as this assistant pastor never fails to bring? Who can allow a member of his flock to deny himself or family such a treasure, without much the same ontreaty and expostulation as he would use were that one in the neglect of family prayer or other means of grace. From my standpoint I do not regard it a matter of indifference with the pastor whether he circulates our literature or not. This duty is especially imperative upon city pastors. He is culpable beyond measure who does not see that every family has access to our periodicals. It will often require persistent beseeching, but if we may entreat with all long suffering and patience to one duty we must for another. It may require in some instances the aid of charitable contributions. Let it, but do not therefore neglect it.

I have spoken of results. Indulge me in a reminiscence of long years ago as illustrative of my meaning. Twenty-five years ago I found a wealthy farmer, a class-leader, and the father of some eight or ten children, on one of my circuits. He had never taken the *Advocate*, but was a patron of one of the popular dollar weeklies, which was made up chiefly of novelettes and police reports. Acting upon the conviction it was my duty to furnish that family something better, I set about getting him to subscribe for the *Advocate*. I failed the first and the second and the third attempt. I could not give it up; and after much importunity I succeeded, but not until near the close of the year. At the time of taking the annual missionary collection I stated the case well as I could, whereupon the class-leader arose and informed me that they did not believe in taking up missionary collections at that appointment. What they believed in was no business of mine, so I took my hat and passed through the congregation. I got just one dime!

Several years afterward, traveling on a steamboat on one of the western waters, I met the old class-leader. Soon after the usual greetings, and inquiries about mutual acquaintances, he called my attention to the abortive missionary collection, adding, "But it is not so now. You induced me to take the *Advocate*. I have read it attentively ever since. I understand the missionary work now as I did not then. *Every member of my family is now a regular contributor.*" Good, faithful assistant pastor! You had been doing your work during these long years of absence, and had done what the poor pastor had failed to do. That reclaimed class-leader subsequently gave a son and a daughter to the Itinerancy, and other children are now occupying prominent places in Church and State, all remarkable for their systematic liberality.

Traveling among the hills of southern Indiana twenty-four years ago, I came to the cabin of a settler, and received the hospitality so well shown by those men. When I departed I left a copy of Carvosso, and took the name of mine host as a subscriber to the *Advocate*. Ten years afterward I found a son of this settler struggling through college, working for his board nights and mornings, and paying for his tuition by the proceeds of Saturday's extra labor. He has since filled important places in the army and in civil life. The *Advocate* more than any one agency led him to seek the education which enables him to be one of the most useful preachers in the West. No bread have I ever cast upon the waters whose gatherings afterward were more manifest than this solicitude for circulating the literature of the Church.

How can any pastor look with indifference upon the labors of such an assistant? Why should not the editors and publishers of our Church papers be remembered in *our prayers?* Alas! like local preachers, they are too often regarded with cold indifference, as if beyond the pale of ordinary sympathy, because, forsooth, they are not in the "regular work." Regular work! Thereupon I could hang an ower true tale, but I will not now; it does not Belong to this essay on the assistant pastor

The Bible One Book.

A modern philosophical writer of great celebrity, speaking of the Jews, incidentally alludes to "the habit of reading the Bible as if it was one book, which, until lately, was equally inveterate in Christians and in unbelievers." It does not seem to us that this habit is only a thing of the past, but rather that it still continues, and is likely to continue for an indefinite period.

It is surely no novelty that the various portions of Scripture were penned by different persons, at times and often in places far apart, in different languages, and with the greatest diversity of style and manner. Still the book is one in the most obvious and important sense. Not only has it for ages been printed, edited, quoted, explained, attacked, and defended as one, but the results of speculation on this point have confirmed the position. Very few have ever come to receive a part of it as true and inspired, without proceeding, sooner or later, to receive the whole; and still fewer have ever rejected a portion without ultimately rejecting all the rest. The various utterances are interlocked together in a manner curiously close. A chain of mutual dependence runs through the mass, and a separation anywhere must needs give to each division a fragmentary and imperfect appearance.

Artless as the combination of parts appears to a superficial observer, it is yet profoundly systematic and effective. There is a beginning, a middle, and end. The book is the record of a revelation, and this gives it unity. The revelation was made gradually, and this gives the record its diversity. The New Testament is built upon the Old, and the Old foretells and requires as a complement the New. The Epistles presuppose the Gospels, and the Gospels teach us to expect the Epistles. The Pentateuch contains the germs of the Prophets, and the prophetical books refer continually to the Pentateuch.

"Looking unto Jesus."

"Looking unto Jesus," and not unto our brethren, not even to the best and most beloved of them. If we follow a man, we run the risk of losing our way; but if we follow Jesus, we are certain never to go astray. Besides, by putting a man between Christ and us, it happens that the man imperceptibly grows in our eyes, while Christ becomes less, and soon we know not how to find Christ without finding the man, and if the latter fails us, all is lost. But if, on the contrary, Jesus stands between us and our dearest friend, our attachment to our friend will be less direct, and, at the same time, more sweet, less passionate, but purer.

"Unto Jesus," and not to the obstacles we meet in our path. From the moment that we stop to consider them, they astonish and unnerve and cast us down, incapable as we are of comprehending either the reason why they are permitted or the means by which we may overcome them. The Apostle began to sink as soon as he looked at the boisterous billows; but so long as he continued looking unto Jesus, he walked upon the waves as upon a rock. The harder our task and the heavier our cross, the more it behooves us to look unto Jesus only.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, DECEMBER 1, 1866.

TEACHER'S CARD.—An experienced lady teacher, qualified to teach Music, Singing, and French, according to the best method, as well as Drawing and all the English branches, desires a situation in a country Academy or a private family, on low terms. The most respectable references given.
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JAMES WILLIAM, infant son of Rev Joel Sanders, was born in Calcasieu Parish, La., February 4th, 1865, and died in Cherokee Co., Texas, January 5th, 1866. "Thousands of infant souls compose the family above." CGY.

MONTGOMERY CONFERENCE.

The Montgomery Conference will be held at Jacksonville, Ala., Dec. 5th, 1866.

Ministers who come by public conveyance will report at the Hotel Those who come by private conveyance will report at E. L. Woodward's store, north-west corner of public square.

W. R. Kirk.

To the Preachers of the Montgomery Conference.

The Alabama and Tennessee Rivers R. Road, will convey the preachers to and from Conference, for half fare.

Ample stage room will be in readiness at Blue Mountain, on Saturday, Monday, and Tuesday nights. And by special arrangement the preachers will be conveyed to Jacksonville, for one dollar. Let all come, plenty of room, and a hearty welcome. Those coming by stage will be met at the hotel, and directed to their homes.

L. M. Wilson.

Change of Name and Lay Delegation.

We compile from our exchanges the following vote on these subjects, and will continue to add from time to time until all the Conferences are heard from.

Conferences.	*Change of Name.* For	Against	*Lay Delegation* For	Against
Missouri	28	30	40	19
St. Louis	26	12	19	19
Arkansas	24	19	16	29
Louisville	35	31	57	10
Kentucky	45	7	47	4
W. Virginia	15	7	21	1
Holston	51	2	47	7
N. W. Texas	28	00	26	00
Tennessee	55	48	58	41
Memphis	78	43	65	51
N. Carolina	69	3	49	23

Sunday School Visitor.

The first number of the new series of the Sunday School Visitor is to be issued Jan. 1, 1867. Orders for it to supply all the families and schools in the Connection in packages proportioned to the number of children and teachers, ought to be forwarded without delay, that the publishers may know how large an edition to print. The terms are, single copies 50 cents; from five to twenty-five copies to one address, 40 cents; over twenty-five copies, 30 cents a year.

Revival at Fairfax Court-house.—Rev. L. D. Nixon says in the Episcopal Methodist: "We are enjoying some refreshing seasons on old Fairfax Circuit. We have had several meetings of considerable interest, and although we have not yet had any very extensive revival at any one point, yet there is a perceptible improvement throughout the bounds of this charge. Up to this time about forty have professed conversion."

Revival in Washington.—The Episcopal Methodist says: Rev. Wm. V. Tudor favored us with a call on Tuesday of last week. We were glad to learn from him some of the particulars of the gracious work of God which has been in progress for several weeks past at the M Street Church. About one hundred and twenty-five persons have made a profession of religion, and nearly that number have joined the Southern Methodist Church in that city. Brother Tudor is one of the most thorough friends and valuable agents of this paper. It is a very gratifying fact, that the good work in his charge was preceded by a large list of subscribers to the Baltimore Episcopal Methodist.

Home Manufacture.—Mr. Gustave Vom Hofe manufactures excellent pianos in this city. One of them was awarded a premium medal at the recent Fair. See advertisement elsewhere.

THANKSGIVING.

What have we to be thankful for? Our Southern land, what occasion has she to affect any gratitude, amidst the sorrows and destitution which everywhere stare us in the face? Is there anything in the widowhood, orphanage, and material ruin of a "lost cause" to call for thanksgiving?

To many, no doubt, the observance of the day seemed out of place; an ill-timed and tantalizing impertinence. It was too much, to ask that in the freshness of our grief and trouble, we should take down the harps from the willow boughs and tune them to grateful song.

And yet we do not know but there is reason for thanksgiving, notwithstanding the billows that have rolled over us. Our thanksgiving may be for blessings and benefits, altogether different from those which stir the sordid soul. There are those who have made a show of thanking God for the humiliation and misery they have brought upon us. They have feasted on the spoils and booty of a mercenary triumph, and the wealth which has been stripped from the impoverished and famine threatened homes of the South. It was a good day in pious New England. The cheer was generous, the turkeys were fat, and there was something to be glad about. Why should not this godly seed pray, and feast, and give thanks, enriched and made prosperous by plunder and tribute from their neighbors?

Not such thanksgiving as theirs can we, nor would we offer. There is something besides wealth and material prosperity to be grateful for. We may be thankful even for a "lost cause," if it be a good one—good in its purposes, and nobly lost. True thanksgiving to God springs from the loftiest faith, and the profoundest submission. That is gratitude which finds something to feed upon in adversity, and like certain birds, sings its sweetest songs in the night. To be grateful we have only to believe in God, and to see him daily through the medium of a pure heart. That is to Him the most acceptable Eucharist which is offered amidst suffering and disappointment. Thanksgiving from Southern hearts, homes and churches is the sublimest exhibition of humble gratitude, springing, not from the lower and grosser impulses of temporal prosperity, but from faith in Almighty goodness, chastened and purified by trial.

There is peace—it may be an oppressive peace so far; and the country has returned to the pursuits of peace, only to be embarrassed and almost compelled to failure by unwise and oppressive legislation. Peace has tried us more severely than war, but there has been no departure from the candor, truth and integrity which accepted the situation. If in war no stain was upon our arms, there has been in peace no blot upon our sincerity. It is something to be thankful for that we have stood the ordeal so well, and that the record is one of which we need not be ashamed.

Gratitude lives as long as faith in God survives. This faith has been tested and sometimes shaken, but to no great extent has it been uprooted. To allow it to be eclipsed by the result of the war, or the disasters which have befallen our industry, argues ignorance of God's disciplinary economy, and the lessons of history. "Shall we receive good at the hands of the Lord and not evil?" Virtue and truth do not always triumph in this world. Other nations and peoples have suffered as much. Ours is not the first *lost cause;* nor will it be the last. Meanwhile "the Lord reigneth;" "justice and judgment are the habitation of his throne: mercy and truth go before his face." "Though he slay me yet will I trust in him," is the language of that faith which inspires gratitude under the darkest cloud. It sees mercy, and goodness, and paternal tenderness in the rod, and rises to the sun lit summits whence it can scan the unfolding and ripening purposes of eternal wisdom.

There may be amidst our wrecked fortunes, devastated homes, and blighted fields, more genuine thanksgiving than was ever here before. Compared with the gratitude of oppression, or with that of our own prosperous days, is there not something dearer to God in it? There is something deeper and far more spiritual in it; something that shames the hollowness and cant of the pampered and well fed Pharisee.

The Christian heart is resigned to God; submissive under the dispensations of his providence. Neither God nor angels are dead. The streams of Infinite grace flow on and make glad the city of our God.

Perhaps we have a debt of gratitude, swelled by the accumulation of other and happier years, that needs acknowledgment now. Such should be one of the uses of adversity. It should remind us of past ingratitude when our blessings were less disguised and more upon the surface; and thus, besides driving us to deeper springs of comfort, lead us to render back to God some return for slighted benefits. How contented, happy and thankful we ought to have been in the days of our prosperity. The painful contrast reveals to us how little we appreciated what was lavishly showered upon us. There was no adequate expression of gratitude to the Giver. Few returned to give glory to God. Ungrateful children and unfaithful stewards, we must have been, as the matter stands out in the light of present experience. If renewed prosperity awaits us, shall it be better for the future? Much has been taken from us, but if it shall remind us of past forgetfulness and robbery of God, and lead to a more grateful spirit for the future, there will be compensation.

Gratitude is guaged not by the extent of our blessings, but by their appreciation. The beggar's crust stirs more thankfulness than the millionaire's feast. There may be more gratitude under the rude cabin than ever breathes in the luxurious mansion. Adversity may have taught us this hearty appreciation of every blessing. The home and fireside without wealth are something now; and the plainest and most rugged fare are a kindness sent from heaven. Through suffering we have attained a sober-minded estimate of treasures of which we were once unmindful. Where there is apparently the least to be thankful for, there is the deepest gratitude.

Besides the devout mind is more than ever moved by the tender mercies of God, as displayed in redemption. To the Christian his faith is dearer than ever before. The promises have been verified in these dark days, and the adequacy of religious consolation has been proved. All may have been taken but this, and the soul has been driven in, from every worldly outpost, upon the strong and final reserve. The preciousness of Christ is enhanced by the vanity of everything else. In proportion as other grounds of thanksgiving have been torn from us, does this broader and truer one of religion, become stronger.

On the whole, whilst want, and woe, and grief, and disappointment, cast their shadows darkly and deeply, we believe there is much of temporal good and hope left; enough to inspire a universal doxology. But were it not so, there is in other directions that which should make us grateful. Above all in the Christian hope, and its strong consolation, to which we are driven for refuge. It may be well for us to feel the greater value of spiritual blessings, and to exclaim with Paul, "Thanks be unto God for his unspeakable gift!"

MOBILE CONFERENCE.

SECOND DAY.

In the early times of the Alabama Conference, "Chickasaha" was thought to be the Ultima Thule of Circuit work. The Conference now convenes upon its banks, at Enterprize, right in the track of Sherman's Raid. It was a brave thing to elect this as the place of its session, and right bravely do these good people sustain it. I am indebted to the hospitalities of Major Henshaw, and his family, refugees from Bayou Sara, for a true Louisiana welcome. After a good look at this Chickasaha creek, and trying to imagine its angry swell, and stretch, in the spring flood, as an item in a circuit, not merely of travel but of health; and after having seen certain regions round about the "Many Mission," of the Louisiana Conference, I do not hesitate to say that "Chickasaha" never was as far beyond the "Pillars of Hercules as that justly celebrated work. After the Methodist Itinerant comes the Locomotive. So here a thriving village has sprung up on the Mobile and Ohio road—a point of considerable trade, rising again out of the ashes of war.

This morning many other members appeared in the Conference, and several visiting brethren were introduced. Among these Dr. J. B. McFerrin, of rugged feature, and strong hearty sense—the exact type of the Western Itinerant. No man has a larger place in the affections of his brethren. His presence puts an audience, specially of Methodist Preachers, at ease, in five minutes; and there are few themes connected with the doctrines and usages of Methodism which he cannot handle with the tact and grasp of a master. He gave a most invigorating statement of the devotion and triumphs of the ministers of the St. Louis, the Missouri, the Kentucky, and the Tennessee Conferences. In the face of poverty, with an all-subduing purpose, they go forth compact, composed, in the spirit and power of their Master, to the work of ministering the Word; and as they march, the Spirit of God hovers and leads in cloud and fire. The people are moving under the divine pressure, responsive and repenting. In the Tennessee Conference 6000 members were added during the year.—Those present who had come up from the struggles and dark waters of the past year, palpitated with the recital of the heroic sacrifices and achievements of their comrades in the Faith.

Various Church papers presented themselves to the Conference, in writing or in person. But the Mobile Conference does not waver in its support of the New Orleans Christian Advocate. The Book Agent sent up a flattering statement of the success and financial condition of the Publishing House.

THIRD DAY.

The Conference assembles with probably as many present as will visit it during the session. It is a matter of regret that several of the most venerable of its members are absent: Rev. E. V. Larest, and my first Presiding Elder, the Rev. Granberry Garrett. They are still abiding in a green old age. The Rev. T. S. Abernethy looks not quite so vigorous as he did twenty-five years ago, but continues effective. The body is one of admirable poise and polish; if defective at all, it is in the absence of what may be called the bone-making element. There is a great deal of rough work to be done in this rough world. God calls men of strength without regard to finish to do His work—men like Peter, straightway from nets and seashore associations. Methodism has rejoiced in the possession of many such inspired sons of thunder. College training would shear them of their strength and glory. The Church has use for all the baptized genius and scholarship that she now has, and as much more, in the Pulpit: but for every one called from the more educated classes, she needs two from among the great body of the people. There is no other way of reaching the people or keeping among the people.

It seems that the more difficult and impoverished parts of the work are but partially represented in the Conference. From the meagre support received, the Preachers have not been able to attend. One whole district has averaged but seventy dollars to each traveling preacher. It is amazing in what spirit the Conference, as a whole, comes out of the year's work. The truth is, that when a man is rich in faith it is not easy to discover in him the traces of his earthly poverty.

In looking round, no laymen are to be seen upon the Conference floor, representing the financial interests of the work. Those noble spirits, R. A. Baker and Duke Goodman, who became identified with this body and endeared to it by their yearly counsels and sympathy, have passed away. Resolutions appropriate and commemorative of the services of these sainted ones, have been passed by the Conference.

The Rev. Mr. Taylor, a fraternal messenger from the Mississippi Conference of the Protestant Methodist, addressed the Conference. He urged the importance of union among the different branches of Methodism in the South in their schools, their periodicals, and churches.

A memorial was presented asking the Conference to adopt a Female College to be located at Meridian.

The report of the condition and prospects of the Female College at Summerfield was presented. In a very lucid and able speech, its President, Rev. R. K. Hargrove, urged upon the Conference to concentrate its energies upon a few institutions of learning, and not so dissipate its patronage as to afford but little aid to any. That unless the Conference changed its policy, it must prove disastrous to the educational interests of the Church.

Just at the hour of adjoining Dr. Summers formally presented the Bishop a cane sent to him by the venerable senior Bishop of the Church, as a token and symbol of his regard and "warm approval" of the election of Bishop Wightman to the Episcopal office. The cane is of the tea-plant, brought by one of our missionaries from China, and was richly mounted, and presented to Bishop Soule, when in California. It was a favorite stick with the Bishop: but now in "age extreme" he very rarely ventures beyond the limits of his home and garden. Bishop Wightman was taken on surprise. He responded very happily. His admiration and love for one who had been raised up by the Providence of God to bear the starry flag of Methodism aloft all over this continent—that such a man should approve the act of the General Conference, was the highest compliment of his life. Immediately after this, and appropriately, resolutions expressive of the gratification with which the Conference has heard, through Dr. Summers, of the peace and serenity of the venerable Bishop Soule; and sending to him its filial regards and greeting.

FOURTH DAY.

The regular minute business of the Conference has been proceeding with speed sufficient to render a Saturday afternoon session unnecessary. A synopsis of this will be presented in these notes. A considerable time this morning was wisely spent in discussing the whole subject of ordaining certain colored ministers, who are known to the preachers as men tried and fit for the office of deacon. The Conference took the initial step, and elected a number of colored preachers whom it judged worthy; provided that the Quarterly Conferences to whom the said preachers were responsible, should give the disciplinary endorsement. The coalescing of our colored people and churches with the African Methodist or African Zion Churches, was determined to be inexpedient and unadvisable.

The following persons were received on trial in the Conference: Thomas N. Walker, William Larkin, Thomas A. S. Adams, and John C. Brogan. was re-admitted. C. W. Calhoun and J. M. Johnson were received into full connection, and elected to Deacon's orders. T. P. Roberts, A. M. Jones, A. P. Thomas, Alex. Hood, B. G. Fleming, T. A. N. Shelton, were elected elders.

At night the Missionary society—the old one—held a last anniversary meeting, as Dr. Summers says, "buried Cæsar." The last tribute was an imposing one. The collection amounted to five hundred and forty-five dollars. During the year the missionary contribution, the solid net sum is, including the above, $1378.

The meeting was addressed by the Bishop and Dr. McFerrin. Their speeches were happy and effective. The ministers led off as they usually do, their deep poverty abounding to the riches of their liberality. The new regime begins with this Conference year. Hereafter collections are to be taken for the Foreign Mission Society, separately from those taken for the Domestic Missionary Society.

On the Sabbath, in the morning, the Bishop gave us a delightful sermon on the "Manifold wisdom of God as revealed to the gaze of Principalities and Powers of the Heavenly places," as seen in the Church of God. It was a sublime unfolding of that wisdom, impassioned, evangelical, forcible. In the chair, on the platform, and in the pulpit, the Bishop gives the highest satisfaction.

Early on Tuesday morning I left Enterprise, in company with Rev. Dr. McFerrin, for the Mississippi Conference. The Mobile Conference will probably adjourn on Tuesday evening. The vote on lay-representation was not taken on Monday. Various committees were hard at work hammering their affairs into shape. The interests of this Conference, both financial and educational, are large and demand a good deal of annual investigation and direction.

The extremes of full support and deficiency are to be seen in the quarterage reports of the year. The same preacher may not know how "to abound," and how "to suffer want," but any two of them, almost, can unitedly show this great "equality in inequality of fortune." As an example we give the "financial exhibit" of one of the brethren: Quarterage, $3,744 75; parsonage, organ and benevolent purposes, $2,390; Incidental, $448; Bishops' fund, $75. Total, $6,657 75.

This is creditable to Selma.

Another reports the following—never mind the name of the work: Expended for support of self, wife, and children, on circuit, $770; received quarterage, $170; deficient, $600.

The first preacher looked in good heart, prepared for doing another year's hard work, elastic and slightly defiant; the second, who is a faithful preacher, of nearly a quarter of a century, in the regular work, looked care-worn, and as if sinking under a struggle for the mere necessaries of life. And yet this was only after he had lost everything, house and furniture, and his small stock, by Wilson's raid. Surely the itinerancy is a means of grace, when it furnishes the gospel to the people at such a rate.

I was sorry to leave before the conclusion of the Conference, but engaged the services of brothers Abernethy and Grace, the accomplished secretary and assistant secretary, to forward the reports and appointments to the Advocate.

J. C. K.

NEWS FROM THE CONFERENCES.

MISSIONARY REPORT OF ALABAMA CONFERENCE.

The committee to whom was referred the subject of Missions, beg leave to report that, whereas the General Conference, at its late session in New Orleans, created both Foreign and Domestic Boards of Missions, and directed that such Annual Conferences as chose to do so should organize Conference Boards of Domestic Missions, auxiliary to the Parent Board, the following plan of organization is, therefore, recommended by the Conference:

Art. I. This Board shall be denominated and known as the Board of Domestic Missions, of the Mobile Conference of the M. E. Church South.

II. The object of this Board is to co-operate with the Parent Board in support of Missions, especially in the territory occupied by this Conference.

III. The officers of this Board shall consist of a president, vice president, treasurer, secretary, and nine managers, who shall be chosen quadrennially, by the Mobile Conference. The managers shall consist of five members of the Conference and four laymen. In case of vacancy, by death, resignation or otherwise, the Board shall fill such vacancy, subject to confirmation by the Conference.

IV. The President, and in his absence Vice President, shall preside at all meetings of the Board; but, in the absence of both, the Board may elect a president *pro tem.*

V. Five members of the Board, present and voting, shall constitute a quorum for the transaction of business.

VI. The Treasurer shall take charge of all the funds and property of the Board, subject to the order of the Board; and shall make an accurate and full report annually, of all the receipts and disbursements of the Board, to the Mobile Annual Conference.

VII. The Secretary shall keep a full and complete record of the proceedings of the Board.

VIII. It shall be the duty of each preacher in charge, in the beginning of the Conference year, to enroll, in a book provided for that special purpose, the names of all the members of his charge, and enter in said book the amount of money each one is willing to subscribe to the missionary cause; and to collect and remit the same, quarterly, to the Treasurer of the Board.

REPORT ON DISTRICT CONFERENCES IN HOLSTON CONFERENCE.

The following amended preamble and resolutions in reference to District Conferences, was adopted by the Holston Conference. The paper was presented by W. M. Kerr and J. S. Kennedy.

Whereas, the late General Conference adopted a plan of lay-representation in the Annual and General Conferences, and submitted the same to the several Annual Conferences for ratification or rejection; and in case of ratification, empowered each Annual Conference to devise its own plan for the election of lay-delegates from the several presiding elders' districts of the same; therefore,

Resolved, That in the contingency named, this business shall be transacted by District Conferences, to be constituted as follows:

1. A meeting of all the traveling preachers and official members of the Stations, Circuits, and Missions, within each presiding elder's district, shall be called annually by the presiding elder thereof, at such time as he shall specify, and at such a place as he shall specify for the meeting.

2. In the absence of a Bishop, the presiding elder of the district shall preside in the Conference; and in the absence of both, the Conference shall elect its own presiding officer.

3. The Conference shall elect a secretary to keep a record of the proceedings of the body, and to his office the duties of treasurer shall also be appended.

4. It shall be the duty of the District Conference to adopt such measures for the advancement of all the interests of the Church in its bounds as it may deem best, consistent with the laws of the Church, according to an order of business to be adopted by the same. It shall also appoint the place of its own meeting.

5. If the plan of lay-delegation shall become a law of the Church, it shall also be the business of the District Conference to elect delegates to the Annual Conference: *Provided*, that no traveling preacher who has a vote in the *Annual* Conference, shall vote on this question in the *District* Conference.

6. The holding of District Conferences shall not be contingent upon the final adoption of lay representation by the Church.

PACIFIC CONFERENCE.

The Pacific Conference appointments we copy from the Spectator:

San Francisco District.—John Maclay, Presiding Elder; San Francisco station, E. K. Miller; Santa Clara circuit, W. R. Gober, Jos. Emery; San Jose station, George Sim; San Jose circuit, L. D. Hargis; Gilroy circuit, I. L. Hopkins; San Roman circuit, to be supplied; Sacramento station, W. F. Compton; Cosumnes circuit, John F. Campbell; San Simeon circuit, J. N. Turner.

Petaluma District—P. O. Clayton, Presiding Elder; Petaluma station, A. P. Anderson: Santa Rosa circuit, J. C. Pedergrast; Healdsburg circuit, T. S. Burnet; Cloverdale circuit, T. B. Clanton; Ukiah circuit, B. H. Russell; Point Arenas circuit, G. E Dean; Napa and Soanma circuit, Wm. A. Spurlock; Clear Lake circuit, Green M. Edwards; Suisun circuit, Samuel Brown; Vacaville circuit, J. M. Ward, J. M. Rose supernumerary; Humboldt circuit, M. W. Glover; Ivy Taylor, supernumerary, Vacaville circuit.

Marysville District.—T. C. Barton, Presiding Elder; Grass Valley station, T. H. B. Anderson; Grass Valley circuit, B. F. Burris; Bear River circuit S. W. Davies; Yuba City circuit, W. M. Armstrong; Oroville circuit, Alex. Groves; Chico circuit, R. A. Latimer; Shasta circuit, F. M. Staton; Red Bluff circuit, J. W. Stabi, supply; Colusa circuit, J. G. Shelton; Cache Creek circuit, O. Fisher.

Stockton District.—J. L. Burchard, Presiding Elder; Stockton circuit, to be supplied; Jackson circuit, Joel Hedgpeth; Liberty circuit, J. M. Lovell; Copperopolis and Sonora circuit, to be supplied; Mariposa circuit, W. M. Culp; Millerton circuit, L. J. Hedgpeth; Visalia circuit, B. C. Howard; Havilah circuit, E. B. Lockley; Los Angeles circuit, C. M. Hoge; Saollings circuit, J. E. Miller; La Grange circuit, J. H. Neal; French Camp circuit, G. V. Wood; Calaveras circuit, J. W. Lench.

Deacons Ordained.—Revs. George E. Dean, J. N. Turner, Joel Hedgpeth, David Jamison.

Elders Ordained.—Revs. A. P. Anderson, T. H. B. Anderson, W. M. Armstrong, Wm. F. Compton, I. L. Hopkins.

WEST TEXAS CONFERENCE.

The following is the list of appointments for the West Texas Conference:

Victoria District—J. W. Cooley, P. E: Victoria, Port Lavaca, and col. charge—W. T. Harris; Indianola station and col charge, Homer S. Thrall; Texana cir. and col charge, W. R. D. Stockton; Boxville circuit and colored charge, Thomas F. Cook; Brushy circuit, Curran N. Rogers; Cliuton circuit and colored charge, James T. Gillett; Mission Valley and colored charge, R. M. Leaton.

Gonzales District.—A Davidson, P. E. Gonzales station and colored charge, Buckner Harris; Thompsonville circuit, B. M. Kirby; Moulton circuit and colored charge, John L. Harper; Lavaca country colored charge, to be supplied; Hallettsville circuit, Adley A Killough; Prairie Point and colored charge, A B Duvall.

San Marcos District—D W Fly, P E. San Marcos circuit and colored charge, John S Gillett; Lockhart circuit and colored charge, Lucius M McGehee; Prairie Lea circuit and colored charge, A J Potter. J B Whittenburg, supernumerary; Harris Chapel circuit, to be supplied by Thos. Lancaster; Bianca circuit, to be supplied by Samuel Johnson.

Goliad District—Thomas T Leach, P E. Goliad station and colored charge, Solomon T Bridges; Helena circuit and colored charge, Ell Y Seale; Sandies circuit and colored charge, Harrison A Graves. Roswell Gillett, supernumerary; Sutherland Springs station and colored charge, John S McGee; Sutherland colored charge, *to be* supplied by Preston W Hobbs; Segnin circuit and colored charge; R H Belvin; Rancho circuit, Robt. W Pierce.

San Antonio District—Walter T Thornbury, P E. San Antonio station, James G Walker; San Antonio colored charge, to be supplied; San Antonio circuit, to be supplied by Thos. A Smith; Kerrsville and Uvalde missions, Wm. J Joyce. One to be supplied by William E Pafferd; Cibolo circuit, Robt. Blassingame; Cibolo colored charge, H S Lafferty; Pleasanton mission, to be supplied by Irwin Jones; J W De Vilbiss, Bible Agent, attached to Pleasanton quarterly conference.

Corpus Christy District—O A Fisher, P E. Corpus Christy station, to be supplied by A F Cox; Beeville circuit, Thomas F Rainie; Cummingsville circuit and colored charge, Edward G Duvall; St. Mary's mission and colored charge, Thos. Myers; Oakville circuit, Allen M Box; Brownsville station, to be supplied; Jesse Hord superannuated; Jesse Boring located at his request; James Ferguson located at his request; Thos. F Cocke located at his request; Ivey H Cox transferred to Texas Conference. George W Fleming transferred to Texas Conference.

THE SOUTH CAROLINA CONFERENCE.

Charleston, S. C.—The Rev. E. J. Meynardie, writing to S. C. Advocate, says:

Although we have not recently been blessed with a revival, yet I may venture to say the churches in this city are improving. Brother F. A. Mood, our P. E., is of the opinion that Methodism here promises more than it ever did, and others think so too. The withdrawal of the colored people from our Church has really operated in opening for us a new and far better prospect. We are relieved of a burden, and what was a stigma, unjustly, for our devotedness to this unfortunate race should not have affected our respectability as it did. The absorption of the Church by them—the unremitting attention required of the pastors to all their demands, whether reasonable or otherwise, and the prominence which their numbers and demonstative mode of worship gave us in this city, placed us in a false light before the community. This you know, and, if I mistake not, with so unfortunate an evil your progressive spirit inclined to contend when you were here. The evil has been removed, and our advancement is very perceptible. With God's blessing, it is destined to be unprecedentedly glorious. This is my humble judgment. We have just organized a good choir and introduced an organ in Trinity. Capt. Chichester, a man of piety, is the leader. We have no operatic or new fangled music, and do not intend to tolerate it. Our object is to make *sacred* music as acceptable, and congregational singing as much admired, at least, as the quartette and highfalutin performances which are turning the heads of the young and giddy *from* and not *to* the spirituality and solemnity of God's worship. By far the best church-music I heard last summer whilst at the North, was at Henry Ward Beecher's Church, where a melodeon was played, and a strong choir led off in good old, soul-stirring, time-honored, and God-blessed, songs of Zion, whilst the vast assemblage, standing, thundered forth, from the preacher down to the sexton, and from the lowest floor to the second tier of galleries, the high praises of God.

NEWS FROM THE CHURCHES.

We extract some interesting paragraphs from a letter from the Rev. S. Hargiss, of the West Virginia Conference, dated Gallsburg, Ky., Nov. 9, 1866.

The Western Virginia Conference, M. E. Church, South, met at Parkersburg, West Virginia, on the 24th ult., and closed on the 30th. Bishop Doggett presided. The session was harmonious, interesting, and profitable.

From the time the late General Conference, in their wisdom and compensative kindness, gave to the Baltimore Conference nearly one-fifth of our territory, there was a prevailing opinion among our ministers, that it would be better for all concerned to divide out the remainder among the surrounding conferences; but when we met, the division of our conference was not named; and now I am brought to think that Providence intends to rule that and for our good, and for His glory. In the first place, there is a heavy responsibility shifted from us to the Baltimore Conference; in the second place, the preachers from the ceded district have filled the vacancies in our ranks in the remaining four districts; by this means we shall be able to supply four people with pastoral care much more advantageously than we could have done with the whole territory, and we hope that the Greenbrier district will not suffer by the change, and if they should, we have the satisfaction to know that the responsibility is not on us.

We think it unnecessary to refer to the tide of desolation that has lately passed over us: and in fact we are unwilling to be set down as grumblers, and complainers; we are all better off than we deserve to be: so I am for changing the tune; let us hereafter have the songs of thanksgiving and praise, and of devout gratitude to God, for his loving kindness, and having food and raiment, let us therewith be content.

In advance of the reading out of the appointments, Bishop Doggett gave us a ministerial lecture; it was spiritual, kind and full of encouragement, the right speech at the right time, and in the right place; and we felt thankful that we were called to work in the Lord's vineyard, and in any part of the vineyard. We are in confidence, and with devout prayer looking to the result of this conference year, as a new era, a bright page in our history.

We would like to say a word in regard to Bishop Doggett. The General Conference did themselves a credit, and the church a benefit, in selecting the four new Bishops, there is no doubt of that.

The preachers received their appointments with an unusual degree of cheerfulness and satisfaction, and have gone to their work with bright hopes of abundant success.

MARRIED,

By Rev B F Alexander, at the residence of Rev N M Talbott, the bride's father, Nov 12th, 1866, Rev MILTON G MCALLISTER, of the East Texas Conference, to Miss MARGARET SUSAN TALBOTT, of Bossier Parish, La.

Texas and St Louis Advocates please copy.

At the residence of Judge Christian Hoover, near Summit, Miss., Tuesday night Nov. 20th, 1866, by Rev William Hoover, Rev ROBERT B. DOWNES, of Mississippi Conference, to Miss JANE H. EQUEN, formerly of New Orleans, La.

Episcopal Methodist, please copy.

On the 3d October, at the Franklin street M E Church, Mobile, Ala, by Rev J J Grace, Mr. EDWARD MARSCHALL to Miss ANNIE M OAIN, both of Mobile, Ala.

On the 29th of October, at the residence of the bride's mother, on Eastern Shore, Baldwin county, Ala, by Rev J J Grace, Mr. JOHN T CORDRAY, of Galveston, Texas, to Miss MARY J BEASLEY, of Baldwin county, Ala.

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PLANTATION SADDLERY, Etc.

Constantly on hand a large assortment of

AGRICULTURAL IMPLEMENTS

Comprising PLOUGHS of the following celebrated makers: James H. Hall & Co., for Sugar and Cotton; Garrott & Cottmen, for Sugar and Cotton; Calhoun and Atkinson, for Cotton; Hall and Speer, Wrought and Cast, for Cotton; B. F. Avery, Cast, for Cotton; John and Albert King, "Carey," for Cotton; Peoria Premium Steel, or "Prairie Plough;" Yost's Patent Ploughs and Scrapers.

Agents for the Vieille Montagne Co.'s SHEET ZINC and ZINC PAINTS, of Belgium. o13 1y

GAINES & RELF, (Successors to HENDERSON & GAINES.

Importers and Dealers, Wholesale and Retail, in

EARTHENWARE,

GLASS, CHINA,

JAPAN WARE,

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SILVER WARE,

FINE TABLE CUTLERY,

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All articles carefully packed for shipment to the country.

No. 100 CANAL STREET, NEW ORLEANS.

NEW CARPETS.

L. ELKIN,

3, Carondelet Street, 3.

Has just received from England, per steamship Luxor, a large assortment of superior

WILTON, BRUSSELS, TAPESTRY & INGRAIN

CARPETS,

RUGS,

WINDOW SHADES,

CORNICES,

OIL CLOTHS,

And a complete assortment of Curtain Material such as Brocatelles, Satin de Laines, all-Wool Damasks, etc., with corresponding Trimmings.

HARVEY, M'MAHON & CO.,

COTTON FACTORS,

Commission and Forwarding Merchants,

122 Carondelet street, Davidson's Row,

NEW ORLEANS.

Refer Harvey, New Orleans.
Thomas M'Mahon, Madison county, Miss.
Wm. Forstall, New Orleans. oc13 6m

H. P. ETHELL, NAT. H. THOMAS,
New Orleans. Late of Alabama.

ETHELL & THOMAS,

FACTORS,

And General Commission Merchants,

For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.

Sole Agents for the celebrated brand, "Grey Jacket" Flour.

No. 105 Poydras street, New Orleans.

Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. THOS. H. MILLER

J. W. BURBRIDGE & CO.,

Cotton Factors & Commission Merchants,

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sep1 6m

Gen. James Longstreet. WM Owen. E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS,

And General Commission Merchants,

37 UNION STREET, NEW ORLEANS.

aug25 6m

R. S. HARPER. N. J. THAXTON.

B. S. HARPER & CO.,

Cotton and Tobacco Factors,

AND GENERAL COMMISSION MERCHANTS,

No. 81 Carondelet street, New Orleans.

aug18 1y

JACOB BURCKETT,

GROCER,

And Dealer in Fine Wines & Liquors,

s15 6m 119 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,

COMMISSION MERCHANTS,

For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,

53 Gravier street, New Orleans.

sep15 1y

H M WRIGHT C W ALLEN. J HIDDLESTON
(1st August, 1865)

WRIGHT, ALLEN & CO.,

Cotton Factors & Commission Merchants

169 GRAVIER STREET, NEW ORLEANS.

aug25 1y

THOS. H. ALLEN, JAMES M. ALLEN } New
Memphis, Tenn. PERRY NUGENT, } Orleans

T. H. & J. M. ALLEN,

(Successors to ROBSON & ALLEN),

Cotton Factors & Commission Merchants

192 COMMON STREET, NEW ORLEANS.

aug18 1y

F F FOLGER, L FOLGER, W H THOMAS

FOLGER & CO.,

Dealers in

Hardware, Iron, & Ship Chandlery,

37 & 39 MAGAZINE STREET, NEW ORLEANS.

(Opposite the St James Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows; Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,

COMMISSION MERCHANTS,

27 Camp Street, New Orleans.

WM. EDWARDS. }
EDWD. J. GAY. } sep15 3m

W A VIOLETT. R Y BLACK. A H SNOWDEN.

VIOLETT, BLACK & CO.,

COTTON FACTORS,

And General Commission Merchants,

s15 6m 138 Gravier street, New Orleans.

W. B. LOTT, Madison County, Miss. C. W. WOOD, Canton, Miss.

LOTT, WOOD & CO.,

Wholesale Grocers & Commission Merchants

65 COMMON & 46 CANAL STS., NEW ORLEANS.

☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E A BANKS, W W LORING, G W VENABLE

BANKS, LORING & CO.,

COTTON FACTORS,

And General Commission Merchants,

28 CARONDELET STREET, NEW ORLEANS.

sep22 6m

R ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.

HEWITT, NORTON & CO.,

COTTON FACTORS,

And Commission Merchants,

188 COMMON STREET, NEW ORLEANS.

☞ Cash advances made on consignments to us by HEWITT, GWINNER & Co., Galveston, Texas. asp15 1y

WILLIAM FELLOWES, JUN.,

(Successor to FELLOWES & Co.)

Cotton Factor and Commission Merchant

186 COMMON STREET, NEW ORLEANS.

DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., New York. LEWIS, NANSON & CO., St. Louis.

OBER, ATWATER & CO.,

Cotton Factors & Commission Merchants

88 UNION STREET, NEW ORLEANS.

asp15 1y

G. M. SWENSON, N.Y., late of Austin, Tex. W. M. PERKINS, D. L. KERNION, Of Perkins & Co., N.O.

PERKINS, SWENSON, & CO.,

GENERAL COMMISSION MERCHANTS,

No. 48 Carondelet, corner of Union street,

NEW ORLEANS.

SWENSON, PERKINS & CO.,

GENERAL COMMISSION MERCHANTS,

26 Exchange Place, New York.

s20 6m

EDW'D NALLE, W. C. DAY.

NALLE, DAY & CO.

Cotton Factors, Commission Merchants,

156 COMMON STREET, NEW ORLEANS.

oc13 1y

S. H. ABY & CO.,

Cotton Factors, Commission Merchants

166 GRAVIER STREET, NEW ORLEANS.

oc13 6m

E R KEEP. P. CAULFIELD.

KEEP & CAULFIELD,

Western Produce,

AND COMMISSION MERCHANTS,

Nos. 77 & 79 Poydras street, New Orleans.

oc13 1y

HENRY WARE, Of Texas. WM. H. WARE, Of Texas.

H. WARE & SON,

Cotton and Wool Factors,

AND COMMISSION MERCHANTS,

No. 63 Carondelet street, New Orleans.

oc13

JOB PRINTING.

COLLEGE CATALOGUES, CONFERENCE MINUTES,

SUNDAY SCHOOL REPORTS,

PAMPHLETS, CIRCULARS, CARDS,

And everything else in the line of job printing, executed in

The Very Best Style, at Moderate Prices.

Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

J. H. MASSEY,

(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.,)

WHOLESALE DRY GOODS,

No. 100 Common Street,

Opposite City Hotel.

I am now receiving my Fall and Winter stock and respectfully solicit an examination, on your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please any and all of my old friends and patrons, and also including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.

Very respectfully,

oct3 3m J. H. MASSEY.

E. GIQUEL,

Wholesale and Retail Dealer in

FOREIGN, FANCY AND STAPLE

DRY GOODS.

Also, a large and varied supply of

HOUSEKEEPING and

PLANTATION GOODS,

Constantly on hand, at

126 Canal Street,

sep1 1y NEW ORLEANS.

ST JAMES HOTEL,

MAGAZINE STREET,

Between Gravier and Natchez Streets,

NEW ORLEANS, LA.

CHAS. E. SMEDES.....*Manager.*

This establishment is now open for the reception of guests.

It is newly furnished from the Kitchen to the roof. Spring Beds, Hair Mattresses, Linen Sheeting, etc. The Furniture and Table Ware *all new*, of the latest style and most costly material. The Table is furnished with every luxury the Market affords. The Bars with Liquors equal to any used in private families, and the comforts and pleasures of a home, as far as possible, guaranteed to its Guests.

The House itself may be said to be entirely new and fresh. The undersigned will spare neither labor or expense to merit a continuance of the liberal support with which he has thus far been honored.

n3 1y CHAS. E. SMEDES.

COAL! COAL!! COAL!!!

BEATTY & SAWYER,

Offer COAL and WOOD at the lowest prices.—Coal, $1 per barrel. Leave orders at Yard on Josephine, between Prytania and Coliseum sts., or at Price Current Office; at Ducatel's, 2½ Carondelet; or at M E Stack's, opposite Magazine Market. Send in your orders promptly. n1m

MCCUTCHON & HUBBELL,

Importers and Dealers in

FOREIGN AND DOMESTIC HARDWARE,

Hoes, Axes, Nails, etc.

NO. 74 GRAVIER STREET, NEW ORLEANS.

n3 6m

AUSTIN & GOODWYN,

Wholesale Dealers and Manufacturers of

TINWARE,

Also,

COOKING AND HEATING STOVES

Of all kinds, for sale.

25 Peters, formerly Front Levee,

Corner Customhouse street,

oct26 1y NEW ORLEANS.

PAUL J. CHRISTIAN, JOHN W. MADDEN,
Formerly of H. G. Stetson & Co.

P. J. CHRISTIAN & CO.,

General Mercantile Stationers,

JOB PRINTERS, AND

BLANK BOOK MANUFACTURERS,

No. 73 Camp Street.

We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.

We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. o20 3m

D. H. HOLMES,

Direct Importation of

FANCY AND STAPLE DRY GOODS,

AT WHOLESALE AND RETAIL.

No. 155 Canal Street,

sep1 6m NEW ORLEANS.

PHILIP WERLEIN,

82..... *Baronne Street*,.....82

Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,

Dealer in

PIANO FORTES, MELODEONS,

GUITARS, VIOLINS,

And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.

The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. BURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.

Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.

Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.

Piano Stools, Covers of elegant patterns, etc., on hand.

Any information on musical matters cheerfully given. Teachers recommended.

Music neatly bound.

P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 6m

CENTENARY COLLEGE,

Jackson, Louisiana,

was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the Institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

W. H. WATKINS, President.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught

TERMS:

Tuition fees per term,	$40 00
Contingent fee,	5 00

Board can be obtained at $20 to $25 per month

aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance in the 1st of March,

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert O. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 20th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—	
Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00

Ornamental branches at usual prices.

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the Institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,

aug4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M.,	President, Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September.

Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees.

jy14 6m

THE LORD'S PRAYER PICTURE.

Good Agents wanted all over the South to Sell by Subscription this Great and Beautiful Picture.

This is one of the most exquisite works of art ever offered to the public, being the result of six years' close labor of the Artist. It has received the highest commendations from every source, and never fails to elicit the greatest admiration from all connoisseurs of the fine arts. A liberal paying commission is allowed, and it is believed there is no work before the public so universally popular, and offering so good inducements to canvassers as this. It is new—will never get out of date; exclusive territory given.

To avoid delay and insure reply, testimonials as to character and ability should accompany applications. Dealers need not apply. Have is offered congenial and lucrative employment for ministers, or competent and worthy persons of all classes. For full particulars apply to

HOLMES & CO.,

26 Camp street, Room No 5, or address

Look Box 424, New Orleans

N B—Please do your friends a favor by showing this advertisement to such as may be adapted or benefited by such an agency n10 1m

WANTED — SITUATIONS FOR three well educated Southern young ladies, in private families, or in Seminaries of wide reputation: one, as Music Teacher only; the other two, as Teachers of the ordinary branches of an English Education, with Music. Address Rev R H Herbert, Meridian, Miss., stating compensation, health, society, etc, of the location. n10 1m

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 103 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev W H Bayliss.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans; then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not, to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For further particulars apply to the Rev. G. F Thompson, Brookhaven, Miss. a18t

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp St t, corner Natchez—open day and evening.

This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keeper, correspondent and merchant are practically performed by the student.

For catalogues containing full information, call at the office, or address

f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This Institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

TURNER & COHEN,

Photograph and Fine Art Gallery,

NO. 57 CAMP STREET.

Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.

These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.

The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

S. ANDERSON, PHOTOGRAPHER

And PHOTOGRAPHIC STOCK DEALER,

61 Camp street, New Orleans.

Cartes de Visite,

Heliotypes, Ambrotypes,

Pictures on Porcelain,

And every description of Pictures known to the Art.

All kinds of Photographic Materials, at the lowest price for cash. sep1 1y

THOS. B. BODLEY & CO.,

No. 9 Perdido Street, New Orleans,

Dealers in all descriptions of

MILL AND PLANTATION MACHINERY,

AND AGRICULTURAL INSTRUMENTS.

Sole Agents in the Southwest for the celebrated Wood & Manu Steam Engines, 4 to 35 horse power; Coleman's Corn and Wheat Mills; Stranh'n Corn and Wheat Mills, Smut Machines, B

THE CHILD'S CORNER.

Make the Best of it.

"O, George Hayal just look here!" said little Madge Morrell. "The old gray cat just jumped through this window, and has broken cousin Alice's beautiful rose geranium. O I'm'n't it too bad? How angry Alice will be!"

"My sister don't get angry at such things, Miss Madge. I never saw her angry but once in my life, and that was when some boys worried a poor little kitten almost to death."

"But this is so very provoking, Georgie. Any body would be angry."

"It is really too bad; but you see if Alice does not try to make the best of it."

Pretty soon the young lady entered the room, her sunny face beaming with the bright spirit which reigned within. She was humming a sweet morning song; but she paused abruptly before her beautiful ruined geranium.

"Ah! who has done this?" she exclaimed.

"That ugly old cat broke it, cousin Alice; I saw her myself," said little Madge.

"Poor Puss! she did not know what she was doing. It was the very pet of all my flowers. But come, little cousin, don't look so long-faced; we must try and make the best of it."

"I don't think there is much best to this, Alice."

"O yes, it is not nearly as bad as it might have been. The fine stalk is not injured, and it will soon send forth new shoots. This large broken branch will be lovely in bouquets. Let us arrange a little one for mother's room. We will place this cluster of scarlet blossoms in a wine-glass, and you may run out into the garden and gather a few snow-drops to put around it. There! was there ever any thing more beautiful? Now we will set the wine-glass in this little saucer, and place some geranium leaves around the edge, with a few snow-drops mixed among them. Mother will admire it; she loves flowers so much! Now, little one, you think there is a bright side to this affair? I am not sure but pussy did me a favor, by giving us so much pleasure from quite an unexpected source."

"I think you have found the bright side, Alice, though I am sure I never should. I almost wanted the old cat to be killed."

"Never be angry at the poor, unreasoning animal, my child. Cultivate a more noble disposition, and learn to control yourself even in the smallest matters that might disturb the quiet of your mind. It is only by such self-control that you can ever arrive at true womanhood. Look for the bright side even of your disappointments and troubles. By such a course you will make for yourself a welcome everywhere, and your own happiness will be increased a thousandfold."

Mozart's Requiem.

Those of you who have learned to play on the piano, may know that Mozart composed some of the most beautiful pieces; but did you ever hear of his last? For weeks he had been engaged in its composition; at length, every note was harmonious, and the gratified musician sank back on his cushion in a sweet reverie. The light footstep of his daughter, entering the room, aroused him.

"Emilie," he called, "sit down and play for me my requiem; it is my own requiem."

"Oh, do not say that, my father," answered the affectionate girl, while the quick tears sprang to her eyes at the thought of losing her beloved father.

"Play my child," he repeated, "and sing the hymn your mother used to love so well."

Emilie sat down to the instrument and began a sad prelude; the father lay with closed eyes listening. Soon the heavenly music filled the room. The young girl with holy aspirations, and the faith and hope exposed in the hymn, seemed all her own; the heavy weight of sadness gradually disappeared, and she sang like an angel. When the piece was finished, she sat for a moment in silence, and then turned to meet her father's accustomed glance of sympathy. His eyes were closed, and looked intently; she perceived that he lay motionless. With a cry of terror she sprang to his side, and there she fell senseless, for the first glance told her that her father was dead. She had sung his soul to heaven.—*Children's Friend.*

A Lost Lifetime.

A young man was converted during an illness which proved fatal, though this was not apprehended when he seemed to give his heart to Christ. When his physician announced an unfavorable change in his condition, he expressed entire resignation, and requested his friends to sing a hymn expressive of that feeling.

An hour or two after, in the silence of the room, he was heard to cry, "Lost! lost! *lost!*" This surprised the mother, and caused the immediate inquiry, "My son are, your hopes feeble?"

"No, mother; but O, my lost lifetime! I'm twenty-four, and, until a few weeks since, nothing has been done for Christ, and everything for myself and my pleasures. My companions will think I've made a profession in view of death. O, that I could live to merit this reward, and do something to show my sincerity, and to redeem my lost, *lost* life!"

A Boy who was a Martyr.

They are called martyrs who have died a cruel death rather than to deny Jesus Christ, or say they did not love him. About three hundred years ago the Roman priests sent bad men one night to break into a house in Holland and bring to prison a man and his wife and two boys, because they would read the Bible and pray to Jesus.

They soon took the father and his eldest boy out to burn them alive in the open street. When they got to the place the boy looked up, and said:

"Look, my father! all heaven is opening, and I see ten hundred thousand angels joying over us. Let us be glad, for we are dying for the truth."

They kept the mother and the other boy in prison seven more days; and then, when they found that they would not deny Jesus, they brought them out too, and burned them to ashes. And so this family, parted by wicked men for a few days on earth, soon met again in heaven, to live that eternal life which Jesus gives to all who love his name.

"From burning pains to endless joys;
On fiery wheels they rode,
And strangely washed their garments white
In Jesus' dying blood."

And not only in Holland, but in England, about the same time, in the reign of that wretched woman, Queen Mary, many men and women and young people were put to death for the same things by the Romish priests. In Spain, hundreds upon hundreds were burned; and now, though they dare not burn them, they send people to prison for reading the Bible.

PLAY.—"Can I play if I am one of Christ's followers?" asked a little boy. Certainly. Childhood is the time for play. Play strengthens the limbs, exercises the mind, and gladdens the heart. Father and mother love to see their children at play, and I am sure the Lord Jesus loved to see his. But of course He expects you to play as Christian children. He wants you to carry his spirit of love and kindness and good-will into all your plays. And who does not see how much happier that will make you? Kindness and good-will prevent wrangling, and fighting, and calling names, and striking, and cheating, and pouting. Ah, yes, you know! Well, the Lord Jesus expects His little followers to carry His spirit into everything they do. Happy, happy children are His little followers.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

Since the date of our last publication the general market has disclosed a fair degree of animation, although several of the leading articles have been attended with a material variation. Sugar and Molasses have evinced a tendency to further weakness, and Flour and Pork have suffered a material decline; while the movement in our leading staple has indicated considerable vitality.

COTTON — On Saturday there was a liberal enquiry, and notwithstanding limited offerings and increased stringency on the part of holders, buyers came forward quite freely, and sales to the amount of 4200 bales were effected, at prices indicating an irregular improvement of ½c per lb. On Monday there was a continuance of the previous demand. Yesterday there was a fair business done, comprising at the close 5000 bales, at stiffening prices, the market closing at our quotations, with a tendency to increased firmness.

Low	— to —
Ordinary	27 to 29
Good Ordinary	30 to 31
Low Middling	32 to 33
Middling	34 to 35

TOBACCO — The market is quiet but very firm, and factors refuse to make the concessions asked for by buyers. A few hhds were taken for baling and for the city trade at full previous prices, and we continue to quote:

	Light.	Heavy.	
Low Refused	3½ to —	— to 4½	Currency.
Good do	5 to —	— to 5½	
Common Leaf	6 to —	— to 7½	
Fair	8 to —	— to 10	
Good	11 to —	— to 12	
Fine	13 to —	— to 15	
Choice Selec'n	15 to —	— to 20	

SUGAR—The market has been very dull, and prices have declined ½ to ¾c per lb daily. Yesterday there were sales 275 hogsheads at 8 to 8¾c for Inferior, 8¾ to 8¾c for Common, 9¼c for Fair, 10¼ to 10¾c for Strictly Fully Fair, 11 to 11¼c for Primo, 12c for Choice, 10c for Seconds, 12 to 12¼c for Yellow clarified and 13½ to 13¾c for White Clarified.

MOLASSES — Dullness has been the prevailing feature, and prices have ruled in favor of buyers and show a decline of at least 5 to 8c per gallon since our last. Yesterday the sales embraced 800 bbls in numerous lots, at 40c at 40c for Common, 52½c for Good, 60c or Prime, 62½ to 65c for Choice and 65 to 67½c for very Choice.

FLOUR— The demand has been moderate. Yesterday the market was very quiet at $10 to $10½ for Superfine, $12 for Double Extra, and $15 per bbl for Choice.

PORK— The market has been extremely dull, and only a few retail transactions have been effected at $26 50 per bbl for Even-weight Mess.

BACON—The demand is only for small parcels at 13c for Shoulders, 13c for Ribbed Sides, and 14½c for Clear do.

LARD—There is little or no enquiry; and in the absence of sales, we quote Prime in tierces at 13½ to 13¾c, and do in kegs at 15½c per lb.

CORN—The market has been very firm. Yesterday 3000 sacks sold at $1 37½ for Mixed, and Yellow, and $1 40 per bushel for White.

OATS.—The receipts have been very light, and we now quote at 66 to 68c per bushel.

BRAN—The sales embraced about 3500 sacks in lots at $1 40 per 100 lbs.

HAY—Prime St. Louis is offering at $29, and Ohio River at $27 50 per ton.

BALE ROPE— There have been no transactions of magnitude for some time past, and in the absence of sales we quote at 12½ to 13c per lb.

IRON COTTON TIES—The stock is greatly reduced, but the demand is very active at 11 to 12c per lb.

INDIA BAGGING— Dealers are supplying the demand at 32c for rolls, and 33c per yard for bales.

GUNNY BAGS—The last sales reported were at 28c a piece.

BUTTER AND CHEESE—Choice Northern and Goshen are scarce at 30 to 35c per lb for the former and 40 to 45c for the latter. Western Cheese is in fair supply, and is selling at 17c.

RICE—There is no Carolina in market. The stock of Louisiana is heavy at 9½ to 12c per lb, according to quality.

NAVAL STORES.—The market is quite bare, and prices in consequence exhibit a still further improvement, and we now quote common Rosin at $4 50 to $5 25, No. 2, do at $6 50, and No. 1 do at $8 75 to $9 per bbl. Spirits Turpentine would bring 65c per gallon.

WOOL.—There is a good demand at 13 to 15c for Louisiana Native, 19 to 20c for Texas ¼ to ½ Merino, 23 to 25c for do ½ to ¾ Merino, 13 to 15c per lb for burry, and 28 to 31c per lb for washed.

ESCULENTS.—Potatoes are selling at $2 40 to $2 75 in sacks, and $2 80 to $3 00 per bbl, Onions $2 60 to $2 80 in sacks, and $3 to $3 25 in barrels, Green Apples at $5 50 to $4 00 per bbl. Cabbages at 14 to 16c per crate.

POULTRY AND EGGS.—Chickens sell on the landing at $5 to $6 for the young and $10 to $12 00 per dozen for the large; Geese at $10 to $12, and Turkeys at $20 to $24 per dozen. Western eggs are selling at $30 to $33 per bbl.

Cattle Market.

JEFFERSON CITY, Wednesday evening, Nov. 27, 1866.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	8 to 10
Texas Cattle Choice per head	$35 to 45
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$10 to 20
Hogs per lb gross	8 to 11
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$1 50 to $3 50
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$100 to $150
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 5 to $12
Calves per head	$7 00 to $12

MONETARY.

The movement in Coin has evidenced a fair degree of animation, and rates in sympathy with the course of prices at New York, have exhibited a marked improvement, Gold opened on Saturday at 138 to 138¼, and after selling as high as 139¼, it rapidly declined and closed at 137¾ to 138; it opened on Monday at 138 to 138¼, but the telegrams from the North being favorable, it improved, and closed firm at 138½ to 138¾; and opened yesterday at 140¼, but the noon telegrams being favorable, it rapidly advanced and closed at 142 to 142¼.

CLOAKS!

F. ADAM,

(Formerly with C Yale, jun, & Co,)

MANUFACTURER & WHOLESALE DEALER

In Ladies' and Misses'

CLOTH AND SILK CLOAKS,

No. 76 Canal Street—Up Stairs.

NEW ORLEANS.

Don't trust to glaring advertisements in the newspapers, but go to THE FACTORY itself, if you want good Goods at fair prices. n10 2m

W. G. COYLE & CO.,

COAL MERCHANTS,

Office: 142 *Gravier street.*

Yard: Corner Magazine & Girod.

Pittsburg, Anthracite, and English Cannel Coal delivered at the lowest market rates to families, hotels, cotton presses, foundries, and steamboats. oc27 6m

DOLBEAR COMMERCIAL COLLEGE,

On the corner of Camp and Common sts.,

(In the Spacious and Elegant Story Building,)

Is constantly in session under able Professors. It was founded in 1832, and is chartered by the State. Its former students may be found as Principals or Book-keepers in a large portion of the old houses of this city and over the Southern States. Ladies or gentlemen can attend the COMMERCIAL COURSE; or Book-keeping, Penmanship, Mathematics, English, French or Spanish, separately. A business education, that enables one to earn $1000, $2000, or $3,000 annually, is the best fortune parents can give their sons. A DIPLOMA from this College is a passport in all Commercial communities. Ladies and Gentlemen are invited to call. We have ample arrangements for 1000 students the present year. Liberal arrangements made for Clergymen or their sons and crippled soldiers. Catalogues sent to all who desire them.

RUFUS DOLBEAR, President.

nov 17 1y

HOMŒPATHIC PHARMACY.

RICHARD ANGELL,

156 Julia street, bet. Camp and St Charles

PURE AND FRESH MEDICINES,

Oases, Books, Cerates, &c.

Chill Drops, the best curative known for Ague, Bilious Fever, &c.; Bardotte's Worm Drops, and other approved Remedies for domestic practice

DR. JOHN G. ANGELL,

(*Graduate of the Philadelphia Dental College,*)

Has established himself at No 109 Carondelet street, near Poydras, where he will perform all Dental Operations in a skillful and satisfactory manner. Teeth inserted upon Gold or Vulcanite base. Being familiar with all Anæsthetics, he will extract teeth without pain, by the use of such as best suits the case. Particular attention given to the medical and surgical treatment of diseases of the mouth and teeth. oc27 1y

ALEX. P. STEWART, Of Lebanon, Tenn — CHAS. S. STEWART, Of New Orleans, La

STEWART & BROTHER,

Cotton and Tobacco Factors,

General Commission, Receiving and Forwarding Merchants,

NO. 124 CARONDELET STREET, NEW ORLEANS. oc27 1y

J. R. POWELL,

COTTON FACTOR,

AND

COMMISSION MERCHANT,

190 Common Street,

W. R. STUART, *Late Stuart & James.* } NEW ORLEANS

☞ Represented by CAPT. J. A. BINFORD, Dnck Hill, Miss. oc20 1y

J. G. ELLIS. — W. C. CHAMBERLIN

ELLIS & CHAMBERLIN,

Cotton Factors & Commission Merchants,

42 UNION STREET, NEW ORLEANS,

Are prepared to make cash advances on Cotton, Sugar, and other Produce consigned to them, and solicit the patronage of their friends and the public. jan20 1y

SPEED, SUMMERS & CO.,

46 Carondelet street, New Orleans,

COTTON AND TOBACCO FACTORS,

General Commission Merchants,

And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,

Wholesale Grocer,

Nos. 8 and 10 Tchoupitoulas Street,

And 8 and 10 New Levee,

aug18 1y NEW ORLEANS.

A. E. BLACKMAR,

MUSIC PUBLISHER,

Importer of Musical Merchandise, Wholesale and Retail Dealer in the "Knabe," "Nanns," "Gnild" and "Ravon & Bacon" Pianos, "Prince" Organs and Melodeons, &c

oc27 6m 167 CANAL STREET, NEW ORLEANS.

R. M. DENMAN. — D. M. HOLLINGSWORTH

R. MARSH DENMAN & CO.,

CARRIAGE REPOSITORY,

Corner of Carondelet and Gravier Streets,

f3 1y NEW ORLEANS.

R. K. WALKER. — THOS. M'KNIGHT. — J. F JOHNSON.

R. K. WALKER & CO.,

COTTON FACTORS,

And General Commission Merchants,

75 CARONDELET STREET, NEW ORLEANS.

au20 1y

PEET, SIMMS, & CO.,

Importers and Wholesale Dealers in

DRY GOODS,

Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS

A. PEET—R. WILLIAMSON
P. SIMMS—J. BOWLIGH } aug25 1y

LOEB, SIMON & CO.,

Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

86 Canal Street,

sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.

HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.

Manufactured expressly for the Mexican and Southern trade.

Shipping Furs and Wool bought. jan20 1y

G. & T. F. SEARING,

Manufacturers and Wholesale Dealers in

CLOTHING & PLANTATION GOODS

No. 29 Magazine Street,

Corner of Gravier street,

oc13 1y NEW ORLEANS.

D. L. CAMPBELL, Of Mobile. — F. M. ECKFORD, Late Eckford & Weaver, Mobile

CAMPBELL, ECKFORD & CO.,

COTTON FACTORS,

Forwarding & General Com'n Merchant,

o13 No, 58 Camp street, New Orleans. 1y

R. BLEAKLY & CO.,

Wholesale Grocers,

COTTON FACTORS AND COMMISSION MERCHANTS,

Nos. 56, 58, 60, 62 and 64 Poydras street,

Corner Poydras and Tchoupitoulas sts.,

NEW ORLEANS.

All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

A. HENDERSON PEALE & CO.,

Successors to Thos. Henderson & Peale,

Cotton Factors & Commission Merchants

No. 190 COMMON STREET, NEW ORLEANS.

aug18 6m

J. W. CARROLL. — JOS. HOY. — CHAS. HARDENBERGH

CARROLL, HOY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 36 Perdido Street, New Orleans,

aug18 1y

C. L. WALMSLEY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 31 Perdido Street, New Orleans.

aug18 1y

JOHN G. PARHAM, Of New Orleans. — BEVERLY BLUNT, Of Hinds Co., Miss.

PARHAM & BLUNT,

COTTON FACTORS,

Forwarding and Commission Merchants and Purchasing Agents,

No. 75 Carondolet street, New Orleans.

aug11 1y

S. H. KENNEDY & CO.,

General Commission Merchants and

COTTON FACTORS,

57 Poydras street.

Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

STEWART, GALBREATH & FIZER

Commission Merchants & Cotton Factors,

46 UNION STREET, NEW ORLEANS.

Andrew Stewart, New Orleans.
Wm. R. Galbreath, } Memphis,
Wm. Stewart, } Memphis,
John C. Fizer, } Memphis,

sep1 3m

SAM'L. BARRETT. — CHS. LESASSIER.

BARRETT & LESASSIER,

Cotton Factors & Commission Merchants

118 CARONDELET STREET,

aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. — A. H. MAY

STEVENSON & MAY,

COTTON FACTORS,

And General Commission Merchants,

No 40 Perdido Street, New Orleans.

aug18 6m

P. H. FOLEY,

Of the Firm of FOLEY, AVERY & Co.

Cotton Factor and Commission Merchant

No. 32 Perdido Street, New Orleans.

aug 18 6m

HARLOW J. PHELPS, Of New Orleans. — S. B. EUCKNER, Of Kentucky.

HARLOW J. PHELPS & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 142 Gravier Street, New Orleans.

aug18 6m

W. C. TOMPKINS. — H. R. ALSOBROOK.

WM. C. TOMPKINS & CO.,

WHOLESALE DRY GOODS,

No. 2 Magazine st., corner Canal, New Orleans.

A complete assortment of goods constantly on hand for the country trade. a18 6m

PAYNE, HUNTINGTON & CO.,

Cotton Factors,

No. 33 Union Street,

NEW ORLEANS.

J. U. PAYNE, W. C. H. DAMERON, G. W. HUNTINGTON, H. M. PAYNE.

je23-1y

TOM HENDERSON, Late of Henderson, Terry & Co. — SAM HENDERSON, Late of Violett, Black & Co.

TOM & SAM HENDERSON,

COTTON FACTORS

AND

General Commission Merchants,

100 COMMON STREET,

je9 1y New Orleans

J. C. M'ALLISTER — E. M'NAIR

M'ALLISTER & M'NAIR,

WHOLESALE GROCERS,

No. 74 Common Street,

ap7 1y NEW ORLEANS.

GARY W. BUTT. — WM. FLASH. — THOS. T. A. LYON

BUTT, FLASH & LYON,

Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.

Orders for all descriptions of merchandise will meet prompt attention.

Liberal advances made on consignments of Cotton and Produce to our care. ap14-6m

J. P. HARRISON & SONS,

COTTON FACTORS,

And General Commission Merchants,

51 UNION STREET,—UP STAIRS,

New Orleans.

J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. july7 1y

WATTS, GIVEN & CO., Paducah, Ky. — WATTS, CRANE & CO' New York.
W. C. WATTS & CO., Liverpool, England.

GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool. feb3-1y

W. A. BELL. — FRED'N. OGDEN. — H. E. WITHERSPOON

WM. A. BELL & CO.,

General Commission Merchants,

And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,

41 NATCHEZ STREET, NEW ORLEANS.

Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. jo30-1y

J. J. WARREN — T. W. CRAWFORD — F. B. FLEITAS

WARREN, CRAWFORD & CO.,

Cotton Factors & Commission Merchants,

45 CARONDELET STREET, NEW ORLEANS.

sep22 6m

THOS. A. HAMILTON, Memphis, Tenn. — JOHN L. DUNNICA, New Orleans, La.

HAMILTON & DUNNICA,

Cotton and Tobacco Factors, and

GENERAL COMMISSION MERCHANTS,

42 Union street, New Orleans.

sep22 1y

ROBERT L. WALKER,

Cotton Factor and Commission Merchant

190 COMMON STREET, NEW ORLEANS.

STAFFORD & WILSON,

COMMISSION MERCHANTS,

No. 66, Magazine Street,

oc27 1y NEW ORLEANS.

NORTH, BRUSH & MASON,

Wholesale Dealers in

Fancy Goods,

STATIONERY, PERFUMERY, CUTLERY,

HOSIERY,

Furnishing Goods, etc.,

35 MAGAZINE STREET,

Opposite the St. James Hotel, New Orleans, La

aug25 1y

CHAS. H. CHURCHILL. — PETER G. TAYLOR.

HARDWARE AND GUNS.

TAYLOR & CHURCHILL,

41 MAGAZINE STREET, and 20 BANK PLACE, (Opposite St. James Hotel,) NEW ORLEANS, LA.

DIRECT IMPORTERS.

We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.

COTTON AND WOOL CARDS, NOVA SCOTIA GRINDSTONES, PLOWS.

Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.

GUNS, NAILS, HOLLOW WARE, SAWS, TIN WARE, AXES.

Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St. James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832. sep25 1y

W. H. HENNING & CO.,

Grocers and Commission Merchants,

95 and 97, CAMP STREET, NEW ORLEANS.

Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of

CHAMPAGNE,

BRANDIES,

WHISKIES,

CLARET,

CORDIALS, Etc.

Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

☞ Country orders will receive the most careful and prompt attention.

W H HENNING & CO,

a25 6m 95 & 97 Camp street, New Orleans

WALLACE & CO.,

Importers and Jobbers of

FOREIGN AND DOMESTIC DRY GOODS,

BOOTS, SHOES, HATS, CAPS, and

PLANTATION CLOTHING,

No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET,

(SLOCUMB BUILDING), NEW ORLEANS

☞ *Sales guaranteed at New York prices.* a18 1y

A. B GRISWOLD. — W. M. GOODRICH

A. B. GRISWOLD & CO.,

Corner of Canal and Royal streets,

[Late HYNE & GOODRICH],

Established in New Orleans Fifty Years!

MANUFACTURERS OF JEWELRY & SILVER WARE,

Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.

The largest assortment in the South always on hand. aug25 6m

JAMES SYME,

Wholesale Druggist,

139 CANAL STREET, (Touro Buildings,)

NEW ORLEANS.

Importer and Dealer in Fine DRUGS, MEDICINES, CHEMICALS, DRUGGISTS' SUNDRIES, Fancy Goods and Perfumery.

Surgical Instruments, French, English, and American, of every variety

Also—Medicine Chests and Medical Saddle-bags.

aug25 1y

A. D. GRIEFF, Wholesale Grocer,

COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,

48, 50 and 52 Old Levee st., corner Bienville st.,

aug25 6m NEW ORLEANS.

CATE'S SHOE FACTORY,

HAMMOND STATION, ON JACKSON RAILROAD

Established, August, 1861

Destroyed, May, 1863.

Re-established, January, 1866.

SALES ROOMS,

C. E. CATE & CO.,

18 CAMP STREET, 18

Under the City Hotel.

We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of

LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*

We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*

O. E. CATE & CO.

feh17 18 Camp st., N. O.

W. C SHEPARD. — A. L ABBOTT. — ROBT. C HUTCHINSON

SHEPARD, ABBOTT & CO.,

No. 55 Camp street, New Orleans,

Nearly opposite Picayune Office,

CROCKERY AND GLASS WARE,

PLATED WARE,

House Furnishing Goods,

AND KITCHEN WARE.

We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city. For variety in the house-furnishing line, our stock is unequalled in the South.

Call in and see for yourself before purchasing elsewhere.

SHEPARD, ABBOTT & CO.,

sep22 1y 55 Camp street, New Orleans.

BELLS! BELLS!! BELLS!!!

BUCKEYE BELL FOUNDRY

Established in 1837.

VANDUZEN & TIFT,

Of the late Firm and Successors to G. W COFFIN & CO.,

102 & 104 *East Second street,*

Cincinnati, Ohio,

Manufacturers of BELLS for Churches, Academies, Plantations, etc.

Made of Genuine Bell Metal, and mounted with our improved Rotary Yoke.

All Bells warranted to prove satisfactory, or subject to be returned.

Illustrated Catalogue and Price List sent free upon application. je16

E. L. PIERSON & CO.,

Wholesale and Retail Dealers in

CLOTHING,

AND

GENTLEMEN'S FURNISHING GOODS,

No. 27 Magazine Street,

Corner of Gravier street,

sep22 6m NEW ORLEANS.

J. A. BRASELMAN & CO.,

Wholesale and Retail Dealers in

FOREIGN & DOMESTIC DRY GOODS

Possess great facilities for buying goods cheap which enables them to sell below market prices.

☞ Special attention given to orders.

Nos. 586 and 588 Magazine Street

Corner of St. Andrew Street,

oct6 1y NEW ORLEANS.

BROWN & FINNEGAN,

Successors to D. Genella,

112 Camp Street—Ground Floor,

Dealers in

CROCKERY, CHINA & GLASS WARE,

Tin, Planished & Japanned Ware,

PLATED AND FANCY GOODS.

Families wishing supplies are invited to call and examine goods and prices. oc6 3m

MAGIC PRESS.

J. P. WILSON,

BOOK AND JOB PRINTER,

77 Magazine Street,

oct6 6m NEW ORLEANS.

[Established in 1828.]

EVANS' FASHIONABLE RETAIL

Hat Emporium,

No 62 CAMP STREET,

Next door to the Picayune Office, New Orleans.

A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

SOUTHERN SHOE MANUFACTORY.

DRAKE & MARKHAM,

Manufacturers of

Men's, Boys', Ladies', Misses' & Children'

BOOTS AND SHOES,

WHOLESALE AND RETAIL,

No. 56 Camp Street, New Orleans, La.

We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.

We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.

OUR LAST-FOR-EVER BOOTS!

Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.

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aug18 1y

A GOOD COOKING STOVE

is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII.—NUMBER 47.
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NEW ORLEANS, SATURDAY, DECEMBER 8, 1866.

$3 00 A YEAR IN ADVANCE
OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate:

THE FUNDAMENTAL TRUTHS OF CHRISTIANITY.

From the German, by Prof. J. B. Ahrens.

SECOND PAPER.

The Paradoxes of Existence.

Man finds himself in the world; and al: so finds the gigeutic question of the exist: ence of the world facing itself upon his bewildered mind. Whence, then, is the world? Pacthelsm answers: "Sho is self: ridding—being is tha cause of being." That is: the Panthéist has no answer. David Straess, the Rationalist, meant the soul of man had, "as the unconscious soul of the universe, created the world, the position and the courses of the stars ar- ranged, the earth and the metals formed, the organic structure of vegetation and the animals ordained." We say: that is in: sanity.

Already the relation of man to the world is an innate paradox. How weak and faint is man!" It is not necessary—says Pascal—thet the whole universe arm itself to destroy him; a breath, a drop of water is sufficieot to kill him. But, although, should eveo the universe destroy him, yet would man he greater than his destroyer; for he knows that he dies, but the universe knows oet thet it kills him. It is thought that fixes the greatness of man." Even man himself is a paradox. In him is a constant thirst for knowledgo and certain- ty. "Eternelly we touch a problem—says Goethe once;—man is a mysterious being, he knows little of the world, and still less of himself." Man has an un- quenchable desire for happiness. He seeks God as his highest good; for he was created for God. Nevertheless, in his desire to approach God, he experiences an opposite desire to depart from God. Man carries in his bosom a secret enmity against God. Also his will is in a paradoxical state with itself. J. J. Rousseau says: "Man is not a unit: I will, and I will not; I know my- self at the same time enslaved and free; I appreciate the good, I love it, and yet do what is evil; I am beneficially active when I listen to my reason, self sufferlng when I am carried away by my passions; and my greatest misery is, when this conquered, to realize that I *might have* successfully re- sisted."

The realization of these paradoxes and the inability explicitly to explain them, has at all times drawn forth from the breasts of the greatest poets and thinkers, such mournful elegies and dolorous ac- counts of the misery of human life. Many sought in suicide the solution of the pro- blem. But how can death solve the pro- blem when death itself is, of all others, the greatest problem? Death is the com- mencement of an eternity—be it one of destruction or of another life.

"The further we advance in our expe- rience, the nearer we approach in penetra- bility," says Goethe. And furthermore: we must be *willing* to find the truth. Man doubts not the axioms of mathematics. Why so? He feels no interest to doubt them. It to doubt the existence of a God—herein he is abundantly interested. Even Fichte has confessed that, "man's system of thinking is very frequently nothing more than a history of his heart. My con victions grow invariably out of my *disposition, and are not the product of my rea- son.*" Man's relation to the truth is hence not only one of an intellectual, but also one of a moral nature.

The explanation of the paradoxes of ex- istence lies in God. God is the only basis of a satisfactory view of the world.

For the N. O. Christian Advocate.

LETTER FROM SWITZERLAND.

Dear Advocate: I avail myself of your columns to greet the brethren of the minis- try, and testify my anxiety to again take the field, and as an humble itinerant battle for Christ and his kingdom. There is no pleasure so sweet to the servant of God as to proclaim salvation through Christ to fallen men. I am not idle in this work. I have seen much, and every new object that strikes my vision, only impresses me the more with the grandeur of God as the cre- ator and supernler of all. I have not on- ly seen wonders in nature, but I have sat within walls which have echoed to the voice of Zuinglius, and heard shall I say the gos- pel! Nay! But the voice was the voice of one professing to be a minister of Christ, and before him lay the open page of the sacred record, but he denied its divine au- thenclty, as well as the Godhead of Christ. I attended (in a building eight hundred years old,) a synod of a Christian church in which infidelity predominated to such an extent that the few faithful ones were com: pelled to threaten withdrawal from the church, to prevent the foundation stone of christian doctrine being torn away. Of course revolution would follow such disso- lution, and this alone awed the proud Infi- del.

Europe seems to be in a strange condi- tion of excitement. Each ruler says, "peace! peace!" and still every nation on the continent is preparing for war—needle- guns, cannons, iron-clads, are called for on every hand. She seems to be afraid of her: self. There is something very peculiar in the late Austro Prussian and Italian war; whilst it was the last act in the drama of the Pope's temperal rolo, it has been a mighty stride towards the permanent es- tablishment of monarchy on the continent. Many of the smaller and more liberal gov- ernments have been swallowed up in the gi- gantic outspreading of empire. We now have on the continent, France, Prussia, Austria, Italy and Russia, as you may say first class empires, and in each the nod of the ruler is the law. Brave little Switzer- land, with her head pillowed on the snowy heights of the Alps — still is intact, but with trembling she says, "make ready! take aim!" and simply holds her fire. If the old Eastern question should again be- come a matter of war on the continent, it will finally result in the overthrow of Isla- mism, and strange to say, will probably bury forever, all hopes of free government in this land. It is more than probable that I will, with God's blessing, accomplish the objects of my trip in time to return by next Fall, say October 1867. I find the poor of Europe very poor, and indeed it is a charity to take them to America. There are thousands here in this Canton, anxious to go to Louisiana, but have not the means. If there who need hands will send me thirty-two dollars, in gold, per hand, I can send ten thousand or more, this winter. A good plan to adopt is for sev- eral planters to unite, charter a vessel at a cost of $7,000, send over 1,500 bales of cotton; the freight of which will more than reimburse them for expense of charter. They can then return with two or three hundred persons. The persons are not on- ly willing, but anxious to have an oppor- tunity of working at reasonable wages for their passage to America. Any assistance that I can, I will gladly give.

Let us ever remember that the great work of life, is to serve God. And if we fail in every thing else, let us make sure work of heaven. May God bless you, my dear brethren, is the sincere prayer of your's in Christ,

B. F. White.

Zurich, Switzerland, Oct. 18th, 1866.

THE FURROW.

BY DENUY WHITAKER.

The coulter through the greensward glides;
The furrow leaves the shining share,
And in its mother's bosom hides
Its crown of emerald hair.
With secret joy I watch the mold,
In color mingling black and gold,
From the green meadow's lap unrolled
And crumbling to the air.

That shifting thread of common earth—
One instant sod, another soil—
How many germs of life have birth
In its unwisting coil!
The secret nature holds most dear
For man's support, from year to year,
The magic touch of toil.

And so I follow round and round
The greensward shrinking as I go,
Till all is changed to mellow ground,
When the bright seed I sow.
O, furrow! safe my treasures keep;
Nourish the young grain while I sleep,
That I who plant in faith may reap
In gladness ere the snow.

From the Nashville Christian Advocate.

THE RED SEA.

The passage through the Arabian Sea was delightful. The nights especially were gorgeous beyond the power of description. Sometimes not a cloud appeared in the whole heavens, the deep azure dome crowd- ed with brilliant stars, the larger constel- lations flaming like chandeliers in the vault of night. Again, as if the angels were preparing for some grand festival, the whole heavens were decked with cloud-drapery of every imaginable hue and color; and all this celestial beauty reflected in the calm seas beneath. As the angle of reflection is equal to the angle of incidence, we seemed to be suspended in the center of a sphere —above, beneath, around on every side, were stars and clouds—a scene never to be forgotten. Even the thoughtless in our company appeared impressed, and looked, admired, and wondered! To the cultivated Christian taste, it was a banquet of beauty.

Nine days from Ceylon, we reached Aden in Arabia, at the entrance of the Red Sea. If the Island we had left was the loveliest, this desolate spot was the most wretched. Aden at the lower end, and Suez at the head of the Red Sea, are unsurpassed by any place visited by civilized man, for all that is cheerless and desolate. The former is a military post, occupied by English troops, who guard the entrance to the Red Sea. Not a tree—not a green thing is to be seen, except the few shrubs brought by the English and kept in boxes. Before the fort was built, there was one small bush in the neighborhood, which the natives had enclosed and worshiped! The soil is black as coal, and the barren hills around look like immense piles of coal and cinders. Yet Christian people live here. If a missiona- ry should make his residence in such a spot, in order to teach the heathen the way to heaven, he would be thought mad by many, and pitied by all. These people, however, spend their lives here, or their best years, for money, and it is all right. The world sees no folly in it, but if they are all paid, applauds them for it. Well, so it is in this world; we will see how it will be in the next.

Our stay was short at this miserable place, and no one regretted that it was so. The Arabs from the desert came in with ostrich eggs, ostrich feathers, and other things peculiar to this country. Sabbath as it was, many of our passengers bought liberally. This was to be expected of those who made no pretensions to piety, but I was sorry to see professed Christians vio- lating the holy Sabbath thus. Even our little friend, the chaplain, invested in feath- ers several pounds. But it was like him. "Pity for him."

The Arabs in this part of Arabia are black—almost as black as the Lybians who acted as stokers on our steamer. The fea- tures, however, are Asiatic, not African. Their wild, free manner, contrasts strongly with the menial aspect of the negro. Men may theorize as they please about the ne- gro, but in his own land, free from the de- basing influence of the "institution," he is as thoroughly the negro as on any cotton or sugar plantation in the South. The difference between the Arab and the negro is not in the skin, for they are here both black, but in that, whatever it is, which makes the negro to differ from the Cau- casian, Mongolian, Malay, and North American Indian. But I have no disposi- tion just now to discuss the "vexed ques- tion," in any of its aspects. I have my views on this, as on other subjects. To return to the Arabs about Aden: These wild creatures are not encumbered with even an apology for clothes. The only at- tempt to interfere with the freedom of na- ture which I observed, was a ridiculous fashion of twisting their hair into small spirals like corkscrews. This they have a perfect right to do, and perhaps could show as good reasons for it as we can for some of our Christian fashions.

I could not learn that any missionary was stationed in this part of the country, though soldiers and merchants from Chris- tian lands are stationed at every point where we touched. The love of souls is not with the mass of professed Christians equal to the love of money. Who is will- ing to go and teach these ignorant children of the desert? They have souls. They sin—they suffer—they die—they will exist for ever.

At 8 o'clock on Monday morning we entered the waters of the Red Sea. I can- not describe my sensations as I gazed up- on this "sea of wonders"! The Red Sea! about which I had read so much in *my Bible.* On one side rose the gloomy moun- tains of Africa—on the other, the sandy plains of Arabia, glowing like a sea of fire, extended as far as the eye could reach. The sea is narrow, especially at this point, and our course sometimes lay close to one shore, again approached so near to the other, that a strong man could cast a stone from the deck of our vessel to the land. The water is not *red*, but *green*, owing to its shallow- ness. Why it is called the Red Sea, I do not know. I am sure it is not red. There are some peculiarities about this sea, which I do not remember to have seen stated. One is, the wind always blows either up or down the sea, according to the season. This, together with its narrowness, pre- vent sailing vessels navigating it. It is said a sail is never seen upon it. We saw none during the six days we were upon its waters. Again; it is so full of coral reefs, that steamers require to be piloted with great care along the single devious channel winding through its entire length. Anoth- er peculiarity is its extreme saltness. It is said to be eighteen parts salt. It is fear- fully hot during the summer months—so hot that the mail-steamers have sometimes been compelled, in order to save the lives of the passengers, to put about and sail against the wind. The season was mere moderate when we were there, still but few of our company escaped the fever caused by the heat. I never suffered such heat before or since.

We were seldom out so far from either the African or Arabian coast, except when changing our course, as not to be able to see the land. There are some points on the African coast presenting a fit type of the moral condition of its inhabitants— dark mountains, separated by deep and hor- rid gorges, or valleys of gloom as dense as that which hangs over the valley of death. My imagination may have added something to the picture, but all united in the opinion expressed by one of our company, that nothing this side the shadow of death could be gloomier. On the Arabian coast beautiful plains and valleys sometimes re- lieve the general appearance of barenness.

But it was the "sacred places" and as- sociations that invested our voyage with its chief interest. We were on the conse- crated waters of that sea so often men- tioned in the early history of God's chosen people. I watched the African shore for two hundred miles, to see if I could fix up- on any point where the children of Israel crossed. It is true, part of the time was night, and I could not stand constantly on deck; besides, attention to my family oc- casionally called me away; but I lost as little time as possible. I had the benefit of Sir Arthur Cotten's intimate knowledge of the coast, and his opinion concerning this and other questions connected with the sacred narrative. I was *satisfied* as to the point where they crossed, but need not trouble your readers with my views. I have no taste for such discussions. I prefer to believe and enjoy my belief. I do not love to doubt on any subject.

One object of the deepest interest to me is not, I believe, involved in uncertainty— Mount Horeb. This glorious mountain rises up from the shore in towering majesty above all the rest of the world. I felt as if I should have known this mountain if I had seen it anywhere. It is one of the few objects I have seen, of which I had previously formed an idea, that did not dis- appoint me. In a country abounding in bold and striking scenery, it stands a king. If it had not been so often and so well des- cribed, I would copy my journal at this point, but it would be presumption in me to do so. I feel embarrassed any way in attempting to say any thing about these wonderful objects, and shall hasten on. I took up a bottle of water from the foot of Mount Horeb, which I now have.

At the end of six days we came in sight of Suez. The sea at this place is only about twelve miles wide, and so shallow that our steamer, which drew twenty-six feet water, could not approach nearer than three or four miles of the shore. We were taken to the land in small steamers, with flat bottoms, drawing only eighteen inches. It will be enough to say of the city of Suez, that it is quite as desolate and mis- erable as Aden. Somebody has said, "im- agine the city of sin, surrounded by a land- scape of original depravity, and you will have my idea of Suez" We spent a few hours at this wretched city of Egypt, and then took the cars for Cairo. Our way was through the desert, which was to me almost as interesting as the Red Sea. In some particulars the desert was not what I had thought. I had supposed it to be an extended sand-plain. I found it, how- ever, undulating—in some parts hilly, and everywhere barren. The hills appeared to be composed of coarse, yellow sand-stone. Occasionally a bunch of coarse grass was to be seen; but its general appearance is that of utter barcaness. The cars stopped frequently to give the passengers an op- portunity of looking about. In the middle of the desert lives "The Woman of the Desert," as she is called—a single woman employed by the company to occupy a house for the accomodation of lady passen- gers. A dreary life, which few could en- dure. This woman said she could not bear it much longer.

The ride across the desert was pleasant —much more so than in the good old days of caravans, when several weary days were consumed in the journey. The air of the desert is pure, and more exhilirating than that of the sea. Every one who is not af- filiated with some chronic misery, is happy while breathing it. Our company was full of life, and the miseries of the Red Sea were almost forgotten before we reached Grand Cairo. We witnessed that strange illusion so often mentioned by travelers, the mirage. But enough of this for the present.

W. G. E. Cunnyngham.

Dancing.

In the pastoral letter issued to the Cath- olics of this country by the recent council at Baltimore, is the following passage in reference to dancing:

"We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against those fashiona- ble dances, which, as at present carried on, are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to morality. We would also warn them most solemnly against the abuses which have sprung up in the matter of fairs, excursions and picnics, in which, as too often conducted, the name of charity is made to cover up a multitude of sins. We forbid all Catholics having any thing to do with them, except when manag: ed in accordance with the regulations of the Ordinary, and under the immediate su- pervision of their respective pastors."

AFRICAN SUPERSTITIONS.

The Nashville Union and American says: Some two months or more ago we copied, from the Georgia and Mississippi papers, statements showing that many of the negroes in certain localities in those States were afflicted with the most gro- tesque and absurd religious superstitions. The Rev. C. K. Marshall, of the latter State, also made a statement of well-au: thenticated facts, indicating that those crude superstitions were much more gen- eral among the negro population of the South than was generally known. One of the forms of this heathenism is denominat- ed Voodoo, by the negroes, and was exem- plified practically in Memphis, on Sunday last, in the manner stated by the Appeal, as follows:

"Voodooism.—We believe this barbaric religion of worship is beginning to take hold among the negroes. Free from the check which was once held over them, they have unlimited control over their baser passions, and now and then it bursts out, and proves that the worship of their bar- baric fathers still runs in the blood of the Americanized negro. It was but last Sunday night that a party of five negroes, dressed in the garb which father Adam is supposed to have worn, dashed down across South street into an open field, yelping and shouting like madmen, to the terror of the women and amusement and surprise of the men, who did not know what to make of them. Talking with some negroes yes- terday about this incident, we asked them what it all meant. Several shrugged their shoulders innocently, but one, more igno- rant than the rest, informed us, 'Dey are trying to voodoo de niggars" Voodooism, from what we can learn, is a superstition little else than the idolatrous religion of Africa. It prevails more extensively in New Orleans than elsewhere, and its rites and ceremonies are more disgusting. They believe in incantations and charms, hewitch their enemies by pieces of hair, feathers and similar articles, which are charmed. They have been suspected of human sacri- fices, and are known to rob graves, that they may procure materials for their charms, which are as varied and disgusting as those used by the witches in Macbeth. Strange to say, they have made white converts, and, in one or two cases, of sensible people. The initiatory rites, as described by the New Orleans police, who have several times broken in upon them, consists of naked dances around a leaking cauldron of charm- ed snakes, toads, human remains, and si milar articles. They have a woman to whom they are subject. This woman, who resides in New Orleans, is known to the police as being a beautiful octoroon. The subject is one of interest, and the only works we know of on it are very unsatis- factory. The negro Dr. Randolph, lately traveling with the southern loyalists, de- livered some lectures on the subject at New Orleans, claiming that he had learned its mysteries in Africa, but he evidently knew very little on the subject. It is known to be practiced on most of the Louisiana plantations. Gillmore Simms has written a story called the 'Enchanted Crow,' which is evidently based on this heathen- ism and superstitions religion. It is to be hoped that some competent person will study it, for it is the religion of Africa brought to our doors."

The Galveston (Texas) Bulletin a few weeks ago stated a case occurring in the county jail, as follows:

"There is at the county jail a darkey supposed to be voodooed. Sambo has been there more than a month. He has never spoken except when hungry and forced to say 'bread,' and on one other oc- casion when he was heard to say, 'Nice morning.' Yet the rascal can evidently talk and understand what is said to him. He will stand by the door straight in the position of a soldier,' staring at the blank wall. At other times he will sing 'Bob- bing Around' for half the night, when he will curl himself on the ground, put his head on his tin plate, and sleep like a pig. The other negroes say he is voodooed or else voodooing somebody."

Within the last ten days a case has tran- spired in this city with similar characteris- tics. A negress, of the half-blood, who was for many years a slave in the family of the writer of this, and who has borne and reared a family of several children, was taken sick some six weeks or two months ago, with some scrofulous form of disease. Failing to get relief, she called in a negro "medicine man," who at once pronounced her bewitched, or voodooed. He told her that the bed on which she lay contained certain feathers, bones, and hair, which had produced all her suffering, and whereby she had been voodooed. To prove it, he proposed to rip open and examine the bed. Upon doing so, he found certain minute chicken bones, a few chicken feathers, and perhaps some hair. This demonstrated the truth of the physician's diagnosis, and he began his curative process by dispelling the sorcery, by incantations, sounds, ges- tures, etc., the evil spirit of the Voodoo This so shocked and disgusted the husband of the patient and the other members of the family, that the "medicine man" was peremptorily discharged, with a warning not to return.

Walter Scott's Advice to his Son Charles.

I cannot too much impress upon your mind that *labor* is the condition which God has imposed on us in every station in life. There is nothing worth having that can be had without it, from the bread which the peasant wins with the sweat of his brow, to sports by which the rich men must get rid of his *ennui*. The only difference betwixt them is, that the poor man labors to get a dinner to his appetite; the rich man to get an appetite to his dinner. As for knowledge, it can no more be planted in the human mind without labor, than a field of wheat can be produced without the previous use of the plow.

There is, indeed, this great difference, that chance or circumstances may so cause it that another shall reap what the farmer sows; but no man can be deprived, wheth- er by accident or misfortune, of the fruits of his own studies, and the liberal and ex- tended acquisitions of knowledge which he makes all for his own use.

Labor, my dear boy, therefore, and im- prove the time. In youth our steps are light and our minds are ductile, and knowl- edge is easily laid up. But if we neglect our Springs, our Summers will be useless and contemptible, our harvest will be chaff, and the Winter of old age unrespected and desolate.

Again: Read, my dear Charlie, read; and read that which is useful. Man dif- fers from birds and beasts only because he has the means of availing himself of the knowledge acquired by his predecessors. The swallow builds the same nest which its father and mother built, and the spar- row does not improve by the experience of its parents. The son of the learned pig, if it had one, would be mere brute, only fit to make bacon of. It is not so with the human race. Our ancestors lodged in coves and wigwams, where we construct palaces for the rich, and comfortable dwell- ings for the poor; and why is this but be- cause our eye is enabled to look back upon the past, to improve upon our ancestors' improvements, and to avoid their errors? This can only be done by studying history, and comparing it with passing events.

A Curious Medley.

To show how our Northern brethren mix up things—politics with perfection, fervor of devotion and childish folly—we quote a passage from the pen of the Rev. Alfred Cookman, (son of our lamented friend,) in the Guide to Holiness. Des- cribing a scene in the preachers' tent at the Shrewsbury Camp meeting, he says:

Kneeling together, the beloved presiding elder of the Carlisle District led in prayer. While yielding himself afresh and more fully to God, and accepting Jesus as his Redeemer from sin, salvation came in its fulness to his soul, and he sank down over- whelmed with emotion. In a few moments he gratefully and definitely testified, "Brothers, Jesus saves me now; saves me so fully, that I am assured if I should die at this moment I should certainly go to join the blood-washed around the throne in heaven." A hymn of praise was sung. Then another presiding elder stepped into the Bethesda of perfect love. Directly a third presiding elder arose and said, "Breth- ren, I will honestly state, that, theorizing on this subject of sanctification for the last eleven years, I had well nigh theorized my heart out of all belief of the doctrine. To- night, however, I give my theories to the winds, and I want to testify that God is giving me light—not heat, not a special experience, but simply light." A little while after, this same brother rose again, and, with a face all aglow, said, "Brethren, glory to God! I have both now, the light and the heat. O, I know for myself that the blood of Jesus Christ cleanseth me from all sin!" So the meeting proceeded, one after another stepping into the full li- berty of the sons of God. Young minis- ters were rejoicing in Christ as their per- fect Saviour. Superannuated brethren were coming out more clearly into the blessed light of full salvation. Thus, for six hours, this wonderful and glorious meet- ing continued. During that time, nine- teen brethren, including the three presiding elders, took the three steps suggested of full consecration, implicit faith, and definite confession. At half-past three in the morning, this band of brothers, full of glory and of God, sallied forth from the preachers' tent and marched around the ground, singing—

"I will sprinkle you with water;
I will cleanse you all from sin;
Sanctify and make you holy;
I will come and dwell within:"

Subsequently they became apostles of holiness, and at every opportunity exhort- ed the Church to come up to the measure of their privileges in the gospel of Jesus. Nor in vain; for, all over the Shrewsbury Camp-ground, hundreds were seeking and large numbers entering into this rest of faith and love. O, how glorious is old Maryland Methodism, standing up so brave- ly just now in the midst of civil and eccle- siastical disloyalty!

From the New Orleans Picayune.

PRESIDENT'S MESSAGE.

To the Senate and House of Representatives of the United States:

After a brief interval, the Congress of the United States resumes its annual legis- lative labors.

An all-wise and merciful Providence has abated the pestilence which visited our shores, leaving its calamitous traces upon some portions of our country.

Peace, order, tranquility and civil auth- ority have been formally declared to exist throughout the whole of the United States. In all the States civil authority has super- seded the coercion of arms, and the people, by their voluntary action, are maintaining their governments in full activity and com- plete operation. The enforcement of the laws is no longer obstructed in any State by combinations too powerful to be sup- pressed by the ordinary course of judicial proceedings; and the animosities engendered by the war are rapidly yielding to the bene- ficent influences of our free institutions, and the kindly effects of unrestrained social and commercial intercourse.

An entire restoration of fraternal feelings must be the earnest wish of every patriot heart, and we will have accomplished our grandest national achievement when, for- getting the sad events of the past, and re- membering only their instructive lessons, we resume our course, as a free, prosperous and united people.

In my message of the 4th of December, 1865, Congress was informed of the mea- sures which had been instituted by the Ex- ecutive, with a view to the gradual restora- tion of the States in which the insurrection occurred, to their relations with the Gener- al Government. Provisional Governors had been appointed, Conventions called, Govern- ors elected, Legislators assembled and Senators and Representatives chosen to the Congress of the United States; courts had been opened for the enforcement of laws long in abeyance, the blockade had been removed, custom houses established, and the internal revenue laws put in force, in order that the people might contribute to the national income. Postal operations had been resumed, and efforts were being made to restore them to their former condition of efficiency. The States themselves had been asked to take part in the high functions of attending a convention, thus sanctioning the extinction of African slavery, as one of the legitimate results of our internecine struggle. Having progressed thus far, the Executive Department found that it had ac- complished nearly all that was within the scope of its constitutional authority. One thing, however, yet remained to be done, before the work of restoration could be completed, and that was the admission to Congress of Loyal Senators and Representa- tives from the States whose people had re- belled against the authority of the Govern- ment. This question devolved upon the respective Houses, who, by the constitution, are made the judges of the election returns and qualifications of their own members, and its consideration at once engaged the attention of Congress. In the meantime the Executive Department, no other plan having been proposed by Congress, contin- ued its efforts to perfect, as far as practica- ble, the restoration of proper relations be- tween the citizens of the respective States and the Federal Government. Extending, from time to time, as the public interests seemed to require, the judicial, revenue and postal systems of the country, with the advice and consent of the Senate, the necessary officers were appointed, and appropriations made by Congress for the payment of their salaries.

The proposition to amend the Federal constitution, so as to prevent the existence of slavery within the United States, or any place subject to their jurisdiction, was rat- ified by the requisite number of States, and on the 18th day of December, 1865, it was officially declared to have become valid as a part of the constitution of the United States. All the States in which the institu- tion had existed had mostly amended their constitutions, so as to make them conform to the great change thus effected in the or- ganic law of the land; declared null and void all ordinances and laws of secession; repudiated all the pretended debts and obli- gations created for the revolutionary pur- poses of the insurrection, and proceeded, in good faith, to the enactment of measures for the protection and amelioration of the colored race. Congress, however, hesitated to admit any of these States to representa- tion, and it was not until towards the close of the eighth month of the session that an exception was made in favor of Tennessee, by the admission of her Senators and Re- presentatives. I deem it a subject of pro- found regret that Congress has, thus far, failed to admit to their seats the loyal Sen- ators and Representatives from the other States, whose inhabitants, with those of Tennessee, had engaged in rebellion, and that now more than one-fourth of the whole number remain without representation. The seats of fifty members in the House of Rep- resentatives and of twenty in the Senate are yet vacant—not by their own consent, but by the refusal of Congress, after mature reflec- tion, to accept their credentials. Their admis- sion, it is believed, would have accomplish- ed much towards the renewal and strength- ening of our relations as one people, and re- moved serious cause for discontent on the part of the inhabitants of these States. It would have accorded with the great princi- ple enunciated in the declaration of Ameri- can independence, that no people ought to bear the burden of taxation and yet be de- nied the right of representation; that each State shall have at least one Representative, and that no State, without its consent, shall be deprived of its equal suffrage in the Senate. These provisions were intended to secure to every State the right of repre- sentation in each house of Congress. So im- portant was it deemed by the framers of the constitution, that the equality of the States in the Senate should be preserved, that not even *by an* amendment of the constitution can any State, without its consent, be de- nied a voice in that branch of the National Legislature. It is true it has been assumed by some that the existence of the States was terminated by the rebellious acts of their inhabitants, and that, the insurrection having been suppressed, they were hence- forward to be considered merely as con- quered territory. The legislative, executive and judicial departments of the Government have, however, with great distinctness and uniform consistency, refused to sanction an assumption so incompatible with the nature of our republican system, and with the pro- fessed objects of the war. Throughout the recent legislation of Congress, the undeni- able fact makes itself apparent that these ten political communities are nothing less than States of the Union. At the very commence- ment of the rebellion, each House declared, with a unanimity as remarkable as it was significant, that the war was not waged with any spirit of oppression, nor for any purpose of conquest or subjugation, nor for the purpose of overthrowing or interfering with the rights or established institutions of those States, but to defend and maintain the supremacy of the constitution and of all laws made in pursuance thereof, and to pre- serve the Union, with all the dignity, equal- ity and rights of the several States unim- paired, and that as soon as these objects were accomplished the war ought to cease. In some instances, Senators were permitted to continue their legislative functions, while, in other instances, Representatives were elected and admitted to seats after their States had formally declared their right to withdraw from the Union, and were endeav- oring to maintain that right by force of arms. All the States whose people were in insur- rection, as States, were included in the ap- portionment of the direct tax of thirty mil- lions of dollars annually laid upon the Uni- ted States by the act approved August 5, 1861. Congress, by the act of March 4, 1862, and by the apportionment of repre- sentation thereunder, also recognized their presence as States in the Union, and they have, for judicial purposes, been divided in- to districts, as States alone can be divided. The same recognition appears in the recent legislation in reference to Tennessee, which rests under the fact that the functions of the State were not destroyed by the rebellion but merely suspended, and the same princi- ple is of course applicable to those States which, like Tennessee, attempted to re- nounce their places in the Union.

The action of the Executive of the Gov- ernment upon this subject has been equally definite and uniform. The purpose of the war was specifically stated in the proclama- tion issued by my predecessor on the 22nd day of September, 1862. It was then solemn- ly proclaimed and declared that "hereafter, as heretofore, the war will be prosecuted for the object of practically restoring the constitutional relationship between the Uni- ted States and each of the States, and the people thereof, in which States that relation is or may be suspended."

The recognition of the States by the judi- cial department of the Government has al- so been clear and conclusive, in all proceed- ings affecting them as States, had in the Su- preme, Circuit and District Courts.

In the admission of Senators and Repre- sentatives from any and all of the States, there can be no just ground of apprehension that persons who are disloyal will be clothed with the powers of legislation, for this could not happen when the constitution and laws are enforced by a vigilant and faithful Congress. Each House is made the judge of the election returns and qualifications of its own members, and may, with the con- currence of two thirds, expel a member. When a Senator or Representative presents his certificate of election, he must be admit- ted or rejected; or, should there be any question as to his eligibility, his credentials may be referred for investigation to the ap- propriate committee. If admitted to a seat it must be upon evidence satisfactory to the House of which he becomes a member, that he possesses the requisite constitutional and legal qualifications. If he is refused admis- sion as a member for want of due allegiance to the Government, his constituents are ad- monished that none but persons loyal to the United States will be allowed a voice in the legislative councils of the nation, and the political power and moral influence of Con- gress are thus effectively exerted in the in- terests of loyalty to the Government and fi- delity to the Union.

Upon this question, so vitally affecting the restoration of the Union and the per- manency of our present form of govern- ment, my convictions heretofore expressed, have undergone no change, but, on the con- trary, their correctness has been confirmed by reflection and time. If the admission of loyal members to seats in the respective houses of Congress was wise and expedient a year ago, it is no less wise and expedient now. If this anomalous condition is right now—if in the exact condition of these States at present it is lawful to exclude them from representation, I do not see that the question will be changed by the influx of time. Ten years hence, if these States re- main as they are, the right of representa- tion will be no stronger, the right of exclu- sion no weaker.

Appointments of Memphis Conference.

Memphis District.—John Moss, P. E.; Wesley church, to be supplied, J W Knott, Sup; Asbury church, Guilford Jones, E J Williams, Sup.; Central church, J T C Collins, D J Allen, Sup., F A Owen, Sup.; Collins Chapel, to be supplied; Greenwood colored charge, to be supplied; City Mission, A H Thomas; Hernando st., F S Petway; Hernando ct., Tilmen Page; Olive Branch ct. T P Holman, P Tuggle, Sup.; Olive Branch at., colored charge, to be supplied by J Wil- liams; Friar's Point, J F Markham; Hush- puckany, W McMahen; Moore's Bayou, T P Davidson; Concordia, B T Pearson; Tunica, to be supplied, M M Dunn, Sup.; Samuel Watson, Agent Book and Tract Society; W C Johnson, Editor Memphis and Arkan- sas Christian Advocate; Chas. Collins, Pres- ident State Female College.

Somerville District.—T L Boswell, P. E.; Somerville st., R H Rivers, R V Taylor, W N Morgan, Sup.; Wesley, A R Wilson, J P McCall; Mount Zion, M H Cullum, A C Smith, J D Slaughter, Sup. Randolph, J Per- ry; Raleigh L D Mullins, J W Shelton, Sup; Covington st., J W Mathis; Macon, W T Plummer; Oakland; W M McFerrin; Cypress, to be supplied; La Grange st., B H Bishop; Newcastle, J W Boswell; Bolivar, J H Gar- rett; Salisbury, T J Neely. N A D Bryant, Sup.

Jackson District.—W H Leigh, P. E.; Jackson st., J H Evans, L Lea, Sup.; Jack- son at., Isham L Barrow; Denmark, E E Hamilton; Mt. Pinson, E L Fisher; Lexing- ton, J R Sykes; Decaturville, R S Swift; Trenton ct., R H Burns, N Sullivan, Sup., Humboldt st., to be supplied; A W Jones, President Memphis Conference Female In- stitute; B A Hayes, Agent Memphis Confer- ence Female Institute.

Dyersburg District.—G W D Harris, P. E.; Dyersburg st., G B Allen; Dyersburg at., P J Kelsey, T F Brewer, R M Tarrant, Sup.; Dyersburg ct., colored charge, J A McClellan; Trenton st., W F Mister, N P Ramsey, Sup.; Cageville, J B McCutcheon, J F Armstrong, J M Scott, Sup.; Browns- ville and Prospect, G K Brooks, B Medlin, Sup.; Brownsville ct., O J Mauldin, one to be supplied; Brownsville ct. colored charge, to be supplied; Fulton and Bluff Springs, F M Morris; Madrid Bend, W J Mahon; S W Moore, President Andrew College; W T Harris, Agent for Andrew College.

Paris District.—R S Harris, P. E.; Paris st., D M K Collins; Paris ct., W T C Young, H Bell, Sup.; Camden, E M Baker; Morgan's Creek, J C Crews; Huntingdon st., E B Plummer; Huntingdon ct., B F Peebles; Pleasant Plains at., J Randle, M M Taylor, Sup.; Pleasant Plains ct. colored charge, J H Witt; Boydville, to be supplied; Dresden st., D C Johnson.

Paducah District.—F Bynum, P. E.; Pa- ducah st., E C Slater, J M Spence, Sup.; Paducah ct., T C Ellis; Blandville, to be supplied by F Mason; Benton, B B Risen- hoover; Briensburg, W W Fawcett, J R Dycus, Sup.; Clinton, D Mason; Palestine, J E Beok; Mayfield st., H B Avery; Colum- bus st., F M English; Hickman st., A L Hunsaker, T B Atteberry, Sup.; Hickman ct., J M Flatt, S Weaver, Sup., Dresden ct., H B Covington; Troy, G H Bransford; M D Robinson, Sup.; Hickman ct. colored charge, to be supplied by J D Hale.

Holly Springs District.—J H Brooks, P. E.; Holly Springs st., L H Davis, Holly Springs ct., J B Harris; Chulahoma ct., E Jackson; Chulahoma ct. colored charge, to be supplied; Sardis ct., A J Sse; Sardis ct. colored charge, to be supplied; Harmony, G W Bachman; Cold Water, A P Sage; Cockrum, W S Harrison; Byhalia st., M H Ford; Byhalia ct. colored charge, to be sup- plied; Marshall, R A Neblett; Early Grove, Thomas Joyner; Salem, Warner Moore, S B Carson, Sup.; Hickory Flat, T G Freeman; P J Eckles, President Byhalia Female In- stitute; J E Douglass, President Marshall Female Institute; T J Gooch, President Sar- dis Female Institute.

Iuka District.—W D F Hafford, P. E.; Iuka st., John Barcroft; Iuka ct., J W Pos- ton; Corinth st., R G Rainey; Corinth ct., M L Martin; Rienzi ct., M D Fly, J Gaines, Sup.; Rienzi at. colored charge, W E Ellis; Marietta, J W Honnell; Purdy, to be sup- plied by W P Nance; Rock Spring, to be supplied by L D Webb; Middleton, J A Fite; Ripley, J W Luter.

Aberdeen District.—A C Allen, P. E.; Aberdeen st., Amos Kendall; Gladesville and colored charge, B B Baker; Aberdeen ct., A L Pritchett; Aberdeen ct. colored charge, to be supplied; Chickasaw, T J Lewry; Houston, R G Porter; Okolona ct., T L Dake; Okolona and Verona st., J C Lowe, H D Howell, Sup.; Pontotoc, to be supplied by C D Fontaine, M J Blackwell, Sup.; Pontotoc ct., colored charge, to be supplied by R H Bonner; Baldwin, B W Stubbs; Richmond ct., W L Kistler; Rich- mond ct. colored charge, to be supplied by W Cooper; Fulton, H H Thacker; Lee, col- ored charge, J P Dancer.

Grenada District.—Isaac Ebbert, P. E.; Grenada st., R H Mahon; Grenada ct. to be supplied; Charleston, F A Wilkerson, one to be supplied; Calhoun ct., W C Green, one to be supplied; Calhoun ct. colored charge, J M Hampton; Water Valley and Coffeeville st., W W Pearson; Joseph John- son, Sup.; Coffeeville ct., F C Pearson; Springdale, K Martin; Oxford st., J J Wheat; Oxford ct., A K Miller; Cambridge W S Jones; Sarepta, A H Kennedy; Panola, J W Bates; Cassida, J W Melver; J J Wheat, Professor in the University of Mis- sissippi.

Somerville Colored District.—To be supplied by Thomas Taylor as Presiding Elder; Somerville st. to be supplied; Wes- ley ct., R A Umstead, J T Baskerville, Sup.; Mt. Zion, to be supplied; Macon, J W Walkup; La Grange ct., to be [illegible] Jackson ct., to be supplied; Jackson [illegible] McCutcheon; Denmark, to be supplied by O P Parker.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, DECEMBER 8, 1866.

THE LOUISIANA CONFERENCE meets at Baton Rouge next Wednesday, Dec. 12th, at 9 A.M.

Change of Name and Lay Delegation.

We compile from our exchanges the following vote on these subjects, and will continue to add from time to time until all the Conferences are heard from.

Conferences.	*Change of Name.* For	Against	*Lay Delegation* For	Against
Missouri	28	30	40	19
St. Louis	26	12	19	19
Arkansas	24	19	16	29
Louisville	35	31	57	10
Kentucky	45	7	47	4
W. Virginia	15	7	21	1
Holston	51	2	47	7
N. W. Texas	28	00	26	00
Tennessee	55	48	58	41
Memphis	78	43	65	51
N. Carolina	69	3	49	23
Pacific	37	8	40	1
Virginia	64	47	73	26
Mobile	18	42	34	30
Mississippi	36	52	32	45

Sunday School Visitor.

The first number of the new series of the Sunday School Visitor is to be issued Jan. 1, 1867. Orders for it to supply all the families and schools in the Connection in packages proportioned to the number of children and teachers, ought to be forwarded without delay, that the publishers may know how large an edition to print. The terms are, single copies 50 cents; from five to twenty-five copies to one address, 40 cents; over twenty-five copies, 30 cents a year.

CARONDELET ST. CHURCH, N. O.

MR. EDITOR: It has been about a year since we were restored by order of the President to the reoccupation of our Church in this city. I propose to give a brief statement of the situation in my charge.

In the Spring of 1862, there were some 307 names on the Church register. Immediately before, and during the Federal occupation of the city, many of our members, in common with other citizens, left the city, and sought homes in other localities. The war continued so long that quite a number of our people engaged in business, and made permanent settlements elsewhere; and have been deducted from the membership here. In the past five years some seventy-six that I know of have died, and we have written opposite their names, "died in peace." Eleven have joined the Methodist Church, North,—and this year, for the sake of convenience, eleven have transferred their membership to the Felicity street charge; leaving of the names on the register in 1862—169. During the year past some have joined who have since removed by letter, but deducting these, we have added to the list 139, whose names are now on the register, so that our present number is 308, one more than we had in 1862. As was to be expected, many suffered spiritual loss by the harassments of the war, and deprivations of the means of grace; but we have assembled ourselves together, waited on the Lord, and renewed our strength. Some have been converted, and others are seeking the Lord. Our social meetings are better attended than I ever knew them. The most perfect harmony prevails, there is no schism, nor discord in our borders.

Our Sunday school has been regathered, is in perfect organization, most efficiently administered, is increasing and prosperous.

All the financial interests of the Church have been satisfactorily cared for, and promptly attended to.

J. B. WALKER, Pastor.

N. O., La., Dec. 4, 1866.

A CORRECTION.

MR. EDITOR: In my last communication the report of conversions on the Yazoo District for the last quarter, should have been two hundred and nine. The number of conversions for the conference year has been about four hundred.

J. M. PUGH.

Miss. Conference Room, Brookhaven, Dec. 3rd, 1866.

MONTGOMERY, Dec. 6.—In view of the Congressional proceedings of to-day—Gov. Patton, recanting, gravely urges the adoption of the Constitutional amendment, rejected previously by the Senate—there was an earnest debate, and a solemn time in both houses, but no action.

MOBILE CONFERENCE.

FIFTH DAY.

The Rev. J. E Newman stated to the Conference that it was his purpose to go out into the Empire of Brazil in company with certain families who had determined to emigrate in that direction. He is an old and most effective member of this Conference. He will go out endorsed by it to do work and carry the standard of Southern Methodism into those regions.

The question of Changing the Name of the Church was discussed by Drs. Hamilton, Summers, and Rev Messrs. Spillman, Ware, Harmon, and M. S. Andrews, and was decided in the negative by a vote of 18 ayes and 47 noes.

AFTERNOON SESSION.

The Conference begins to be feverish, a very unfavorable state for sound legislation. The minute representation of the work has, for years past, appeared to me the most important business of an Annual Conference: what has been accomplished, and in what way the minister has discharged his duties.—When a Conference has not time, in six days, to attend to this weighty part of its supervision, it should sit twelve. It is only by a comparative view of labors, successes, or failures, that improvement can be made in the sublime and momentous work of advancing the Kingdom of Christ.

A most beautiful tribute to the memory of those who have died during the year was read by the Rev. Dr. Neely. Those servants of God who died in the work were men of blessed memory. The Rev. A. J. Crawford was an old minister of Christ; the Rev. Walter C. Harris, gifted with intellect of the highest order, and the Rev. Edwin Baldwin, one of the ablest preachers we ever heard, both of them in the full maturity of manhood, have passed away. These memoirs were read amid the profoundest silence of the Conference. Directly after they were finished, it resumed the course of its business. They seemed only to have arrested the current, which at once closed over them. It would have been, it seemed to me, more than fitting to have sung a verse, and besides the reading that which was written in memoriam, for members of the Conference to have given, each rising in his place, some expression of the deep sorrow that I doubt not filled every breast at the bare mention of the names of the illustrious dead. I had rather be so remembered by my brethren than to be wept over by thousands.

THE APPPOINTMENTS.

MOBILE DISTRICT.—T W Dorman, P E; Franklin Street, J Hamilton; St. Francis Street, P P Neely; St. Pauls, H Urquheart; State Street, no appointment; Whistler and Cottage Hill, J M Boland; Citronelle, J T Heard; St. Stephens, to be supplied; State Line, to be supplied; Bay Shore, M E Butt; Pascagoula, C W Calhoun; Ocean Springs, J Randall; Eastern Shore, J J Grace; Fish River, B G Flemming; Waynesboro, J A Heard.

DAYTON DISTRICT.—J W Rush, P E.; Dayton, J D Cameron; Spring Hill, T S Abernethy, Sr.; Rembert Hills, G F Ellis; Choctaw Corner, R M Powers; Lower Peach Tree, J E Faust; Jackson, A M Jones; Oven Bluff, Miss, to be supplied; Coffeeville, Miss, to be supplied; Snggsville, Miss, A Hood; J E Newman recommended to Board of Foreign Missions for work in Brazile or Central America.

BUTLER DISTRICT.—G W Brown, P. E.; Butler, S M Thames; Bladon Springs, J M Brown; Clark, J M Johnson; Choctaw, to be supplied; Gaston, J E Evans; Yorke, W Larkins; Belmont, E Phillips; Clarke colored charge, to be supplied; Oketibbee, Miss, to be supplied.

MACON DISTRICT.—S H Cox, P. E.; Macon, J Bancroft, Plum Creek, colored charge, E Callaway; Enterprise, T S Abernethy, jr; Enterprise circuit, to be supplied; Meridian, O P Thomas; Marion circuit, W Spillman; DeKalb circuit, J M Gann; DeKalb colored circuit, A J Coleman; Summerville circuit, J N Walker; Gainesville and Scooba, J C Huckabee; Livingston, T A S Adams; Scooba colored charge, J F Marshall; Enterprise Female Institute, J W Harmon.

COLUMBUS DISTRICT.—W Murrah, P. E.; Columbus, W C Hearn; City Mission, colored charge, G Shaeffer, sup.; Columbus ct. G Hawkins, J E Baldwin, sup.; Pickensville and Carrollton, J A Peebles; Greene, H H Kavanaugh; Trinity, J B Stone; Crawfordsville, T P Crymes; Brooksville, L Massingale; Brooksville colored charge, to be supplied; Cooksville, J E Treadwell; Bridgeville, R D Carver; Columbus Female Institute, A S Andrews.

ATHENS DISTRICT.—W D Mabry, P. E.; Athens circuit, J T M Gregory; Athens circuit colored charge, to be supplied; Caledonia circuit, R J Perry; Caledonia circuit colored charge, to be supplied; Yellow Creek circuit, W Vaughn; Fayetteville, U L Thompson; Fayetteville circuit colored charge, to be supplied; Littlesville circuit J C Brogan; Bexar circuit T N Shelton.

JASPER DISTRICT.—J G Gurley, P. E.; Jasper circuit, E Nicholson; Blount Springs circuit, to be supplied; Blountsville circuit D A Hendrick; Murphree's Valley circuit, W H Riley; Elyton circuit, J B Powers; Irondale circuit, E McMeans, Superumerary; Jonesboro circuit, T P Roberts; Northport circuit, E F Turner; New Livingston circuit, W E Cameron; Long Creek Mission, to be supplied.

TUSCALOOSA DISTRICT.—J L Cotton, P. E. Tuscaloosa, W A Armstrong; Scottsville and Carthage, J W Peavy; Havannah, W I Powers; Brush Creek, B D Gayle; Marion and Hamburg, H Adams, E V Levert, Sup. Newbern and Oak Grove, to be supplied; Eutaw, J M Patton; Forkland, C C Ellis; Greensboro, T C Wier; Southern University, E Wadsworth Prof., T O Summers, Editor of Nashville Advocate and Sunday school Advocate; C C Calloway, Super't and employed by Greensboro Bible Society,

SUMMERFIELD DISTRICT.—A H Mitchel, P. E; Summerfield, J S Moore; Summerville colored charge, to be supplied; Selma and East Selma, C D N Campbell and one to be supplied; Selma colored charge, to be supplied; Cahaba & Orrville, F M'Grace; MacKinley and Rehoboth, W H Leith; Orrville, Col'd charge, D Carmichael; Perryville, J W Vest; Randolph, W H McDaniel, W A Montgomery, sup.; Uniontown, J Barker; Demopolis, T Mangum; Shelby Coal Mine, to be supplied; Briarfield Iron-works, to be supplied; Centenary Institute, R C Hargrove, Principal; Stonewall Institute, D C B Connerly, Principal; A D McVoy, Ass't; S P Richardson, Agent for American Bible Society, to be transferred from Florida Conference.

GREENSBORO COLORED DISTRICT.—T Y Ramsey, P. E.; Greensboro, J M Sampey; Marion circuit, J W McCann; Brush Creek circuit, to be supplied; Havannah circuit, to be supplied; Eutaw circuit, to be supplied; Carthage circuit, to be supplied.

J. C. K.

MISSISSIPPI CONFERENCE.

On Tuesday morning I had the pleasure of falling in with Bishop Paine, at Meridian. He is in excellent health. Time has changed his appearance but little during the last twenty years. During the past year he has labored effectively in various parts of his Episcopal District. All along the route, preachers on their way to Conference, were added to our company. Many of them robust young men, as full of hope as of vigor. The paleness of a regular theological graduate is in remarkable contrast with the ruddy hue of health upon the countenances of these men. "A sound mind in a sound body," is essential to the work of an itinerant preacher. The church desires training and mental cultivation, in those who offer themselves for the ministry of the word: and this, not at the expense of health, but in connection with it. Some of her brightest lights have grown dim, and suddenly gone out in nervous debility, the result of long continued and confined study. Four years in a college, and then two or three years in a Theological school, would make a German grow fat, and look as hearty as an inn-keeper, but it will pretty nearly kill an American — philosophy unknown. We doubt not, God will call College students in the right proportion, and baptise them into the spirit of the Master. Then a sound well-gaited horse, a Bible, and a Watson's Dictionary, and one year under a good preacher in charge, will do the balance.

The city of Jackson came into view. I had never seen it, and was charmed with its beautiful site. The ground gently undulates, it affords many eligible positions for public buildings: steeples and structures above the roof are rendered unnecessary by boldness of position. We were surprised to learn that the health of the place is good. On Wednesday morning, accompanied by a heavy rain, the train thundered down the road and drew up at Brookhaven, the seat of the Mississippi Conference. Somewhat under the weather, from exposure, I was not able to attend its session until the

SECOND DAY.

But a few of those old men who have made this Conference famous, are seen upon its floor. Many of them have passed away in the last few years. Winans, Drake, Campbell, John Lane, Wiggins, Walton, Fly, and Light, would have made any Conference strong, very strong. Their powers were distinct, all of them highly subjective in their mould, capable by example, as well as precept, of shaping those who were associated with them. They have left the impression of their character, deeply engraved upon this body of ministers, and upon the membership of our Church in the State of Mississippi.

The ordinary business of the Conference proceeds. Three persons were admitted on trial: E. Mark Alford, Andrew B. Stewart, and Wilbur F. Glenn, the son of Rev. J. W. Glenn, of the Georgia Conference. All of these men of promise, two of them in the prime of early manhood, of good Methodist warp and filling. The Rev. Thomas Nixon was re-admitted. He was "one of the original nine who, in 1816, met in Conference at Bro. Foster's, at Pine Ridge." These facts he stated in a brief, pertinent speech, which indicated that the original fire still burned upon the great altar of his soul. So much for the aid the Holy Spirit vouchsafes the Church in her hour of need. When an old soldier goes to the Armory, and takes down the armor which he once wore, and the sword of his youthful victories, and puts it on about the time that men gather up their feet for the last peaceful hours of life, it powerfully evinces that there is work at hand.

At the hour of eleven o'clock the Conference adjourned, in observance of the proclamation of the President; and a sermon was preached by the Rev. Dr. McFerrin, admirably adapted to the occasion. A most remarkable feature of this proclamation is, that it contains an allusion to the "Kingdom" of Christ; the first mention of it, I ever remember to have noticed in any State paper of any country.

The question came up why the Conference was moved from Natchez to Brookhaven. The poverty of the preachers, and the central position of this place, and the facility for reaching it were the reasons given for the change. I wished greatly to see Natchez, but I am glad to know this thriving growing place; to know that noble, enterprising spirit, who is ready to do good, who is active in business, and a pillar of the Church. To him it is largely indebted for a beautiful House of Worship, neatly fenced in, roomy, and in all its appointments indicating generosity and a disposition to regard the quality as well as the quantity of a gift to the Saviour. The Female College, built by him, is an admirably designed building, large and convenient, requiring some repairs, but capable of being made a stronghold of Methodist educational influence. It fitly takes the name of "Whitworth." The Rev. G. F. Thompson, its President, and his lady, teach this excellent school. It was my good fortune to be assigned to their care and hospitality, and in company with a goodly number of preachers, I enjoyed the refined attentions of this large-hearted home.

THIRD DAY.

Soon after the opening services, the subject of Dancing was brought upon the carpet. It went through a somewhat rougher treatment than at the hands of the Mobile Conference. I mean in the discussion. By the by, the final action of that Conference upon this matter I have not yet seen. There is a marvelous stir on this subject all over the country. It suggests the idea that Satan starts a good many agents in different directions about the same time, when he attempts any great movement. With some new ideas, there were evolved new and highly descriptive names of new combinations of the world, the flesh, and the Devil: the "bran-dance," an out door Dryad-movement — "earthly;" "weavle the wheat," a style of very strong, "cheric" motion, with worldly surroundings, accompaniments, and emotions; not to mention other names of this large family. Pity that barbecues, sports, dances, and tournaments, should, in these times of poverty and depression, absorb the time and money of the country. There will be a "deliverance" of the Conference made upon this subject in due form.

It is encouraging to see the number of well educated young men in this body who have graduated at our colleges. "Centenary" is well represented in some four or five of them. From this Conference J. W. Lambuth went forth to China, using his own property, during the war, to rejoin his brethren in that distant field.

In an afternoon session the report of the Missionary Secretary was read, and the whole subject of Domestic Missions considered. A constitution was adopted.

The religious condition of freedmen within the bounds of the Conference, was reviewed. At its previous session a resolution required the Preachers to do all in their power to organize and encourage schools for the education of colored people. Several Preachers reported the result of their efforts in that direction, which were attended with some success. The Conference still recognizes this as a legitimate field of missionary enterprise, and brings to it the same zeal which it has ever felt for the salvation of the black man.

At night the anniversary meeting was held in the Methodist church. The speakers were Drs. Marshall and McFerrin. It was a rare treat. I never saw more life on the missionary platform. How the audience swayed under the successive appeals and magic syllables of these sons of speech, the collection of $864 dollars attests. Before the audience had passed through the first perspiration usual to all money "lifting," I feared that the severity of the times, and the losses which Brookhaven had suffered during the war, would seriously affect the collection. But I had underrated the enterprise and generosity of this community, as the result demonstrates. The whole nett missionary collection for the year is $1,583.66.

On Sabbath morning, Dr. McFerrin addressed the Sabbath school. The Superintendent, Dr. Martin, is a model of energy and devotion to this great cause. He folds these tender "lambs" as if they were his own, and the children of the town, in their disputes, threaten each other to "tell Dr. Martin." Would that every town, and every church had such a Sabbath school!

The sermon of the Bishop was upon the Work of the Ministry, (Matthew, 24 chap., 46 and 47 verses,)—"*Who is that wise and faithful servant, &c* It was able and stirring. How much of the force of every sermon lies in the moral weight of the Preacher! A spotless, earnest life, is the hale which all see who sit under the ministration of our beloved Bishop. His thoughtful sympathy with every Preacher, and his urbane manner toward the least of his brethren, is observable not only in the chair but in the cabinet.

The Conference Sermon was preached in the afternoon by Rev. H. H. Montgomery, a sensible, vigorous sermon, delivered with singular composure, propriety and care. Text—"*Now then we are ambassadors for Christ.*"

At night, Dr. C. K. Marshall preached from—"*I am the bread of life.*" A sermon affluent in diction and imagery, and earnest in spirit. I have been debarred the pleasure of attending evening service, by bad health, much to my regret. The preaching during the Conference has been good, but no effort has been specially put forth to make its session a season of revival.

MONDAY—FIFTH DAY.

The Committee on Ministerial Support tell the old story of immense deficiencies. Every Methodist Conference lays up treasure in Heaven annually, nearly to the full amount of its annual receipts. This year its Heavenly portion is the larger half.

Whole amount of claims, $18,815.70; whole amount of receipts, $6,328.40—deficiency, $12,487.30.

The claims of the widows, orphans, and superannuates, is $5,000.00. The sum of $1,304.15, has been collected to meet this claim. The amount of the Bishop's collection is $700. When will the Church get so near the Millenium as to pay what she promises to the widows and orphans of men who have "died in the work," and to men who, though living, have spent "their blood, and sweat, and pains, to cultivate Immanuel's lands." A deficiency of $3,695.85 on this account, is matter for reflection and humiliation.

In the afternoon the Conference met again. The question of changing the name of the church was discussed, and decided in the negative by a vote of 36 to 50. It doubtless reflects the opinion of the laity better than did that of the General Conference; as time for consulting the wishes and views of the membership has been afforded. The confusion of "Methodist Episcopal," and "Episcopal Methodist," was illustrated by a man having "two sons, and naming one of them John Henry, and the other Henry John." The possible trouble in the lobbies of "loyal" Legislatures, as about to be constituted, in getting corporate names changed, and the "law's delay" in getting sure ultimate justice, came into view. The history of the church had crystalized upon this name. It was not political in its significance, but antedated the war by many years. It did not limit the commission of a minister to be "an angel" of the M. E. Church South.

On the other side, the wishes of the border; the wide-open field beyond; the large body waiting in Illinois, by common report; the difficulty of giving the Chinese a conception of "South;" the fact that "it will be changed by the majority, sooner or later;" this, and much more was urged. Still, being weighed, "Episcopal Methodist" was found wanting. We concluded that the word "South," like a big freckle upon the face of a red-headed boy, could never be washed off; though but skin-deep, and not desirable; it had gone too far, and, moreover, he was born with it. The discussion upon the subject of lay-delegation, I regret, will not come off until I shall have left on to-morrow. So, too, the reports of the several committees on education and periodicals, are yet in the hands of their chairmen. The very accommodating Secretary, Rev. C. Green Andrews, and his Assistant, Rev. W. L. C. Hunnicut, have promised to forward the several reports and the appointments to the ADVOCATE.

As at the Mobile Conference, there was neither a conference love-feast, nor was the sacrament administered during the session. This is a great oversight—a decided loss of an occasion for renewing spiritual strength and Christian fellowship. The regular ministers of the Conference indicate that the times have sifted the purposes of all who are moved to preach the Gospel. But one person was received into full connection—Samuel E. Hale.

Two were ordained DEACONS—William E. Ballard and Samuel E. Hale.

A. M. Campbell was continued on trial.

The following were ordained ELDERS: W. W. Drake, Wm. E. Ballard, Geo. W. Boyle, Walter W. Hurst, Lolus Kendall, Thomas M. Ward, David Merchant, Ira B. Robertson, Patrick Lane.

I have omitted to say that the Rev. J. G. Jones was elected the President of the Conference on the first day; the Bishop not having arrived at the hour of opening.

APPOINTMENTS.

NATCHEZ DISTRICT.—J. A. Godfrey, P. E.; Natchez, W. E. M. Linfield; Kingston and Washington, Jos. Carr; Percy's Creek and Buffalo, C. R. Godfrey; Macedonia, C. N. Campbell; Wilkinson, J. L. Forsyth, P. S. Petty, sup.; Bayou Sara and Plains, E. R. Strickland; Woodville, P. Lane; Woodville colored circuit, T. W. Brown; Clinton and Jackson, La., W. B. Hines; East Feliciana, W. E. Ballard, H. J. Harris, sup.; German mission, August Gottschall; W. H. Watkins, President of Centenary College; W. T. J. Sullivan, President of Woodville Female College.

VICKSBURG DISTRICT.—Jn. H. Clinton, P. E.; Vicksburg, W. F. Camp; Warren, F. X. Foster; North Warren, to be supplied, J. H. Shelton, sup.; North Warren colored charge, J. W. Jones; Raymond and Springridge, John Lusk; Terry and Forrest Grove, A. M. Campbell; Cayuga and colored charge, W. Wadsworth, P. A. Johnson; Rocky Springs and colored charge, D. A. J. Parker, A. B. Stewart; Steele Chapel and colored charge, C. T. French; Burtonton and colored charge, R. T Hennington; Port Gibson, J A B Jones; Fayette, C Chamberlin, W B Johnson; Jefferson colored circuit, J D Willis; Cole's Creek colored circuit, to be supplied; Rodney colored charge, to be supplied; C. K. Marshall, General Sunday School Agent.

JACKSON DISTRICT.—R. Abbey, P E; Jackson, W L C Hunnicutt; Brownsville colored circuit, J S Harris; Vernon, Livingston, and colored charge, W F Glenn; Canton and colored charge, C G Andrews, H Copeland, sup; Sharon and Thornton's Chapel, H F Johnson; Sharon colored ct. N B Young; Madisonville, L Pearce, J W Adams, sup; Camden, H H Montgomery, W Harrington; Camden colored circuit, J K Hamblin; Carthage, J A Vance; H F Johnson, President Madison College.

YAZOO DISTRICT.—J M Pugh, P E; Yazoo City and col charge, E H Monnger; Silver Creek and Bee Lake, to be supplied; Yazoo circuit and colored charge, W B Lewis; Mt Olivet and colored charge, G D Wade; Richland and colored charge, T M Ward; Lexington, H Williamson; Honey Island, W P Barton; Lexington colored ct, to be supplied by J R Booth; Holmes and colored charge, T C Parish; Black Hawk and colored charge, J D Newsom; Emory and colored charge, to be supplied by Steven Johnson; Carrollton and col'd charge, G W Boyles; Greenwood and Sidon, P. Howard.

GREENVILLE DISTRICT.—J Maclennan, P E; Greenville and Lake Lee, W W Drake; Greenville colored circuit, W T Ashford; Deer Creek, S E Hale; Bolivar, to be supplied; Clover Hill and Leota, to be supplied; Indian Bayou, I B Robertson; Sunflower, T W Flowers.

STARKVILLE DISTRICT.—K A Jones, P E; Starkville, Pierce Chapel, and colored charge, R J Jones; Ootibbeha and colored charge, J C Woodward; Webster and colored charge, George Jackson; Louisville and colored charge, J G Carlisle; Bankston and colored charge, W R Rainey; Winona and colored charge, A R Hines; Greensboro, T W Castles; Line Creek and colored charge, to be supplied.

BRANDON DISTRICT.—B B Whittington, P E; Brandon, J A Willis; Rankin colored charge, to be supplied by D Langhlin; Shiloh, William Price; Fannier, F M Williams; Trenton, Louis Kendall; Forest and Hillsboro, to be supplied; Carthage, J A Vance; Carthage and Lake, to be supplied; Carthage and Lake, to be supplied; Carthage and Lake, to be supplied

dred preachers answered to their names. J. Blakely Smith was elected Secretary; and C. R. Jewett and Atticus G. Haygood, assistant Secretaries. The Conference appointed also a permanent "Statistical Secretary," charged with the duty of collecting and arranging all the statistics of the Conference, and furnishing to the preachers all necessary information on the subject. A committee was appointed to examine the various standing committees; this was done in order to conform to a standing rule of the Conference, not to appoint the same man in two committees—to develop more fully the business talent of the preachers. Communications from the Agent of the Publishing House and Book Editor were listened to with great interest, and referred to the appropriate committees. After some other miscellaneous business the Bishop took up the regular questions.

Thus far, Bishop McTyeire has presided to the entire satisfaction of the body. He does not seem disposed to *economise closely* his labors. After preaching twice on Sunday, in Columbus, and on Monday night, at Fort Valley, he gave us a most appropriate and forcible sermon here last night; from the text commencing, "If a man think himself to be something when he is nothing, he deceives himself."

There are some questions of grave moment to be considered at this session, such as the division of the Conference, etc., I will advise you on the action of the Conference on this and other subjects of general interest. Yours,

RICHMOND.

Americus, Nov. 28th, 1866.

NEWS BY TELEGRAPH.

WASHINGTON, Dec. 4.—Radicalism is wild with triumph; although checked up in the Senate to-day, it was only a momentary check for form's sake.

Every radical measure will pass early in the session. Among the bills is one stripping the President of the appointing and pardoning power. The avowed object is to prevent the restoration of confiscated property.

The Radicals are determined to leave President Johnson only a name without power.

Mr. Sumner to-day gave notice that he would introduce a bill abolishing all the State governments in the South, and declaring the South shall not vote on the Constitutional amendment. These bills will no doubt pass.

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And a complete assortment of Curtain Material such as Brocatelles, Satin de Laines, all-Wool Damasks, etc., with corresponding Trimmings.

HARVEY, M'MAHON & CO.,

COTTON FACTORS,

Commission and Forwarding Merchants,

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NEW ORLEANS.

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Thomas M'Mahon, Madison county, Miss.
Wm. Forstall, New Orleans. on13 6m

H. F. ETHELL, — NAT. H. THOMAS,
New Orleans. — Late of Alabama.

ETHELL & THOMAS,

FACTORS,

And General Commission Merchants,

For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.

Sole Agents for the celebrated brand, "Grey Jacket" Flour.

No. 105 Poydras street, New Orleans.

Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sept 6m

J. W. BURBRIDGE. — THOS. D. MILLER

J. W. BURBRIDGE & CO.,

Cotton Factors & Commission Merchants,

No. 190 GRAVIER STREET, NEW ORLEANS.

sept 6m

Gen. James Longstreet. — W M Owen. — E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS,

And General Commission Merchants,

37 UNION STREET, NEW ORLEANS.

aug26 6m

B. S. HARPER. — N. J. THAXTON.

B. S. HARPER & CO.,

Cotton and Tobacco Factors,

AND GENERAL COMMISSION MERCHANTS,

No. 81 Carondelet street, New Orleans.

sep18 1y

JACOB BURCKETT,

GROCER,

And Dealer in Fine Wines & Liquors,

s15 3m 310 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,

COMMISSION MERCHANTS,

For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,

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sep15 1y

H M WRIGHT — O W ALLEN — J HIDDLESTON
(late August, 1865)

WRIGHT, ALLEN & CO.,

Cotton Factors & Commission Merchants

109 GRAVIER STREET, NEW ORLEANS.

aug25 1y

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Memphis, Tenn. — PERRY NUGENT, } Orleans

T. H. & J. M. ALLEN,

(Successors to ROBSON & ALLEN),

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aug18 1y

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FOLGER & CO.,

Dealers in

Hardware, Iron, & Ship Chandlery,

37 & 39 MAGAZINE STREET, NEW ORLEANS.

(Opposite the St James Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Pipes, Axes and Hines; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,

COMMISSION MERCHANTS,

27 Camp Street, New Orleans.

WM. EDWARDS. }
EDWD. J. GAY. } sep15 3m

W A VIOLETT. — R Y BLACK. — S H SNOWDEN.

VIOLETT, BLACK & CO.,

COTTON FACTORS,

And General Commission Merchants,

s15 6m 138 Gravier street, New Orleans.

W. B. LOTT, — O. W. WOOD,
Madison County, Miss. — Canton, Miss.

LOTT, WOOD & CO.,

Wholesale Grocers & Commission Merchants

65 COMMON & 46 CANAL STS., NEW ORLEANS.

☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E A BANKS, — W W LORING, — O W VENABLE

BANKS, LORING & CO.,

COTTON FACTORS,

And General Commission Merchants,

26 CARONDELET STREET, NEW ORLEANS.

sep22 3m

B ATKINSON & CO: — JAMES HEWITT & CO.,
New York. — Liverpool.

HEWITT, NORTON & CO.,

COTTON FACTORS,

And Commission Merchants,

188 COMMON STREET, NEW ORLEANS.

☞ Cash advances made on consignments to us by HEWITT, SWINNER & Co., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,

(Successor to FELLOWES & Co.)

Cotton Factor and Commission Merchant

180 COMMON STREET, NEW ORLEANS.

DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., — LEWIS, NANSON & CO.,
New York. — St. Louis.

OBER, ATWATER & CO.,

Cotton Factors & Commission Merchants

68 UNION STREET, NEW ORLEANS.

sep15 1y

S. M. SWENSON, — W. M. PERKINS,
N.Y., late of Austin, Tex. — D. L. KEANION, Of Perkins & Co., N.O.

PERKINS, SWENSON, & CO.,

GENERAL COMMISSION MERCHANTS,

No. 48 Carondelet, corner of Union street,

NEW ORLEANS.

SWENSON, PERKINS & CO.,

GENERAL COMMISSION MERCHANTS,

26 Exchange Place, New York.

se29 6m

EDW'D NALLE, — W. C. DAY.

NALLE, DAY & CO.

Cotton Factors, Commission Merchants,

158 COMMON STREET, NEW ORLEANS.

oc13 1y

S. H. ABY & CO.,

Cotton Factors, Commission Merchants

180 GRAVIER STREET, NEW ORLEANS.

oc13 6m

E S KEEP. — I. CAULFIELD.

KEEP & CAULFIELD,

Western Produce,

AND COMMISSION MERCHANTS,

Nos. 77 & 79 Poydras street, New Orleans.

no13 1y

HENRY WARE, — WM. H. WARE,
Of Texas. — Of Texas.

WARE & SON,

Cotton and Wool Factors,

AND COMMISSION MERCHANTS,

No. 63 Carondelet street, New Orleans,

oct3

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COLLEGE CATALOGUES, CONFERENCE MINUTES,

SUNDAY SCHOOL REPORTS,

PAMPHLETS, CIRCULARS, CARDS,

And everything else in the line of job printing, executed in

The Very Best Style, At Moderate Prices.

Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

J. H. MASSEY,

(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.,)

WHOLESALE DRY GOODS,

No. 100 Common Street,

Opposite City Hotel.

I am now receiving my Fall and Winter stock and respectfully solicit an examination, as your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please my and all of my old friends and patrons, and also intending new ones. My stock is now and fresh, and I will be in frequent receipt of all the new and desirable styles.

Very respectfully,

oc13 3m J. H. MASSEY.

E. GIQUEL,

Wholesale and Retail Dealer in

FOREIGN, FANCY AND STAPLE

DRY GOODS.

Also, a large and varied supply of

HOUSEKEEPING and

PLANTATION GOODS,

Constantly on hand, at

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sep1 1y NEW ORLEANS.

ST JAMES HOTEL,

MAGAZINE STREET,

Between Gravier and Natchez Streets,

NEW ORLEANS, LA.

CHAS. E. SMEDES.....*Manager.*

This establishment is now open for the reception of guests.

It is newly furnished from the Kitchen to the roof. Spring Beds, Hair Mattresses, Linen Sheeting, etc. The Furniture and Table Ware *all new*, of the latest style and most costly material. The Table is furnished with every luxury the Market affords. The Bars with Liquors equal to any used in private families, and the comforts and pleasures of a home, as far as possible, guaranteed to its Guests.

The House itself may be said to be entirely new and fresh. The undersigned will spare neither labor or expense to merit a continuance of the liberal support with which he has thus far been honored.

n3 1y CHAS. E. SMEDES.

COAL! COAL!! COAL!!!

BEATTY & SAWYER,

Offer COAL and WOOD at the lowest prices.—Coal, $1 per barrel. Leave orders at Yard on Josephine, between Prytania and Coliseum sts., or at Price Current Office; at Ducatel's, 2½ Carondelet; or at M E Stack's, opposite Magazine Market. Send in your orders promptly. n1m

McCUTCHON & HUBBELL,

Importers and Dealers in

FOREIGN AND DOMESTIC HARDWARE,

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n3 6m

AUSTIN & GODWYN,

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TINWARE,

Also,

COOKING AND HEATING STOVES

Of all kinds, for sale.

25 Peters, formerly Front Levee,

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P. J. CHRISTIAN & CO.,

General Mercantile Stationers,

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BLANK BOOK MANUFACTURERS,

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We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.

We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. o20 3m

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Direct Importation of

FANCY AND STAPLE DRY GOODS,

AT WHOLESALE AND RETAIL.

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PHILIP WERLEIN,

82..... *Baronne Street*,.....82

Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,

Dealer in

PIANO FORTES, MELODEONS,

GUITARS, VIOLINS,

And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.

The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. BURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.

Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.

Fiedings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.

Piano Stools, Covers of elegant patterns, etc., on hand.

Any information on musical matters cheerfully given. Teachers recommended.

Music neatly bound.

P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 6m

CENTENARY COLLEGE,

Jackson, Louisiana,

was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

W. H. WATKINS, President.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this Institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:

Tuition fees per term	$40 00
Contingent fee	5 00

Board can be obtained at $20 to $25 per month

aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmor; Miss Jemima Constantine.

The Fall Session of this Institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00
Ornamental branches at usual prices.	

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the Institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,

aug4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
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Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September.

Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees.

jy14 6m

THE LORD'S PRAYER PICTURE.

Good Agents wanted all over the South to Sell by Subscription this Great and Beautiful Picture.

This is one of the most exquisite works of art ever offered to the public, being the result of six years' close labor of the Artist. It has received the highest commendations from every source, and never fails to elicit the greatest admiration from all connoisseurs of the fine arts. A liberal paying commission is allowed, and it is believed there is no work before the public so universally popular, and offering so good inducements to canvassers as this. It is new—will never get out of date; exclusive territory given.

To avoid delay and insure reply, testimonials as to character and ability should accompany applications. Dealers need not apply. Here is offered congenial and lucrative employment for ministers, or competent and worthy persons of all classes. For full particulars apply to

HOLMES & CO.,

26 Camp street, Room No 5, or address Lock Box 424, New Orleans

N B—Please do your friends a favor by showing this advertisement to such as may be adapted or benefited by such an agency n10 1m

WANTED — SITUATIONS FOR three well educated Southern young ladies, in private families, or in Seminaries of wide reputation: one, as Music Teacher only; the other two, as Teachers of the ordinary branches of an English Education, with Music. Address Rev R H Herbert, Meridian, Miss., stating compensation, health, society, etc, of the location. n10 1m

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev W H Baylis.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans; then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not; to strengthen the hands of the S. W. B. S. by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with this Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a26 1y.

WHITWORTH COLLEGE,

FOR YOUNG LADIES,

Is located at Brookhaven, Miss. It is under the immediate care of Rev. GEO. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.

Its course of instruction is as complete as that of any other Institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.

The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.

For further particulars apply to the Rev. G. F Thompson, Brookhaven, Miss. a18t

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp St., corner Natchez—open day and evening.

This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keeper, correspondent and merchant are practically performed by the student.

For catalogues containing full information, call at the office, or address

f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This Institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

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Photograph and Fine Art Gallery,

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Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.

These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.

The public are invited to call and make a critical examination for themselves of the many specimens we have of well-known citizens of this city. o13 1y

S. ANDERSON, PHOTOGRAPHER

And PHOTOGRAPHIC STOCK DEALER,

61 Camp street, New Orleans.

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Hallotypes, Ambrotypes,

Pictures on Porcelain,

And every description of Pictures known to the Art.

All kinds of Photographic Materials at the lowest price for cash. sep1 1y

THOS. B. BODLEY & CO.,

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Dealers in all descriptions of

MILL AND PLANTATION MACHINERY,

AND AGRICULTURAL INSTRUMENTS.

Sole Agents in the Southwest for the celebrated Wood & Mann Steam Engines, 4 to 35 horse power; Coleman's Corn and Wheat Mills; Stranb's Corn and Wheat Mills, Smut Machines, Bolting Cloth; Todd's Circular Saw Mills; Wool Carding Machines, Flowery Machines; Stafford Sniky Cultivators; Stanley Gang Plows; Plows, Wheelbarrows, Belting, Saws, etc.

THE CHILD'S CORNER.

The Little Merchant.

Jenny Allen and her sister were in the kitchen preparing their evening meal, when a loud ring was heard at the door. Susie answered it, and in a few minutes returned to the kitchen, followed by a little girl of ten or twelve years of age. She had a very pleasant face, a sweet smile played about the corner of her mouth, and she was very neatly clad. In her hand she carried a large basket, which must have been rather heavy, for as soon as she entered the room, she put it down, and drew a long breath as if she was tired.

"Jenny," said her sister, "this little girl wanted to sell some of her things. I heard you say to-day you needed some thread, needles, etc., and so I brought her in."

"I am glad you did. It will save my going out to-night. Let me see what you have?"

"I have other things besides thread and needles," pulling out a pair of stockings, "These are nice stockings, wouldn't you like to buy some?"

Jenny examined them, and found that they would be the very thing for her mother during the winter. She purchased several pairs of them, besides other little things. The child's eyes fairly beamed with happiness, as the bright silver pieces were put into her hand.—Jenny noticed it, and asked:

"What will you do with your money?"

"If we didn't have money we would have to starve, and we could not have any clothes, or get the doctor when we were sick. Money does a heap of things."

"Your mother does all that with her money, but what do you want with yours? Is it to buy cakes and candies and toys?"

"No ma'am," she said, gravely shaking her head, "I don't buy those. Papa is poor, and we want other things. I have been saving my money for something, and I have most enough now.—But won't Amy wonder when she sees new things!"

"Who is Amy?"

"Amy? Why, she's my little sister, and I am keeping my money to buy some new things for her. She has to stay at home because she has no bonnet nor nice shoes, and papa has been sick and didn't have any money, but she will have them soon. Then she can go out, and I will take her to Sabbath school. She wants to go so much."

"You go to Sabbath school, then. Do you like it?"

"Yes, indeed I do. They do sing such pretty hymns, and I have such a nice lady to teach me. She gave me a little red Testament, and I read it to Amy, and I try to teach her to sing. She wants to hear all the children, though; but I must go."

So she took up her basket and started off, the girls telling her to call again.—She went her way with a happy heart and a smiling face.

Children, do you not think that little child's home must have been a happy one, when she loved her little sister so much as to save her money to spend for her? Don't you think you might make yours happy by being kind as she was? "Little children, love one another." That is what the Bible tells you.

Jesus loves to see little children kind to each other, and if he gave up heaven with all its joys for you, will you not try to do what pleases him?—*S. S. Visitor.*

"Brighting all it Can."

That day had been dark and gloomy. When suddenly, toward night, the clouds broke, and the sun's rays streamed through, shedding a flood of golden light upon the whole country.

A sweet voice at the window called out in joyful tones, "Look! oh, look, papa! the sun's *brighting* all it can."

"Brighting all it can? so it is," answered papa; "and you can be like the sun, if you choose."

"How, papa? tell me how?"

"By looking happy, and smiling on us all day; and never letting any tearful rain come into the bine of those eyes; only be happy and good: that is all."

The next day, the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love; and when asked why she was so happy, the answer came laughingly, "Why! don't you see, papa, I'm the sun? I'm brighting all I can!"

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day—brightening all they can? Try it children.—*Child at Home.*

In the Beginning.

"Where did you get your nice new warm cloak?" asked a lady of a little girl.

"From God, ma'am," said the little girl modestly.

"Why, did not your mother make it?" asked the lady.

"Yes, mother *sewed* it," said the child.

"And did she not buy the cloth of the shop-keeper?" asked the lady.

"Yes," said the little girl, "but the shop-keeper bought it from the factory where it was spun and wove, and the factory man bought the wool from the farmer, and the farmer took it from the lamb's back, and the lamb got it from God, who clothes the little lambs with their soft wool, to keep them warm. The lambs could not dress themselves, nor could their mothers dress them. God dresses them. So God is in *the beginning*, mother says, and without God I should not have had it."

That is the very first thing the Bible says:

"In the *beginning* God created the heavens and the earth."

And so of everything in the world; since everything we eat, drink wear, or use, if we follow them up to the *beginning*, we shall find God. It is God, God, God everywhere. —*Child's Paper.*

The Golden Rule teaches us to do unto others as we would have others to do unto us. At the same time it teaches us not to expect from our neighbors what we would not be willing, in similar circumstances, to do for them. Little George's colloquy with his mother illustrates the principle:

"Now, George, you must divide the cake honorably with your brother Charles."

"What is honorable, mother?"

"It means that you must give him the largest piece."

"Then, mother, I'd rather Charley should divide it."

"PAPA" said the son of Bishop Berkeley "what is the meaning of the words *cherubim* and *seraphim*, which we meet in the Holy Scriptures?" "Cherubim," replied his father, "is a Hebrew word, signifying knowledge; seraphim is another word of the same language, and signifies flame. Whence it is supposed that the cherubim are angels who excel in knowledge, and that the seraphim are angels likewise who excel in loving God." "I hope, then," said the little boy, "when I die I shall be a seraph; for I would rather love God than [illegible] all things."

What a man should be alphabetically: Affectionate, Bold, Candid, Daring, Enterprising, Faithful, Grateful, Honorable, Indefatigable Just, Kind, Loving, Moral, Noble, Obliging, Polite, Quick, Religious, Sociable, Truthful, Upright, Valiant, Watchful, 'Xemplary, Y's and Zealous.

CAUTIOUS MEN.—Some men use words as riflemen do bullets. They say but little. The few words used go right to the mark. They let you talk, and guide with their eye and face on and on, till what you say can be answered in a word or two, and then they lance out a sentence, pierce the matter to the quick, and are done. You never know where you stand with them. Your conversation falls into their mind as rivers into a deep chasm, and is lost.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

The general market has continued comparatively quiet, although several of the leading articles have undergone a material change. Sugar and Molasses, under the influence of an increased demand has improved, and Western Produce has been attended with about the usual vitality, a less firm feeling being noticeable in Corn and Pork; while the movement in our leading staple has been of a restricted character.

COTTON — On Saturday the news in the morning papers being unfavorable, the inquiry was of a limited character, and although the majority of factors were willing to sell at a heavy reduction, still buyers generally held aloof in anticipation of further weakness, and hence only 3000 bales changed hands on the base of 28 to 29c, for Good Ordinary, and 30 to —c, for Low Middling. Yesterday the market opened with a liberal enquiry, to which the receipt of private telegrams announcing an advance at Liverpool, gave additional stimulus; but the arrival of still later dispatches reporting an unfavorable reaction, exercised a depressing influence, and, notwithstanding holders evinced a disposition to recede from the pretensions entertained in the early part of the day the majority of buyers were reluctant to go on, preferring to await further developments.

Low	— to —
Ordinary	26 to 28
Good Ordinary	29 to 30
Low Middling	31 to 32
Middling	33 to —

TOBACCO — The market is quiet but very firm:

	Light.	Heavy.	
Low Refused	3½ to —	— to 4	Currency.
Good do	4½ to —	— to 4½	
Common Leaf	5½ to —	— to 6½	
Fair	10 to —	— to 12	
Good	12½ to —	— to 14	
Fine	13 to —	— to 15	
Choice Selec'a	15 to —	— to 20	

SUGAR—There were sales on Saturday and Monday of 525 hogsheads at 8 to 8¼c for Inferior, 8¾ to 9c for Common, 9¼ to 9½c for Fair, 10¼ to 10½c for Fully Fair, 11 to 11½c for Prime, 12c for Choice, 10¼ to 11c for Seconds, 12c for Yellow clarified, 12½ to 13c for White. Yesterday there was a good demand and prices ruled more in favor of sellers.

MOLASSES — Have continued in good demand, and the receipts have sold readily at an advance in prices of about 3 to 4c per gallon. Yesterday there was a good demand, at 45c for Inferior, 55c for Common, 59 to 62½c for Good, 68c for Prime and 69 to 71 for Choice.

FLOUR— The market opened with a good demand, within the range of the following quotations: Fine $9 50 to $10 25, Superfine, $10 50 to $10 75, Single Extra $11 25 to $12 25, Double do at $12 50 to $13 12½, Treble do $13 25 to $14, Choice do $14 25 to $15 50 per barrel. Yesterday about 1500 barrels were disposed of at $10 50 to $10 75 for Superfine, $11 for Choice do, $11 87½ for Single Extra, $12 for Low double Extra, $13 for double do, and $14 75 for treble do.

PORK — There has been some demand, at $24 per bbl. Old Mess commands $26. Dealers are supplying the trade at $25 for the former, and $26 50 for the latter.

LARD—The market has been very dull, our quotations are as follows—Prime in tierces 13½c, do in kegs 14c per lb.

CORN—Yesterday there were sales of about 400 sacks in lots at $1 26 for New, and $1 40 per bushel for Old.

OATS.—With an active demand and light supply, prices present a further improvement of 5c per bushel.

BRAN—The supply is only moderate, and we still quote at $1 40 to $1 45 per 100 lbs.

HAY—The demand is fair, at $27 50 per ton for Prime Ohio River, $28 for Fair St. Louis, and $29 for Prime do.

IRON COTTON TIES—The stock is greatly reduced, but the demand is very active at 11 to 12c per lb.

INDIA BAGGING—The supply in first hands is fair, and is held at 30c per yard in bales. Dealers are supplying the demand at 32c for rolls, and 32½c per yard for bales.

GUNNY BAGS—The movement is of a very limited character. The last sales reported were at 28c a piece.

BUTTER AND CHEESE—Choice Western and Goshen are scarce at 30 to 35c per lb for the former, and 42 to 47c for the latter. Western Cheese is in fair supply, and is selling at 16 to 17c. Skim do is scarce at 15c.

RICE—There is no Carolina in market. The stock of Louisiana is heavy at 9½ to 12c per lb, according to quality. The supply of India is ample, and is held at 9½ to 12c for Choice.

COFFEE—There have been only a few small sales from second hands on the basis of 19½c, gold, for Prime Rio.

SALT—Prices within the past few days have shown a downward tendency, and we now quote Liverpool at $2 25 for fine, and $2 20 for Coarse in warehouse.

NAVALSTORES.—There is a good supply on hand, common Rosin at $4 50 to $5 25, No. 2, do at $6 50, and No. 1 do at $8 75 to $9 per bbl. Spirits Turpentine would bring 85c per gallon.

STAR CANDLES—Dealers are furnishing the trade at 20c for 12 oz, and 25c per lb for full weight.

WOOL.—There is a good demand at 13 to 15c for Louisiana Native, 19 to 20c for Texas ¼ to ⅜ Merino, 23 to 25c for do ⅜ to ½ Merino, 13 to 15c per lb for burry, and 28 to 31c per lb for washed.

HOPS—There is a very good demand for the new crop at 65 to 70c. Bavarian is scarce at 80c per lb.

HIDES—Are in small supply, but the demand is slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 10½ to 11c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 16 to 21c per lb., and Pelts 20 to 25c per piece.

BEANS—Western are selling at $6 to $7, while Northern are in demand at $10 to $12 50 per bbl.

OILS—There is some demand for Linseed at $1 65 to $1 70, Crude Cotton Seed at $1 05 to $1 10 and do Refined at $1 45 to $1 60 per gal.

ESCULENTS—Potatoes are selling at $2 40 to $2 75 in sacks, and $3 00 to $3 50 per bbl; Onions $2 50 to $2 80 in sacks, and $3 to $3 25 in barrels, Green Apples at $5 to $8 per bbl. Cabbages are dull at $14 to $16 per crate.

POULTRY AND EGGS.—Chickens sell on the landing at $5 to $6 for the young and $10 to $12 00 per dozen for the large; Geese at $10 to $12, and Turkeys at $20 to $24 per dozen. Western eggs are selling at $30 to $33 per bbl.

Cattle Market.

JEFFERSON CITY, Wednesday evening, Dec. 4, 1866.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	8 to 10
Texas Cattle Choice per head	$35 to 45
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$10 to 20
Hogs per lb gross	8 to 11
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$1 50 to $3 50
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$100 to $150
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 5 to $12
Calves per head	$7 00 to $12

MONETARY.

The movement in Coin market has been rather restricted, and rates have continued comparatively steady. Gold opened on Saturday at 141, and nothing transpiring to stimulate the demand, it closed firm at the opening rate; it opened on Monday at 141 to 141½, but subsequently improved and closed steady at 141½ to 142; and opened yesterday at 141, and without having exhibited any material change, closed at 140 to 141.

W. G. COYLE & CO.,
COAL MERCHANTS,
Office: 142 *Gravier street.*
Yard: Corner Magazine & Girod.

Pittsburg, Anthracite, and English Cannel Coal delivered at the lowest market rates to families, hotels, cotton presses, foundries, and steamboats. oc27 6m

DOLBEAR COMMERCIAL COLLEGE,
On the corner of Camp and Common sts.,
(In the Spacious and Elegant Story Building.)

Is constantly in session under able Professors. It was founded in 1832, and is chartered by the State. Its former students may be found as Principals or Book-keepers in a large portion of the old houses of this city and over the Southern States. Ladies or gentlemen can attend the COMMERCIAL COURSE; or Book-keeping, Penmanship, Mathematics, English, French or Spanish, separately. A business education, that enables one to earn $1000, $2000, or $3,000 annually, is the best fortune parents can give their sons. A DIPLOMA from this College is a passport in all Commercial communities. Ladies and Gentlemen are invited to call. We have ample arrangements for 1000 students the present year. Liberal arrangements made for Clergymen or their sons and crippled soldiers. Catalogues sent to all who desire them.

RUFUS DOLBEAR, President.
aov 17 1y

HOMŒPATHIC PHARMACY.
RICHARD ANGELL,
156 Julia street, bet. Camp and St Charles
PURE AND FRESH MEDICINES,
Cases, Books, Cerates, &c.
Chill Drops, the best curative known for Ague, Bilious Fever, &c.; Bardotte's Worm Drops, and other approved Remedies for domestic practice

DR. JOHN G. ANGELL,
(Graduate of the Philadelphia Dental College,)
Has established himself at No 109 Carondelet street, near Poydras, where he will perform all Dental Operations in a skillful and satisfactory manner. Teeth inserted upon Gold or Vulcanite base. Being familiar with all Anæsthetics, he will extract teeth without pain, by the use of such as best suits the case. Particular attention given to the medical and surgical treatment of diseases of the mouth and teeth. oc27 1y

ALEX. P. STEWART, Of Lebanon, Tenn. CHAS. S. STEWART, Of New Orleans, La
STEWART & BROTHER,
Cotton and Tobacco Factors,
General Commission, Receiving and Forwarding Merchants,
NO. 124 CARONDELET STREET, NEW ORLEANS.
oc27 1y

J. R. POWELL,
COTTON FACTOR,
AND
COMMISSION MERCHANT,
190 Common Street,
W. R. STUART, *Late Stuart & Jones.* } NEW ORLEANS
☞ Represented by CAPT. J. A. BINFORD, Dack Hill, Miss. oc20 1y

J. G. ELLIS. W. O. CHAMBERLIN
ELLIS & CHAMBERLIN,
Cotton Factors & Commission Merchants,
42 UNION STREET, NEW ORLEANS,
Are prepared to make cash advances on Cotton, Sugar, and other Produce consigned to them, and solicit the patronage of their friends and the public. jaa20 1y

SPEED, SUMMERS & CO.,
46 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants,
And Commercial Agents. aug25 1y

J. H. CARTER,
Wholesale Grocer,
Nos. 8 and 10 Tchonpitonlas Street,
And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

A. E. BLACKMAR,
MUSIC PUBLISHER,
Importer of Musical Merchandise, Wholesale and Retail Dealer in the "Knabe," "Nunns," "Galid" and "Raven & Bacon" Pianos, "Prince" Organs and Melodeons, &c
oc27 6m 167 CANAL STREET, NEW ORLEANS.

R. M. DENMAN. D. M. HOLLINGSWORTH
R. MARSH DENMAN & CO.,
CARRIAGE REPOSITORY,
Corner of Carondelet and Gravier Streets,
f3 1y NEW ORLEANS.

S. K. WALKER. THOS. M'KNIGHT. J. P JOHNSON.
R. K. WALKER & CO.,
COTTON FACTORS,
And General Commission Merchants,
18 CARONDELET STREET, NEW ORLEANS.
an20 1y

PEET, SIMMS, & CO.,
Importers and Wholesale Dealers in
DRY GOODS,
Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS
PEET—R WILLIAMSON
SIMMS—J BOWLAG } aug25 1y

LOEB, SIMON & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
86 Canal Street,
sep1 3m NEW ORLEANS.

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.
HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jan20–1y

G. & T. F. SEARING,
Manufacturers and Wholesale Dealers in
CLOTHING & PLANTATION GOODS
No. 29 Magazine Street,
Corner of Gravier street,
oc13 1y NEW ORLEANS.

D. L. CAMPBELL, Of Mobile. F. M. ECKFORD, Late Eckford & Weaver, Mobile
CAMPBELL, ECKFORD & CO.,
COTTON FACTORS,
Forwarding & General Com'n Merchant,
o13 No. 58 Camp street, New Orleans. 1y

R. BLEAKLY & CO.,
Wholesale Grocers,
COTTON FACTORS AND COMMISSION MERCHANTS,
Nos. 56, 58, 60, 62 and 64 Poydras street,
Corner Poydras and Tchoupitoulas sts.,
NEW ORLEANS.
All cotton consigned to us will receive the personal attention of MR. J. F. GRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

A. HENDERSON PEALE & CO.,
Successors to Thos. Henderson & Peale,
Cotton Factors & Commission Merchants
No. 100 COMMON STREET, NEW ORLEANS.
aug18 6m

J. W. CARROLL. JOS. HOY. CHAS. HARDENBERGH.
CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 36 Perdido Street, New Orleans,
aug18 1y

C. L. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 31 Perdido Street, New Orleans.
aug18 1y

JOHN G. PARHAM, Of New Orleans. BEVERLY BLUNT, Of Hinds Co., Miss.
PARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
No. 75 Carondelet street, New Orleans.
aug11 1y

S. H. KENNEDY & CO.,
General Commission Merchants and
COTTON FACTORS,
57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

STEWART, GALBREATH & FIZER
Commission Merchants & Cotton Factors,
46 UNION STREET, NEW ORLEANS.
Andrew Stewart, New Orleans.
Wm. R. Galbreath, Wm. Stewart, John C. Fizer, } Memphis.
sep1 3m

SAM'L. BARRETT. CHS. LE SASSIER.
BARRETT & LESASSIER,
Cotton Factors & Commission Merchants
118 CARONDELET STREET,
aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. A. H. MAY.
STEVENSON & MAY,
COTTON FACTORS,
And General Commission Merchants,
No 40 Perdido Street, New Orleans.
aug18 6m

P. H. FOLEY,
Of the Firm of FOLEY, AVERY & Co.
Cotton Factor and Commission Merchant
No. 32 Perdido Street, New Orleans.
aug 18 6m

HARLOW J. PHELPS, Of New Orleans. S. B. BUCKNER, Of Kentucky.
HARLOW J. PHELPS & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 142 Gravier Street, New Orleans.
aug18 6m

W. C. TOMPKINS. H. R. ALSOBROOK.
WM. C. TOMPKINS & CO.,
WHOLESALE DRY GOODS,
No. 2 Magazine st., corner Canal, New Orleans.
A complete assortment of goods constantly on hand for the country trade. a18 6m

PAYNE, HUNTINGTON & CO.,
Cotton Factors,
No. 32 Union Street,
NEW ORLEANS.
J. U. PAYNE, W. C. H. DAMERON, G. W. HUNTINGTON, H. M. PAYNE.
je23–1y

TOM HENDERSON, Late of Henderson, Terry & Co. SAM HENDERSON, Late of Violett, Black & Co.
TOM & SAM HENDERSON,
COTTON FACTORS
AND
General Commission Merchants,
190 COMMON STREET,
je9 1y New Orleans

J. C. M'ALLISTER E. M'NAIR
M'ALLISTER & M'NAIR,
WHOLESALE GROCERS,
No. 74 Common Street,
sp7 1y NEW ORLEANS.

GARY W. BUTT. WM. FLASH. THOS. T. A. LYON
BUTT, FLASH & LYON,
Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.
Orders for all descriptions of merchandise will meet prompt attention.
Liberal advances made on consignments of Cotton and Produce to our care. ap14–6m

J. P. HARRISON & SONS,
COTTON FACTORS,
And General Commission Merchants,
51 UNION STREET,—UP STAIRS,
New Orleans.
J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison;
John N. Harrison. july7 1y

WATTS, GIVEN & CO., Padacah, Ky. WATTS, CRANE & CO' New York.
W. C. WATTS & CO., Liverpool, England.
GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool.
feb3–1y.

W. A. BELL, FRED N. OGDEN, H. E. WITHERSPOON
WM. A. BELL & CO.,
General Commission Merchants,
And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,
41 NATCHEZ STREET, NEW ORLEANS.
Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30–1y

J. J WARREN T W CRAWFORD F S FLEITAS
WARREN, CRAWFORD & CO.,
Cotton Factors & Commission Merchants,
45 CARONDELET STREET, NEW ORLEANS.
sep22 6m

THOS A HAMILTON, Memphis, Tenn. JOHN L. DUNNICA, New Orleans, La.
HAMILTON & DUNNICA,
Cotton and Tobacco Factors, and
GENERAL COMMISSION MERCHANTS,
42 Ualoa street, New Orleans.
sep22 1y

ROBERT L. WALKER,
Cotton Factor and Commission Merchant
190 COMMON STREET, NEW ORLEANS.

STAFFORD & WILSON,
COMMISSION MERCHANTS,
No. 66, Magazine Street,
oc27 1y NEW ORLEANS.

NORTH, BRUSH & MASON,
Wholesale Dealers in
Fancy Goods,
STATIONERY, PERFUMERY, CUTLERY,
HOSIERY,
Furnishing Goods, etc.,
35 MAGAZINE STREET,
Opposite the St. James Hotel, New Orleans, La
aug25 1y

CHAS. H. CHURCHILL.
HARDWARE AND GUNS.
TAYLOR & CHURCHILL,
(Opposite St. James Hotel,) NEW ORLEANS, LA.
IMPORTERS,
DIRECT
41 MAGAZINE STREET, and 20 BANK PLACE,
PETER G. TAYLOR.
We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.
COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PLOWS.
Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.
GUNS. NAILS, TIN WARE, AXES, HOLLOW WARE, SAWS,
Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832.
aug25 1y

W. H. HENNING & CO.,
Grocers and Commission Merchants,
95 and 97, CAMP STREET, NEW ORLEANS.
Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of
CHAMPAGNE,
BRANDIES,
WHISKIES,
CLARET,
CORDIALS, Etc.
Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, saltabie for Plantation supplies,—all of which will be offered at the
Most reasonable Rates.
☞ Country orders will receive the most careful and prompt attention.
W H HENNING & CO,
a25 6m 95 & 97 Camp street, New Orleans

WALLACE & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
BOOTS, SHOES, HATS, CAPS, and
PLANTATION CLOTHING,
No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET,
(SLOCUMB BUILDING), NEW ORLEANS
☞ *Sales guaranteed at New York prices.*
a18 1y

A. B. GRISWOLD. W. M. GOODRICH
A. B. GRISWOLD & CO.,
Corner of Canal and Royal streets,
[Late HYAM & GOODRICH],
Established in New Orleans Fifty Years!
MANUFACTURERS OF JEWELRY & SILVER WARE,
Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.
The largest assortment in the South always on hand. aug25 6m

JAMES SYME,
Wholesale Druggist,
139 CANAL STREET, (Touro Building)
NEW ORLEANS.
Importer and Dealer in Fine
DRUGS, MEDICINES, CHEMICALS,
DRUGGISTS' SUNDRIES,
Fancy Goods and Perfumery.
Surgical Instruments,
French, English, and American, of every variety
Also—
Medicine Chests and Medical Saddle-bags.
aug25 1y

A. D. GRIEFF, Wholesale Grocer,
COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,
48, 50 and 52 Old Levee st., corner Bienville st.,
aug25 6m NEW ORLEANS.

CATE'S SHOE FACTORY,
HAMMOND STATION, ON JACKSON RAILROAD
Established, August, 1861
Destroyed, May, 1863.
Re-established, January, 1866.
SALES ROOMS,
C. E. CATE & CO.,
18 CAMP STREET, 18
Under the City Hotel.
We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of
LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF,
AND KIP BROGANS,
Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*
We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.
A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*
C. E. CATE & CO.
feb17 18 Camp st., N. O.

W O SHEPARD. A L ABBOTT. ROBT O HUTCHINSON
SHEPARD, ABBOTT & CO.,
No. 55 Camp street, New Orleans,
Nearly opposite Picayune Office,
CROCKERY AND GLASS WARE,
PLATED WARE,
House Furnishing Goods,
AND KITCHEN WARE.
We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.
Call in and see for yourself before purchasing elsewhere.
SHEPARD, ABBOTT & CO.,
sep22 1y 55 Camp street, New Orleans.

BELLS! BELLS!! BELLS!!!
BUCKEYE BELL FOUNDRY
Established in 1837.
VANDUZEN & TIFT,
Of the late Firm and Successors to G. W. COFFIN & CO.,
102 & 104 *East Second street,*
Cincinnati, Ohio,
Manufacturers of BELLS for Churches, Academies, Plantations, etc.
Made of Geaniae Bell Metal, and mounted with our improved Rotary Yoke.
All Bells warranted to prove satisfactory, or subject to be returned.
Illustrated Catalogue and Price List sent free upon application. je16

E. L. PIERSON & CO.,
Wholesale and Retail Dealers in
CLOTHING,
AND
GENTLEMEN'S FURNISHING GOODS,
No. 37 Magazine Street,
Corner of Gravier street,
sep22 6m NEW ORLEANS.

J. A. BRASELMAN & CO.,
Wholesale and Retail Dealers in
FOREIGN & DOMESTIC DRY GOODS
Possess great facilities for buying goods cheap which enables them to sell below market prices.
☞ Special attention given to orders.
Nos. 586 and 588 Magazine Street,
Corner of St. Andrew Street,
oct6 1y NEW ORLEANS.

BROWN & FINNEGAN,
Successors to D. Genella,
112 Camp Street—Ground Floor,
Dealers in
CROCKERY, CHINA & GLASS WARE,
Tin, Planished & Japanned Ware,
PLATED AND FANCY GOODS.
Families wishing supplies are invited to call and examine goods and prices. oc6 3m

MAGIC PRESS.
J. P. WILSON,
BOOK AND JOB PRINTER,
77 Magazine Street,
oct6 6m NEW ORLEANS.

[Established in 1828.]
EVANS' FASHIONABLE RETAIL
Hat Emporium.
No 62 CAMP STREET,
Next door to the Picayune Office, New Orleans.
A complete assortment of the Latest Styles by every steamer, at Moderate Prices. a18 6m

SOUTHERN SHOE MANUFACTORY.
DRAKE & MARKHAM,
Manufacturers of
Men's, Boys', Ladies', Misses' & Children'
BOOTS AND SHOES,
WHOLESALE AND RETAIL,
No. 56 Camp Street, New Orleans, La.
We call the attention of the public to our extensive stock of fine custom-made Creole Boots and Shoes, for Gents, Boys, Youths, Ladies, Misses and Children, made of the best imported stock, by skillful workmen.
We design furnishing goods that combine elegance with durability, at a less price than common goods are usually sold for in this city.
OUR LAST-FOR-EVER BOOTS!
Every man in this State should have a pair of our Last-for-ever Boots. They are warranted waterproof, and to last one year, or the money returned.
Our stock of Family and Plantation Shoes are the best that can be made.
One pair will outwear any three pairs bought at auction. Country Merchants will do well to make a note of this.
We have better goods and sell them lower than any house in Louisiana.
Orders filled at ten per cent. on the original cost of manufacture.
All goods warranted to satisfy, or they may be returned. Planters will instruct their Commission Merchants to buy their shoes of
DRAKE & MARKHAM, 56 CAMP STREET.
aug18 1y

A GOOD COOKING STOVE
is one of the most necessary and desirable articles of household economy, and if properly managed, will promote the health, comfort, and happiness of every member of the family.
Time, money, and extreme vexation, by delays of your daily meals, may be saved by using the
CHARTER OAK COOKING STOVE.
Over 10,000 of these celebrated cooking stoves are in daily use throughout the city of New Orleans. Every one of them has been sold under a full guarantee, and we offer them as a reference wherever found.
The Improved Charter Oak Stove with Extension Top
has but *one* damper, and is so simple in its construction that a child can manage it. The ovens are larger, bake more uniform, and the stove heavier than any cooking stove of corresponding size ever made.
The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.
The Reflector Gridiron, original with the Charter Oak, and used on no other stove—the most perfect manner to broil meats and poultry, whereby the offensive odors arising from measuring the process of broiling are carried up the pipe, and juices of the meats preserved.
The Hot Closet, in which meats and pastry are kept warm for hours when there has been delay at meals, besides enabling the cook to finish the greatest variety of dishes and desserts, and place them hot upon the table.
The Charter Oak Stove will do one-third more baking in a given time, and use 25 per cent less wood than any other stove now made.
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Patent Texas Tonic,
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It is a certain antidote against Constipation of the Bowels, Torpor of the Liver, Palpitation of the Heart, Determination of Blood to the Brain, Indigestion, Pain in the Head and Vertigo; also a remedy for
CHILLS AND FEVERS.
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For sale at 59 Camp street, New Orleans,
THOS. K. PRICE, Vender.

Read the following opinions of some of our old and well known citizens of
PRICE'S PATENT TEXAS TONIC,
Or, Vegetable Medicine.
T. K. PRICE, Esq., Vendor of "Price's Patent Texas Tonic," or Vegetable Medicine:
DEAR SIR—After a fair and deliberate use and experiment of your Vegetable Medicine, known as PRICE'S PATENT TEXAS TONIC, we give it as our decided opinion, that it is the best recipe that we have ever known, for *Indigestion, Torpor of the Liver, Constipation of the Bowels and Dyspepsia.* We consider your Vegetables Medicine worthy of all commendation, and therfore feel no hesitation in recommending its use to all our friends, as well as the public at large, and that in doing so we are contributing to all the afflicted. Many of us have been suffering from these evils from ten to fifteen years, and have been greatly benefited.
Wishing you great success in introducing this valuable medicine,
We remain yours truly,
J. J. MULLON, Pastor St. Patrick's Church.
J. H. CALDWELL, of Oak Works, City N.O.
SAM'L. SUMNER, of Home Insurance Office
T. GREENFIELD, of House of Fellows & Co
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New Orleans, June, 1863.
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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOLUME XII—NUMBER 48.
WHOLE NUMBER 614

NEW ORLEANS, SATURDAY, DECEMBER 15, 1866.

$3 00 A YEAR IN ADVANCE.
OFFICE—112 CAMP STREET.

MISSISSIPPI CONFERENCE.

THE REPORT ON MISSIONS.

The committee on Missions have had under consideration the Foreign and Domestic Missions and submit the following report.

Four years of terrible war separated us from our Foreign Missions, preventing our communications with them, and contributions to them to a very great extent. Since the restoration of peace, our land has been so impoverished that the people have not felt able more than to support the gospel at home, and in many places they have not been able to do that, so that in some circuits, ministers have been compelled to follow the plow during the week in order that they might fill the pulpit on Sabbath, thus imitating Paul the tentmaker. Yet notwithstanding these formidable difficulties, something has been accomplished in the Foreign Mission fields. Some of our missionaries heroically remained at their post of duty, though for four long years cut off from communication with our church at home.

Our own noble and beloved brother, J. W. Lambuth, through many difficulties, fired by an unquenchable missionary zeal, returned to China in 1863, since which time he has been laboring, not without success and encouragement, part of the time supporting himself and heroic wife, by the labor of his own hands.

Who can think of these devoted self-sacrificing brethren and their noble wives, without feeling a thrill of admiration for them, and breathing the earnest prayer that their number may be multiplied. A letter has been recently received from Bro. Lambuth, asking that in view of the failure of his health, in consequence of the climate of Shanghai, that he be transferred to California, to labor among the Chinese there. He believes there is an effectual door among that people, and missionary effort made there will react on their native land, and notwithstanding other failures in that field, and the opposition to such a step made in high places, your committee, with all the lights before them, recommend the transfer of Rev. J. W. Lambuth to the California Mission.

There are many other fields of Missionary labor white to the harvest to which we would like to direct your attention and effort at this time, but from which we are restrained by the anomalous and peculiar condition of the finances of this section of country. But while we cannot at once accomplish all a broad Christian philanthropy would dictate and desire, we do most earnestly recommend upon all our ministerial brethren to keep the Foreign Missions prominently and constantly before the minds of our people, and by all suitable means cherish missionary zeal until these calamities be over past.

With regard to the Domestic Missions, we most cordially recommend the continuance of the German Mission; we have a small but interesting field in this department of our mission work, and one missionary, Rev. August Gottschall, who, however, has not been able to accomplish much in a year, from the fact that the Missionary Board could not support him, and he has been kept close and hard at work to support his family. This Mission however is increasing in importance, and will very soon assume proportions calling loudly for prompt and energetic action on the part of the Church of God. It must be evident to even a casual observer, that Mississippi must have cultivators of her rich soil, other than those we have hitherto relied on. These fertile, but now abandoned fields, located in a climate so genial, will not long remain untenanted.

Already the German mind has perceived the adaptation of this country to their wants, and recently we learn that several families have settled in one community, and this is but one instance that will occur in many other places, and it behoves us to provide for and take charge of the spiritual instruction of this interesting and important class of population, in the Providence of God placed in our midst.

There is another class of producers among us, who were always interesting to us in a religious point of view, are now doubly so. When slaves we used to feel called upon to provide for their spiritual wants, and did provide for them with a liberality unsurpassed toward any working class in the world. Why should we neglect them now? When in point of fact, our interest and well being are more involved in their proper religious and mental training than when they were in a state of slavery. Why turn them over to the tender mercies of those who neither understand their nature or their wants?

We feel assured that there is no disposition either to neglect their training or shift the responsibility of others, by those who were their former friends and owners But the question is how, in their new and changed relations, can be best provided for them? It must be evident to the most casual observer that the old plain of investing provision for them will not answer. They feel that it is not of their own choice, and hence, the first opportunity which presents itself they set up for themselves, though in doing so they go away from their best friends. Now how is this difficulty to be met? By letting them alone and holding ourselves aloof from them? We think not, but advise the *wise* provision of the last General Conference, to be found on the 106th page of our new Discipline.

If they want to remain with us or return to us, let us make provision for their so doing, but not on the old plan that it is to cost them nothing, but let all our operations among them, as far as possible, be self-sustaining, whether the laborers employed among them be white or colored,—this appealing to a lever power within themselves by which to elevate them,—namely, self reliance, and to carry out this view, we recommend the adoption of the following resolution, viz:

Resolved, That we encourage and help the colored people to build churches, and establish schools for themselves within our own ecclesiastical organization, and that we recommend Southern men and women to engage in instructing them.

Of money collected for the present year we report as follows:

For old Missionary debt, $198 30; for Foreign Missions, $231 10; for Domestic Missions, $280 55: Total, $709 95.

The Committee on Missions beg leave to report further, that they have had under consideration the action of the last General Conference, whereby the Missionary Society was substituted by two Boards, the one *Foreign*, and the other *Domestic*, and they beg leave to submit to the Mississippi Conference to adopt the following report and constitution, viz.

Constitution of the Board of Domestic Missions of the Mississippi Conference.

Art. 1. This Board shall be denominated and known as the Board of Domestic Missions of the Mississippi Annual Conference, of the Methodist Episcopal Church, South.

Art. 2. The object of this Board is to co-operate with the parent Missionary Board of the M. E. Church, South, in support of Missions, especially within the territory occupied by this conference.

Art. 3. The officers of this Board shall consist of a President, Vice President, Treasurer, Secretary, and nine Managers, who shall be chosen annually by the Mississippi Conference. The managers shall consist of five members of the Conference, and four laymen.

In case of vacancy by death or resignation, or otherwise, the Board shall fill such vacancy subject to confirmation by the Conference. Five members shall constitute a quorum.

Art. 4. The President, and in his absence, the Vice President shall preside at all meetings of the Board, or in the absence of both, the Board shall elect a President pro tem.

Art. 5. The Treasurer shall take charge of all the funds and property of the Board, subject to the order of the Board, and shall make an accurate and full report annually of all the receipts and disbursements of the Board to the Mississippi Annual Conference.

Art. 6. The Secretary shall keep a full and complete record of the proceedings of the Board.

Art. 7. It shall be the duty of each preacher in charge in the beginning of the Conference year, to enroll in a book provided for that special purpose, the names of all the members of his charge, and enter in said book the amount of money each one is willing to contribute to the Missionary cause, and to collect the same as early as possible, giving due credit, and remit the same so collected quarterly to the Treasurer of the Board.

Art. 8. Each preacher in charge shall take up a collection annually in support of Foreign Missions, and transmit the amount so collected to the parent Board of Domestic or Foreign Missions, and report the same to this Board.

Art. 9. One-tenth of all the collections made for Domestic Missions, with the balance on hand after meeting the appropriations in our own Conference, shall be transmitted to the Treasurer of the parent Board, to be appropriated as the Discipline directs.

Art. 10. There shall be a public annual meeting of the Board, at the time and place of the session of the Annual Conference, in aid of Missions.

The Committee recommend the adoption of the following resolution, viz:

Resolved, That we will use our utmost endeavours to collect it as early a day as possible, our proportion of the old Missionary debt as assessed by the late General Conference.

J L Forsyth,
Wm. F Camp,
John A B Jones.

REPORT ON FINANCES.

We the undersigned Committee appointed by your body would beg leave to make the following report:

The collections upon the District for Missions, superannuated preachers, and "Bishops' fund," are below the receipts of last year; and far below the pressing demands of the poor and dependent who look to us for bread.

The amount collected for the "Bishops' fund," is only $859, and the claim about $1400, one half our apportionment. The claims of those who have worn themselves out, and of the widows and orphans of those dying in the service of the church, though small and meagre the claim, is $5000. Of that, only one third can be paid from the funds placed in our hands. How are our widows and orphans to be supported? The poor of the Conference, to whom are they to look? To the future world, while in this they starve! How can our people excuse themselves from a cheerful and liberal response, to the highest appeals of benevolence and charity; the rule most prominently set forth in the Bible—the cause of the widow and orphan. They are poor, they are widows and orphans from service, sacrifice and toil in the noblest cause; they are our poor, and are poorly fed.

We find from reports to the Conference, that the assessment for ministerial support is diminished, and only one third collected. The financial condition of our fields of labor are discouraging, and a great injury to the full and untrammelled cause of the gospel will result. The ministry must be supported, either by the church or by a partial devotion of time to secular labor.

The church is able and willing if untrained to support the ministry.

To increase our receipts and pay the poor, we would respectfully recommend the following Resolutions:

Resolution 1. That the Presiding Elders take up a collection for those dependent upon us, and the "Bishops' fund," at every Quarterly meeting held on their several districts.

Resolution 2. That a sermon on GIVING be preached at every appointment by the pastor.

Resolution 3. That from every Board of Stewards, one be appointed as General Superintendent of finances.

W. G. Millsaps, Chairman.

THE COMMITTEE ON BIBLE CAUSE.

Your Committee have not in their possession any statistics or other information of the operations of our Bible Society. From the general condition of the country, the limited efforts made now for the distribution of the scriptures amongst our people, and the obscurity and poverty of many districts of the country, we fear that many families are without any copy of the Bible. We do not hesitate to express our belief that to supply such destitution is a work of the first importance, and should engage our active energy and special attention. We rejoice that the present posture of the affairs of the Nations seems to promise a far greater tolerance of religious liberty, and to that extent offers a widening field for the dissemination of the precious word of life. We are confident from the promises of our Lord, that his knowledge shall cover the earth as the water covers the sea, and that the nations of the earth shall be given to our Lord and to his Christ. Some of the European Governments that had long proscribed religious liberty, have now opened the way to the operation of all evangelical churches. We believe that these are evidences of the Saviour's presence in his Church, and for her we should invigorate and increase our efforts to occupy every field. We offer for your adoption these resolutions, viz:

1st. That we give grateful thanks to the great Redeemer for the evidences found in the national revolutions of this age, that the nations of the earth are coming to his knowledge.

2nd. That we think it would be highly satisfactory to this conference, and a valuable contribution to those who may be engaged in distributing the Scriptures, if the preachers in charge throughout the Conference would, during the ensuing conference year, ascertain as far as they can, the the families in their respective works who are destitute of the word of God, and report them to some person to be named by this Conference, or to some existing agent of the Southwestern Bible Society at New Orleans.

3rd. That we cannot allow ourselves to abate our interest or energy in the specific work of distributing the word of God, but that we will occupy every field that may open itself to us.

4th. That we as heretofore fully recognize the value of the American Bible Society in furtherance of the great Redeemer's Kingdom, and that we will in every proper way co-operate with that Society.

W. T. J. Sullivan, Chairman.

RESOLUTION ON DANCING.

Resolved, That it is the sense of the Conference that dancing, either in private families or public places, is contrary to the General Rule on diversions, and should therefore be discouraged by all of us, and that the general rule be enforced prudently and firmly.

Wm. B. Hines, Chairman.

REPORT ON THE EDUCATION OF SOLDIERS' ORPHANS.

Respected Brethren:—At the last session of your body, you were pleased to pass a resolution requesting me to digest and issue a circular with a plan for the support and education of the orphans of the deceased and disabled soldiers of the late war. The subject has been one of intense and constant solicitude to me, but I have not deemed any moment so favorable as at the Conference, for speaking on this subject. The matter is one of the highest importance, and if we neglect these dependent children the censure of mankind will rest upon us. Much has already been done, but we must do more and do it at once. We have, as a Conference, considered orphans' houses and asylums of questionable value, in a country devoted to agriculture like ours, where homes and useful employment may easily be found for those old enough to work.

Provision for board and support of infants can easily be made by organized societies in every county, and all who are capable of going to school can be sent at the expense of an "Orphan's League," if some such association were formed, and books, clothing, medicine, and other incidental expenses paid for them. The children would then be able to aid their parents, relatives, or families with whom they live, and they would grow up with habits of industry and self-reliance, and a higher enjoyment of life than can ever be found in any orphan asylum.

It is not improbable but that the Legislature may make some appropriation for the sustentation of the orphans of the State; if so, it would probably be divided to the counties in proportion to the number of orphans, and the ratio of funds raised in each county, to be employed jointly for the orphans' relief. Should this be done it will need many local organizations to carry out the plan. Every district, every town, and every large neighborhood in the several counties, ought to have an orphans' association or league; and clothes, books, funds provided by them. A few good women would carry out the plan if once inaugurated. I therefore recommend the passage of the following resolutions:

Resolved, 1. That the Presidiog Elders take charge of the matter in their respective districts, calling to their aid the Preachers in their districts, and such laymen as they can enlist. They may, if expedient, form District Societies, and shall provide for the needy orphans of deceased soldiers, and the children of disabled and indigent ones, looking especially to their education in the schools near their homes.

Resolved, 2. That a Central Board composed of five Laymen and five Ministers, who shall supervise and control the general organizations, to be appointed by this Conference, one of whom may act as the General Superintendent of the orphans' interests.

Resolved, 3. That every Preacher in charge of pastoral work be, and hereby is required to bring this subject prominently before the Church Meeting in his charge.

Respectfully,
C. K. Marshall.

REPORT ON CHURCH PUBLICATIONS.

The Committee on Church Publications beg leave to submit the following report:

First, the *Publishing House*. The annual exhibit of the Book Agent, made June 1st, 1866, has been duly considered.

This is the first official information this Conference has received from the Publishing House since the Conference of 1861.

In April, 1862, the real estate and fixtures of the House were libelled for confiscation in the United States Circuit Court in Tennessee, and they went immediately into the hands of the United States Marshall. The Financial Secretary of the House, then in charge of it, fortunately, but unexpectedly, found himself clothed with legal authority from the General Conference, which enabled him to employ the property and connect the suit against the Government for its recovery. This suit was terminated in favor of the Church at the very time of the session of this Conference last year. During this period of three and a half years, the property was partially protected from spoliation and loss by army depredations and otherwise, by the Financial Secretary, and we congratulate the church, that through the merciful interposition of Divine Providence, amidst the disasters of war, we still have a Publishing House.

The agent reports a certain loss in the conduct of the business before the war, of $60,698 60, and a further loss of the most of $112 856 15 in bad debts. But notwithstanding these and some other losses not definitely ascertained, resulting from the use of the printing office by the army and other spoliations, we are glad to learn that the House is in operation, and as the agent thinks, with a prospect of a good business in the future.

The agent reports the available property of the House, including everything, over and above the debts due, at $87,165 70, not including such debts outstanding as may hereafter be collected, and also exclusive of an unadjusted and unliquidated debt, justly due the House by the Government of the United States, and which could not be fairly estimated at less than $10,000, as we are well informed.

The future prosperity of the House, however, will depend upon the patronage it shall receive from the Church and public. It is one thing to have a Publishing House and make books, but it is another to distribute this literature throughout the Church and country, that religion and morality may be advanced thereby.

Second—*The Christian Advocate*, published at Nashville, by the Publishing House, under the control of Dr. Summers, is in full operation. It is a large and beautiful sheet, with a secular department in an extra, and in every respect is a first class Methodist paper. Its literature is of the highest stamp, its central position gives it high and peculiar claims upon the patronage of the whole Church, and undoubtedly does and will continue to contain much information which would not be so suitable in a mere local Conference publication.

Third—*The Sunday School Visitor*. We congratulate the Church on the information from the Book Agent, that this valuable periodical will soon re-appear amongst us. Its value to families and Sunday Schools is too great to be estimated, and we hope it will soon be circulated in every Sunday School and family within our reach.

Fourth—The *N. O. Christian Advocate*. This is one of our own papers, published in our immediate vicinity, is the recognised organ of this Conference, is well known to all of us, and ought to have a far wider circulation than it has received. We hope to see the paper enlarged, and that it may continue to maintain its conservative, religious and literary character.

Fifthly—We beg leave to bring to the favorable notice of the Conference the *Home Monthly*, published at the Publishing House in Nashville, by the Rev. T. R. Hill, and edited by Professor Sparkman and himself. This monthly is virtually in the room of the *Home Circle*, formerly published by the Book Agent. It is at present a private enterprise; but if sufficiently successful, it is expected, at no very distant day, to pass into the hands of the Book Agent. It is a fine ladies' book, well and truthfully edited, and highly worthy the patronage of the families of the Church.

In addition to the above, we are glad to learn that in various parts of the country we have weekly newspapers in the interests of our Church in successful operation, and which are wielding a good and healthful influence.

And we further report to the Conference for its adoption, the following resolution:

Resolved, That it is the duty of every member of this Conference, to use his industry and diligence, to put into wide circulation the literature of our Publishing House, and the periodicals named in the above report.

R. Anbey, Chairman.

DIVINE SYMPATHY.—"I know their sorrows." Exod. v. 7. Man cannot say so. There are many sensitive fibres of the soul the best and tenderest human sympathy cannot touch. But the Prince of sufferers, He who led the way to the path of sorrows, "knoweth our frame." When crushing bereavement lies like ice on the heart, when the dearest earthly friend cannot enter into the peculiarities of our grief Jesus can, Jesus does. He who once bore my sins, also carried my sorrows. That eye now on the Throne was once dim with weeping. I can think, in all my afflictions "He was afflicted"—in all my tears, "Jesus wept."

THE RELIGIOUS ELEMENT IN THE GERMAN WAR.—The Paris *Monde*, the Roman Catholic organ, has the following:—"Prussia becomes a great power. In the German struggle there exists a religious element which it is important to disengage. Prussia represented the Protestant element, and around her grouped all the interests appertaining to that faith; whilst, on the contrary, all Catholic sympathies attached themselves to Austria. By the treaty of Westphalia, Protestantism took right of citizenship in Germany, and established itself there on a footing of equality with Catholicism. The victory of Prussia overthrows this equilibrium; the Catholic influence exercised by Austria in Italy and Germany is henceforth destroyed, and it cannot be restored without a long series of contests. The arrangement of Prussia with Europe is a difficult matter. Italy and France will not be always in accord, even admitting they are so at this moment."

WESLEYAN SCHOOLS AND CHAPELS.—The Leeds Mercury says: In educational efforts remarkable advance has been made, twenty-seven new day schools having been established last year, with an addition of 4,669 scholars. The total number of day-schools connected with the Wesleyans is, 606, and of scholars 93,194. There has been an increase of seventy-one Sunday-schools during the past year, and of 5,756 scholars. A very large outlay has been made in chapel building. The committee entrusted with this department has authorized an estimated expenditure since the last Conference of $991,940, the total outlay of the year having been $1,334,272, and during the last eleven years $2 500,000 of chapel debts have been paid off.

From the Southern Christian Advocate.

PROGRESS IN CHINA.

MR. EDITOR: Presuming that you are still interested in the events of this country, especially in so far as they may bear upon the immediate or ultimate introduction and spread of christianity, and that the Church at large, of which your paper is an extensive medium, will look to you for such intelligence from abroad, as shall keep them informed on this important point, I shall take the liberty, as I feel it my duty to the Church and to the cause of Christ, to address you from time to time on such subjects as events in this country shall present.

In a previous letter to you, I referred to the partial removal of the great barriers, which have so long held the influence of Western nations in abeyance, and the inauguration of a more liberal policy by the government which, while still imposing some restrictions, promises to greatly enhance the value of that mutual intercourse which we have always sought with this people; and may, therefore, be hailed by both the commercial and Christian world as an indication of better days in China.

In the present communication I cannot do better, perhaps, than cursorily refer to the events of recent history and connect the links which you may have lost during the long oblivious interval of your isolation from the outer world.

The influence of the anti-foreign element, which had long been in the ascendancy at Pekin, and had hitherto committed the government to an exclusive policy, finally culminated in 1860, in an appeal to the *Ultima ratio regum*, in which they were successfully and triumphantly met by the Allies with their *argumentum in victum*.

Defeated, their army scattered, their Capital captured, the Emperor a refugee, the *Yuen ming yuen* in ruins, and "*Barbarians*" in victorious possession of their once inviolable and sacred city, their ascendency and power were shaken, and for very shame they hid themselves in the fortresses of Manchuria, and for a long while could not be prevailed on to make their appearance or send commissioners to negotiate a peace. —Not satisfied, however, with that bitter experience, which would make even fools wise, nor grateful for the restoration of their lost capital, which was magnanimously returned to them on the ratification of the treaties, on the death of the Emperor, they dared again to usurp the throne and dictate its policies, but so summary was their punishment, so radical and complete their overthrow, by death and degradation, that the relics of that party are too weak and small at present to make themselves felt or feared. Indeed, occupying our present standpoint, the interests and destinies of China, being already in the hands of Western powers, we may safely pronounce them dead—an *Illium fuit*.

The late Emperor *Shieng Fung*—"Universal Plenty," died August 22d, 1861, and the Usurpers were executed or committed suicide sometime in December of the same year. The "style" of the new Emperor was then chosen; and he ascended, (or rather is to ascend, he is only a boy about twelve years of age at this date,) the throne as *Tong Chi* Hwan-Ti or Emperor of "Mutual Order." This title seems to have been suggested by the recent events, and the adoption of it would seem to indicate a design to promote what it so beautifully expresses.

In the meantime, however, mutual order and confidence were being fast restored, or perhaps, I should say, were being created, and the friendly relations already begun between the East and the West being rapidly cemented.

These events bring us down to the close of 1861, from which time all hostile demonstrations or severity towards the Chinese Government ceased. The city of Canton, which had been held from the beginning of the war as security for the indemnity, was released.

The successful working of the customs system at the various treaty ports, and the greatly increased revenue obtained by means of the foreign inspectorate, tended to keep up the good feeling, and to exhibit the unspeakable advantages to be derived from friendship with Western nations. Thus the overwhelming force which at first was necessary to break down the barriers which separated the inhabitants of China from their foreign brethren, has been succeeded, at least in part, by an influence no less powerful in its effects, while it is far more in accordance with the laws of friendship and rule of right.

The *Tai Ping* Rebellion, whose proportions were already gigantic, becoming daily more formidable and irresistible, was sweeping the country with destruction at the beginning of 1862. The Imperial forces unable to withstand them retired to the treaty ports, especially to Shanghai and Ningpo, with the *tatterdemalion* hosts of the insurgents close upon them. They put up a strong plea and invoked the assistance of those powers which had so effectually crushed them at Peking—whereupon the Allies, who had hitherto proclaimed themselves neutral, instituted measures of assistance, and henceforth identified themselves actively with the Imperial cause. Two contingents, one known as the Franco-Chinese at Ningpo and the Anglo-Chinese at Shanghai, were soon levied and drilled by foreign officers detailed for that service.

These two contingents, though numbering but a few thousand, under the efficient management and conduct of their respective foreign leaders, soon became invincible, and after more than forty engagements, beginning in January 1862, they succeeded in May 1864, in breaking and scattering irrecoverably the whole Insurgent power, restored to the bewildered Imperial commandere their country and homes, which they had been powerless, with twice or thrice the same numbers and some material, to defend or recover. This act of kindness (?) and this proof of ability and skill in military tactics, of which they were personally eye witnesses, and in the result of which so many millions of this people were directly interested, cannot fail to be remembered by them as long as the name of "*Chang Mon*" exists, or the footprint of his desolation mark their country. Having rendered them services as important as those rendered by Lafayette to our own struggling colonies, may we not hope the name and deeds of these foreigners will become as precious and long remembered as his.

Many times, the leaders of these contingents had honorable mention in the Capital, and as often received marks of favor conferred by His Majesty for services, distinguished alike for heroism and "disinterestedness" (as his Majesty is pleased to term them in one of his despatches)

Below I transcribe two of those notices or decrees, one of which appeared in the Peking Gazette, the Official or Government Organ, on the 12th of October 1862. It was called forth by the death of Gen. Ward, an American, formerly with Walker, during his celebrated filibustering expedition in Central America, who was the first to inaugurate the Anglo Chinese movement against the Rebels; in which service he lost his life.

"The second refers to Gordon, an English officer who succeeded Ward, and led the forces till the final overthrow of the Rebellion.

October 12th 1862, the following edict was published—1st.

"Lee Hung Chang (the Governor General,) reports that at the recovery of *Tsiche* General Ward was mortally wounded, and begs that an altar may be dedicated to him as a mark of our Imperial favor.

"Now Ward was an American who entered our service at Shanghai, and leading our troops recovered the city of Sung Kiang fu, where as well as at many other places he repeatedly routed the Rebels. These exertions were at the time rewarded by his appointment to the rank of Funing.— The report forwarded by Lee Hung Chang, informs us that Ward, having heard that the Rebels on their way to Ningpo had taken *Tsiche*, proceeded with the utmost rapidity to the place, and commenced operation against it. The enemy nothing daunted, returned the fire of our troops, and one bullet struck Ward on the breast, traversing his body and coming out of his back. His men however completed the work, while he himself was carried back to Ningpo, where he died on the following day. In truth Ward was a great man—a soldier who caused no shame. Lee Hung Chang has already directed Wu Shun and other officers to look after the funeral and we order that at Ningpo and Sung Kiang fu, altars be erected to his memory, while the Board of Rites will indicate the proper ceremonies to be observed in accordance with his rank, that thus his spirit may be comforted and refreshed. *Respect this.*"

The following occurs in the Gazette of June 16, 1864, on the disbanding of the troops:

"Lee Hung Chang now reports that the 'ever victorious army' which Gordon used to lead has been disbanded in the most satisfactory manner, and he begs us to heap further distinctions on Gordon's head.— Such is the substance of his despatch.— Since the Spring of last year, (1863) Gordon has headed the 'ever victorious army,' and aided the ordinary Imperial forces in the subjugation of Fu Shan, &c. &c., (here occurs a list of the places taken by Gordon which I omit from this extract.) He finally captured Chang Chow fu, thus unanimously heaping meritorious acts one upon another. Moreover he has in the most satisfactory and peaceful manner completed the disbandment of the disciplined army.

"There was no uncertainty (or vacillation) about Gordon's services; he was ever inspired with that bravery and strategic talent which enabled him to prove so formidable. He was also intimately acquainted with the relations existing between China and other powers. It is therefore most necessary for us to mark our approval. Gordon is hereby presented with the Yellow Jacket, and a short peacock's feather. He is also presented with the official robes and paraphernalia belonging to the rank Ti tu.

Thus will our favor be manifested to him Respect this."

While the Franco and Anglo-Chinese contingents were being wielded so efficiently on hand there was an attempt to interest the Government in the formation of an Anglo-Chinese steam navy. It was a favorable time and without much pressure, the Government consented, and a commission was sent to Europe to purchase and fit out suitable vessels, (mostly if not all steamers.) In July, (1863) duly equipped, they arrived in Shanghai, but on account of some misunderstanding between the Government and the parties purchasing and at that time in charge, the whole matter became a failure, the Government would not accept the vessels, and they were sent away to be disposed of.

Since the restoration of peace and the reoccupation of the large cities in the Interior, individual mandarins have shown their appreciation of foreign assistance and of the superiority of their naval and military implements by continuing in their service, in the Interior, quite a number of foreign officers, who are constantly engaged drilling and training the Chinese. In Suichow the Governor General—Lee Hung Chang—has established a large (foreign) Arsenal, where cannon, shot, shell, caps and powder are manufactured in abundance, under the oversight of a foreign officer. There is another also at Shanghai, with foreigners engaged. He is rendering himself independent and impregnable.

The Governor General of the Fah Kien province has also intimated his intention to establish a steam fleet, and proposes to send a commission to Europe and America to purchase all the materials necessary for ship building and for the manufacture of munitions of war.

Whether these two rival Mandarins, so deeply conscious of foreign power, have entered into these matters, with the ultimate object of self-aggrandizement, or whether it marks the progress of real conviction, we know not. We feel safe in saying, however, it cannot work any danger or hurt to the foreigner, while it may prove a powerful liberalizing and perhaps civilizing influence among the Chinese.

Thus we have seen the anti-foreign power crushed; friendly relations established and cemented by blood; Mandarins acknowledge their inferiority and accept the services and kind offices of foreigners, also abandon the use of their own weapons of war for those of the West; have seen the Capital thrown open and the Ministers of Western powers take up a permanent residence near the Imperial Palace; the country opened for purposes of commerce and trade as far as foreigners thought it wise or prudent to demand for their own interests. Further, in addition to these evidences of progress, three Imperial schools have been established for the instruction of young men in the English language, &c. One of them is located in Peking, and is under the charge of Rev. Dr. Martin, of the American Presbyterian Mission; one in Shanghai and the other in Canton. I had the honor of inaugurating the one in Shanghai and had charge of it in 1864. They promise to be of immense influence, and I have great pleasure in still cultivating an intimate relation with those who were once my pupils. They are chiefly of the higher classes, and are designed to fill important offices in those places frequented by foreigners, especially in Peking and the Treaty ports.

At present there is a semi-official embassy from this country traveling in Europe, consisting of one Mandarin and two of the pupils from the Peking school.

Besides the above indications of better times I might say that perhaps the best indication of all is the wonderful impetus given to inquiry. The Chinese are difficult to arouse; "darkness covers the land and gross darkness the people," but I think the present attitude of the Chinese mind more favorable for impression, open to conviction, and more ready to receive instruction than it has ever been. They need physical light as well as moral light; give them more of the first and they will more readily accept the other. They have seen hundreds of our Western improvements and know something of their value and use, and the great desideratum now appears to be a Scientific school where something shall be done by impressing their minds with truths of nature, towards leading their pressent inquiry to terminate in Nature's God. What is prepared to meet this want, to direct these inquiries, to harvest these influences, to save these souls?

What Missionaries have done and are doing towards availing themselves of the present condition of affairs in this Empire, I shall reserve for a future communication.

Just as I was finishing this letter the mail came, and to my surprise, (for I had looked and expected till I had quite despaired,) and great joy, brought the long looked for dear old "*S. C. Advocate*," so familiar in past days. "As cold water to a thirsty soul, so is good news from a far country," especially is that the case, when that country is your native land and the good news from your own dear friends.

Herewith I send an account of the closing scenes of our long voyage to China, which I trust though late will at least be acceptable and interesting if you have space to admit it.

I am very anxious that a more general knowledge of this field of labor should obtain among our people and if I can in any wise be instrumental in giving interest or prominence to this our only foreign mission, or the history of this country, I shall do so with pleasure as far as compatible with my work.

Young J Allen.

Shanghai, August, 1866.

Homely Advice.

Sidney Smith, whose Christianity was rather of the material type, made up his preaching mainly of broad, "common sense" suggestions. The following will be found of great use in the corporeal part of religion They are sufficiently Dr. Franklinish to recommend them to American readers:

Never give way to melancholy; resist it steadfastly, for the habit will encroach. I once gave a lady two-and-twenty receipts against melancholy. One was a bright fire; another, to remember all the pleasant things said to and of her; another to keep a box of sugar plums on the chimney piece, and a kettle simmering on the hob.

Never teach false morality. How exquisitely absurd to tell girls that beauty is of no value, dress of no use! Beauty is of value; her whole prosperity and happiness in life may depend on a new gown or a becoming bonnet, and if she has five grains of common sense, she will find this out. The great thing is to teach her their just value, and that there must be something better under a bonnet than a pretty face for real happiness. But never sacrifice truth.

I am convinced that digestion is the great secret of life; and that character, talents, virtues and qualities are powerfully affected by beef, mutton, piecrust, soups. I have often thought I could feed or starve men into virtues and vices, and affect them more powerfully with the instruments of cookery than Timotheus could do formerly with his lyre.

BLANCHING THE HAIR.—A recent number of Virchow's Archiv contains a highly interesting article by Landois, of Greifswald, on a sudden blanching of the hair. The possibility of such an occurrence has been doubted by many if not all eminent dermatologists of the present day, although several well-known instances are recorded in history. This question is now settled beyond any doubt by observations made by the author upon a case in Prof. Mosler's clinic. The patient was 34 years old, and was received at the hospital on account of delirium tremens. At the morning visit, on the fifth day of his stay, it was noticed by the visiting physicians and the patients that the hair upon his head had become gray. On looking at himself in a mirror, he exclaimed: "Ach God, mir sind die Haare grau geworden!" Strange to say, the delirium vanished at the same time. A microscopic examination showed the presence of a great many minute air-bubbles at the white points, both in the cortical and central portions of the hair. The pigment was perfectly preserved throughout the whole shaft of the hair, and had undergone no change whatever. As the hair gradually is changed to gray the pigment disappears, but in this instance the rapid whitening during a single night was produced by the development of gas within the substance of the hair.

THE PLANET MARS.—Professor Phillips, of Oxford, has published an interesting summary of the results of recent telescopic observations of the planet Mars. No doubt remains that the white patches so long observed at the pole of the planet, are composed of snow: They change uniformly with the changes in the seasons. Red and green patches, also, have been discovered, which are supposed to indicate land and sea. By means of a spectroscope the presence of an atmosphere has been made certain, deep enough to sustain life, and dense enough to bear up aqueous vapors, which may compensate in part for the smaller heat received from the sun.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, DECEMBER 15, 1866.

Change of Name and Lay Delegation.

We compile from our exchanges the following vote on these subjects, and will continue to add from time to time until all the Conferences are heard from.

Conferences.	*Change of Name.* For	Against	*Lay Delegation* For	Against
Missouri	28	30	40	19
St. Louis	26	12	19	19
Arkansas	24	19	16	29
Louisville	35	31	57	10
Kentucky	45	7	47	4
W. Virginia	16	7	21	1
Holston	51	2	47	7
N. W. Texas	28	00	26	00
Tennessee	55	48	58	41
Memphis	78	43	65	51
N. Carolina	69	3	49	23
Pacific	37	8	40	1
Virginia	64	47	73	26
Mobile	18	42	34	30
Mississippi	36	52	32	45
Georgia	109	3	116	16

Sunday School Visitor.

Mr. Editor:—The following resolution was adopted by the late General Conference:

"*Resolved*, by the Delegates of the Annual Conference of the Methodist Episcopal Church, South, in General Conference assembled, that the Sunday-school Visitor be forthwith resuscitated; and that all our preachers, and the Superintendents of Sabbath-schools be, and they are hereby, instructed to use diligent efforts to introduce it at once into all our Sunday-schools."

It has been a source of deep regret, that we were unable to respond promptly to the above demand of the General Conference, immediately on entering upon our duties at Nashville.

While the *all-the-time working* Editor was ready at any moment to perform the duties assigned him in this department, there were difficulties in the way of the Book Agent that compelled him to enter upon this work with proper caution.

The General Conference required the Visitor to be published, whether the subscription to it should be sufficient to pay its expenses or not.

The Publishing House was in an embarrassed condition, and was unable to advance the requisite means, and hence we were compelled to delay. In the meantime, letters from ministers of age and experience, from all parts of our widespread Connection—men whose whole lives had been devoted to the Church—from parents, who were regarding with most intense anxiety the welfare of their children—from Superintendents and teachers in Sunday-schools, and in some cases from the little folks themselves, were received, urging us to supply this demand of the Church. Sunday-school papers also from the North, bearing upon their columns pernicious infection, in many instances substituting a false for the true religion, and gain for godliness, too well calculated by their fair exterior, were finding a large circulation among us.

Under these circumstances, we resolved to wait no longer, but decided to send out the first number of the New Series on the first of January next. *We appeal to the Church to sustain us*, and feel that our appeal will not be in vain.

It is important that we know before the twenty-fifth of December the number of papers that will be required to be issued the first of January. We therefore request pastors to bring this subject before their congegations, and Superintendents before schools at once, and report to us the number you will require. Already we are receiving subscriptions. There is not a family among us who ought not to take a copy. In the country many of the schools are not kept up during the winter. In such places we ask parents to subscribe for a copy for their children.

Single copy, price.....50c.
From five to twenty-five copies..40c.
Over twenty-five.....30c.

A. H. Redford, Agent,
Nashville, Tenn.

Wesleyan Reform Union.—The Wesleyan Reformers of Driffield, England, have disconnected themselves from the Free Church plan of the Beverley Circuit, and formed a circuit in connection with the Union.

Methodist Prayer Meetings.

In a recent number of the New York *Methodist* is an excellent article on this subject. It says: "The prayer meeting is the pulse of the Church. It is an almost infallible indicator of its spiritual vigor. And among no people is this more true than with Methodists. Our success, as a Church, has been chiefly spiritual, and from this as the root all our material prosperity has had its growth. And to-day the real power of Methodism is the power of a vigorous spiritual life. Whatever, therefore, tends to diminish the strength or manifestation of its spirituality, detracts from its real power. Now, the neglect of the prayer meeting by our people, has precisely this effect. In the first place it indicates a decreasing interest in the Christian life on the part of members. The least penetrating observer will make this interpretation of a thinly attended prayer meeting, and the interpretation is perfectly legitimate. If the people really loved the meeting, and their hearts drew them thither, they certainly would be there. Where the heart leads, the steps are quite sure to follow. Such is the simple but just process of reasoning which leads the mind irresistibly to the conclusion that the absentees from prayer meeting are such, chiefly, because of a diminishing spirituality. And plain facts substantiate this conclusion. When is a prayer meeting among us poorly attended? Immediately after a revival in which many have been gathered into the Church? The new converts are nearly all present. This zeal continues as long as the warmth of their first love abides. But as the world begins to weave its spell over their affections, the attendance of many becomes more inconstant, until, though they may retain their connection with the Church, their presence is altogether withdrawn from the place of social prayer.—Just in proportion as they backslide in heart do they neglect the prayer meeting. The absence from these meetings of any who should be there is detrimental to the prosperity of the Church, because of its discouraging effect upon all who do attend. In every church there are a faithful few; a few who keep their garments undefiled, and who walk every day with God. But for these there would be no just exhibit to the world of a true spiritual religion. They are the men whom awakened souls desire should counsel them in the agonies of penitence, and whom the dying wish to pray for them. They are the men and women who sustain the devotional services of the Church. Take away these faithful souls, and a torpor settles upon the Church. And yet they are but men; they are exposed to discouragement and weariness as others are; their hearts are liable to faint under the depressions arising from the indifference and worldliness of their brethren. These, therefore, who ought to be at the prayer meeting, but who habitually are not there, imperil the very life of the Church by their neglect. It is an interesting question whether Methodist prayer meetings are more poorly attended than those of other leading Christian Churches. Taking the Church as a whole, we doubt if they are, and yet in certain cases, and where no revival interest exists, the comparison, doubtless, is disparaging to us. We are informed that some of the very first churches in position and influence in our connection, have a very slender attendance of members usually at the weekly prayer meeting. If this be true, ought it not to awaken inquiry? Does not this irregularity arise from the want of a sense of the obligation of an important Christian duty? Some stayaway because the preacher is not interesting in the meeting. How futile and almost impious is this objection. It is not the pastor's meeting. It belongs to the members of the Church. He is there simply as their brother and servant in Christ. The design of the prayer meeting is not to meet the pastor and enjoy what he may say, but to meet the Master and receive his blessing; and no matter who the pastor may be, nor what his adaptation or otherwise to conduct prayer meetings efficiently, it is the sacred duty of the member to be there, and contribute to the interest and profit of the occasion. Again, many absent themselves for trivial causes. Bodily weariness, a little chilliness or cloudiness of the weather, want of effort to be ready in time, and various other reasons equally frivolous, are sufficient to make the places of many members vacant at this social meeting. Many church members will be found on prayer-meeting evenings at places of idle resort. Whether this be the case to a greater extent among Methodists than others, we can not say, but certain it is that our people need and ought to receive earnest and affectionate training in this direction. The imperative obligations of religion may not be thus trifled with by any people without spiritual declension and dearth ensuing."

Rev. Heman Bangs, after an itinerant ministry of over half a century, says the Christian Advocate, New York, Oct. 25, still preaches with much of his early earnestness and success. In his official duties as presiding elder of the New York District, N. Y. E. Conference, he meets all his appointments, and, besides preaching, often supervises the services of two quarterly meetings on the same day. His sermon on Sabbath morning last in the John Street Church, where he officiated as pastor forty-five years ago, was full of evangelical thoughts, systematically arranged, delivered with animation, and heard by the congregation with pleasure and spiritual profit. Brother Bangs commenced his pastoral work in 1814.

Revision of the Jewish Ceremonial Law.—The rabbis of Europe are to assemble in council in Paris, next year, in order that the great Sanhedrim may take place in conjunction with the Universal Exhibition. The Central Jewish Committee of Paris has taken the initiative of the meeting, which will be especially called on to decide the following questions:—The abolition of the prohibition of certain articles of food; the suppression of the polygamy which exists among the Jews in Algeria; and the recognition of female children as equally qualified to inherit, in that country, with males.

Converts to Catholicism.—Rev. Mr. Chiniquy states that, when a Roman priest, he admitted ninety Protestants into the Roman Catholic Church, most of whom had been converted by means of nuns and nunneries. Protestant parents would bring their daughters to be educated, stipulating that their religion would not be meddled with; but when gone, they were uniformly laughed at, and no effort was ever spared to bring their children over to the Church of Rome.

The St. Francis Baptist Church, of Mobile, has raised, during the last twelve months, $4,600 for current expenses of the church, more than $3,000 for repairs to the building, and the members in their individual capacity have contributed at least $2,000 to the domestic and the foreign mission boards and to the Sunday-school board. What they have raised in a year for religious objects will not fall short of $10,000.

Revival in Alexandria, Va.—Rev Geo. W. Langhorne writes to the Episcopal Methodist: "We have had a glorious revival here. About one hundred persons have professed religion, and to the present date sixty-eight have joined our Church. The work is still progressing. I have never seen such uniform seriousness and order."

Col. Johnson, formerly of Missouri, more recently of Alabama, says the S. C. Advocate, has been elected President of Randolph Macon College, and will enter at once upon his duties. He graduated with distinction many years ago at Randolph Macon. He is a lawyer by profession, and also, we learn, has some experience as a teacher. We hope that the Institution may, under his direction, realize a large degree of success.

Somerville, Tenn.—The Memphis Christian Advocate reports a glorious revival in Somerville under the ministry of the Rev. R. V. Taylor and Dr. Rivers, whose pupils share largely in its blessings.

The nine Northern Methodist Bishops held their annual meeting in New York last week, and arranged for sixty conferences. The missionary contributions of that body amounted last year to nearly $73,000, and it is expected that the Centenary gifts will amount to $5,000,000.

Rev. Ph. Guiton, a *pasteur* of the French Methodist Church, has recently presented Napoleon III. with a copy of the French translation of Rev. Wm. Arthur's Tongue of Fire. It was graciously "received."

DR. BOND ON DANCING.

Commenting on some strictures of the Baltimore Gazette against the decision of the Catholic council in relation to Dancing, Dr. Bond of the Episcopal Methodist, says:

Nor are we ignorant of round dances as practiced now. We have observed them at Saratoga night after night, until we knew all we wished to know about them. An old doctor, accustomed for many years to see the unvarnished side of society, is not likely to be over-prudish and fastidious about corporeal exhibitions, but if Esculapius had lived until now, he would not have thought it proper to look at the phenomena of the polka as we saw them at Saratoga, except as a permitted study in animal physiology or moral pathology. The young ladies who were handled and swung about there night after night might have been perfectly innocent of all evil—we trust they were—but, if we were young, and marriageable again, we would no more think of seeking one of them for a wife than we would select the show cake in a confectioner's window for home consumption. It might be a very good cake—but then the association of the ideas of purity with public exposure, and irreverent handling, has a natural difficulty in it, so great, that from what we have heard fall from gay gentlemen, even the practice of the polka does not overcome it. We know the fence against this. We are entirely familiar with "*Honi soit qui mal y pense.*" "The evil be to him who evil thinks," but this motto of the garter, is said to have originated under circumstances that contradicted its philosophy, and its use is commonly true to its origin. It is well to have a pure imagination, but to have one purged of common sense is not laudable. The mind that can perceive no evil tendencies in things not positive breaches of the commandments, is not only pure, but stupid.—The cordeliers have a legend that when St. Francis saw a young man stealthily kissing a maiden, he raised his hands to heaven and returned thanks to God that there was so much Christian charity in the world.—The saint was so pure that he could imagine no impulse to kissing but Christian sympathy, and discern no spirit in it but elevated religious devotion. Now, we confess we are not pure enough to be stone blind. We are not to be "*honi soit*" out of our senses, and knowledge of human nature. We do not think that polkaing has a power to steady the reason or that waltzing gives a paralytic vertigo to animal nature, or that the German shuffles in to a region of pure elevation inaccessible to the passions. We do not think that gross impropriety becomes harmless because they are "fashionable." We think of the Waltz much as Byron did, who was not a Puritan. The opinion of the Catholic Council derives great weight from the fact that it is based upon the information obtained in the Confessional from one end of the country to the other. The effect of these dances upon the mind and morals, with us is an inference; with them it is a disclosure; and we do not know how its weight is to be resisted by the votaries of the fashion. In the meantime, as the young Protestants, very properly decline to confess to us, we will help them to confess themselves by asking the lasses who tell us that they only waltz with their brothers. *Why?*

ECCLESIASTICAL INVASION.

The following article we take from a recent number of the *St. Louis Christian Advocate:*

On the first page of this paper may be found a statement as to the General Missionary appropriations of the M E Church (North), followed by some remarks thereon. After that statement was put in type there came to this office a paper containing a statement of the particulars of that appropriation, from which it is learned that there were appropriated under the head of "American Domestic Missions" the following sums—

Baltimore Conference, contingent at the discretion of the Bishop,	$22,000
Holston Conference,	23,000
Kentucky Conference	15,000
Contingent at discretion of B'p	2,000
Mississippi Conference	22,400
Contingent	5,000
Missouri and Arkansas Conference,	30,000
Contingent	20,000
South Carolina Conference,	25,000
Tennessee Conference	45,000
Texas Conference,	10,000
Contingent	6,000
Virginia and N. Carolina Conf.	20,000
For Church in New Orleans	25,000
For Churches elsewhere in South	45,000
Total appropriations in the South,	$315,400

This includes contingencies which may or may not be used, at the discretion of the Bishop. A pretty round sum to be given for the propagation of ecclesiastical radicalism. It will be observed that the largest appropriation, including contingent, has been made to the Missouri and Arkansas Conference, from which it may be inferred they regard the claims of this Conference as of a very pressing character. If this paper—the *St. Louis Christian Advocate*—were not published in the bonnds referred to, the demands on the missionary funds of the Northern Church might not be so great; but the paper cannot afford to stop in order to save them expense. They must bear that expense as best they can, while the paper will continue its honest efforts to do them *justice*, tho very thing, perhaps, they most fear. Meanwhile it will be seen whether money, on the one hand, or truth and righteousness on the other, will have the greater effect with the people of Missouri and Arkansas. This paper only asks an open road and fair play.

Is There no Truth in Them?

In the North-Western Christian Advocate of Nov. 21, there is the following statement:—

The Southern Book Concern looks much dilapidated, and within is not in good order. There is a small stock of books on hand, but the present management will do its utmost to build up and develop trade.

The above allusion to the Southern Methodist Publishing House is from the pen of a Rev. Mr. Eddy, a Northern Methodist preacher, who recently visited Nashville for the purpose of aiding in the dedicatory services of a Northern Methodist Church. It surely would have been modest for him to have said but little in reference to any of our interests here; yet if talk and write he must, he ought to tell the truth. He was not in the Book Room—he did not see the books on hand. He had no chance of deciding as to the order they were in, and hence would have acted wisely to have been as reticent about this interest of our Church as he states himself to have been in the room of the Editor.

His attack on Dr. Summers, who is at present absent, is of the same ultra character—exhibiting, in his own elastic language, a feeling that "shames virtue, imbrutes humanity, and defies God."

A. H. Redford Agent.

GEORGIA CONFERENCE.

SECOND DAY.

The Conference met at 9 o'clock this morning. Religious services conducted by Rev J C Simmons. Bishop McTyeire in the chair.

After some reports, which were referred to appropriate committees, the Conference took up the special order of the day, viz: the examination and passage of the character of Elders.

During the progress of business a question was raised with reference to parlor dancing. After some discussion, the following resolution was passed:

Resolved, That this Conference disapprove of Dancing in every form, public and private; and that we will prohibit it in members of our own family, and discourage it to the utmost of our ability in the families of our respective charges.

Whatever differences of opinion may exist as to the criminality of dancing under the parental eye, and surrounded by the most favorable circumstances, this Conference is decided and unanimous in the opinion that it should be strongly and uniformly discouraged.

Rev A T Mann, D D, an able minister of the New Testament, long identified with the institutions and enterprises of the church in Georgia, to whose solid fame he has contributed a large share, is about to sever his connection with that body. His services have been solicited out West, and Bishop Paine has transferred him to the Memphis Conference, and appointed him to Wesley Chapel, Memphis. The Georgia Conference testified their high appreciation of this their brother by going out in mass last night to hear him preach, though the weather was very inclement. His sermon on the occasion was one of great power and pathos, electrifying the audience, making them regret more and more his departure from them.

THIRD DAY.

Conference met at the usual hour. Religious services by Rev C W Key.

The examination of Elders was proceeded with. It was found that the following members had withdrawn from the M. E. Church South in order to adhere to the M. E. Church: J W Yarbrough, C W Parker, R H Waters, John Murphy, and Alfred Dorman—these and *one more* are all of that church that are resident among us; too many, but less than might have been reasonably expected. They have only one small white congregation in the State; they have a few colored congregations without houses of worship.

The question of the division of the Conference was taken up, but not disposed of.

Nothing of general interest transpired on the fourth day.

Next day was Sabbath. At our Annual Conference it is always a day of interest. To-day there were some points of special attraction. First, a new Bishop to preach at the morning hour. The crowd was great; the preacher, calm and self-poised, met fully the expectation of the audience. At the African Church, in the afternoon, the Bishop ordained eight colored Deacons and one colored Elder. The ordination gave great satisfaction to the colored members of the Church present. They expressed themselves as now confirmed in the opinion that the M E Church South means something by the resolutions expressive of favor to their race.

THE REMAINING DAYS OF THE SESSION.

The question of the division of the Conference was taken up, and occupied a large part of two days. The debate was conducted with remarkable moderation and good temper; and when finally decided, the line of division was fixed without the slightest manifestation of bad feeling. Considering the interests involved in the division, the claims and relations affected by it, and the almost equal division of sentiment on the subject, there being but seventeen majority for the division,—the harmony was beautiful. The new lines run from Pine Mountain, on the Chattahoochee, across the State to the lower edge of Richmond county, on the Savannah river. Columbus, Macon and Savannah are in the South Georgia Conference.

Upon Change of the Name of the Church, the vote stood: yeas 109; nays 3. On Lay Representation, yeas 116, nays 16. This vote will be changed somewhat before the close, as it is still open.

The Conference was favored for two days with the presence of their long-loved and venerated Bishop Andrew, who, on several occasions, addressed the Conference with great kindness and good sense. His health is as good as it has been for several months. He preached last night to the comfort and satisfaction of many old friends.

Bishop McTyeire, as a presiding officer, has given the body entire satisfaction. He is calm, clear-sighted, impartial, prompt and decisive. I think the Georgia Conference, without a single exception, regard him as fully equal to his position.

On the seventh day, the statistical report was read. The increase in membership during the year was 2,903 lay members, besides an addition of 19 white and 20 colored Local Preachers.

Rev J E Evans introduced a resolution suggestive of the best mode of appointing preachers to their work the coming year, and also allowing the two Conferences the privilege of changing their names at a future time, if desirable. The motion was laid on the table.

The action of the General Conference upon the subject of freedmen, was fully endorsed.

The action of the American Bible Society was favorably noticed and recommended, and Rev G J Pearce suggested as future Agent for the Society amongst us.

The following brethren were admitted on trial: A W William, Robert R Thomson, James Lewis, W M C Connelly, W F Robinson.

W F Smith, R Stripling, T A Farr, J Scaife, were re-admitted.

J L Pierce, R A Seale, H P Pitchford, M Calhoun and — Duncan, were superannuated.

RICHMOND.

Americus, Dec. 6th, 1866.

APPOINTMENTS.

Savannah District.—W Knox, Presiding Elder; Savannah, Trinity, T J Corley; Isle Hope and city mission, A M Wynn; Mariner's Church, C J Oaln; Springfield circuit, D R McWilliams; Sylvania circuit, J M Stokes; Bethel and col'd charge, T A Pharr; Waynesboro, J M Austin; Habersham, Bethany and Burke colored charge, T B Lanier; Louisville circuit, F E Reynolds; Concord co'd charge, H B Murphy; Millensville circuit, J E Scntell; Bryan circuit, W B McHan; Darien and McIntosh, S A Clark; Reidsville circuit, S B Payne, W F Conly, supernumerary; Ohoopie Mission, S S Simmons; Statesboro, to be supplied by W H Rogers.

Rome District.—A G Haygood, Presiding Elder; Rome, A M Thigpen; Cave Spring circuit, J W Aldly; Cedar Town, to be supplied; Manassas circuit, C A Evans; Kingston circuit, W P Rivers; Calhoun circuit, R M Jones; Spring Place circuit, to be supplied by Wm. Heath; Lafayette, W T Hamilton; Dalton, J T Norris; Whitfield, B J Johnson; Ringgold, J L Lupo; Summerville, W A Parks; Etowah, to be supplied by T M Pledger.

Milledgeville District.—J C Simmons, Presiding Elder; Milledgeville, W P Pledger; Eatonton, J W Hinton; Putnam circuit, J W Knight and R R Johnson; Monticello and colored charge, D Kelsey; Clinton circuit, W P Arnold; Jackson circuit, W C Rowland; Liberty Hill circuit, to be supplied by J R Smith; Forsyth station, S T Payne; Forsyth circuit, W G Allen.

Macon District.—D D Cox, P E; Macon, Mulberry street, J S Key and J W Burke; First street, W F Robinson; Knoxville circuit, J B Smith; Jeffersonville circuit, W S Baker; Irwinton and Gordon circuit, N D Moorehouse; Sandersville circuit, J D Anthony, one to be supplied; Snadersville colored charge, to be supplied by S Bell; Gibson circuit, W Lane; Dublin circuit, C A Moore; Jacksonville circuit, to be supplied by W D Busey; Mt. Vernon, W M C Conley; Swainboro, L P Neese; E H Myers, Editor S C Advocate; S M Bonnell, President of the W F College.

Elberton District.—D J Myrick, P. E. Elberton circuit, J H Grogan; Elbert, E G Murrah; Jefferson, M F Maisby, A W Williams; Madison Springs, W T Norman; Honor circuit, C H Ellis; Hartwell, Britton Saunders; Clarkesville circuit, F G Hughes; Clayton Miss., H Cranford; Gainesville circuit, W T Caldwell.

Augusta District.—W H Potter, Presid. Elder; Augusta, St. Johns, A Wright; St. James, G H Pattillo; Asbury, C W Key; Harisburg Miss. J S Hopkins; Trinity, to be supplied by Ned West; Richmond and col'd charge, J A Reynolds, D W Calhoun, sup.; Columbia and colored charge, S Rush, R A Bonnor sup.; Warrenton circuit, J M Dickey, J T Curtis, sup.; Hancock, Jos Lewis, sen; Sparta, A J Jarrail; County Line, J V M Morris; L Pierce, agent Sunday Schools North Georgia Conference.

Columbus District.—R B Lesten, Presiding Elder; Columbus, St. Luke, J E Evans; Girard and Wesley chapel Mission, J R Littlejohn; St. Paul, J O A Clark; Muscogee circuit, W W Oslin; Upatoi Mission, W W Tidwell; Butler circuit, G S W Anthony; Talbotton and colored charge, R W Dixon; Talbot circuit, C A Fulwood; Hamilton, A J Dean; Harris colored charge to be supplied by F W Brannon; Lanier circuit, W Brooks; Ellaville, R F Williamson.

Lumpkin District.—L J Davies, P. E.; Lumpkin and Green Hill, G Yarbrough; Cuthbert and Georgetown, J O A Cook; Randolph, J Scaife and one to be supplied; Fort Gaines, B J Baldwin; Stewart, G T Turner and one to be supplied; Buena Vista, J T Ainsworth, T F Tignor sup.; Cuseeta, to be supplied by W Hanson; Weston circuit, P O'Driscoll; Lawson, T T Christian.

Atlanta District.—H J Adams P. E.; Atlanta, Wesley Chapel, W G Harrison and W J Scott; City Mission, J B Payne, W P Patillo; Trinity, W M Crumley, J F Craven, sup.; Atlanta circuit, W J Wardlaw; Decatur, W A Dodge; Covington and Oxford circuit, J J Singleton and W Maloy, M W Arnold, sup.; Yellow River circuit, W A Florence and A Gray; Monroe, W H Evans; Alpharetta, J R Gaines; Marietta, W P Cook; Acworth, to be supplied; Powder Springs circuit, C Trussell, A J Deavers, sup.; Lawrenceville circuit, J M Lowrey; Jos. Lewis, jr. Prof. in Emory College.

La Grange District.—J B McGehee, P. E.; LaGrange, E W Speer; Lagrange and West Point colored mission, to be supplied by E H Harris; Troup and colored, Y S L Harwell; West Point and Long Cane, P M Ryburn; Whiteville circuit and colored charge, W J Cotter; Greenville circuit and colored charge, F A Kimball, J Rust and J W McGehee; Coweta circuit and colored charge, F Jones; Newnan, P A Heard; Newnan and Flat Shoals mission, to be supplied by C Bush; Palmetto and Grantville, J T Lowe; Franklin circuit and colored charge, T J Embry; Honston mission to be supplied by J C Wright; Carrollton circuit, W C Dunlap and one to be supplied; Carrollton and colored mission to be supplied; Harrolson mission to be supplied by M D Norton; C G Pearce, Pres't LaGrange Female College and Bible Agent.

Griffin District.—G C Clark, P. E.; Griffin, R W Bigham; Zebulon circuit, F B Davies, R A Soales, sup.; Piko circuit and mission, M Beliah; Thomaston colored charge, J W Reynolds; Barnesville circuit and colored charge, W F Smith; Fayetteville circuit, R Stripling, and one to be supplied; McDonough and colored charge, J M Bright; Jonesboro, G T Embry; Culloden and colored charge, M H White; Campbellton circuit and Sandtown mission, James Jones; W A Rogers, Pres't Griffin Female College.

Athens District.—W R Franham, P. E.; Athens, H H Parks; Athens colored charge to be supplied by J R McClusky; Watkinsville and colored, A G Worley, and one to be supplied; Factory mission, to be supplied; Madison, George Kramer; Morgan and colored charge, W R Foote, and J L Peirce, sup.; Greensboro circuit, J W Tally and A Means, sup.; Green circuit, T F Peirce; Lexington and colored charge, A Hollifield; Washington, M Calloway; Broad River circuit, L L Ledbetter; Little River circuit, to be supplied by G G Norman; Lincolnton circuit, R J Herwell.

Dahlonega District.—W A Simmons, P E.; Dahlonega and Aurelia, G Hughes; Lumpkin circuit, Jos. Chambers; Cumming, L Q Allen, J H Washburne, sup.; Charlana circuit, to be supplied by N H Palmer; Hallsville and Morgantown, M G Hamby; Elijah circuit, to be supplied; Canton, J R Parker; Gwinnette, to be supplied by J Bradford.

Brunswick District.—J W Turner, P. E.

Bainbridge District.—Ocloconee Mission, J W Simmons; Millen circuit, J B Wardlaw; Newton and Colquitt Station, T B Hudson.

Quitman District.—Marvin circuit, P C Harris; Groveaville circuit, Jas. Harris.

Americus District.—C R Jewett, P. E; sup.; Bethel, W M D Bond; Magnolia Springs, B E Breedlove; Oglethorpe and Montezuma, to be supplied; Fort Valley circuit, E A H McGehee; Perry Station, E P Burch; Hayneville circuit, J M Marshall; Vienna circuit, W M Watts; Hawkinsville Mission, J J Morgan and J W Traywick, sup.; Isabella, W T McMichael; Starkville circuit, G Bright.

S Anthony, Agent Sabbath School, South Georgia Conference.

R Arbogast, transferred to Holston Conference, President of the Martha Washington College.

R M Sanders and W S Turner, transferred to Mobile Conference.

A T Mann was transferred to Memphis conference, and stationed at Wesley chapel in Memphis.

Next conference, to be held for North Georgia Conference at Atlanta.

Southern Conference, Savannah.

REVIVAL IN SAVANNAH.

Rev. Bishop Andrew in a recent letter to the *Baltimore Episcopal Methodist*, written from Savannah, says: "I am present in this city of graves, assisting the preacher in a protracted meeting. Truly the Lord has been good to this Church; He has been graciously pouring out of His Holy Spirit abundantly upon them. Two weeks ago, forty were admitted into the Church, and on yesterday, between thirty and forty were received, or signified publicly to the Pastor, their purpose to unite with the Church.—There is a fine state of feeling in the community, mourners press to the altar wherever there is an opening, and many are finding the Lord in the church at home. Yesterday there was a most solemn and impressive scene in the church; it was the regular day for the Church meeting, which took place in the afternoon, and I understand they had a very gracious time. It is said that almost every member was in attendance, and all the business well attended to.—They will bring up all the financial affairs of the Station. I was not present at this meeting, for having preached in the morning, and being announced again to-night, I thought it best to remain at home at that hour; but I was present in the morning, and have rarely enjoyed an hour of richer feeling. The Pastor called up those who were to be received into the church, and administered baptism to several who were as yet unbaptized. This solemn ordinance, impressively administered, was a suitable preparation for the services which followed.—I looked over the group who were about to take upon them the vows of Church-fellowship. Among them were old, greyheaded men, who had been utterly regardless of God till very recently. Now they were about to range themselves under the banners of the Prince of Peace. And there, too, were the young men, and maidens, and those of middle age, and some who stood there were children, who were taking Christ's yoke upon them in life's early morning. Oh, if they live long, and are faithful, how much good can they accomplish before the Master calls them. The *Pastor* affectionately examined them and received them into the fellowship of the Church, and then the writer, at his request, addressed them upon their new responsibilities and prospects, and almost unbroken silence pervaded the whole assembly, and many a tear among those admitted, attested the deep feeling of their hearts. This has been a year of great revivals throughout Georgia.—Thousands have united with the Church. Will they be properly cared for? Oh Pastors of the flock, feed and care for these lambs. God help you.

James O. Andrew.

Rain Drops on Mt. Lebanon.

Mr. Editor: I sent you sometime since the names of the undersigned parties who had answered to the Bishop's call for money to Mt. Lebanon Church, but inasmuch as they have not been published, I forward them again, and hope that you will give them room in the columns of the Advocate. I suppose the former list did not reach you:

Rev. A E Goodwyn, Franklin, La.	$1 00
Mr John Cockerham, Sparta,	1 00
Rev. Wm. A. Smythe, "	1 00
Mr. Thomas Neal, "	1 00
James Allen, Sparta, La.	5 00
Believer in Heavenly Recognition, Benton, Miss.	2 00
Mrs. S Grounds, Minden, La.	1 00

Thos. J. Upton.

Christian England.—An English clergyman gives the following interesting statistics: "There are five millions of our fellow-countrymen who are living in open neglect of the means of grace. If all the people in what is called Christian England, who neglect the means of grace, were to be formed into a line standing shoulder to shoulder, they would stretch over fourteen hundred and fifty miles, or it would make nearly four rows reaching from London to Edinburgh; and it would take eighteen weeks for them to pass a given spot, at sixty a minute, six days of a week, of twelve hours each. Thus millions are, to all practical purposes, heathens. In Manchester there are 150,000 who habitually absent themselves from any place of public worship. In Birmingham there are 100,000 persons who never darken the doors of God's house. Look also at Liverpool. There we find a public house to every two hundred and sixty of the inhabitants; and apprehensions for crime are as one to every fifteen of the population. In Manchester there is a public house for every one hundred and fifty of the population, old and young, while there is but one sanctuary (including all sects, large and small, old and new) for every twenty-five hundred of the people. No fewer than fifty-four public-houses have sacred music on the Sabbath, and thus souls are lured to perdition to the strains of the 'Hallelujah Chorus' and 'The Heavens are Telling.' In that town 150,000 of the inhabitants never enter God's house, and Sabbath after Sabbath are living in the desecration of the Lord's day. Thus in Christian England

we have a vast amount of heathenism, and, what is worse, practical atheism."

The Book Room of the British Conference reports that in circulation of books and in returns, the last year had been an advance of any former year. Several important works had been issued during the past year, and several interesting books were under consideration and in preparation for publication. The number of tracts circulated had been much increased, and the character and style of the works had been greatly improved. The total number of publications issued in the year had been 4,122,800. The number of periodicals circulated had been 1,732,000. Of hymn books 255,800. Of school and reward books upward of 500,000. The capital stock had been increased; and the Book Room in its several departments had been extended both at home and abroad.

NEWS BY TELEGRAPH.

The following dispatches were received by the *Times* yesterday.

The Louisiana Radicals are persistent in efforts to have the State government set aside, and a territorial government substituted. Flanders, Durrant, Hiestand, Fish & Co, hold daily meetings on the subject, but there is little prospect that even the Radical Congress will heed such wild counsels. The only danger the South need apprehend come from Southern men.

The Committee appointed to investigate the New Orleans riots have been taking testimony here. Hiestand, Durant, Weed, Brooks, of the New York *Times* and others have been before them. The committee will leave on Monday for New Orleans, accompanied by Col. Ordway, the Sorgeant-at-Arms of the House.

Stevens to-day introduced a bill to establish civil government in North Carolina, which declares null the existing government, provides for a convention at Raleigh, on the 20th of May, 1867, of loyal delegates, to frame a Constitution to be submitted to Congress for approval, and gives negroes a vote in the election of delegates.

OBITUARIES.

ELLIOTT NORRIS HUTCHINSON, A. M., son of Rev J J Hutchinson, was born in Montgomery county, Ala, Dec 22nd, 1846, and died in Greensboro, Ala, Oct 6th, 1866. In the untimely death of this excellent youth, Alabama loses one of her most promising sons, Greensboro one of her brightest ornaments, and the Southern University her most distinguished Alumnus. He was eminent on account of his urbanity, his scholarship, his genius, and his piety. In early childhood, when only seven years old, he consecrated his life to Christ, by a profession of faith, and was admitted into the M E Church, of which he continued a consistent member until his death. In his intercourse with his fellow-students he was so courteous, and honest, and dignified, as to command their esteem and confidence. In his association with the Faculty of the University, he was lavariably respectful, attentive, and docile; so much so as to excite in all of them sentiments of profound esteem and admiration. In the family circle he was gentle, obedient, and affectionate. In the community he was so innocent in his life, so elegant in his manners, so useful in his influence, as to secure to himself the affectionate regards of all. On the 4th of last July, he completed his literary course, and was admitted to the degree of Master of the Liberal Arts; and the oration he delivered on that occasion to an admiring audience, will be remembered through many coming years. In August he was attacked by disease, and through a protracted illness of eight weeks he was devotional, patient, cheerful, and perfectly resigned to the will of God. His affectionate relations who nursed him, and his friends who visited him, will ever cherish refreshing recollections of what they saw and heard in his chamber. His death was as peaceful as an infant's sleep. He retained his reason to the last moment, and his expressions were full of instruction and comfort to his sorrowing friends.

The family of Rev J J Hutchinson has been deeply afflicted in the last three years by the death of three grown sons, all young gentlemen of liberal education and undoubted piety. James, the eldest son, an Alumnus of La Grange College, and an officer on the staff of Major General E. Rodes, was killed in the battle of Spattsylvania, C H. Joseph, the third son, an Alumnus of the University of Alabama, and a member of the 36th Alabama Infantry, was killed in the battle of Chicamauga. Now the family mourns the loss of the youngest son. But they do not mourn as those who have no hope: their loved ones are gone, but they are not lost.

E WADSWORTH.

Greensboro, Ala, Nov 14th, 1866.

Died, Nov 16th, 1866, near Macon, Noxubee Co, Miss. MRS MARY EILAND, daughter of the Rev L Massingale, of the Mobile Conference. The deceased was born January 18th, 1835, and professed faith in Christ, in the year 1850, at a meeting held at Soule Chapel, while her father was addressing a throne of grace in earnest faithful prayer, and remained a consistent member of the Methodist Episcopal Church, until the period of her death.

The life of our departed sister was marked by constant and energetic devotion to her duties, as wife, and mother, and the family circle from which she has been removed feel indeed, that a sad and painful vacuum has been made by her departure.

The death of our sister was calm and peaceful, and marked by a most unfaltering trust in her Saviour. With perfect composure, she gave directions concerning her death and burial, requesting her stricken husband, parents and relatives to restrain their grief, by the reflection that she was entirely prepared to meet the solemn change.

Calmly has she fallen asleep in Jesus, and the pure spirit of our sister rests in God.

Very truly may we say, with reference to the departed—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

J. BANCROFT.

DOLBEAR COMMERCIAL COLLEGE.—The advertisement of this old established and favorite Southern College appears in our columns. It has been one of the institutions of New Orleans for a great many years; its able, persevering and indefatigable President—Rufus Dolbear—having founded it here in 1832, and steadily ever since, superintended its present enviable position. It has been working many years under a Charter from the Legislature of Louisiana, and its Trustees are among the oldest and most influential merchants of New Orleans. To the Dolbear College thousands of young men in the South and Southwest are indebted for a practical and useful education, obtained at a most moderate cost, as following exhibit from the pen of President Dolbear clearly explains:

"Cost of full Commercial Course at Dolbear College—Tuition, $145; board for three months, $90; contingent expenses, about $20—Total $225. After which the student is ready to go into business, and make $1,000, $2,000 or $3,000, annually.

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References: Right Rev A Gregg, Bishop of Texas; Rev J C Keener, D D; Rev W H Bayliss D D; Hon J S Whitaker, Rev L Parker; Messrs Conrad & Son, and Rev J C Carpenter, New Orleans; Hon Geo Williamson, Shreveport; Dr D Yandell, Louisville, Ky. dec15 3m

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PRICE REDUCED.

THE CHILDREN'S FRIEND is published Semi-Monthly, by the Presbyterian Committee of Publication, with the co-operation of the Sunday School Society of the Methodist Episcopal Church South of the city of Richmond and vicinity. The design is to make it a good, useful, and entertaining Sabbath School Journal for circulation in the Sabbath Schools of all Evangelical denominations.

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AGRICULTURAL IMPLEMENTS
Comprising PLOUGHS of the following celebrated makers: James H. Hall & Co., for Sugar and Cotton; Garrett & Cottmnn, for Sugar and Cotton; Calhoun and Atkinson, for Cotton; Hall and Speer, Wrought and Cast, for Cotton; B. F. Avery, Cast, for Cotton; John and Albert King, "Chrey," for Cotton; Peoria Premium Steel, or "Prairie Plough;" Yost's Patent Ploughs and Scrapers.
Agents for the Vieille Montagne Co.'s SHEET ZINC and ZINC PAINTS, of Belgium. o13 1y

GAINES & RELF, (Successors to HENDERSON & GAINES.
Importers and Dealers, Wholesale and Retail, in
EARTHENWARE,
GLASS, CHINA,
JAPAN WARE,
PLATED WARE,
SILVER WARE,
FINE TABLE CUTLERY,
WATER PURIFIERS,
HOUSEKEEPING ARTICLES.
All articles carefully packed for shipment to the country.
No. 100 CANAL STREET, NEW ORLEANS.

NEW CARPETS.
L. ELKIN,
3, Carondelet Street, 3.
Has just received from England, per steamship Luxor, a large assortment of superior
WILTON, BRUSSELS, TAPESTRY & INGRAIN
CARPETS,
RUGS,
WINDOW SHADES,
CORNICES,
OIL CLOTHS,
And a complete assortment of Curtain Material such as Brocatelles, Satin de Laines, all-Wool Damaske, etc., with corresponding Trimmings.

HARVEY, M'MAHON & CO.,
COTTON FACTORS,
Commission and Forwarding Merchants,
122 Carondelet street, Davidson's Row,
NEW ORLEANS.
E B Harvey, New Orleans.
Thomas M'Mahon, Madison county, Miss.
Wm. Forstall, New Orleans. oc13 6m

H. P. ETHELL, New Orleans. NAT. H. THOMAS, Late of Alabama.
ETHELL & THOMAS,
FACTORS,
And General Commission Merchants,
For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.
Sole Agents for the celebrated brand, "Grey Jacket" Flour.
No. 105 Poydras street, New Orleans.
Will give personal attention to the purchase of Merchandize and Groceries for the country.
Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURNINGE. THOS. D. MILLER
J. W. BURBRIDGE & CO.,
Cotton Factors & Commission Merchants,
No. 199 CHARTER STREET, NEW ORLEANS.
sep1 6m

Gen. James Longstreet. W M Owen. E Owen
LONGSTREET, OWEN & CO.,
COTTON FACTORS,
And General Commission Merchants,
37 UNION STREET, NEW ORLEANS.
aug25 6m

B. S. HARPER. N. J. THAXTON.
B. S. HARPER & CO.,
Cotton and Tobacco Factors,
AND GENERAL COMMISSION MERCHANTS,
No. 81 Carondelet street, New Orleans.
aug18 1y

JACOB BURCKETT,
GROCER,
And Dealer in Fine Wines & Liquors,
s16 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,
COMMISSION MERCHANTS,
For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,
53 Gravier street, New Orleans.
sep15 1y

H M WRIGHT. O W ALLEN (1st August, 1866) J HIDDLESTON
WRIGHT, ALLEN & CO.,
Cotton Factors & Commission Merchants
169 GRAVIER STREET, NEW ORLEANS.
aug25 1y

THOS. H. ALLEN, Memphis, Tenn. JAMES M. ALLEN, PERRY NUGENT, New Orleans
T. H. & J. M. ALLEN,
(Successors to ROBSON & ALLEN),
Cotton Factors & Commission Merchants
192 COMMON STREET, NEW ORLEANS.
aug18 1y

P F FOLGER, L FOLGER, W H THOMAS
FOLGER & CO.,
Dealers in
Hardware, Iron, & Ship Chandlery,
37 & 39 MAGAZINE STREET, NEW ORLEANS.
(Opposite the St James Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,
COMMISSION MERCHANTS,
27 Camp Street, New Orleans.
WM. EDWARDS.
EDWD. J. GAY. sep15 3m

W A VIOLETT. R Y BLACK. S H SNOWDEN.
VIOLETT, BLACK & CO.,
COTTON FACTORS,
And General Commission Merchants,
s15 6m 138 Gravier street, New Orleans.

W. B. LOTT, Madison County, Miss. O. W. WOOD, Canton, Miss.
LOTT, WOOD & CO.,
Wholesale Grocers & Commision Merchants
65 COMMON & 46 CANAL STS., NEW ORLEANS.
☞ Maj. G. C. Sebastian has charge of our sales Department. sep15 1y

E A BANKS, W W LORING, O W VENABLE
BANKS, LORING & CO.,
COTTON FACTORS,
And General Commission Merchants,
26 CARONDELET STREET, NEW ORLEANS.
sep22 6m

R ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.
HEWITT, NORTON & CO.,
COTTON FACTORS,
And Commission Merchants,
188 COMMON STREET, NEW ORLEANS.
☞ Cash advances made on consignments to us by HEWITT, SWIENER & CO., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,
(Successor to FELLOWES & CO.)
Cotton Factor and Commission Merchant
166 COMMON STREET, NEW ORLEANS.
DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., New York. LEWIS, NANSON & CO., St. Louis.
OBER, ATWATER & CO.,
Cotton Factors & Commission Merchants
38 UNION STREET, NEW ORLEANS.
sep15 1y

S. M. SWENSON, N.Y., late of Austin, Tex. W. M. PERKINS, D. L. KERNION, Of Perkins & Co., N.O.
PERKINS, SWENSON, & CO.,
GENERAL COMMISSION MERCHANTS,
No. 48 Carondelet, corner of Union street.
NEW ORLEANS.

SWENSON, PERKINS & CO.,
GENERAL COMMISSION MERCHANTS,
20 Exchange Place, New York.
s29 0m

EDW'D NALLE, W. C. DAY.
NALLE, DAY & CO.
Cotton Factors, Commission Merchants,
108 COMMON STREET, NEW ORLEANS.
o13 1y

S. H. ABY & CO.,
Cotton Factors, Commission Merchants
186 GRAVIER STREET, NEW ORLEANS.
oc13 6m

E S KEEP. I. CAULFIELD.
KEEP & CAULFIELD,
Western Produce,
AND COMMISSION MERCHANTS,
Nos. 77 & 79 Poydras street, New Orleans.
oc13 1y

HENRY WARE, Of Texas. WM. H. WARE, Of Texas.
H. WARE & SON,
Cotton and Wool Factors,
AND COMMISSION MERCHANTS,
No. 03 Carondelet street, New Orleans.
oc13

JOB PRINTING.
COLLEGE CATALOGUES, CONFERENCE MINUTES,
SUNDAY SCHOOL REPORTS,
PAMPHLETS, CIRCULARS, CARDS,
And everything else in the line of job printing, executed in
The Very Best Style, at Moderate Prices.
Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

J. H. MASSEY,
(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.,)
WHOLESALE DRY GOODS,
No. 100 Common Street,
Opposite City Hotel.

I am now receiving my Fall and Winter stock and respectfully solicit an examination, on your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please any and all of my old friends and patrons, and also including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.
Very respectfully,
oc13 3m J. H. MASSEY.

E. GIQUEL,
Wholesale and Retail Dealer in
FOREIGN, FANCY AND STAPLE
DRY GOODS.
Also, a large and varied supply of
HOUSEKEEPING and
PLANTATION GOODS,
Constantly on hand, at
126 Canal Street,
sep1 1y NEW ORLEANS.

ST JAMES HOTEL,
MAGAZINE STREET,
Between Gravier and Natchez Streets,
NEW ORLEANS, LA.
CHAS. E. SMEDES.....*Manager.*

This establishment is now open for the reception of guests.

It is newly furnished from the Kitchen to the roof, Spring Beds, Hair Mattresses, Linen Sheeting, etc. The Furniture and Table Ware *all new*, of the latest style and most costly material. The Table is furnished with every luxury the Market affords. The Bars with Liquors equal to any used in private families, and the comforts and pleasures of a home, as far as possible, guaranteed to its Guests.

The House itself may be said to be entirely new and fresh. The undersigned will spare neither labor or expense to merit a continuance of the liberal support with which he has thus far been honored.
n3 1y CHAS. E. SMEDES.

AUSTIN & GOODWYN,
Wholesale Dealers and Manufacturers of
TINWARE,
Also,
COOKING AND HEATING STOVES
Of all kinds, for sale.
25 Peters, formerly Front Levee,
Corner Customhouse street,
oct20 1y NEW ORLEANS.

PAUL J. CHRISTIAN, Formerly of H. G. Stetson & Co. JOHN W. MADDEN,
P. J. CHRISTIAN & CO.,
General Mercantile Stationers,
JOB PRINTERS, AND
BLANK BOOK MANUFACTURERS,
No. 73 Camp Street.

We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.

We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. o20 3m

D. H. HOLMES,
Direct Importation of
FANCY AND STAPLE DRY GOODS,
AT WHOLESALE AND RETAIL.
No. 155 Canal Street,
sep1 6m NEW ORLEANS.

PHILIP WERLEIN,
82..... *Baronne Street*,.....82
Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,
Dealer in
PIANO FORTES, MELODEONS,
GUITARS, VIOLINS,

And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper—in fact everything belonging to music trade.

The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. BURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.

Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.

Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.

Piano Stools, Covers of elegant patterns, etc., on hand.

Any information on musical matters cheerfully given. Teachers recommended.

Music neatly bound.

P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 6m

STOVES, GRATES, TIN WARE,
AND
HOUSEFURNISHING GOODS.

The undersigned offer for sale an assortment of COOKING STOVES, embracing among the lot the well known Charter Oak, the Brilliant, the Peerless, the American Home, and others of the latest improvement.

Also, a large lot of HEATING and PARLOR STOVES, a large variety of GRATES, and of COUNTRY HOLLOW WARE, etc.

We manufacture all our own Tin Ware, and sell cheap.

CAMPMAN & CO.,
nl0 6m 115 Poydras st, bet. Camp & Magazine

CENTENARY COLLEGE,
Jackson, Louisiana,
was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the Institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

W. H. WATKINS, President.

SOUTHERN UNIVERSITY,
GREENSBORO, ALA.
The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught.

TERMS:

Tuition fees per term	$40 00
Contingent fee	5 00

Board can be obtained at $20 to $25 per month
aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.
The ninth session of this school will begin on Wednesday, 3d October, 1866.
The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.
TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March,
Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.
Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.
Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.
As the number of students is limited, it is earnestly requested that application be made as soon as possible.
W. H. N. MAGRUDER.
Baton Rouge, La., August 2st, 1866.

MANSFIELD FEMALE COLLEGE
FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.
The Fall Session of this institution will open on the 26th day of September next.
This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.
The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.
TERMS:
For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of instrument	37 50
French or Spanish,	15 00
Ornamental branches at usual prices.	

☞ All fees for tuition payable in currency at par.
The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.
After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.
For other information address
CHARLES B. STUART, President,
ang4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M.,	President, Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.
Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.
Board, with English Tuition, at $35 per quarter.
The next session commences 10th September.
Transportation from Grand Gulf is easy and regular. Apply to A. J. WRIGHT.
D. G. HUMPHREYS, Pres. Board of Trustees.
jy14 0m

GUSTAVE VOM HOFE,
Manufacturer of Upright Pianos,
807 MAGAZINE ST., NEW ORLEANS.
Pianos sold at moderate prices, with five years guarantee.
One of these Pianos has just been awarded a Medal at the recent Louisiana State Fair, for superior richness of tone and great durability.
dec1 1y

COAL OIL AND LAMPS.
HILL & VEAZIE,
Having removed from No 31 Chartres street to No 74 Camp street, have received large additions to their former stock, making their assortment of Coal Oil Lamps, and all the articles needful to use with them, very extensive; together with COAL OIL CHANDELIERS from two to six lights, suitable for lighting Churches, large Halls, Parlors, etc; and every variety of Lanterns from the small Hand to the large Station. FISH'S PATENT COOKING LAMPS for coal oil and gas, very useful and economical; also EDDIE'S COOKING STOVES, assorted sizes, heated by coal oil; with many other useful and convenient articles.
Always on hand the best Kerosene and Coal Oil manufactured.
Call and examine.
HILL & VEAZIE,
No 74 Camp street,
n1y Between Natchez street and Times Office

SOUTH-WESTERN BIBLE SOCIETY.
Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.
When was it established? 1850.
Who is its General Agent to whom correspondence on its business should be addressed? Rev W H Bayliss.
Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.
What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.
What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.
What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.
What are the terms of membership?
The payment of $30 at one time constitutes a life member.
The payment of $150 at one time, constitutes a life Director.
The payment of $1000 at one time, constitutes a life Patron.
The payment of $3 annually, constitutes a member.
The taking up of a collection by a church constitutes the Pastor an honorary member.
Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S: by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.
Our last thought is the heart cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

WHITWORTH COLLEGE,
FOR YOUNG LADIES,
Is located at Brookhaven, Miss. It is under the immediate care of Rev. Geo. F. THOMPSON, and under the supervision of the Mississippi Conference. The Board of Visitors consists of Rev. B. Jones, Rev. W. Millsaps, Rev. George H. Clinton, and Rev. William Price—all members of that Conference.
Its course of instruction is as complete as that of any other institution for the education of females in the State, and is sufficient to accomplish all that can be desired by the friends of our Church.
The exercises of the first term of its next session will begin on the first Monday in September 1866, and ends Jan. 31, 1867.
For further particulars apply to the Rev. G. F. Thompson, Brookhaven, Miss. a18ft

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp St, corner Natchez—open day and evening.
This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, Book-keeper, correspondent and merchant are practically performed by the student.
For catalogues containing full information, call at the office, or address
f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address
f3-1y J. W. BLACKMAN, Principal.

TURNER & COHEN,
Photograph and Fine Art Gallery,
NO. 57 CAMP STREET.
Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.
These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.
The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

S. ANDERSON, PHOTOGRAPHER
And PHOTOGRAPHIC STOCK DEALER,
61 Camp street, New Orleans.
Cartes de Visite,
Hallotypes, Ambrotypes,
Pictures on Porcelain,
And every description of Pictures known to the Art.
All kinds of Photographic Materials at the lowest price for cash. sep1 1y

THOS. B. BODLEY & CO.,
No. 9 Perdido Street, New Orleans,
Dealers in all descriptions of
MILL AND PLANTATION MACHINERY,
AND AGRICULTURAL INSTRUMENTS.
Sole Agents in the Southwest for the celebrated Wood & Mann Steam Engines, 4 to 35 horse power; Coleman's Corn and Wheat Mills; Straub's Corn and Wheat Mills, Smut Machines, Bolting Cloth; Todd's Circular Saw Mills; Wool Carding Machines, Flowery Machines; Stafford Sulky Cultivators; Stanley Gang Plows; Plows, W

THE CHILD'S CORNER.

The Sun's Work.

"What a master the sun is to be sure!" How he does keep things a moving! He makes the wind blow; he makes the water flow; he makes the grass grow; and—but I haven't told you how I found out about the grass.

One evening I went down cellar to get a slice of bread and a piece of meat for a "cold snack," as we call it. I had thin slippers on my feet, and as I walked across the floor in the dark, I trod on something long and round and slender; it crushed under my foot with a juicy sort of squirm, so that I thought I must have trodden on a nice, crisp little snake. Having eaten my bread and meat I went to bed. When morning came, I went down cellar, where my bath room is, to take a cold plunge, and then I saw what I had trodden on—a long white potato sprout. It had got out of the bin, and stretched out toward the window, long, pale, thin, and sickly. It had got half way to the light when I trod on it, and smashed all its hopes.

I pitied the poor straggler, and took up the bruised body, and laid it back tenderly in the bin.

As I did so, I noticed that the potatoes were holding a meeting, and consulting what to do. They were gathered up together in a pile, and every eye was turned anxiously toward the light.

"How plainly I can see it," said one; "if I cou'd only get there I know I should grow."

"But we can not get there, in the trouble," said a fat potato, who was on top of the heap, "no good comes of stretching out to get to the light."

"Well, I am sure I can't help trying; something in me makes me feel as if I should burst, every time I look over yonder toward the window. At any rate, I'm going to try it to-morrow. I'm going to open my eyes wide, and send out a feeler, and see what the chance is any how."

"Chance!" said a feeble voice, "chance I I felt so once; but look at me now." And all the potatoes turned their eyes to look at the speaker, who was too feeble to come to meeting, but lay off at the edge of the bin, all shriveled up, with a bruised and bleeding sprout coiled around her. She continued—"Yes, look at me. I am nearer to the light than any of you. I always have been. I have more eyes than any of you. I was the plumpest potato in all the bin. I slept soundly, and lay still. I was fat and contented till, one day I saw that light you are talking about. After that I couldn't shut my eyes. I felt as if every thing inside of me wanted to get out. I tried to roll over, but I couldn't, and so one day I let one of my eyes stretch wide open, and struck it out a little ways, to see plainly. But when it got started it couldn't stop. It kept pulling and sucking, stretching and growing, till it sucked out all my blood and used up all my flesh, but nothing came of it. This very morning it all came back to me, long, pale, blind, and bleeding, and I am a tired-out, used-up potato. Better shut your eyes, for no good comes from looking over yonder. I wish I could have found out what that light is, though, and where it comes from; but I can't, I'm too weak!" and the old lady closed her eyes light, but there was a little wet round every eye. My cook said, "*Them taters is all a rottin.*" But I knew they were only weeping because they wanted to grow and could n't.

"There," said the big potato on top of the heap, "that is just what I told you. Better be contented. My eyes don't trouble me. Keep together in a heap and you won't see any thing."

"Hear! hear! hear!" called out a hundred thick voices down in the dark, and all the stupid potatoes thumped on the bottom of the bin, till it shook again.

"Keep in the dark, and you won't have any trouble; this meeting is adjourned."

Then the big potato settled down into the dark among the rest, whose eyes never trouble them. But as many as sixty or seventy rolled down on the outside of the heap, and began staring at the window till their eyes struck out an inch, and they said, "What is it? What shall we do?"

The next day I took a basket and went down cellar and picked over the potatoes. Those that had their eyes open I put in the basket. All the other ones, who had their eyes screwed up tight, I tucked away in the dark. And every day my cook goes down and gets a dozen of them to roast or boil. But all the *watchful* ones, which I put in the basket, I have brought up and planted in my garden.

And every still moonlight night now, I hear the green vines whispering to each other about their pretty purple blossoms with orange centers. "How different it is here!" "What fun it is to grow!" "I am big enough to cover a hen's nest with six eggs." And when I went to the hill where I planted the poor old lady who sprouted so in the cellar, I found the leaves soberly talking together about thirteen little potatoes that were hanging on their roots, and they were growing every day.

"Who feeds them?" asked I.

"We do," said the leaves.

"How do you get your own living?" asked I.

"When the sun shines the air feeds us, and we grow, and when it is night we keep a saying, the light is better than the dark. We love to grow in the sunshine; and, sir, do you know what has becomo of those other potatoes who kept their eyes shut?"

"They are all wasted," said I. "But what has made you grow so?" And every vine in the field, and every blade of grass, and all the corn, and the great hickory-tree around the garden, sang out together,

We are children of the light,
And the sun in its might,
Thrill us through with delight.

And the wind came along to listen, saying,

And the sun sent here;
To join your good cheer.

Then the gentle rain came down, patter, patter, patter.

Go up, go down, go here, go there,
The sun is working every-where.

The Living Link.

A Hebrew maiden was the living link between Naaman and the God of Israel. In almost every Sabbath-school there are some children of godless parents who scarcely keep a Sabbath, and never go to church. How may these children be the means of carrying the gospel into their homes? One way is to give them some questions to ask their parents. Little Mary asked her teacher, "Does God have eyes?" His reply was, "Suppose you ask your mother that question, and if she cannot tell, then get your Bible, and it will tell you."

"Mother, does God have eyes?" was soon asked in a godless house. "How should I know?" was the rude reply, "I never saw God." Mary thought of her lesson; and answered, "The Bible says God sees you."

"Where does it says so?" inquired the mother, quite startled. Mary took her Bible and found the words, "The eyes of the Lord are in every place, beholding the evil and the good." That mother began to think. In a few days she was an inquirer for salvation. Mary was a golden link between her and her God.

A heathen boy of about eight years was at a mission station in South Africa. His father came to take him away, wanting him to herd cattle. The child objected, saying, "There is nothing good where father lives." His father replied, "What can such a thing as you are learn here?" The lad looked him in the face and said, "Father, I have learned something." "Repeat it, then." "Father, it is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Does father know who Jesus is? He is the Son of God. Does father know who are sinners? All are sinners." The child was left and father went home, but returned in a few weeks a changed man, saying that he "had met with the precious Word of God."—*S. S. Teacher.*

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

Since the publication of our last issue the general market has disclosed a fair degree of animation, and several of the leading articles have undergone a material variation. Sugar and molasses have been active, although at declining rates, and the movement in Western Produce has exhibited considerable vitality, attended by increased improvement in flour, and a further weakness in corn and pork; while operations in our leading staple have been on an extended scale, at prices indicating an advance upon the rates obtained by factors in the early part of the week.

COTTON — On Yesterday the market opened with a restricted enquiry, but after the tenor of the news from Liverpool had become generally known, the movement became quite excited, and notwithstanding factors materially enhanced their pretensions, yet buyers came forward with increased spirit, the market closing with a strong upper tendency.

Low	— to —
Ordinary	26 to 27
Good Ordinary	28 to 29
Low Middling	30 to 31
Middling	32 to —

TOBACCO — The market is quiet but very firm:

	Light.	Heavy.	
Low Refused	3½ to —	— to 4	Currency.
Good do	4½ to —	— to 4½	
Common Leaf	5½ to —	— to 6½	
Fair	10 to —	— to 12	
Good	12½ to —	— to 14	
Fine	13 to —	— to 15	
Choice Selec'e	15 to —	— to 20	

SUGAR—There were sales on Saturday and Monday of 750 hogsheads at 8 to 8½c for Inferior, 8¾ to 9c for Common, 9¼ to 9¾c for Fair, 10¼ to 10¾c for Fully Fair, 11 to 11½c for Prime, 12c for Choice, 10½ to 11c for Seconds, 12c for Yellow clarified, 12½ to 13c for White. Yesterday there was a good demand and prices ruled more in favor of sellers.

MOLASSES — Have continued in good demand, and the receipts have sold readily at an decline in prices of about 9 to 10c per gallon. Yesterday there was a small demand, at 40c for inferior, 45c for Common, 50 to 52½c for Good, 58c for Prime and 60 to 61 for Choice.

FLOUR — The market opened with a good demand, within the range of the following quotations: Fine $9 50 to $10 25, Superfine $10 50 to $10 75, Single Extra $11 25 to $12 25, Double do at $12 50 to $13 12½, Treble do $13 25 to $14, Choice do $14 25 to $15 50 per barrel. Yesterday about 1500 barrels were disposed of at $10 50 to $10 75 for Superfine, $11 for Choice do, $11 87½ for Single Extra, $12 for Low double Extra, $13 for double do, and $14 75 for treble do.

PORK — There has been some demand, at $24 per bbl. Old Mess commands $25. Dealers are supplying the trade at $25 for the former, and $26 00 for the latter.

LARD—The market has been very dull, our quotations are as follows—Prime in tierces 12½c, do in kegs 13c per lb.

CORN—Yesterday there were sales of about 9000 sacks in lots at 90c for New, and $1 10 per bushel for Old.

OATS.—With an active demand and light supply, prices present a further improvement at 75c per bushel.

BRAN—The supply is only moderate, and we still quote at $1 40 to $1 45 per 100 lbs.

HAY—The demand is fair, at $27 50 per ton for Prime Ohio River, $28 for Fair St. Louis, and $29 for Prime do.

IRON COTTON TIES—The stock is greatly reduced, but the demand is very active at 11 to 12c per lb.

INDIA BAGGING—The supply in first hands is fair, and is held at 30c per yard in bales. Dealers are supplying the demand at 32c for rolls, and 32½c per yard for bales.

GUNNY BAGS—The movement is of a very limited character. The last sales reported were at 28½c a piece.

BUTTER AND CHEESE—Choice Western and Goshen are scarce at 30 to 35c per lb for the former, and 42 to 47c for the latter. Western Cheese is in fair supply, and is selling at 16 to 17c. Skim do is scarce at 15c.

RICE—There is no Carolina in market. The stock of Louisiana is heavy at 9½ to 12c per lb, according to quality. The supply of India is ample, and is held at 9½ to 12c for Choice.

COFFEE—There have been only a few small sales from second hands on the basis of 19½c, gold, for Prime Rio.

SALT—Prices within the past few days have shown a downward tendency, and we now quote Liverpool at $1 85 fur fine, and $1 80 for Coarse in warehouse.

NAVAL STORES—There is a good supply on hand, common Rosin at $4 00 to $4 50, No. 2, do at $5 00, and No. 1 do at $5 75 to $7 per bbl. Spirits Turpentine would bring 75c per gallon.

STAR CANDLES—Dealers are furnishing the trade at 20c for 12 oz, and 24c per lb for full weight.

WOOL—There is a good demand at 13 to 15c for Louisiana Native, 19 to 20c for Texas, ¼ to ½ Merino, 23 to 25c for do ½ to ¾ Merino, 13 to 15c per lb for hurry, and 28 to 31c per lb for washed.

HOPS—There is a very good demand for the new crop at 65 to 70c. Bavarian is scarce at 80c per lb.

HIDES—Are in small supply, but the demand is slack, tanners being unwilling to pay the present high rates. Prices are ruling at 10 to 10½c for Green, 10½ to 11c for Kip Skins, 13c per lb for Dry Hides. Mexican Dry Hides command 18 to 21c per lb., and Pelts 20 to 25c per piece.

BEANS—Western are selling at $6 to $7, while Northern are in demand at $10 to $12 50 per bbl.

OILS—There is some demand for Linseed at $1 65 to $1 70, Crude Cotton Seed at $1 05 to $1 10 and do Refined at $1 45 to $1 60 per gallon. ESCULENTS.—Potatoes are selling at $2 40 to $2 75 in sacks, and $3 00 to $3 50 per bbl; Onions $2 60 to $2 80 in sacks, and $3 to $3 25 in barrels, Green Apples at $5 to $8 per bbl. Cabbages are dull at $14 to $16 per crate.

POULTRY AND EGGS.—Chickens sell on the landing at $5 to $6 for the young and $10 to $12 00 per dozen for the large; Geese at $10 to $12, and Turkeys at $20 to $24 per dozen. Western eggs are selling at $30 to $33 per bbl.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Dec. 11, 1866.

Western Beef, choice per lb net	— to —
Western Beef, 2d quality, per lb net	8 to 10
Texas Cattle Choice per head	$35 to 45
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$10 to 20
Hogs per lb gross	8 to 11
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$1 50 to $3 50
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$100 to $150
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 5 to $12
Calves per head	$7 00 to $12

MONETARY.

The movement in Coin market has been rather restricted, and rates have continued comparatively steady. Gold opened on Saturday at 139, and nothing transpiring to stimulate the demand, it closed firm at the opening rate; it opened on Monday at 138 to 138¼, but subsequently improved and closed steady at 137½ to 138; and opened yesterday at 137, and without having exhibited any material change, closed at 137½ to 138.

W. G. COYLE & CO.,
COAL MERCHANTS,
Office: 142 *Gravier street.*
Yard: Corner Magazine & Girod.

Pittsburg, Anthracite, and English Cannel Coal delivered at the lowest market rates to families, hotels, cotton presses, foundries, and steamboats. oc27 6m

DOLBEAR COMMERCIAL COLLEGE,
On the corner of Camp and Common sts.,
(In the Spacious and Elegant Story Building,)
Is constantly in session under able Professors. It was founded in 1832, and is chartered by the State. Its former students may be found as Principals or Book-keepers in a large portion of the old houses of this city and over the Southern States. Ladies or gentlemen can attend the COMMERCIAL COURSE; or Book-keeping, Penmanship, Mathematics, English, French or Spanish, separately. A business education, that enables one to earn $1000, $2000, or $3,000 annually, is the best fortune parents can give their sons. A DIPLOMA from this College is a passport in all Commercial communities. Ladies and Gentlemen are invited to call. We have ample arrangements for 1000 students the present year. Liberal arrangements made for Clergymen or their sons and crippled soldiers. Catalogues sent to all who desire them.
RUFUS DOLBEAR,
nov 17 1y President.

HOMŒPATHIC PHARMACY.
RICHARD ANGELL,
156 Julia street, bet. Camp and St Charles
PURE AND FRESH MEDICINES,
Cases, Books, Cerates, &c.
Chill Drops, the best curative known for Ague, Bilious Fever, &c.; Bardotte's Worm Drops, and other approved Remedies for domestic practice

DR. JOHN G. ANGELL,
(Graduate of the Philadelphia Dental College,)
Has established himself at No 109 Carondelet street, near Poydras, where he will perform all Dental Operations in a skillful and satisfactory manner. Teeth inserted upon Gold or Vulcanite base. Being familiar with all Anæsthetics, he will extract teeth without pain, by the use of such as best suits the case. Particular attention given to the medical and surgical treatment of diseases of the mouth and teeth. oc27 1y

ALEX. P. STEWART, Of Lebanon, Tenn — CHAS. S. STEWART, Of New Orleans, La
STEWART & BROTHER,
Cotton and Tobacco Factors,
General Commission, Receiving and Forwarding Merchants,
NO. 124 CARONDELET STREET, NEW ORLEANS.
oc27 1y

J. R. POWELL,
COTTON FACTOR,
AND
COMMISSION MERCHANT,
190 Common Street,
W. R. STUART, *Late Stuart & James.* } NEW ORLEANS
☞ Represented by CAPT. J. A. BINFORD, Duck Hill, Miss. oc20 1y

J. G. ELLIS. — W. O. CHAMBERLIN
ELLIS & CHAMBERLIN,
Cotton Factors & Commission Merchants,
42 UNION STREET, NEW ORLEANS,
Are prepared to make cash advances on Cotton, Sugar, and other Produce consigned to them, and solicit the patronage of their friends and the public. jan20 1y

SPEED, SUMMERS & CO.,
46 Carondelet street, New Orleans,
COTTON AND TOBACCO FACTORS,
General Commission Merchants,
And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,
Wholesale Grocer,
Nos. 8 and 10 Tchonpitonlas Street,
And 8 and 10 New Levee,
aug18 1y NEW ORLEANS.

A. E. BLACKMAR,
MUSIC PUBLISHER,
Importer of Musical Merchandise, Wholesale and Retail Dealer in the "Knabe," "Nunns," "Guild" and "Raven & Bacon" Pianos, "Prince" Organs and Melodeons, &c
oc27 6m 167 CANAL STREET, NEW ORLEANS.

R. M. DENMAN. — D. M. HOLLINGSWORTH
R. MARSH DENMAN & CO.,
CARRIAGE REPOSITORY,
Corner of Carondelet and Gravier Streets,
f3 1y NEW ORLEANS.

E. K. WALKER. — THOS. M'KNIGHT. — J. F JOHNSON.
R. K. WALKER & CO.,
COTTON FACTORS,
And General Commission Merchants,
75 CARONDELET STREET, NEW ORLEANS.
an20 1y

PEET, SIMMS, & CO.,
Importers and Wholesale Dealers in
DRY GOODS,
Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS
E PEET—R WILLIAMSON
P SIMMS—J BOWLING } aug25 1y

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.
HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.
Manufactured expressly for the Mexican and Southern trade.
Shipping Furs and Wool bought. jan20–1y

G & T. F. SEARING,
Manufacturers and Wholesale Dealers in
CLOTHING & PLANTATION GOODS
No. 29 Magazine Street,
Corner of Gravier street,
oc13 1y NEW ORLEANS.

N. L. CAMPBELL, Of Mobile. — F. M. ECKFORD, Late Eckford & Weaver, Mobile
CAMPBELL, ECKFORD & CO.,
COTTON FACTORS,
Forwarding & General Com'n Merchant,
o13 No. 58 Camp street, New Orleans. 1y

R. BLEAKLY & CO.,
Wholesale Grocers,
COTTON FACTORS AND COMMISSION MERCHANTS,
Nos. 56, 58, 60, 62 and 64 Poydras street,
Corner Poydras and Tchoupitoulas sts.,
NEW ORLEANS.
All cotton consigned to us will receive the personal attention of MR. J. F. GIRAULT, (formerly with the house of Messrs Wright & Allen) who is specially charged with that department of our business. sep22 1y

TEACHER'S CARD.—An experienced lady teacher, qualified to teach Music, Singing, and French, according to the best method, as well as Drawing and all the English branches, desires a situation in a country Academy or a private family, on low terms. The most respectable references given.
Address: MRS ESTE SHAW,
dec1 3t Mobile, Ala.

A. HENDERSON PEALE & CO.,
Successors to Thos. Henderson & Peale,
Cotton Factors & Commission Merchants
No. 100 COMMON STREET, NEW ORLEANS.
aug18 6m

J. W. CARROLL. — JOS. HOY. — CHAS. HARDENBERGH
CARROLL, HOY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No. 36 Perdido Street, New Orleans,
aug18 1y

C. L. WALMSLEY & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 31 Perdido Street, New Orleans.
aug18 1y

JOHN G. PARHAM, Of New Orleans. — BEVERLY BLUNT, Of Hinds Co., Miss.
PARHAM & BLUNT,
COTTON FACTORS,
Forwarding and Commission Merchants and Purchasing Agents,
No. 75 Carondelet street, New Orleans.
aug11 1y

S. H. KENNEDY & CO.,
General Commission Merchants and
COTTON FACTORS,
57 Poydras street.
Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4 1y

SAM'L. BARRETT. — CHS. LESASSIER.
BARRETT & LESASSIER,
Cotton Factors & Commission Merchants
118 CARONDELET STREET,
aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. — A. H. MAY
STEVENSON & MAY,
COTTON FACTORS,
And General Commission Merchants,
No 40 Perdido Street, New Orleans.
aug18 6m

P. H. FOLEY,
Of the Firm of FOLEY, AVERY & Co.
Cotton Factor and Commission Merchant
No. 32 Perdido Street, New Orleans.
aug 18 3m

HARLOW J. PHELPS, Of New Orleans. — S. B. BUCKNER, Of Kentucky.
HARLOW J. PHELPS & CO.,
COTTON FACTORS,
And General Commission Merchants,
No 142 Gravier Street, New Orleans.
aug18 6m

W. O. TOMPKINS. — H. R. ALSOBROOK.
WM. O. TOMPKINS & CO.,
WHOLESALE DRY GOODS,
No. 2 Magazine st., corner Canal, New Orleans.
A complete assortment of goods constantly on hand for the country trade. a18 6m

PAYNE, HUNTINGTON & CO.,
Cotton Factors,
No. 32 Union Street,
NEW ORLEANS.
J. U. PAYNE, W. C. H. DAMERON, G. W. HUNTINGTON, H. M. PAYNE.
je23–1y

TOM HENDERSON, Late of Henderson, Terry & Co. — SAM HENDERSON, Late of Violett, Black & Co.
TOM & SAM HENDERSON,
COTTON FACTORS
AND
General Commission Merchants,
53 CARONDELET STREET,
je9 1y New Orleans

J. O. M'ALLISTER — E. M'NAIR
M'ALLISTER & M'NAIR,
WHOLESALE GROCERS,
No. 74 Common Street,
ap7 1y NEW ORLEANS.

GARY W. BUTT. — WM. FLASH. — THOS. T. A. LYON
BUTT, FLASH & LYON,
Cotton Factors, General Commission and Forwarding Merchants, corner Carondelet and Union streets, New Orleans.
Orders for all descriptions of merchandise will meet prompt attention.
Liberal advances made on consignments of Cotton and Produce to our care. ap14–6m

J. P. HARRISON & SONS,
COTTON FACTORS,
And General Commission Merchants,
51 UNION STREET,—UP STAIRS,
New Orleans.
J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. jnly7 1y

WATTS, OLVEN & CO., Paducah, Ky. — WATTS, CRANE & CO. New York.
W. O. WATTS & CO., Liverpool, England.
GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool.
feh3–1y

W. A. BELL, FRED N. OGDEN, H. E. WITHERSPOON
WM. A. BELL & CO.,
General Commission Marchants,
And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,
41 NATCHEZ STREET, NEW ORLEANS.
Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

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sep22 3m

THOS A HAMILTON, Memphis, Tenn. — JOHN L. DUNNICA, New Orleans, La.
HAMILTON & DUNNICA,
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GENERAL COMMISSION MERCHANTS,
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sep22 1y

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F. G. BARIERE & CO.,
Importers and Dealers in
FOREIGN AND DOMESTIC DRY GOODS,
No. 135 Canal Street, New Orleans.
n10 6m

NORTH, BRUSH & MASON,
Wholesale Dealers in
Fancy Goods,
STATIONERY, PERFUMERY, CUTLERY,
HOSIERY,
Furnishing Goods, etc.,
35 MAGAZINE STREET,
Opposite the St. James Hotel, New Orleans, La
aug25 1y

PETER G. TAYLOR. — CHAS. H. CHURCHILL.
HARDWARE AND GUNS.
TAYLOR & CHURCHILL,
41 MAGAZINE STREET, and 20 BANK PLACE, (Opposite St. James Hotel,) NEW ORLEANS, LA.
DIRECT IMPORTERS,
We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Planters' Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Novelty Iron Works; Files, English and American.
COTTON AND WOOL CARDS, NOVA SCOTIA GRIND STONES, PLOWS.
Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows. Hall & Speer's Cast (wood mould board) Plows.
GUNS, NAILS, SAWS, TIN WARE, AXES.
HOLLOW WARE,
Of all patterns and brands. All the above is offered for sale at the lowest market quotations.
Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1832. aug25 1y

W. H. HENNING & CO.,
Grocers and Commission Merchants,
95 and 97, CAMP STREET, NEW ORLEANS.
Offers to Families, Planters and Traders a full stock of Fancy and Staple Goods, consisting in part of
CHAMPAGNE,
BRANDIES,
WHISKIES,
CLARET,
CORDIALS, Etc.
Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the
Most reasonable Rates.
☞ Country orders will receive the most careful and prompt attention.
W. H HENNING & CO,
a25 6m 95 & 97 Camp street, New Orleans

WALLACE & CO.,
Importers and Jobbers of
FOREIGN AND DOMESTIC DRY GOODS,
BOOTS, SHOES, HATS, CAPS, and
PLANTATION CLOTHING,
No. 74 CANAL STREET, AND 91, 93 AND 95 COMMON STREET, (SLOCUMB BUILDING), NEW ORLEANS
☞ *Sales guaranteed at New York prices.* a18 1y

JAMES SYME, Wholesale Druggist,
139 CANAL STREET, (Tonro Buildings,) NEW ORLEANS.
Importer and Dealer in Fine
DRUGS, MEDICINES, CHEMICALS,
DRUGGISTS' SUNDRIES;
Fancy Goods and Perfumery.
Surgical Instruments,
French, English, and American, of every variety
Also—
Medicine Chests and Medical Saddle-bags. aug25 1y

A. B. GRISWOLD. — W. M. GOODRICH
A. B. GRISWOLD & CO.,
Corner of Canal and Royal streets,
[Late HYNE & GOODRICH],
Established in New Orleans Fifty Years!
MANUFACTURERS OF JEWELRY & SILVER WARE,
Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.
The largest assortment in the South always on hand. aug25 6m

A. D. GRIEFF,
Wholesale Grocer,
COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,
48, 50 and 52 Old Levee st., corner Blenville st.,
aug25 6m NEW ORLEANS.

CATE'S SHOE FACTORY,
HAMMOND STATION, ON JACKSON RAILROAD
Established, August, 1861
Destroyed, May, 1863.
Re-established, January, 1866.
SALES ROOMS,
C. E. CATE & CO.,
18 CAMP STREET, 18
Under the City Hotel.
We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of
LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,
Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*
We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.
A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*
O. E. CATE & CO.
feb17 18 Camp st., N. O.

W O SHEPARD. A L ABBOTT. ROBT C HUTCHINSON
SHEPARD, ABBOTT & CO.,
No. 55 Camp street, New Orleans,
Nearly opposite Picayune Office,
CROCKERY AND GLASS WARE,
PLATED WARE,
House Furnishing Goods,
AND KITCHEN WARE.
We beg leave to inform our friends and the public in general, that we have on hand a large and well selected stock of the above goods, and are constantly receiving them directly from the manufactories in France, England, and the United States; and we flatter ourselves that we can sell our goods as low as any house in the city.—For variety in the house-furnishing line, our stock is unequalled in the South.
Call in and see for yourself before purchasing elsewhere.
SHEPARD, ABBOTT & CO.,
sep22 1y 55 Camp street, New Orleans.

BELLS! BELLS!! BELLS!!!
BUCKEYE BELL FOUNDRY
Established in 1837.
VANDUZEN & TIFT,
Of the late Firm and Successors to G. W COFFIN & CO.,
102 & 104 *East Second street,*
Cincinnati, Ohio,
Manufacturers of BELLS for Churches, Academies, Plantations, etc.
Made of Genuine Bell Metal, and mounted with our improved Rotary Yoke.
All Bells warranted to prove satisfactory, or subject to be returned.
Illustrated Catalogue and Price List sent free upon application. je16

E. L. PIERSON & CO.,
Wholesale and Retail Dealers in
CLOTHING,
AND
GENTLEMEN'S FURNISHING GOODS,
No. 27 Magazine Street,
Corner of Gravier street,
sep22 3m NEW ORLEANS.

J. A. BRASELMAN & CO.,
Wholesale and Retail Dealers in
FOREIGN & DOMESTIC DRY GOODS
Possess great facilities for buying goods cheap which enables them to sell below market prices.
☞ Special attention given to orders.
Nos. 586 and 588 Magazine Street,
Corner of St. Andrew Street,
oct6 1y NEW ORLEANS.

BROWN & FINNEGAN,
Successors to D. Genella,
112 Camp Street—Ground Floor,
Dealers in
CROCKERY, CHINA & GLASS WARE,
Tin, Planished & Japanned Ware,
PLATED AND FANCY GOODS.
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MISSISSIPPI CONFERENCE.

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.

The Committee on Sunday Schools, supposing that the entire department of ministerial duties which results from our relations to the rising generation comes properly within the scope of their investigation, respectfully offer the following report:

Observation and reflection conspire to convince us, that neither Christian parents nor the ministry are duly conscious of the vast and solemn responsibilities devolving upon them in view of the spiritual demands of the children and youth of our land. Though the Sunday School is an agency of the first importance in its appropriate sphere, yet its functions should by no means supercede the duties of the Pastor to the children of the church.

If children baptized in infancy by our ministers, are really members of the church, they should be regarded and treated as such by us in our pastoral visitations. They should be carefully catechised and duly impressed with the idea that they are members of the Church until they publicly renounce their baptism. We are convinced that the practice of initiating children into the Church by baptism in infancy, and afterward ignoring the fact by expecting them to *join the Church*, should be abandoned. We have already lost thousands of members by it, and must continue to suffer fearful and irreparable losses from our numbers, until we awake to our duty on this point. Let those baptized in infancy be duly recognized as members of our Church, according to the Disciplinary direction given on page 102; and let them be taught that they do not then for the first time become members of the Church, but simply ratify publicly that dedication of themselves to God which had been previously made for them by others.

We regard the institution and maintenance of Sunday Schools for the benefit of the colored people within our bounds, as duty by no means to be neglected. If the gratuitous bestowment of the blessings of the gospel upon the poor was one of the most distinguished indications of the primitive establishment of the Saviour's kingdom, can we who rejoice in the meridian splendor of that kingdom, disregard the crying moral necessities of the poor African in our midst? It is true, that a strong opposition to the moral and intellectual advancement of the negro is very unjustly and unkindly felt, and very unreasonably manifested in limited sections of the country. Yet we should the more readily undertake the work of establishing Sunday Schools among them, since we would, at the same time, thereby not only demonstrate that deep interest in their spiritual welfare which we profess to feel, but would thus afford them privileges which would be most grateful, both to the parents and children, and have a powerful tendency to perpetuate their attachment to our ministry and our church.

With reference to the cause of Sunday Schools among the whites in our Conference, the statistics show, that though much has been done and is still being done in the organization and maintenance, yet yet some of our ministers do not fully appreciate the weighty obligations which the doctrines of our church and the teachings of the Holy Book, impose upon them in this work. Of at least one hundred and thirteen ministers in charge of the churches in this conference, only forty-three have reported Sunday Schools at all. We fear that this fact is evidence of negligence on the part of some in this most interesting branch of ministerial labor. That Pastor whose church is without a Sunday School, nurses a tree that bears no fruit, whose final is destined to extermination at the end of the first generation. If we as husbandmen desire the vineyard of our Lord to be kept full of flourishing and fruitful vines, we can not—we must not neglect the means from which alone reliable and hopeful scions can be transplanted. That church which neglects the care and moral culture of her children, must dwindle in numbers, and decline in power wherever it comes into competition with a church that believes and asks upon the faith that even little children should be brought unto Christ, because of such is the kingdom of heaven. This is indeed of all fields of labor the most promising. "Train up a child in the way he should go, and when he is old, he will not depart from it." But, can the Ethiopian change his skin or the leopard his spots? then may he learn to do well who has been accustomed to do evil."

The annual statistics show 85 schools, 60 superintendents, 334 teachers, 3041 scholars, 6760 volumes in Libraries, and $403 00 collected for Sunday School purposes.

In view of the above considerations we offer the following resolutions:

Resolved, 1. That we as ministers should use all due care to retain baptized children as members of our church.

Resolved, 2. That we will be diligent and faithful in establishing Sunday Schools for colored children wherever practicable, and that we will solicit the co-operation of the white membership of our charges in this work.

Resolved, 3. That we should awake to double energy in organizing and maintaining Sunday Schools in connection with our several pastoral duties.

Resolved, 4. That in view of the great importance of the Sunday school cause in all its bearings, we respectfully recommend our presiding Bishop to appoint Rev. C. K. Marshall, General Sunday School Agent for the Mississippi Conference, that he may, if practicable, put in operation such instrumentalities as may arouse the church to the great interests involved in the proper edification of these nurseries of youthful piety.

WM. L. HUNNICUTT, Chairman.

COMMITTEE ON EDUCATION.—REPORT NO. I.

The cause of education, we are gratified to state, still receives the attention of the Church, although, as may be seen from the statistics we have obtained, our zeal in behalf of this cause is by no means commensurate with the importance of the subject. The founders of our Zion were among the most eminent patrons of learning. They recognized at an early period the relations of intelligence to true piety. In imitation of their noble example, their successors have endeavored to keep pace with the march of civilization and the progressive spirit of the age. Still much remains to be done; and there is just cause for humiliation when we reflect how much of the Lord's money that might have been judiciously expended to promote the cause of education, has been withheld or squandered. If it were possible to reach the hearts of our people, and make them *feel* as many profess to *think* in regard to the great educational enterprise, we could hope to accomplish a vast deal more than has been effected thus far by these Annual Reports. In order to impress the general mind as it ought to be, it is highly necessary that each preacher should feel himself obligated to do all that in him is for the upbuilding of our literary institutions. Heretofore only a few men felt sufficient interest in the matter of general education, to prompt them to every reasonable effort. Now, it is emphatically true that we must provide ways and means to educate the children of our people at home. We have theorized much on the subject of home education. The time has come for action for united vigorous effort.

We have two Colleges belonging to the Conference; one for boys, and the other for girls. Besides these we have several other schools, Academies, and Seminaries nominally under the patronage of the Conference. To all of them we have been accustomed to appoint visiting committees, and from most of them we shall present some report to the Conference. In this our first report we shall only mention the two Colleges belonging to the Conference, reserving for a second report such facts concerning the various other schools under the patronage of the Conference, as may be worthy of note.

CENTENARY COLLEGE, OF LA.—This noble institution is monumental to the centennial year of that form of Christianity which we believe was raised up of God, and ordained of him to "spread Scripture holiness over these lands." It is located at Jackson, La., and is the joint property of the Mississippi and Louisiana Conference. Previous to the war, Centenary College held high position among the Literary Institutions of the South, numbering as high as 250 students. It was officered with an efficient corps of professors, and was doing a great and good work. The Alumni of this College were fast filling up the ranks of our ministry, and were occupying enviable position in the various departments of society. The war came, and many of the young men of Centenary College entered the army. Not a few of them yielded up their lives in defence of their country. The results of the war left the survivors without means to resume and complete their collegiate course, and so impoverished the country, that many who desire it, are yet unable to defray the expense of educating their sons.

In view of those facts it is no marvel that the growth of Centenary College should be slow till it shall attain to its former prosperity. The almost universal bankruptcy of the country, has been fatal to the college, causing the loss of a great portion of its assetts in the form of bills receivable, and leaving it with a large debt due to professors and others, amounting to nearly $30,000, with no available means to pay. In this condition the first Board of Trustees and Visitors found the College at their annual meeting in July last. Notwithstanding the difficulties, the organization of the College has been kept up during the last five years, though the exercises were only of preparatory character. At the meeting of the joint Board in July last, measures were adopted whereby the College was relieved from embarrassment—reorganized and has started out again on its glorious mission to bless the Church and the world. We would fail to do justice if we passed unnoticed in this report, the fidelity and generosity of the Faculty who have devoted themselves so long and so earnestly to the interests of the College. Most of the debt of the College was due to those men who had not only toiled without pay, but some had even advanced from their private means to the amount of thousands of dollars to sustain this Institution, and with it the honor of this Conference. Those generous Christian men agreed to cancel their claims upon condition of a transfer of the very uncertain assets of the College, or so much thereof as would pay them, and they have taken the risk of collecting, assisted by the President of the College. Thus much they have done to relieve Centenary College from embarrassment. We have lost a valuable and meet indefatigable man from the Presidency of the College, in the resignation of Rev. J. C. Miller. But we are gratified to be able to state that his place has been filled by one altogether worthy of our confidence, and under whose auspices we may hope to see our cherished institution prosper gloriously, viz., Rev. W. H. Watkins, D. D. Rev. Dr. Keener, of La. Conference, is President of the Joint Board of Trustees and Visitors. Each of their names is a tower of strength in the Conference to which he belongs. With united effort, under the lead of these men, *we can, we will succeed* in this great enterprise, God helping us. There are now about sixty students at Centenary College, and the number increasing weekly. It is confidently expected the number will be increased to one hundred at least during the session. The sons of preachers are educated there free of charge. Now what is wanting at Centenary College is, first, means to secure some necessary repairs to the buildings, which have suffered materially during the last five years; secondly, we need an endowment at least adequate to one half, if not the whole of the salaries of a Faculty of eight professors. These things can be obtained if in God's name we will resolve, and then make the effort to do it. We will not venture to suggest a plan, but trust the Conference will be ready to co-operate with the Trustees, under whatever plan they may devise.

SHARON FEMALE COLLEGE still lives, and from the exhibit made to this Conference, by the Trustees and the report of the Visiting Committee, is in a more prosperous condition than for many years past. This College with land, tenements, &c., is the property of the Mississippi Annual Conference. It was founded in 1836, under other auspices, but did not succeed very well. In 1842, the entire property was sold for debt — purchased by a few noble men, and then *given* to this Conference. Since that time it has had, like almost all our literary institutions, to struggle frequently against adverse influences. But we rejoice to know that under the Presidency of Rev. S. D. Aiken, and with the persistent energies of a few preachers who stood by the College, through all the trials it has endured, still devoted to their work, it is now on a high way of usefulness. Sharon Female College is the only denominational school, north of Jackson, within the bounds of our Conference, and certainly ought to receive a liberal support. But there are difficulties in the way of success there. The chief one is that the people are not generally interested as they ought to be in its success. The buildings are by no means adequate to the wants of the College. Schools of this kind must have capacity for boarding. This is greatly wanted at Sharon. In glancing over the catalogue, we observe one fact worthy of note, especially as it is suggestive of another that ought to be more duly considered. Most of the pupils or a very large majority of them are from the immediate vicinity. This indicates that the people there are satisfied they have a good school, and that they are trying to sustain it. It is in fact to be lamented, that *Protestants and even Methodists themselves*, instead of sustaining their own schools, will send their daughters to Catholic schools and Convents, where their education is notoriously superficial, and where, in a majority of cases, their minds and hearts are alienated from the true "principles of the doctrine of Christ." The course of study in Sharon Female College is ample. Perhaps the most comprehensive of any like institution in the country. We have assurance undoubted of the ability and fidelity of the Faculty, and we do most earnestly recommend this institution to the patronage of the public. We may be allowed to express our sincere desire that preachers especially in that portion of our territory, will rally to the support of the College, build it up, make it an honor to the Church, and a blessing to the world. We adopt in conclusion as a part of this report, the following extract from the report of the Trustees to this Conference:

"The present session has opened with about sixty pupils, which, for the time may be considered encouraging — though not one half the number that ought to be in attendance at our institution. Could we get Protestants and Methodists interested as such in Protestant and Methodist schools, our institutions of learning would be more largely patronized than they are. Another thing operates against the public and chartered schools of our church and land, viz: the effort for private schools, which causes little schools of from 5 to 20 pupils to be in sight of them, or within a mile or so, very often. These persistently operate against the efforts of Trustees and teachers of our Academies and Colleges, and very often so cripples their efforts that only a very partial success attends them."

COMMITTEE ON EDUCATION.—REPORT NO. II.

In this report the Committee would present the condition and claims of the several schools and Academies under the patronage of the Conference, that have made any communication to this body.

CLINTON, (LA.,) FEMALE SEMINARY claims attention first, as having been longer under the patronage of the Conference than any other to which we may allude. The name of this Seminary determines its locality. Its geographical position as well as other facts we shall mention, merit consideration, and justify your committee in recommending it to the patronage of your people. Although not officered and directed by the Conference, this Seminary is, if possible, more thoroughly Methodistic in its operations and influences than many of the schools which are regarded denominational. The visiting committee were most favorably impressed with the truly religious turn given to the exercises of Clinton Female Seminary. Mrs. Sarah M. Wall, and Mrs. Dunbar, are associate principals. The former is the daughter of the lamented Winans. She has been long and favorably known as one of the most efficient and successful educators of her sex. The latter has had long experience as a teacher, and was well known in former years by many in this Conference, as Miss Chapman, and associated with Bro. Halsey, at Woodville, Miss., in a Female Academy at that place. These are truly both Christian ladies, devoted Methodists, and are laboring faithfully to improve the morals as well as enlighten the understanding of those committed to their care. Clinton Female Seminary might be made still more extensively useful, if the importance of its position was more fully appreciated. It is the only school we have of the kind in all that part of Louisiana embraced in the limits of this Conference. The community about Clinton, La., is intelligent, and will compare favorably in all respects with the citizens of any town or village in our bounds. The social and religious advantages to be realized there equal any other portion of the country. We would therefore recommend especially to those of our preachers laboring in what are called the Florida Parishes of Louisiana, to direct the public attention to this Seminary.

WOODVILLE FEMALE SEMINARY.—The Visiting Committee report that this Institute is doing a good work. "Because, say they," "the President, Bro. W. T. J. Sullivan, is fully up to his calling as an educator of youth, giving to his work the importance which religious duty demands. He and his assistants seem to us to have entered fully into the spirit of their mission, and adding some influences to serve literary labor, are making the institution worthy of public confidence. The Academy buildings are well arranged, and the whole economy of the establishment made a most favorable impression. During the session closing in July, there were 50 young ladies in attendance. There are now 64. It is a Methodist school—where bigotry is excluded, but the predominating religious influence is favorable to the doctrines and usages of our Church."

PORT GIBSON COLLEGIATE ACADEMY.—This institution was for some time past exclusively for Females. Now it is a mixed school. The report of the Visiting Committee presents the following exhibit of its condition, and we will only add that the facts given are a sufficient warrant for us to recommend this Academy to those who have sons and daughters to educate. The Visiting Committee say:

"We are glad to report the Port Gibson Collegiate Academy at this time in a prosperous and growing condition, numbers over 100 students, about 40 males, and 70 females. The course of study, successful completion of which secures a diploma, is a very full one, but daily exercises are continued throughout the whole, in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric." Mr. A. J. Wright, the President, is a competent, conscientious and enthusiastic instructor, and has associated with him a full corps of teachers. At the last annual examination, classes were thoroughly examined in all the branches pursued by each student, and your committee were satisfied with the proficiency of the scholars, and with the manner in which they had been taught."

MADISON COLLEGE was re-opened on the first Monday of October last, under the Presidency of Rev. H. F. Johnson, assisted by a competent corps of professors. There are fifty two students in attendance, and it is expected the number will be considerably increased after the Christmas holidays. One young man connected with the College, is being educated for the ministry in our Church. The Trustees have resolved to afford tuition gratis to indigent sons of deceased soldiers, and they extend the like privilege to young men preparing for the ministry without regard to denomination. They also intend so soon as they can relieve the College of some slight embarrassments to tender the whole property to the Mississippi Conference. They desire the appointment of Rev. H. F. Johnson to the Presidency, and also the appointment of a Visiting Committee. This College is located at Sharon, Madison co., Miss., and was once presided over by Rev. T. C. Thornton. Although not a denominational school, it has rendered great services to the Church in other days. There are witnesses now among our ministry. We hope to see it prosper, and recommend compliance with the request of the Trustees.

We deem it advisable still to use whatever influence we may exert for good by fostering the several literary institutions under our care, and as far as it can be done, consistently with the interests of the Church in other departments, to encourage our brethren of the ministry to continue in the work of educating the youth of our country. Some may be successful in the work of converting sinners. Others may be equally so in raising up Christians. Let each in the fear of God do with "all his might whatsoever his hand findeth to do."

The Committee on Education have had referred to them a communication from Rev. Thos. S. Abernethy, Jr., of the Mobile Conference, stating that he, with Rev. Jno. W. Harmon, and Rev. Orlando P. Thomas, of said Conference, has been appointed to confer with a like committee from the Mississippi Conference, upon the subject therein mentioned. It is proposed by the Mobile Conference, to co-operate with this Conference, in the establishment of a Female College, to be under their joint patronage at some point on the Mobile and Ohio Rail Road. The Mobile Conference propose that a committee of three be appointed by this body, to act with their committee on this subject, in the recess of the two Conferences, and that their action shall be subject to the future action of said Conferences. It is not proposed to take steps at this Conference to carry out this design, and we can only therefore recommend the appointment of said Committee, to consider, &c. We would nominate on said Committee, W. L. C. Hunnicut, B. B. Whittington, and Jas. English.

H. J. HARRIS, Chairman.

REPORT ON THE PURCHASE OF WHITWORTH COLLEGE.

Your Committee has ascertained, first, That the suit will be withdrawn and the property released, upon the payment of one thousand dollars to Rev. H. J. Harris, and the settlement of the fees which have accrued to lawyers.

Second, That the Rev. J. M. Whitworth will deed the property to a Board of Trustees, for the use of the M. E. Church, South; provided the College (retains its name) is continued to be used for school purposes, and allows him the perpetual right of the tuition of two pupils, and pays him the sum of one thousand dollars.

Your Committee recommend: first, That both these propositions be accepted; secondly, that a Board of Trustees be at once appointed to receive the property; thirdly, That the Presiding Elder of the Brookhaven District, be appointed Agent for the College, during the year to come, with instructions to solicit and receive donations to pay off these claims, and to put the buildings in repair.

BENJ. JONES, Chairman.

REPLY TO THE NATCHEZ QUARTERLY CONFERENCE.

To our Christian Brethren in the city of Natchez, Miss: We, the undersigned Committee, have been authorized to send to you the Christian greeting of the Mississippi Annual Conference, and express to you their profound regret, that any misunderstanding occurred in relation to the holding of this session of the body in your city, and to further say, that it shall be their pleasure to visit your city, and hold a session of our body at some future day among you, and partake of those generous hospitalities for which Church and community have ever been distinguished.

J. J. JONES, Chairman.

RESOLUTIONS.

Resolved, That this Conference entertains the warmest feelings of brotherly affection for our very venerable senior Superintendent Bishop Soule. And we hereby, with one heart and one voice, give to him this expression of our sympathy and greeting, praying Almighty God, that his largest blessings and richest grace may descend upon him in his great infirmity and rapidly declining days.

Resolved, That we recognize our respected Bro. Rev. R. Abbey, as the protector of the property of the M. E. Church, South, in the city of Nashville, during the late war, and that but for his unremitting and wise effort, we believe that all the movable property would have been lost. That for these efficient and valuable services, our heartfelt thanks be and are hereby tendered him.

Resolved, That we hereby return to Rev. M. J. Whitworth, our sincere thanks for the liberal tender which he has made of Whitworth College to this Conference.

Resolved, That we hereby tender our thanks to the citizens of Brookhaven, for their generous hospitality; To the N. O. & Jackson Railroad, for the courtesy in transporting our members at half price; To the pastor and members of the Presbyterian Church, for the use of their house of worship during our session; and To the Masons for the use of their Lodge Room.

MOBILE CONFERENCE.

REPORT OF THE COMMITTEE ON DANCING.

The Committee appointed to consider certain resolutions referring to the subject of dancing, report that the transfer of the section of the Discipline in which the word dancing occurs to the Preacher's Manual, was made without any reference to this subject, and it is absurd to construe this transfer into an approval of dancing, of Sabbath breaking, bribery, going to circuses, and theatres, schisms, and other evils, which are denounced in the transferred section.

These were removed from their place in the Discipline, partly because the book was enlarged by an Appendix, containing a catechism, etc., and partly because the evils forbidden are interdicted in the General Rules, which proscribe such diversions as can not be used in the name of the Lord Jesus, and other Interdicts in that code. It is manifestly impossible to specify all the evils which come under these General Rules, and it is unwise to go much into detail, as many things which may be specified must be dealt with on their own particular merits, and dancing is of this sort.

No one recommends the sacred dances of the Hebrews, and yet no one proscribes them. Their festive dances in which the sexes danced apart, are, it is believed, seldom, if ever, taken into consideration as few practice, so few either commend or condemn them.

The dancing of the sexes together, in family or select social gatherings, where waltzes and the like are excluded, may not be wrong in its self, but by an easy transition it may degenerate into evil, and may prove a stumbling block to the ill-advised and unstable.

The Committee think that such dancing should be disapproved by the Church. The sending of children to dancing schools, the Committee consider highly reprehensible; for if persons acquire the art when they are children, they will generally practice it when they are advanced to a dolescence and riper age. It too frequently prepares for promiscuous dancing in large parties and public balls, which deserve strong reprobation.

To prevent and remedy the evils of this sort, which infest the churches, pastors should labor earnestly to show their people the inconsistency of such diversions with the stipulations of the baptismal vow; the evil which they do to both the good and the bad, making the hearts of the former sad, and strengthening the hands of the latter; and the necessity of acquiring such an amount of spiritual enjoyment, as will make them independent of all such trifling, equivocal and unsatisfying pleasures. Young persons especially should receive the attention of members, pastors and teachers, to guard them from frivolity, and to induce them to devote the early period to such books and work, and healthful play, "as befit their age and condition in the world."

The Committee inculcate the foregoing views, because they correspond with the teaching of God's Word, the more discipline of the primitive church, and the authoritative deliverances of nearly or quite all the sects into which the modern church has been divided — and, in particular, all the branches of the great Methodist family in the old world and the new. It is a great mistake to suppose that Mr. Wesley, and the fathers of Methodism, did not disapprove dancing because they did not see proper to put the word into the old Discipline. Incorrigible offenders in the premises were excluded from the Church before 1858, when the word was introduced into the Book, under the General Rule condemning diversions, as readily as they were in the eight years which succeeded, during which period it is thought the evil has been growing among us.

The Committee recommend the Conference to adopt the following Resolutions:

Resolved 1. That while the Church takes no cognizance of the inartificial dances of children, sacred dances, and those in which the sexes dance apart, it does discountenance all those social dances in which the two sexes unite, as they may readily run into improprieties, and result in scandal.

Resolved, 2. That the Mobile Conference deprecate the sending of children to dancing schools, and strongly denounces promiscuous dancing at balls and other gatherings of the sort, as tending to dissipation and immorality.

Resolved, 3. That it is the duty of pastors to teach the people of their charge from the pulpit, in catechetical lectures, in familiar conversation, and by the circulation of suitable treatises, the incompatibility of the diversion in question, as well as card-playing, visiting circuses, theatres and the like, with the baptismal vow; as also to arraign those who persistently disregard the pastoral counsel and reproof which may be administered to them on this subject.

Resolved, 4. That it is the duty of pastors to give all possible attention to the people of their respective charges, in reference to the development and cultivation of the spirit of piety, the improvement of the mind, and employment of time in laudable undertakings, whereby they may be kept from imbibing the spirit of the world, which leads to dissipation and folly.

T. O. SUMMERS, Chairman.

"Unto Jesus," and not to our weakness. Have we ever become stronger by lamenting our weakness? But if we look unto Jesus, his strength shall fortify our hearts, and we shall break forth into songs of praise. "Unto Jesus," and not to our own strength, for with that we can only glorify ourselves. To glorify God, we need the strength of God. "Unto Jesus," and not to what we are doing for him. If we are too much taken up with our work, we may forget our Master; we may have our hands full and our hearts empty; but if we are constantly looking unto Jesus, we cannot forget our work.

"People with Nothing in Them."

It is the usage to treat dullness and inability to appreciate great ideas as an unforgivable offence gainst which it is impossible to be too severe. Hence the wholesale contempt with which traditionally and in the mass a coxcomb is wont to regard women. Women, as a rule, are so badly educated, that they do not furnish to the world powerful reasoners or brilliant discoverers of truth or profound scholars. Therefore the conclusion runs, they have nothing in them;—for the capacity of moral patience, the instinctive desire to do beneficent works, the diffusiveness of sympathy, all count for as good as nothing. And it is not only the coxcomb that falls into this supreme blunder. It is the tendency of even the ablest men to suppose that there is no side of character of much value but that in which they themselves are strongest. They know how blank and dismally empty their own lives would be if robbed of the exercises of thinking and reasoning and balancing, and hence they attribute a like blankness and barrenness to every other life in which they do not see these faculties in constant and vigorous exercise. Just in the same way anybody who relishes the delights of books is apt to think the less studious mind must inevitably be wholly without savor. The truth is, that as innate shrewdness and mother wit in one case may compensate for lack of learning, so in the other gentleness and delicacy and depth of moral sympathy more than make up for the absence of intellectual acuteness. And even when only the blindest partiality could pretend to discover anything like this exquisite delicacy of perception and width of moral sympathy, there may still be a fund of kindly grace and honest good will. Is simply affectionateness of character no recommendation? Is it not a weightier quality and a larger social influence than any amount of second-rate cleverness? The broad course of public transaction is regulated, or ought to be, almost entirely by considerations that may not spring from, but are at least conformable to, the reasoning side of men. But the life of the family and the individual receives its choicest elements less from the intellectual than the moral side, and except in rare cases, from the moral side in its most grandiose aspect. Let the coxcomb or the man who insists on measuring everything by a narrow intellectual standard, and everybody by his intellectual height and grasp, reflect how much is contributed to the stock of happiness by poor, kindly old ladies and warm-hearted, impulsive men, who never reasoned a thing out in there lives, and have no notion how things are reasoned out. Even feather-headed sisters and old gray mothers may be worth more to a family than the brilliant son who likes to deplore that they are not clever and learned, and have so little in them, and are so incapable of taking interest in intellectual topics. The absence of intellectual brilliancy is not so much felt in a life, when good offices and encouraging, sympathetic words, and graciousness and geniality can diffuse such a glow of tender light over existence. Men and women who have nothing in them but these excellent qualities are not so badly off after all. It is the mark of a real high-mindedness to be able to tolerate intellectual commonplace when it is accompanied by these minor virtues. A man of ordinary thinness of nature coated over by means of a more or less learned training, is simply revolted and angry with people who cannot argue and will not enter into all the newfangled ideas of the hour. No amount of any other qualities will reconcile him to this mental defect. But the salt of character with those of richer nature or wider culture is not thought to dwell only in intellectual power or intellectual attainments.—*London Saturday Review*.

Former Civilization at the West.

There are many memorials in the Western States of a civilization that has perished; of nations advanced in the mechanic arts who have left no record in written history. An exchange refers to some of these relics:

A most interesting feature of these regions is the ancient Indian diggings.—Openings have been found in the earth, accompanied by other indications, which show conclusively that copper mining was carried on here long before the country came into possession of the present occupants. These excavations have to a great extent become filled up, and huge trees have since grown over them, a fact which sufficiently attests their great antiquity. In some instances immense masses of copper have been found cut out and bearing the deep imprint of rough implements used upon them. But their great weight, and the lack of mechanical skill necessary to manage them, seem to have necessitated their abandonment.—The stone utensils, earthen vessels, and other scanty remains still found scattered about, afford but meagre data for judging of the race, character and habits of these ancient miners. Certain it is, however, that they belonged to a race distinct from the savages, our immediate predecessors. There is nothing in the mode of life, customs or habits of the latter, which at all indicate that they ever possessed the tastes and degree of civilization manifested by the former.—Most probably they were a branch of that wide-spread people who once inhabited Mexico, the ruins of whose temples and cities are still objects of wonder: Their history, however, will doubtless forever remain unknown; and these dumb, unlettered monuments of bronze constitute the only memorials of their existence.

The North Pole.

Two French gentlemen recently explored the island of Spitsbergen in a manner never before done. They have measured the mountains, mapped the whole coast, examined the vegetable products, the geological composition, &c., of the island. They found that the long day, extended over several months, during which time the sun never sets, becomes intensely hot after a month or two by the unceasing heat from the sun. In this period vegetation springs up in great luxuriance and abundance. The North Pole is only a matter of six hundred miles from the island, and it is thought by the two explorers, and by others, that the Pole itself and the sea that is supposed to surround it, could be reached from Spitsbergen without any great difficulties being encountered. A singular fact noticed by the explorers in connection with this island, is the enormous quantity of floating timber which literally covers the waters of the bays and creeks. A careful examination of the character, condition and kind of the floating logs, would no doubt lead to a conclusion as to whence and how they came, and probably suggest new theories for the solution of geographical problems connected with the Arctic Sea.

The Twin Brothers.

A TRUE STORY OF THE SIEGE OF PORT HUDSON.

It is said that fact is stranger than fiction. How true this is exemplified in the following true story of two brothers, twins, which occured during the memorable seige of Port Hudson. Passing one day through the streets of that little town, we noticed two corpses lying upon the gallery of the carpenter's shop, awaiting their turn for the boxes dignified with the title of coffins, to consign them to their last rest: ing place. They were bodies of tall statures, stout and well built, betokening the hardy backwoodsmen of the South-West. Over the face of each was thrown a cloth, through which the blood was oozing, showing that they had received their death wounds through the head. It was no uncommon sight during the seige to see death in every form from the body pierced by the single bullet to the one shattered to atoms by the cannon ball or fearful mortar shell. Yet there was something in the apperance of those bodies which riveted our attention and induced the inquiry as to who they were. A rough grizzly, weather-beaten Confederate soldier was sitting by their side, whose arm, tied up, showed that for the present he was unfit for active service. The tears were trickling down his cheeks as he gazed mournfully upon the dead before him, while his quivering lip told better than words that they had been more to him than simple comrades of the tent and field.

He related their story in a few words: "They were my sons," said he, "and were twins. One of them joined at the same time I did. We came here with Gen. Beale and have done our duty to the best of our knowledge and I believe to the satisfaction of our officers.

"This morning, sir, while at the breastworks, one of my boys, in order to get good aim at the sharpshooters outside, thoughtlessly raised himself too high, when a rifle ball pierced his brain, and he fell dead at my feet. His brother, seeing him fall, sprang forward to pick him up, but in so doing, exposed himself above the line of defense, when he, too, received a ball through the brain, and he fell dead upon the still quivering corpse of his brother. As they came into the world, so they went out of it—together. In removing their bodies from the breastworks, I got this wound, which has shattered my arm. Would that I had died with them, sir, for I have no one now to love upon this earth."

"And their mother—your wife?"

"Died sir, in giving them birth."

One coffin received the remains of the twins, and a few days after, while sitting in front of his tent, an exploding shell gave a death wound to the heart-broken father. —West Baton Rouge Sugar Planter.

ANNIHILATION.—It is ascertained, and is capable of the clearest proofs, that the simple elements of which all substance is composed, can not, by any conceivable means, be destroyed. They may indeed be so changed as to present not the least resemblance to their previous forms; they may be so mingled with other bodies that their identity can not be traced; they may be dissipated into invisible vapor, and be apparently annihilated; but we learn from the science of chemistry that in every shape, the same elements remain inextinguishable and unaltered. The phenomena of solutions afford some of the most obvious illustrations of complete change produced in bodies without causing their annihilation. If a piece of silver be immersed in diluted nitre in a short time the silver will be entirely dissolved. Its hardness, its luster, its tenacity, its specific gravity, all the characteristics which distinguish it as a metal, are gone. Its very form has vanished, and the hard, splendid, ponderous opaque metal, which, a few minutes before, was immersed in the mixture, is apparently annihilated. The liquid, however, remains as limpid as before; it presents no difference in appearance to indicate a change. What, then, has become of the solid piece of silver which was placed in the liquid? Must we conclude, that it is annihilated? Put some pieces of copper into the solution, and the silver will reappear, and fall to the bottom of the glass in small brilliant metallic crystals. Though the solution is one of the simplest processes of nature, the limited faculty of man will not permit him to comprehend the mode in which it operates. There is not one phenomenon of nature that the mind of man can fully comprehend, and, after pursuing the inquiry as far as the mental capacity will admit, he is obliged to confess that there is an operating power beyond the reach of his comprehension.

CHRIST A REFUGE.—In one of the galleries of the old world hangs a picture representing a murderer, in whose rear the hot steps of vengeance press, falling exhausted within the doorway of God's house. The furious pursuers, with glaring eye, flashed obeck, and clenched swords, stand motionless, while over the cowering wretch the mitred priest stretches the shielding cross. Justice dare not seize or strike, for in those days of which the painting testified, the sanctuary of God was an asylum which retribution was forbidden to invade. Beautiful symbol this of that safety which the trembling sinner finds, when, pressed by an avenging law, he falls at Jesus' feet.

"But speak, my Lord, and calm my fear;
Am I not safe beneath thy shade?
Thy justice will not strike me here,
Nor Satan dare my soul invade."

Some men are behind their age, and these are the clogs upon the wheels of progress. Others are before their age, and their speculation may or may not be useful. But the real men of immediate use, are the men of their age, "serving their own generation according to the will of God." That's the phrase. It has a divine meaning. It exactly defines the practical philanthropist, the genuine citizen, whose life is a boon to his contemporaries.

Richest is he that wants least.

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, DECEMBER 22, 1866.

Notice to Subscribers.

On the printed direction which is pasted upon their papers, our subscribers will notice *the date* of the commencement of their subscriptions. This date indicates that the subscription year of many of them is about ended. All who wish to RENEW will please take notice.

Post Offices.—Notice to Preachers.

We have the addresses of Preachers of the Mississippi and Louisiana Conferences. Those of the Mobile and Montgomery Conferences will please forward. State distinctly *from* what *to* what place the change is to be made.

Brookhaven District, Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Brookhaven,.....Dec 22, 23
Hazlehurst circuit, Hazlehurst, Dec 29, 30
Wesson & Beauregard, at B'd, Jan 5, 6
Crystal Springs, at C. Springs, Jan 12, 13
Holmesville, at Magnolia,.... Jan 19, 20
Bogue Chitto, at Bogue Chitto Jan 26, 27
Meadville, at Meadville..... Feb 2, 3
Scotland, at Sweetwater, ... Feb 9, 10
Pearl River, at Sartin's Church Feb 16, 17
Bayou Pierre, at Rehoboth... Feb 23, 24

W. G. Millsaps, P. E.

Homer District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Homer circuit,.....Feb 2, 3
Vernon circuit.....Feb 9, 10
South Bossier, at Belleview...Feb 16, 17
Farmersville.....Feb 23, 24
Haynesville, at Haynesville,..March 2, 3
Sparta & Bienville, at Sparta, March 9, 10
Mount Lebanon,.....March 16, 18
Minden, at Minden,.....March 23, 24
Lewisville.....March 30, 31

Where it is not mentioned above, the preachers will please let me know at once the places at which their Quarterly Meetings are to be held. Address me at Minden, La.

Each circuit is earnestly requested to send a Steward to attend a District Steward's Meeting to be held at Homer, Thursday, 7th Feb., at 11 a. m.

John A. Miller, P. E.

Change of Name and Lay Delegation.

We compile from our exchanges the following vote on these subjects, and will continue to add from time to time until all the Conferences are heard from.

Conferences.	*Change of Name.* For	Against	*Lay Delegation* For	Against
Missouri	28	30	40	19
St. Louis	26	12	19	19
Arkansas	24	19	16	29
Louisville	35	31	57	10
Kentucky	45	7	47	4
W. Virginia	15	7	21	1
Holston	51	2	47	7
N. W. Texas,	28	00	26	00
Tennessee	55	48	58	41
Memphis	78	43	65	51
N. Carolina	69	3	49	23
Pacific	37	8	40	1
Virginia,	64	47	73	26
Mobile	18	42	34	30
Mississippi,	36	52	32	45
Georgia,	109	3	116	16
Montgomery,	56	11	60	9
Louisiana	15	19	8	27

MOBILE CONFERENCE.—As yet we have received scarcely one of the reports of this Conference. If the Secretaries have forwarded anything to us, it has miscarried; if they have not, we would respectfully call their attention to the fact.

W. P. Strickland, D. D., has left the Northern Methodist Church and united with the Presbytery of Long Island.

A General Convention of preachers and delegates from the Scandinavian Methodist Episcopal Churches and Missions in the United States, met in Chicago, October 7th, to take into consideration the establishment of a Scandinavian school.

Dr. FURMAN, 199 Baronne street, has a card in our advertising columns.

LOUISIANA CONFERENCE.

FIRST DAY.

The Conference convened this morning in Baton Rouge. Bishop Paine read the 16th chap. Mark, and the Conference united in singing the 272d Hymn:

"And are we yet alive,
And see each other's face."

But few of the members are present. The sparsely settled, widespread territory of the Conference, has been devastated by war and flood during the past four years; and at present these Districts which stretch along the Red, Ouachita, and the Mississippi rivers, present scarcely more than a waste. It is not therefore surprising that poverty prevents many of our brethren from attending this annual meeting. We have, as a Church, the opportunity of beginning life over again—that which we often hear individuals wishing they could do. The Conference presents scarcely a single gray head. Yet here are men who have seen service. There is no more impracticable, difficult field in Southern Methodism than that of the Louisiana Conference. The population along its water-courses is imbued with French and Catholic elements. It calls forth all the baptized purpose of an itinerant to ride through prairies, immense pine forests, and cypress swamps, in order to meet a mere handful of faithful souls. The fertility and health of this country must eventually draw a large number of people from other States in the east and west. And with this influx we may expect a fair share of devoted ministers, men who can endure and work. The immense mass of negroes which has pressed so long this soil has given way, and to a considerable extent has disappeared, nobody knows where. Those labors which have been directed to the colored population will, in part at least, be now diverted to the building up of white congregations.

Two persons have been received ON TRIAL: John Wilkinson and Robt. A. Davis. Several ministers are added to the Conference: J. B. A. Ahrens and Joel T. Daves, both from the Texas Conference, and Benj. R. Duvall from the Virginia Conference. On the other hand, we are sorry to notice that several of the members of the Conference have been transferred to adjoining fields. We could ill afford to spare them. The Revs. W. E. M. Linfield, S. J. Hawkins, and Robert Parvin, have done good work in Louisiana. But one person was received into FULL CONNECTION: Rev. Chas. F. Evans.

Jacob Uber, Matthias Maas, Anthony W. Tucker, and John F. Bellamy, were elected LOCAL ELDERS. Thomas S. Collier, Charles Lewis, Thomas B. Reneau, Thomas M. Mason, were elected LOCAL DEACONS.—Also Billy Banks, a freedman, an old and tried minister of the Gospel, came up recommended by the Waterproof Quarterly Conference, and was elected to DEACONS' ORDERS.

SECOND DAY.

During the morning the name of Matthew D. Thomasson being called, the Conference was informed of his death. Grateful tributes were paid to his memory by Bishop Paine, Dr. Walker, A. E. Goodwyn, and others; and the Conference joined in solemn and fervent prayer, led by Dr. J. B. Walker.

The Revs. C. C. Gillespie, Anderson B. Fly, John H. Boult, and John F. Truslow, were located at their own request.

The Rev. Benj. R. Duvall, of the Virginia Conference, was introduced. He had just returned, with his family, from the Cordova settlement in Mexico, and gave a highly interesting statement of that confused country. He represented the opening for missionary labors among the Spanish as inviting, one which could be improved by a single man devoted to the work of the Master. In the course of his remarks he stated that the natural advantages and beauties of the country were greater than any representation of them he had ever seen. He thought that many of the troubles which Americans had encountered, were traceable to their own imprudent conduct—that at present it was not advisable for families to adventure into that Empire.

In the afternoon the Committee of the Whole on Missions met and adopted, with slight modifications, the form of constitution recommended by the Secretary of Domestic Missionary Society.

The work of the Conference among the colored people came in review. In some parts of it, our ministers report the greatest interest among our colored members, and a disposition to continue in connection with the Church South. In other places they have entirely separated from it: and in some, after having left its communion, they have returned with renewed devotion. It was resolved to carry out the plan adopted by the General Conference, as contained in the Discipline, for forming soon as practicable, separate charges and districts, and Quarterly Conferences for the colored people.

THIRD DAY.

Visitors from the Mississippi Conference, the Rev. Dr. Watkins, and Revs. Jas. A. Godfrey and J. Nicholson, were introduced. The Rev. Dr. Watkins is the President of the Centenary College. He gave a flattering account of the prospects of that Institution. The ministers engaged in our institutions are making large sacrifices to the cause of Christ. Their support is at present full as precarious, and their labor as arduous as that of regular circuit itinerancy. A large part of the discussions of the Committee of the Whole was upon the Cause of Education; and the Conference has settled down upon the policy of fostering only those schools which are purely and wholly Methodistic. That morbid Catholicity which has no preference between Romanists and Protestants, or between our branch of Protestantism and any other, will presently see none between the Church and the world. The Louisiana Conference is sectarian in the full sense of taking care of its own schools, and in seeing that its schools are what they profess to be, Methodist schools. The Colleges at Pleasant Hill, at Homer, and at Mansfield, came in for a full share of these deliberations.

The Centenary College presents the finest opening that we know of in the South-west for the establishment of a first-class college. Its grand buildings, its admirable position, and its freedom from debt are great elements of strength. It is a favorite with the Mississippi Conference, and justly so; she has it represented in some of her promising ministers, young men who, after they had been educated in its halls, were baptized into the call of a Christian minister. The high appreciation which the Louisiana Conference sets upon this College, and on the election of the Rev. Dr. Watkins to its presidency, will be seen in the Report on Education. The following resolution was offered and adopted:

Resolved, That the Louisiana Conference recommend and authorize the Board of Trustees of Centenary College to perfect and carry into operation some system of endowment which shall sustain the College, and render it efficient as an agency for good.

FOURTH DAY.

The Constitution of the Domestic Missionary Society was adopted by the Conference. It is like that adopted by the Mobile Conference, excepting ARTICLE VII, which reads: "During the year each preacher in charge shall as far as practicable ascertain how much each member will give for the support of the Domestic Mission, and collect the same in such manner as he shall think best.

The Conference resolved to constitute a *Committee on Foreign Missions* in place of a Society with its machinery. The Chairman of this Committee holds office during the pleasure of the Conference. He has in charge the whole matter. He calls a meeting of the Committee of the Whole on Foreign Missions, and controls that interest, makes a report of monies collected, of the condition of its affairs, just as the Chairman of the Committee on Ministerial Support does. During the year he is to have the subjects of Foreign Mission before him, to inform himself upon it, and to present to the Conference, at its sessions, the result of his year's observation and reflection. The Rev. Dr. Walker was nominated and elected Chairman of this Committee.

The Chairman of the Committee on Church Publications presented resolutions in favor of the Publish-House at Nashville, and the Book Depository at New Orleans, and the NEW ORLEANS CHRISTIAN ADVOCATE. The Conference determines to do "all in its power to place the ADVOCATE in every family." A Methodist itinerant preacher can do a great deal in overcoming the present want of mails. He can carry the ADVOCATE to such subscribers as live off of the mail routes, as the old school of "circuit preachers" used to supply the people with Methodist books.

That ancient institution,—the Preachers' Fund Society, made another report of the condition of its mass-covered notes. The war has not seriously affected its assets. The Conference voted on the General Conference changes without discussion. On changing the Name of the Church, 15 ayes to 19 noes.—On Lay Representation, 8 ayes to 26 noes.

New Orleans was elected as the place of the NEXT SESSION of the Conference.

At night the Missionary Society held its last anniversary under the old regime. Speeches were delivered by the Bishop, and the Rev. L. M Lewis. The speeches were excellent, the collection ordinary. When will the force of Christian zeal overcome all the inequalities of human fortune! What should "the times" have to do with the support of our Missionaries! That small pittance afforded by the Church for preaching the riches of the Gospel to the myriads of China, is a single wave in the great ocean of its wealth.

On SABBATH MORNING a Conference Lovefeast was held. At 11 o'clock the Bishop preached in all the force of his early strength, from "*To whom shall we go, thou hast the words of eternal life.*" The audience was often thrilled by his clear and rapid conceptions of truth as it is in Christ. The effect was deep, and we doubt not will long abide in the memories of even the thoughtless ones who had been attracted by the occasion and were present rather to see than hear.

In the afternoon, Rev. L. Parker preached from: *Cast thy bread upon the waters and thou shalt find it after many days.* An evangelical sermon, developed with distinctness and strength, and with the unction of the Holy One.

At night C. W. Carter preached the Conference sermon, from "Whom we preach, warning every man" &c.—Christ as the proper and only theme of a gospel minister. It was a discourse replete with good sense and spiritual sentiment. After the sermon, the sacrament of the Lord's Supper was celebrated. The Bishop consecrated the elements, and assisted by the Elders, ministered them to the preachers and the people. It was refreshing to the soul to be with these men of God, and partake with them of this passover.

The services of this delightful Sabbath were concluded by the joining of a number of young persons to the Church.

FIFTH DAY.

The report of the Committee on Ministerial Support gives SIXTY PER CENT dividend for the widows, orphans and superannuates of the Conference. After a short address the Bishop read out the appointments.

Seven members were transferred, six were located by their own request, one withdrew, and five were superannuated. The Conference was never large, it can therefore ill afford this depletion of its strength.

APPOINTMENTS.

NEW ORLEANS DISTRICT.—J. C. Keener, P.E.; Carondelet Street, J B Walker; Felicity Street, Linus Parker; Moreau Street, R J Harp; First German Church, J B A Ahrens; Second German Church, to be supplied; Lafayette and Carrollton, John Parloy; Jefferson City and Louisiana Avenue, Chas F Evans; New Orleans circuit; to be supplied; Wesley, Winans, and Soule Chapels, to be supplied; Baton Rouge, C W Carter; Plaquemine and Gross Tete, to be supplied; Centenary College, A G Miller; Thibodeaux circuit, P M Goodwyn.

OPELOUSAS DISTRICT.—A E Goodwyn, P E; Opelousas, John Wilkinson; Washington and Bayou Bœuff, J D Adams, J A Davis, sup; Bayou Mallet, J E Bradley; Plaquemine Brule, F T Rawson; Lafayette circuit, supplied by J H Mims; Vermilion and Junction, H B Frazee; New Iberia, A E Goodwyn; Franklin, Baxter Clegg; Pattersonville and Berwicks City, supplied by J Knight; Opelousas Female School, B F White; Grand Chenire, S J Graves; Calcasieu, to be supplied.

ALEXANDRIA DISTRICT.—J A Ivy, P E; Alexandria circuit, H O White; Harrisonburg and Columbia circuit, E W Yancey; Evergreen and Big Cane circuit, Robt. A Davis; Winfield and Atlantic circuit, J F Wyon; Spring Creek, F White.

SHREVEPORT DISTRICT.—B F Alexander, P E; Shreveport, R Trippott; North Bossier circuit, R R R Alexander; Caddo circuit, S B Surratt; Mansfield, J Pipes; Pleasant Hill, W H Moss; Manny, to be supplied by H L Smith; Anucoco, to be supplied by J M Franklin; Natchitoches, J L C Chapman; Springville, J C Reed; Compte, Jesse Fulton.

HOMER DISTRICT.—Jn. A Miller, P E; Homer circuit, N A Cravens; Vernon circuit, T J Upton; Lonisville circuit, C W Hodge; Farmersville circuit, R T Parish; Minden circuit, T B White, S S Scott, sup; Haynsville circuit, W C Haislip; Mt Lebanon circuit, W P Kimball; Sparta and Bienville circuits, R M Crowson; S. Bossier, N M Talbutt.

MONROE DISTRICT.—J L Wright, P E; Monroe and Trenton, to be supplied; Island and Wright's Chapel, Joel T Daves; Quachita circuit, S Armstrong; Bastrop, J F Scurlock; Bayou Bartholemew circuit, W E Stayton; Jefferson circuit, to be supplied by H T Lewis.

LAKE PROVIDENCE DISTRICT.—W G McGaughey, P E; Lake Providence circuit and Pecan Grove, T J Lacey; Carroll circuit, supplied by T Renau; Delhi circuit and Floyd, B R Duval; Oakley circuit, L A Reid and A W Moore; Sicily Island & Tensas Chapel, J H Stone; Waterproof and St Joseph circuit, F Bell; Ion circuit, T H McClendon; Wesley circuit, P H Diefenwerth.

TRANSFERRED.—Robert Parvin to Little Rock Conference; L M Lewis and Arthur W Smith, to Texas Conference; Samuel J Hawkins, to East Conference; Wade H Frost, to Memphis Conference; R A New, and W E M Linfield, to Mississippi Conference.

LOCATED.—J H Boult, C C Gillespie, W D Shea, Anderson B Fly, J F Truslow, Anthony Cameron.

WITHDRAWN.—Henry L Green.

SUPERANNUATED.—Thomas Samford, David Kinnear, Henry C Thweatt, Joel Saunders, Charles J Halliberg.

MONTGOMERY CONFERENCE.

MR. EDITOR: I intended giving the Advocate early notes from the Montgomery Conference, but a press of business prevented.

The Conference met in Jacksonville, Ala., Dec. 5th, Bishop Wightman presiding. Whoever has attended one of these Annual Meetings, can readily imagine and appreciate the scenes and greetings of the first day. The hearty passion: ate, "how do you do?" "Am glad to see you"—heard on every side, and the smile of recognition lighting up the faces of the preachers, give an interest to the occasion at once peculiar and striking. Such scenes are forever daguerreotyped on the minds of those who are actors in them.

We have good reports from our brethren this year. With a fidelity and devotion to the Church worthy of all praise, they have gone to the mountain and low lands—braving dangers, enduring hardships, and with but meagre support giving the gospel to the poor, and comforting those wasted bereavement and loss had saddened. Though many have had difficulties, undreamed of in more prosperous days, yet there is no flinching—but a general purpose is manifested still to suffer and work for Christ. A very few—compelled by the pressure of the times, have asked for a supernumerary relation for the ensuing year. But the main body is still active in the field.

Bishop Wightman has won all our hearts. His quiet dignity and urbanity, the grace and ease with which he presides, and his rapid dispatch of business, have made his visit highly agreeable and satisfactory. It is indeed wonderful that he has so readily adapted himself to the perplexing duties of his new position.

He opened the Conference with a very neat and appropriate address, in which he ventured the prediction that the year 1867 would be noted for a most gracious, widespread and powerful revival of the work of God in our land. May his prophecy be verified.

Dr. McFerrin, with his great Methodist heart—is here looking after the interests of Domestic Missions. At the Missionary Anniversary on Saturday night, he made one of his characteristic speeches, and took up a very handsome collection. He said we were the Banner Conference, and declared us to be far ahead of the sister conferences in our collections this year. The whole amount for both Foreign and Domestic Missions, is thirty-five hundred and eighty-five dollars, ($3,585.)

Our Conference Missionary Board determined to pay in three annual installments, if possible, the very liberal portion of the Missionary debt with which the General Conference was pleased to compliment us. Hence, fifteen hundred dollars were appropriated out of the collections of this year for that purpose.

The Conference collection, including the Bishops' claim, was forty-five hundred and eighty-three dollars. (1,583,00.) Fifteen hundred dollars were set apart for the Bishops, and the remainder was divided amongst the Conference claimants. Some receiving at least fifty per cent.

By the way, what is the matter with our whilom associates of the Mobile Conference?

At the division, the general impression was that the good brethren there got considerably the advantage in well-developed paying circuits and stations. Most of the cities too are in that Conference, and it was said they had the wealth. We have had a rap or two from some sources in that direction about being behind. It was a little unjust but we here let. What is the matter over there now? Brethren, can't we provoke you to good words? We feel sad to see you lagging by the way.

President Hargrove is here, as a fraternal messenger from the Mobile Conference. He is as genial, blood and smiling as ever, and carries home with him our prayers and best wishes, for his happiness and the prosperity of old Centenary over which he presides.

The question of lay delegation elicited a spirited and pointed debate—participated in by Cottrell, Sheppard, Hamill, Ross and Blue in the affirmative, and A. West and Walker in the negative. The Conference concurred with the General Conference resolution by a vote of sixty to nine.

The other question—the change of the name of the Church—was discussed by the Bishop, Dr. McFerrin and Cottrell. The Conference concurred by a vote of fifty-six to eleven.

The Church is reported in a good condition throughout our bounds. The nett increase during the year was over two thousand members.

The preachers resolved to sustain the N. O. Christian Advocate as the organ of the Conference. We trust to be able to give you substantial aid during the year.

The Conference adjourned this afternoon. I enclose a list of the appointments.

M. S. ANDREWS.

Jacksonville, Dec. 11th, 1866.

APPOINTMENTS.

MONTGOMERY DISTRICT.—M S Andrew, P. E; Montgomery, J Mathews; Heron st. J W Jordan; Auburn, Jesse Wood; E J Hamil, Agent, E A M College; Auburn colored charge, T H Withy; Tuskegee, O R Blue; Tuskegee circuit, B B Ross; Oak Bowery, E B Norton; Russell, W B Neal, J A Pace, sup.; Crawford, Jno. H Lochhart; Loachapoka, L F Dowdell; Opelika, J W Glean; E D Pitts, President Op. Academy; Opelika colored charge, F A Wardlaw; Mt. Meigs, to be supplied.

WETUMPKA DISTRICT.—D M Hudson, P. E. Wetumpka, C D Oliver; Wetumpka, colored charge, to be supplied; Prattville, A J Briggs; Prattville colored charge, Geo. R Tally; Autaugaville, Hardie Brown; Kingston, John G Walker, T L Dentzler, sup.; Sockapaloy, W A Edwards; Carolina, T M Lynch, one to be supplied; Dadeville, W J Davis, J F Dupree, sup.; Tallassee, R A Timmons; Lowndesboro & Hawneville, B F Perry, J M Jennings, sup.; Pleasant Hill, E A West, J A Spence, Sup., P R McCrary, sup.

GADSDEN DISTRICT—T Moody, P.E; Gadsden, P K Brindley; Gadsden colored charge to be supplied; Lobanon, W L Clifton; Van Buren, J A Neely; Sand Mountain, W D Nickelson; Centre, R Nickelson; Cedar Bluff, R N Scales; Cross Plains, to be supplied; Ashville, Robert E Cary; Springville, R J Sampler; M A Lenk, sup.

JACKSONVILLE DISTRICT.—L M Wilson, P. E.; Jacksonville, C A King; White Plains, Robert B Crawford; Alexandria, to be supplied; Coosa River, Henry Young; Harpersville, D S McDonald; Montevallo, R S Woodward; Montevallo circuit, C L Dobbs; Isabella Mission, J T Talley.

TALLADEGA DISTRICT.—J T Curry, P. E.; Talladega, W R Kirk; Talladega, W R Turner; Talladega colored charge to be supplied; Arbacoochee, J C A Bridges; Lineville circuit, E B McClelland; Blue Mt. Mission, C S D Lassiter; Lafayette circuit, E L Loveless; Roanoke to be supplied, J M Towles, sup.; Piackneyville, L R Bell, T G Slaughter, sup., C W Smith, sup; Hatchett Creek Mission, Geo. J Mason, W K Towles, sup.; Fayetteville, D Duncan, H C Stone sup.

EUFAULA DISTRICT.—W A McCarty, P. E; Eufaula, W Shapard; Glenville, T J Rutledge; Clayton & Lewisville, W H Ellison; Enon & Midway, W K Norton; Hamilet, M C Turrentine; Perote, A S Dickinson; Villula, J P Dickinson; Lawrenceville, J W Solomon; Clopton, to be supplied; L Patterson, sup.; Barbour colored charge, W H Wild.

UNION SPRING DISTRICT.—J B Cottrell, P. E.; Union Springs, W M Motley; Troy & Orion, W G Perry; Union, J W Shores & Hugh Gillis; Brundage, J F Dickinson; J J Lathram, sup.; Elba, to be supplied; Yellow River, to be supplied; Mount Ida, N T Leith; Greenville, circuit, B L Selmon; Millville, J K Armstrong; South Butler, H. J Hunter; Greenville and Ft. Deposit, T J F Brandon, W H Morris, sup; Rocky Mount, J A Wethers; Ramer, I I Tatum.

MARIANNA DISTRICT.—L G R Higgins, P. E.; Marianna, S A Polley; Greenwood, B F Blow; Calhoun, W R Talley; Campbellton, T H Timmons; Cerro Gordon Mission, to be supplied; Gordon, T Armistad; Haw Ridge, J A Parker; Sylvan Grove, J L Skipper; Geneva, H P Waugh; Big Creek Mission, to be supplied; Milton, A Dowling.

CAMDEN DISTRICT.—A West, P. E.; Camden; J M Parker; Black's Bend, J P Jones; Oak Hill, E S Smith; Saow Hill, W A Samoey; Farmersville, Neal Gillis; Sepulga, W W Graham; Evergreen, W D Miller; Beaver Mission, W H Carter; Monroeville, W B Donels, F Walker sup.; Mt Pleasant, to be supplied; Pensacola and Navy Yard, to be sup.

TRANSFERRED.

F X Foster to Miss. Conference, James W Brown to West Texas conference, James K Tansey to Texas conference, Thomas J Gooch to Memphis conference.

LARGE BEQUEST.—Mrs. Isaac Taylor, who died recently at Racine, Wis., by her will, after leaving numerous bequests to her relatives and friends, left $65,000 to Racine College, $5,000 to Nashota Seminary, in Waukesha County, and the residue of her property to Trustees to found an Orphan Asylum for the orphans of Racine County, to be named in honor of her husband.—The amount will be from $130,000 to $150,000.

CENTENARY METHODIST EPISCOPAL CHURCH, CHICAGO.—The N. W. C. Advocate says: Galleries extend around the sides and front of the main audience-room, sloping gracefully down at the right and left of the speaker to the pulpit platform. The audience room, including galleries, will seat about twelve hundred. A basement is divided into the usual apartments for the Sunday-school, for class-rooms, study, and library. A sub-basement affords a room for socials, with additional space for a dining-room, kitchen, pantry, and closets. Stained glass softens all the light so bountifully admitted. Air, too, will enter in blessed currents. Ventilating flues ascend every buttress, which, with seven other air vents in the ceiling, connect with a main ventilating duct at the summit of the build-ing. These provisions, together with the hot-air warming apparatus, will practically solve the question of "Ventilation and Warming." The estimated cost for the building, aside, we suppose, from furnishing, is $90,000. The basement is now about ready for use, and the entire structure will be ready early next summer.

IMPATIENT HEARERS. — One Sabbath morning the Rev. Richard Watson, when engaged in preaching, had not proceeded far in his discourse when he observed an individual in a pew just before him rise from his seat, and turn round to look at the clock in front of the gallery, as if the services were a weariness to him. The unseemly act called forth the following rebuke: "A remarkable change," said the speaker, "has taken place among the people of this country in regard to the public service of religion. Our forefathers put their clocks on the outside of their places of worship, that they might not be too late in their attendance. We have transferred them to the inside of the house of God, lest we should stay too long in the service. A sad and ominous change!"

Kansas is rapidly becoming the "stock State." The trade in cattle for Eastern markets only commenced this year, and already the Tribune estimates the sales of Douglas, Lyon, and Coffee counties at $300,000. The ferry between Elwood and St. Joseph has alone, since the 8th of June, taken 8,800 head of cattle across the Missouri River. Other ferries have been equally busy. The Lawrence Journal says Kansas must become one of the foremost wool-growing States. There are not less than thirty million acres of choice pasture-land in the State that will be open to public grazing for years to come. Probably from 75,000 to 100,000 head of sheep have been driven to the State this season. Several woolen-mills have already been established, and the home demand will continue to grow in ratio equal to the home production of wool.

NEWS BY TELEGRAPH.

WASHINGTON, Dec. 18.—A petition from forty Germans, resident in the District of Columbia, was presented in Senate to-day, asking for the amendment of the District suffrage bill, in such a manner as to put all whites who are either citizens, or have declared their intention of becoming citizens of the United States, on an equal footing with the negroes. The petition was referred.

Secretary Stanton has not yet returned, but it is expected that he will be here to-morrow.

Judge Greer is to deliver the opinion of the Supreme Court on the test oath case. The opinion has been delayed in consequence of Judge Greer's illness. He is now engaged in writing it, and it will be delivered as soon as it is completed.

Another dispatch was received to-day from Gen. Sheridan in regard to Gen. Sedgwick's occupation of Matamoros. It recites nothing new, but presents more urgently the appeal of Escobedo for leniency towards Gen. Sedgwick.

WASHINGTON, Dec. 18.—On the question yesterday to suspend the rules and take up Ashley's resolutions appointing a committee of seven, to inquire whether any officer of the Government had done any act which, in contemplation of the Constitution, are high crimes or misdemeanors, 88 voted in favor, 49 against and 14 did not vote, so the resolution will probably not come up until after vacation.

WASHINGTON, Dec. 18.—The excursionists will leave on Friday morning on the Southern tour. Vice President Foster, Senators Ramsay, Lane, Norton, Parsons, Sharkey, Alcorn and Hendricks, and Congressmen Lawrence, Ketchum, Newell, Blow, Benjamin, Delano, Hubbell, Blair and Thomas will arrive at Chattanoogo on Sunday. The parties named go positively. Many others will probably dine in Memphis on Christmas.

WASHINGTON, Dec. 19.—The North Carolina Commissioners had a long interview with the President, who commonicated his decision both regarding Gen. Sickles' order, and the interference of the officials of the Freedmen's Bureau in annulling the indentures of colored children. The President decided that the officers were in error in both cases. Secretary Stanton has ordered Gen. Sickles to rescind his order prohibiting judicial punishments. Gen. Howard has also issued orders instructing his subordinates to cease interference with the laws of North Carolina, where they bear equally upon the whites and the blacks. Gov. Worth, armed with these documents, leaves for home to-night.

WASHINGTON, Dec. 20.—At the session of the Southern Republican Association on the 18th of December, resolutions and a memorial to the following effect were adopted:

Whereas, Texas, Louisiana, Arkansas, Alabama, Mississippi, Georgia, North Carolina, Virginia, South Carolina and Florida, by warring with the United States were subjugated,

Resolved. 1. That the Governments of the States named have ceased to exist.

2. That Congress having provided no Governments, the people have passed under the authority of the President, as Commander-in-Chief.

3. That the President's duty is limited to holding the people in control until the will of Congress is promulgated.

4. That in calling the bodies together for framing the Constitutions, the Commander-in-Chief has transcended his powers, and the governments thus instituted are invalid.

5. That it is the duty of Congress to substitute governments founded on republican principles, calculated to protect the life, liberty, property and national rights of the inhabitants, and restrain and punish the evil disposed enemies of the Government.

6. That among the principles for the new State governments are the right of suffrage, eligibility to office of all citizens, regardless of race or color, the exclusion, until relieved by Congress, from suffrage and from offices of trust, honor and profit, whether Federal, State, Territorial or municipal, of office-holders under Confederate *or State* power or authority, proclaimed by Congress or the Executive, as insurrectionary, whether said office was civil or military; also, all persons who voted for ordinances of secession, or gave it aid and comfort.

7. That the Association recommend an immediate call for State conventions, to frame Constitutions or the institution of preliminary establishments analagous to Territorial Governments.

NEW ORLEANS, Dec, 18, 1866.

Hon. Reverdy Johnson, Washington City, D.C.:

Is the test oath administered in the Supreme Court? WM. H. C. KING.

WASHINGTON CITY, Dec. 19, 1866.

Wm. H. C. King, New Orleans, La.:

Yes, but I hope and believe it will not be in a short time. REVERDY JOHNSON.

MARRIED.

At Dryades street German Church, December 6th, 1866, by Rev J B A Ahrens, MR DANIEL ZEIGLER to Miss KATE HUNNEMARK.

At the residence of the bride's father, New Iberia, La, by Rev A E Goodwyn, MR CHARLES MCVEA, of Clinton, La, to MISS LUCY R, daughter of Dr R C Hilliard of former place.

SEVENTH ANNIVERSARY of the SOUTH-WESTERN BIBLE SOCIETY,

New Orleans, December 23, 1866.

AT REV. DR. PALMER'S CHURCH.

ORDER OF EXERCISES:

Opening prayer.....Rev Dr Leacock

HYMN.

Quartette—"Rock of Ages—Led by Miss Beach, (late Miss Anna McLean.)

Rock of Ages, cleft for me,
Let me hide myself in thee,
Let the water and the blood,
From thy side, a healing flood,
Be of sin the double cure,
Save from wrath and make me pure:

Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone,
Thou must save, and thou alone;
In my hand no price I bring,
Simply to thy cross I cling.

While I draw this fleeting breath
When mine eyelids close in death,
When I rise to worlds unknown,
And behold thee on thy throne,
Rock of Ages, cleft for me,
Let me hide myself in thee.

Reading Scriptures.....Rev Mr Hayles
Report of Society.....Mr Kidd
Anthem—Solo, "Consider the Lillies." Mrs Roach
Address.....Rev Mr Mallard
Address.....Rev Dr Walker

HYMN.

Quartette—"Great God, with wonder and with praise."

Great God, with wonder and with praise
On all thy works I look;
But still thy wisdom, power and grace
Shine brightest in thy book.

Lord, make me understand thy law,
Show what my faults have been;
And from thy Gospel let me draw
Pardon for all my sin.

Here would I learn how Christ has died,
To save my soul from hell;
Not all the Books on earth beside,
Such heavenly wonders tell.

Then let me love my Bible more,
And take a fresh delight
By day to read these wonders o'er,
And meditate by night.

Closing Prayer.....Rev Dr Palmer

Anthem: "Glory be to God on High." Benediction. Rev Dr Palmer.

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They occupy little space; are elegant as furniture; not liable to get out of order, and are securely boxed, so that they can be sent anywhere by ordinary freight routes, all ready for use.

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Their success has been entirely beyond precedent, and proves how greatly such an instrument was needed. Again and again the manufacturers have been compelled to double their manufacturing facilities, until they have been increased six-fold. From the most eminent of the musical profession, the most distinguished pianists, organists, composers, and musical directors, the MASON & HAMLIN CABINET ORGANS have received an amount and degree of commendation never before bestowed upon any similar musical instrument. More than two hundred and fifty of the most eminent musicians in the country have given written testimonials to the value of the improvements contained in them, and that they excel all other instruments of this class.

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For churches, sunday-schools, &c., the MASON & HAMLIN CABINET ORGANS are the instruments long wanted,—of the very best quality, abundant power, not too expensive, nor liable to get out of order.

For private use, in drawing-rooms, &c, they are not less desirable, and are finding a place in the musical families of the principal cities.

They are adapted to a wider range of music than the piano, being better fitted for all sacred music and for much secular music, while their quickness of action is such that the most lively, rapid music, can be played on them. Then their cost is greatly less, as well their liability to get out of order.

BRIEF EXTRACTS FROM OPINIONS OF DISTINGUISHED MUSICIANS: "I should think they would become very much sought after as parlor instruments as well as for public performance.—SIGISMOND THALBERG, the world-renowned Pianist. Sure to find its way to every household of taste and refinement that can possibly afford its moderate expense. * * * Far superior to everything of its class I have seen.—L M GOTTSCHALK, the eminent Pianist. Such pure musical tones, promptness and smoothness of action and fine variety of effect, I have not found in any other instrument of the class.—S B MILLS, the eminent Pianist. Really so excellent that there can be hardly be much difference of opinion respecting them. —WILLIAM MASON, the eminent Pianist. The best instrument of its class with which I am acquainted, and worthy a place in every drawing-room.—HARRY SANDERSON, the eminent Pianist. In every respect far superior to everything I have ever seen of the kind, whether in Europe or America.—GEO WASHBOURNE MORGAN, the eminent Organist, N Y. I can only reiterate what so many in the musical profession have said, that for equality, promptness and exquisite tone, they are unequalled—JOHN H WILCOX, the eminent Organist, Boston. Surpasses everything in this line I have ever seen, whether French or American.—JOHN ZUNDEL, the eminent Organist, New York. The best reed instruments in the United States, and your Cabinet Organs are greatly superior, and by far the best made here. —MAX MARETZEK, Musical Conductor, New York. Far surpasses all other similar instruments which have come under my observation. CARL ZERRAHN, Musical Conductor, Boston. Exceeds in my estimation every other instrument of this general class.—THOS HASTINGS. I can recommend them with confidence.—LOWELL MASON. As soon as the public become acquainted with the superior merits of your instruments, your only trouble will be to supply the demand.—WILLIAM B BRADBURY. I have never seen anything of the kind which interested me so much.—GEO F ROOT. Exciting much interest in musical circles, and already becoming the fashion.—N Y Journal. The highest accomplishment of industry in this department. This is not only our opinion, but the unanimous verdict of the organists.—Boston Advertiser. A glorious instrument for the temple service, so readily secured as to be available for any congregation, and effective and beautiful as to meet the desires of the most refined and fastidious.—*New York Observer.*

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THOS C JOHNSON,

Dec22 3t President R M College.

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R. PITKIN'S

FASHIONABLE

CLOTHING EMPORIUM,

Nos. 13 and 15 Camp Street,

The Largest, best selected and most Fashionable Stock of Superior

READY-MADE CLOTHING,

AND

GENTLEMEN'S FURNISHING GOODS

Of the season, all of which were manufactured under his personal supervision, and selected with the utmost care and taste, expressly for the Southern market. His stock consists of every article in his line of business, viz:

Superior Dress Frocks,
Sacks, Overcoats, Shawls,
India Rubber Goods,
Business Suits,
Walking Coats,
Black and Fancy Dress Pants,
Vests, Drawers,
Undershirts,
Collars,
Gloves,
Cravats,
Suspenders,
Pocket Handkerchiefs,
Linen and Linen Bosom Shirts of every description.

CLOTHS, CASSIMERES AND VESTINGS.

A large assortment of superior French Cloths, Cassimeres and Doeskins, Black and Fancy Vestings of the most fashionable styles,

FOR CUSTOM WORK.

He takes great pleasure in informing the citizens of New Orleans, and the public, that he has secured the services of that consummate Artist, and gentleman of skill, taste and experience, so favorably known in this community,

MR. E. M. HOUGHTON,

as Principal Cutter, who will superintend the manufacture of goods ordered from measure—a Perfect Fit Warranted.

WHOLESALE DEPARTMENT.

Merchants from the country visiting the city, will find his Wholesale Department well fitted up, and replete with the most desirable articles adapted to their trade. He would especially call the attention of

MERCHANTS AND PLANTERS

To his

Very Large Stock of Cheap Clothing

suitable for the laboring classes, made of strong material, with neatness and durability.

Also a large assortment of

YOUTHS' AND BOYS' CLOTHING,

TRUNKS,

VALISES,

CARPET-BAGS,

UMBRELLAS, ETC.

A call from the public is respectfully solicited.

R. PITKIN,

Fashionable Clothing Emporium,

13 and 15 .... CAMP STREET, ... 13 and 15

oct13 3m

ROBERT SLARK, WM. A. KENT,
ISAAC H. STAUFFER, CHAS. MACREADY

SLARK, STAUFFER & CO.,

No 71 Canal St., No 11 to 23 Dorsiere St., and 52 to 56 Customhouse Street.

Importers and Dealers in

HARDWARE:

Iron, Steel, Nails, Hoes, Axes, Rope, Tin Plates, Copper, Block Tin, Spelter, Lead, Shot, Paints, Oils, Glass, Hollow-Ware, Circular Saws

MILL STONES,

INDIA RUBBER GIN BAND,

PLANTATION SADDLERY, ETC.

Constantly on hand a large assortment of

AGRICULTURAL IMPLEMENTS

Comprising PLOUGHS of the following celebrated makers: James H. Hall & Co., for Sugar and Cotton; Garrett & Cottman, for Sea and Cotton; Calhoun and Atkieson, for Cotton; Hall and Speer, Wrought and Cast, for Cotton; B. F. Avery, Cast, for Cotton; John and Albert King, "Carey," for Cotton: Peoria Premium Steel, or "Prairie Plough;" Yost's Patent Ploughs and Scrapers.

Agents for the Vieille Montagne Co.'s SHEET ZINC and ZINC PAINTS, of Belgium. oct3 1y

---

GAINES & RELF, (Successors to HENDERSON & GAINES.

Importers and Dealers, Wholesale and Retail, in

EARTHENWARE,
GLASS, CHINA,
JAPAN WARE,
PLATED WARE,
SILVER WARE,
FINE TABLE CUTLERY,
WATER PURIFIERS,
HOUSEKEEPING ARTICLES.

All articles carefully packed for shipment to the country.

No. 100 CANAL STREET, NEW ORLEANS.

NEW CARPETS.

L. ELKIN,

Carondelet Street,

3. 3.

Has just received from England, per steamship Luxor, a large assortment of superior

WILTON, BRUSSELS, TAPESTRY & INGRAIN

CARPETS,

RUGS,
WINDOW SHADES,
CORNICES,
OIL CLOTHS,

And a complete assortment of Curtain Material such as Brocatelles, Satin de Laines, all-Wool Damasks, etc., with corresponding Trimmings.

HARVEY, M'MAHON & CO.,

COTTON FACTORS,

Commission and Forwarding Merchants,

122 Carondelet street, Davidson's Row,

NEW ORLEANS.

R B Harvey, New Orleans.
Thomas M'Mahon, Madison county, Miss.
Wm. Forstall, New Orleans. oct13 6m

H. F. ETHELL, Now Orleans. NAT. H. THOMAS, Late of Alabama.

ETHELL & THOMAS,

FACTORS,

And General Commission Merchants,

For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.

Sole Agents for the celebrated brand, "Grey Jacket" Flour.

No. 105 Poydras street, New Orleans.

Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

---

J. W. MUNNIKHOF. THOS. D. MILLER

J. W. BURBRIDGE & CO.,

Cotton Factors & Commission Merchants,

No. 190 GRAVIER STREET, NEW ORLEANS.

sep1 6m

Gen. James Longstreet. WM Owen. E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS,

And General Commission Merchants,

37 UNION STREET, NEW ORLEANS.

aug25 6m

B. S. HARPER. N. J. THAXTON.

B. S. HARPER & CO.,

Cotton and Tobacco Factors,

AND GENERAL COMMISSION MERCHANTS,

No. 81 Carondelet street, New Orleans.

aug18 1y

JACOB BURCKETT,

GROCER,

And Dealer in Fine Wines & Liquors,

s15 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,

COMMISSION MERCHANTS,

For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,

53 Gravier street, New Orleans.

sep15 1y

U M WRIGHT O W ALLEN J HIDDLESTON

WRIGHT, ALLEN & CO.,

(1st August, 1865)

Cotton Factors & Commission Merchants

169 GRAVIER STREET, NEW ORLEANS.

aug25 1y

THOS. B. ALLEN, Memphis, Tenn. JAMES M. ALLEN, PERRY NUGENT, } New Orleans

T. H. & J. M. ALLEN,

(Successors to ROBSON & ALLEN),

Cotton Factors & Commission Merchants

192 COMMON STREET, NEW ORLEANS.

aug18 1y

P F FOLGER, L FOLGER, W H THOMAS

FOLGER & CO.,

Dealers in

Hardware, Iron, & Ship Chandlery,

37 & 39 MAGAZINE STREET, NEW ORLEANS.

(Opposite the St James Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

---

WM. EDWARDS & CO.,

COMMISSION MERCHANTS,

27 Camp Street, New Orleans.

WM. EDWARDS. } EDWD. J. GAY. } sep15 3m

W A VIOLETT. R Y BLACK. S H SNOWDEN.

VIOLETT, BLACK & CO.,

COTTON FACTORS

And General Commission Merchants,

s15 6m 138 Gravier street, New Orleans.

W. B. LOTT, Madison County, Miss. C. W. WOOD, Canton, Miss.

LOTT, WOOD & CO.,

Wholesale Grocers & Commission Merchants

65 COMMON & 46 CANAL STS., NEW ORLEANS.

☞ Maj. G. O. Sebastian has charge of our sales Department. sep15 1y

---

E A BANKS, W W LORING, G W VENABLE

BANKS, LORING & CO.,

COTTON FACTORS,

And General Commission Merchants.

26 CARONDELET STREET, NEW ORLEANS.

sep22 6m

R ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.

HEWITT, NORTON & CO.,

COTTON FACTORS,

And Commission Merchants,

188 COMMON STREET, NEW ORLEANS.

☞ Cash advances made on consignments to us by HEWITT, SWISHER & CO., Galveston, Texas. sep15 1y

---

WILLIAM FELLOWES, JUN.,

(Successor to FELLOWES & CO.)

Cotton Factor and Commission Merchant

186 COMMON STREET, NEW ORLEANS.

DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., New York. LEWIS NANSON & CO., St. Louis.

OBER, ATWATER & CO.,

Cotton Factors & Commission Merchants

33 UNION STREET, NEW ORLEANS.

sep15 1y

S. M. SWENSON, N. Y., late of Austin, Tex. W. H. PERKINS, D. I. KERNION, } Of Perkins & Co., N.O.

PERKINS, SWENSON, & CO.,

GENERAL COMMISSION MERCHANTS,

No. 48 Carondelet, corner of Union street,

NEW ORLEANS.

SWENSON, PERKINS & CO.,

GENERAL COMMISSION MERCHANTS,

26 Exchange Place, New York.

EDW'D NALLE, W. O. DAY.

NALLE, DAY & CO.

Cotton Factors, Commission Merchants,

168 COMMON STREET, NEW ORLEANS.

oct13 1y

S. H. ABY & CO.,

Cotton Factors, Commission Merchants

186 GRAVIER STREET, NEW ORLEANS.

oct13 6m

E S KEEP. I. CAULFIELD.

KEEP & CAULFIELD,

Western Produce,

AND COMMISSION MERCHANTS,

Nos. 77 & 79 Poydras street, New Orleans.

oct13 1y

HENRY WARE, Of Texas. WM. H. WARE, Of Texas.

H. WARE & SON,

Cotton and Wool Factors,

AND COMMISSION MERCHANTS,

No. 63 Carondelet street, New Orleans.

oct13

JOB PRINTING.

COLLEGE CATALOGUES, CONFERENCE MINUTES,

SUNDAY SCHOOL REPORTS,

PAMPHLETS, CIRCULARS, CARDS,

And everything else in the line of job printing, executed in

The Very Best Style, at Moderate Prices.

Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans

---

J. H. MASSEY,

(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.,)

WHOLESALE DRY GOODS,

No. 100 Common Street,

Opposite City Hotel.

I am now receiving my Fall and Winter stock and respectfully solicit an examination on your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please any and all of my old friends and patrons, and also including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.

Very respectfully,

oct13 3m J. H. MASSEY.

E. GIQUEL,

Wholesale and Retail Dealer in

FOREIGN, FANCY AND STAPLE

DRY GOODS.

Also, a large and varied supply of

HOUSEKEEPING and

PLANTATION GOODS,

Constantly on hand, at

136 Canal Street,

sep1 1y NEW ORLEANS.

ST JAMES HOTEL,

MAGAZINE STREET,

Between Gravier and Natchez Streets,

NEW ORLEANS, LA.

CHAS. E. SMEDES.....*Manager.*

This establishment is now open for the reception of guests.

It is newly furnished from the Kitchen to the roof. Spring Beds, Hair Mattresses, Linen Sheeting, etc. The Furniture and Table Ware *all new*, of the latest style and most costly material. The Table is furnished with every luxury the Market affords. The Bars with Liquors equal to any used in private families, and the comforts and pleasures of a home, as far as possible, guaranteed to its Guests.

The House itself may be said to be entirely new and fresh. The undersigned will spare neither labor or expence to merit a continuance of the liberal support with which he has thus far been honored.

n3 1y CHAS. E. SMEDES.

AUSTIN & GOODWYN,

Wholesale Dealers and Manufacturers of

TINWARE,

Also,

COOKING AND HEATING STOVES

Of all kinds, for sale.

25 Peters, formerly Front Levee,

Corner Customhouse street,

oct20 1y NEW ORLEANS.

PAUL J. CHRISTIAN, Formerly of H. G. Stetson & Co. JOHN W. MADDEN,

P. J. CHRISTIAN & CO.,

General Mercantile Stationers,

JOB PRINTERS, AND

BLANK BOOK MANUFACTURERS,

No. 73 Camp Street.

We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.

We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. oct20 3m

---

D. H. HOLMES,

Direct Importation of

FANCY AND STAPLE DRY GOODS,

AT WHOLESALE AND RETAIL.

No. 155 Canal Street,

sep1 6m NEW ORLEANS.

PHILIP WERLEIN,

82.....*Baronne Street,*.....82

Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,

Dealer in

PIANO FORTES, MELODEONS,

GUITARS, VIOLINS,

And other musical instruments. Also, Music and Instruction Books, Music Folios, Note Paper —in fact everything belonging to music trade.

The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. BURCHARDT, who will take charge of that department —charges will be reasonable and satisfactory.

Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.

Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.

Piano Stools, Covers of elegant patterns, etc., on hand.

Any information on musical matters cheerfully given. Teachers recommended.

Music neatly bound.

P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oct20 6m

---

STOVES, GRATES, TIN WARE,

AND

HOUSEFURNISHING GOODS.

The undersigned offer for sale an assortment of COOKING STOVES, embracing among the lot the well known Charter Oak, the Brilliant, the Peerless, the American Home, and others of the latest improvement.

Also, a large lot of HEATING and PARLOR STOVES, a large variety of GRATES, and of COUNTRY HOLLOW WARE, etc.

We manufacture all our own Tin Ware, and sell cheap.

CAMPMAN & CO.,

n10 6m 115 Poydras st, bet. Camp & Magazine

CENTENARY COLLEGE,

Jackson, Louisiana,

was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the institution, are requested to give publicity to the full reorganization and opening of the College, as stated above.

W. H. WATKINS, President.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this Institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught

TERMS:

Tuition fees per term,	$40 00
Contingent fee,	5 00

Board can be obtained at $20 to $25 per month

aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.

The 4th session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March,

Every student who enters the school is expected to remain to the close of the session in July, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D D, New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER.

Baton Rouge, La., August 2st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of Instrument	37 50
French or Spanish,	15 00
Ornamental branches at usual prices.	

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,

aug4ft Mansfield, La.

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M.,	President, Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship, Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $85 per quarter.

The next session commences 10th September.

Transportation from Grand Gulf is easy and regular. Apply to

A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees.

jy14 6m

GUSTAVE VOM HOFE,

Manufacturer of Upright Pianos,

807 MAGAZINE ST., NEW ORLEANS.

Pianos sold at moderate prices, with five years guarantee.

One of these Pianos has just been awarded a Medal at the recent Louisiana State Fair, for superior richness of tone and great durability.

dec1 1y

COAL OIL AND LAMPS.

HILL & VEAZIE,

Having removed from No 31 Chartres street to No 74 Camp street, have received large additions to their former stock, making their assortment of Coal Oil Lamps, and all the articles needful to use with them, very extensive; together with COAL OIL CHANDELIERS from two to six lights, suitable for lighting Churches, large Halls, Parlors, etc; and every variety of Lanterns from the small Hand to the large Station. FISH'S PATENT COOKING LAMPS for coal oil and gas, very useful and economical; also EDDIE'S COOKING STOVES, assorted sizes, heated by coal oil; with many other useful and convenient articles.

Always on hand the best Kerosene and Coal Oil manufactured.

Call and examine.

HILL & VEAZIE,

No 74 Camp street,

n1y Between Natchez street and Times Office

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 163 Camp street, New Orleans.

When was it established? 1850.

Who is its General Agent to whom correspondence on its business should be addressed? Rev W H Bayliss.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans; then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S.; by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the mercy of the Great Reformation and forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

SOULE'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp corner Natchez—open day and evening.

This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, book-keeper, correspondent and merchant are practically performed by the student.

For catalogues containing full information, call at the office, or address

f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

TURNER & COHEN,

Photograph and Fine Art Gallery,

NO. 57 CAMP STREET.

Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.

These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.

The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

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S. ANDERSON, PHOTOGRAPHER

And PHOTOGRAPHIC STOCK DEALER,

61 Camp street, New Orleans.

THE CHILD'S CORNER.

For the N. O. Christian Advocate.

An Angel in the House.

Our little Johnny, whose second birthday occurred last summer, invariably, at meal times, holds his appetite in check till "grace" is said; and his reverential attitude at such times is strikingly devotional. We recently received a visit from his uncle, who, though seriously inclined, is not a church member. One day during this visit Uncle came punctually to dinner, but Papa was detained; and the time of his return being uncertain, it was deemed best not to postpone the meal. Chairs were drawn up, and the family seated, Uncle taking Papa's place, when little Johnny, with closed eyes, bowed head, and folded hands, awaited the usual blessing. An embarrassing pause ensued, and Uncle whispered to the child: "We won't ask the blessing to day, Johnny." The little fellow but shook his head, maintaining his devotional attitude. Nobody could think of touching dinner under the circumstances, and finally Uncle yielded to the mute but eloquent persuasion of the child, asked the blessing, and dinner at once progressed.

Who will say that such a child is not an angel in the household?

VIOLET.

New Orleans, Dec., 1866.

The Door of Heaven.

It was a fearful time when the steamboat Tyro was lost. It was a long time ago, and almost every one has forgotten it, except the few who had friends on it, and they are almost gone. The Tyro was a small boat, and the passengers were few and poor, so it has passed from the public mind. All the day the bright sun had shone down on the peaceful lake, and everything seemed safe and secure. The passengers had no thought of danger as the night came on.

A little boy kneeled down to say his evening prayers, and as he looked out and saw the western sky all aglow with the glory of the going day, he asked:

"Mamma, is that the door of heaven with bright curtains around it?"

"Yes, my boy," said the mother, "heaven's doors are all around us."

"Well, that is the one I want to go in at, because it is the prettiest." And the child prayed his prayer and went to sleep.

It was never known how, whether the pilot fell asleep at his post, or the lights went out, but when midnight came there was a crash, a shiver, and cries of terror. The steamer had come in collision with a schooner and was sinking.

The little boy awoke. He cried "Mamma, where are you?" and his mother's arms held him fast, even while they sank together in the dark waters.

They came to the surface, and the mother caught something floating and held fast to it.

"Jamie! Jamie!" she said, "hold me very tight."

"Mamma, are we going to heaven? I don't like the way—I'm afraid."

"Never fear, child, God will meet you;" and with all her strength the mother lifted the child upon the floating bale, then dropped it, and went home through the floodgates below.

"Mamma, mamma, where are you?" cried Jamie, but there came no answer. No one noticed the child afloat, for every one sought to save his own life; and the day was born, ran its race, and were dying again, when Jamie floated on shore. The little fellow was hungry, but there again was the glorious gate of heaven, and Jamie thought it was wider open than it was the night before, and as soon as he could crawl off from the bale to the land, he began to run as fast as he could, straight toward the west.

Jamie's feet tottered. He was too weak to run, so he walked straight on a long long way, until the west began to grow dim in his sight.

Jamie saw a man coming toward him, but he did not stop. The man noticed that the child's clothes were wet, that he had been in the water, and he tried to stop him.

"Little boy, where are you going?" he asked.

"I can't stop now," said Jamie; "I'm afraid I shall be too late."

"Too late! where are you going that way? there is no house there," the man cried after him, for Jamie did not stop an instant.

"Yes, there is," said Jamie: "I'm afraid the doors will be shut."

"Whose house, boy?"

"Why, God's beautiful house, to be sure. Don't you know it? It is in heaven. See it grows dark;" and Jamie made one more effort, and fell to the ground, fainting with hunger.

The man lifted him up in his arms, and Jamie sighed, "Mamma said God would come to meet me;" and then he fell asleep. When he awoke he found himself in a strange place, with strangers about him.

"Come, my darling, you must eat some of this," said a soft voice, and the light of the candle was carefully shaded from Jamie's eyes.

Jamie's last thought was of heaven, and his first question was, "Did I get there? Did He meet me?"

And a little girl standing by the bed answered,

"Yes, little boy, father met you and brought you home."

"God's your father, too, is he?" asked Jamie, not yet fully conscious of his present state, "then we'll go home together."

Jamie recovered and grew to manhood—grew to a good and glorious manhood, and to the time when his Redeemer called him home. Jamie never forgot the western door for which he had striven. He never looked upon the gorgeous purple, golden and crimson glory of the sunset without hearing again, in his mind, the words of his mother, "Yes, my boy, heaven's doors are all about us." And Jamie's wish was granted him. One night the shining light came through the curtains, and Jamie went home with the day, and Jesus met him. Jesus who long years before had gone down to the dark flood-gates below to meet Jamie's mother—Jesus who always watches and waits to hear the coming feet of those who seek the gates of heaven.

The Lost Camel.

Some boys, and men too, do not use their eyes. They see, and yet they do not see. Others are wise, and take note of what they see, and the more they do this, the more they can do it.

I will tell you a story of a lost camel, which will show you what I mean. Try to get this way of looking at what you see, and of thinking of it.

This is the story. A man was going over a sandy desert. He met two traders, and he spoke to them.

"Have you lost a camel?" said this man to the traders.

"Yes, we have," they said.

"Was the camel blind in his right eye, and lame in one of his legs?"

Again the traders said, "Yes."

"But," said the man, "had he lost a front tooth?"

"He had," was their reply.

"And was he not loaded with wheat on one side and honey on the other?"

"Yes, he was," they said. "As you have seen him so lately, you can tell us where he may be found."

Then the man said, "My friends, I have neither seen the camel, nor have I heard of him, except from you."

Then the traders were angry, and took the man before a judge. The judge could not find any cause against the man why he should be charged either with lying or thief. Then the traders thought he dealt in magic; and as they did not like magic in that country, they now thought they should get the judge to put the man in prison.

Then the man spoke out for himself. And this was what he said:

"I will tell you all I know, then you will see if I have said the truth. I have lived long in the desert, and even here I see much to think about. I saw the track of a camel; and I knew it had come away from its owner because there were no men's feet after the feet of the camel. I thought the camel was blind in one eye, because he had only cropped off the grass on one side of the path. I know it was lame because of the faint marks one of its feet made on the sand. I thought it had lost a tooth, since the grass was left unbitten in the middle where it had been touched. And as to what the camel carried, I had only to look at the ants carrying away the wheat on one side, and the swarm of flies eating the honey on the other.

So the judge smiled, and the traders, and the man was let go.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

Since our last the general market has been less active, notwithstanding some of the leading articles have disclosed an improvement. Sugar and Molasses have disclosed less movement, the latter evidencing an advance, and Western Produce has been attended with the usual vitality, a better feeling characterizing corn and flour; while operations in our leading staple have exhibited a fair degree of animation and although prices suffered a decline, under adverse advices from Liverpool, yet under more favorable intelligence factors succeeded yesterday in recovering the previous loss, the market closing firm at our quotations.

COTTON—On Yesterday the movement was liberal, and although factors were quite stringent, and the limited assortment on sale, afforded little scope to buyers, yet a large business was done, at prices indicating a reactionary feeling.

Low	— to —
Ordinary	26 to 27
Good Ordinary	28 to 29
Low Middling	30 to 31
Middling	32 to —

TOBACCO—There are several buyers on foreign account in the market, but very little business is doing. Factors are very firm in their views and refuse to make the concessions sought for by buyers.

	Light.	Heavy.	
Low Refused	3½ to —	— to —	Currency.
Good do	4½ to —	— to 4½	
Common Leaf	5½ to —	— to 6½	
Fair	10 to —	— to 12	
Good	12½ to —	— to 14	
Fine	13 to —	— to 15	
Choice Selec'n	15 to —	— to 20	

SUGAR—The receipts are small but quite sufficient for the demand which is moderate, and the market has been quiet but steady. The sales on Saturday and Monday embraced about 900 hogsheads at 7¾ to 8c for Inferior, 8¼ to 8¾c for Common, 9¼ to 9¾c for Fair, 9¾ to 10c for Good Fair, 10¼ to 10½c for Fully Fair, 10¾ to 11c for Prime, 11¼ to 11½c for Choice, 10½c for Seconds, and 12 to 12½c for Yellow clarified.

MOLASSES—Has been in good demand, receipts have sold readily and prices have advanced 3 to 5c per gallon. The sales on Saturday and Monday embraced 1900 barrels at 40 to 45c for Inferior, 50 to 55c for Common, 55 to 60c for Good, 60 to 63 for Prime, 65c for Strictly Prime, and 64 to 68 per gallon for Choice, the inside prices ruling mostly on Saturday.

FLOUR—The stock on hand is small. Fine and Superfine, the grades most in request, are scarce and prices have ruled in favor of sellers. There were sales on Saturday and Monday of about 5000 barrels, mostly in small lots at $9 for Common, $11 to $11 25 for Superfine, $11 40 for Single Extra, $12 25 to $12 50 for Double Extra and $14 25 to $14 50 for Choice Extra.

PORK—Is in small supply. It is in good demand, but only in a small way. The sales have been confined to small lots to dealers at $23 50 per bbl for Mess.

BACON—Only a small retail business is doing, the demand being confined to dealers who have been supplied at 13c for Shoulders, 13½c for Ribbed Sides and 15½ for Clear Sides.

LARD—The market is quiet, with a fair demand for small or retail lots only, at 12½c for tierces, and 12¾c for kegs.

CORN—Is in fair supply and in good demand at fair prices. About 10,000 sacks were sold on Saturday and Monday at $1 05 for Mixed, and $1 10 per bushel for Yellow and White.

OATS—With a bare market, small receipts and an active demand, prices have advanced 5c per bushel. Their sales on Saturday and Monday of 6000 sacks at 80 to 82 and 85c per bushel.

BRAN—Is scarce and in good demand, and prices have advanced 15c per 100 lbs. The sales on Saturday and Monday comprised 3500 sacks at $1 45 to $1 50 and $1 60 per 100 lbs.

HAY—Is in good supply, but the demand is very limited and only to a small way at $25 to $26 per ton for Ordinary, $26 50 to $27 for Prime and $28 for Choice Ohio River and St. Louis.

BALE ROPE—The business is confined to dealers, who are doing a very small business at 12c per lb.

JEON COTTON TIES—Command 11 to 12c per lb.

INDIA BAGGING—The market is extremely dull. The demand for the country has been pretty much supplied, and only a few and small retail sales are making at 24 to 25c per yard in lots, and 25 to 26c lb bales.

GUNNY BAGS—They are selling slowly at 28c a piece.

BUTTER—Northern is in good demand at 40 to 45c per lb sales in retail. Western is in fair demand at 20 to 25c for Common, and 30 to 35c for Choice.

CHEESE—Western is in good supply and in fair demand, and is selling at 16 per lb in lots, and retailing at 17c. Northern is in fair demand and is selling in lots at 15c for Skim, 21 to 22c for Cream, and 20 to 23c for English Dairy.

RICE—The stock of Louisiana is small. The demand is good, especially for the better description. It commands 9½ to 11c per lb, as to quality. Carolina is scarce, and is held at 12c. India is quoted at 9 to 10c.

COFFEE—The stock in the city is light, and the demand is quite active in a retail way, at 25c to 27c per lb, currency, for Fair Prime.

NAVAL STORES—The market is well supplied, but is dull. Spirits Turpentine is selling in small quantities at 62c per gallon. Rosin is held at $7 for No. 1, $5 to $5 50, No. 2, and $3 50 to $4 for No 3.

STAR CANDLES—The trade is being supplied with the very best brands at — to 19c for 12 oz, — to 20c for 13 oz, and — to 23c for full weight.

WOOL—Is in moderate supply and in fair demand. It is held at 12½ to 17c for burry, as to quality, 17 to 25c for unwashed of burs, and 30 to 35c for washed.

HOPS—There is a very good demand for the new crop at 65 to 70c. Bavarian is scarce at 80c per lb.

HIDES—Have not been much in demand, and prices have been drooping. The butchers are asking 9 to 9½c for Cresc, and Dry are selling at 12½ to 14c per lb, as to quality and quantity.

ESCULENTS—Potatoes are selling at $2 75 to $3 00 per bbl. Onions at $2 75 to $3 25; Green Apples at $4 to $7 per bbl, and Cabbages at $5 to $25 per crate.

EGGS—Sell on the landing at $40 to $44 per bbl.

POULTRY—Chickens sell on the landing at $6 to $9 per dozen. Geese at $10 to $12, and Turkeys at $22 to $24.

MONETARY.

The movement in Coin market has been of a restricted character, and rates have continued comparatively steady. Gold opened on Saturday at 137½, and after the transaction of a moderate business, closed weak at 137¼ to 137½, and nothing transpiring to stimulate the demand, it closed drooping at 137¼ to 137½; and opened yesterday under favorable news from New York at 138 to 138¼, and without evincing any material irregularity, closed at 137¾ to 138.

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Dec. 18, 1866.

Western Beef, choice per lb net	— to 12¼
Western Beef, 2d quality, per lb net	8 to 10
Texas Cattle Choice per head	$35 to 45
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$7 50 to 20
Hogs per lb gross	7 to 8
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$1 50 to $3 50
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$100 to $150
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 5 to $12
Calves per head	$7 00 to $12

HORSE AND MULE MARKET.

Saddle and light harness Horses	$250 to $400
Heavy draft Horses	200 to 400
Common do	60 to 125
Mules, 1st quality, broke	250 to 300
Do 2d do do	175 to 210
Do 1st do unbroke	200 to 245
Do 2d do do	150 to 180
Mexican Mules	40 to 80

DOLBEAR COMMERCIAL COLLEGE,

On the corner of Camp and Common sts.,

(In the Spacious and Elegant Story Building,)

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nov 17 1y President.

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PURE AND FRESH MEDICINES,

Cases, Books, Cerates, &c.

Chill Drops, the best curative known for Ague, Bilious Fever, &c.; Bardotte's Worm Drops, and other approved Remedies for domestic practice

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(*Graduate of the Philadelphia Dental College,*)

Has established himself at No 109 Carondelet street, near Poydras, where he will perform all Dental Operations in a skillful and satisfactory manner. Teeth inserted upon Gold or Vulcanite base. Being familiar with all Anæsthetics, he will extract teeth without pain, by the use of such as best suits the case. Particular attention given to the medical and surgical treatment of diseases of the month and teeth. oc27 1y

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AND

COMMISSION MERCHANT,

190 Common Street,

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Are prepared to make cash advances on Cotton, Sugar, and other Produce consigned to them, and solicit the patronage of their friends and the public. jan20 1y

SPEED, SUMMERS & CO.,

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COTTON AND TOBACCO FACTORS,

General Commission Merchants,

And COMMERCIAL AGENTS. aug25 1y

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E PEET—R WILLIAMSON
P SIMMS—J BOWLING } aug25 1y

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aug18 6m

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CARROLL, HOY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 36 Perdido Street, New Orleans,

aug18 1y

C. L. WALMSLEY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 31 Perdido Street, New Orleans.

aug18 1y

JOHN O. PARHAM, Of New Orleans. — BEVERLY BLUNT, Of Hinds Co., Miss.

PARHAM & BLUNT,

COTTON FACTORS,

Forwarding and Commission Merchants and Purchasing Agents,

No. 75 Carondelet street, New Orleans.

aug11 1y

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General Commission Merchants and

COTTON FACTORS,

57 Poydras street.

Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug4ft

SAM'L. BARRETT. — GEO. LESASSIER.

BARRETT & LESASSIER,

Cotton Factors & Commission Merchants

118 CARONDELET STREET,

aug18 1y NEW ORLEANS.

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STEVENSON & MAY,

COTTON FACTORS,

And General Commission Merchants,

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aug18 6m

P. H. FOLEY,

Of the Firm of FOLEY, AVERY & Co.

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aug 18 6m

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je23-1y

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M'ALLISTER & M'NAIR,

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Sidney Harrison,
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se022 6m

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Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.

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Medicine Chests and Medical Saddle-bags. aug25 1y

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MANUFACTURERS OF JEWELRY & SILVER WARE,

Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.

The largest assortment in the South always on hand. aug25 6m

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We aim to manufacture *all* the goods we sell, and to that end we are turning out new styles every week.

A trial for this work is cordially solicited from Merchants, Planters, and all persons requiring *good Shoes.*

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The Hot Water Reservoir Boiler furnishes a constant supply of hot water at all hours of the day, and for hours after the fire has been extinguished, without additional cost for fuel, a practical illustration of the economy in using the Charter Oak.

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The New Orleans Christian Advocate.

ORGAN OF THE METHODIST E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

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$2 00 A YEAR IN ADVANCE. OFFICE—112 CAMP STREET.

For the N. O. Christian Advocate.

THE FUNDAMENTAL TRUTHS OF CHRISTIANITY.

From the German, by Prof. J. B. Aikens.

A PERSONAL GOD.

The momentous question relating to the personal being of God, determines all other questions. But in fixing the true solution of the same, not only the head, but also the conscience and the heart must make their voices heard. For notions rest upon indirect assent of the feeling, and only theorems require ratiocination for a basis.

There dwells in the soul of a man an indirect certainty of the personal being of God. Under no circumstances could this certainty be eradicated. No people was ever without such consciousness. Tribes of the human family may indeed be beclouded, and sink to the lowest grades of animal existence; but then they are in a state of morbid state. Now, what is such a general conviction among all men, to not be untrue. "Many," says Cicero, may have mistaken views of the gods; but all nations as an inalterable law of nature." It follows hence, that atheism is not the necessary product of man's belief, but rather of his arbitrary will. The reasons given in its support, are given to hide the real reason.

Down from the first Nimrod to to-day, have the learned and the good always produced arguments with which to prove the personal being of a God. They did indeed not attempt to prove what was not yet believed, but simply justified this intuitive consciousness to man's adjudging reason. Nature, all around, declares God. However, the proof from nature is not so very direct. God hides himself beyond the law of necessity, which universally exists in nature. Nature hides God as much as it reveals him.

Above all other proofs, does the existence of the world itself declare God. The material nature could not produce the personal spirit, the spirit of man could not produce matter. The design in nature, no less, proves God. Nothing in it is superfluous, nothing without design. Whence is this harmony? By chance? Chance is an empty word, and proves nothing. If a shipwrecked sailor on an ocean's desert isle, saw a geometrical figure drawn in the sand, would he not conclude that some intelligent man had drawn it? Now, the world is more than a geometrical figure. Throughout the universe we observe a divine Intelligence, ruling with wisdom and love. Again, we see God in the history of man. An exalted principle of justice extends throughout the histories of all nations—a moral government is everywhere discerned. Slowly, but steadily, the human family approaches its goal. Even philosophers, who ignored a personal God, such as Fichte and Strauss, acknowledged the existence of a moral government of the world. But is that not simply another name for God?

We find God in our own soul. In it dwells the idea of God in connection with other intuitive truths. We do not *create* in us the ideas of the truth, of the good, and beautiful; we simply *think* them. They are not our productions, but are the productions of truth itself. The fact of man's idea of God, is a sound proof of His being.

God is a necessity to man's moral nature, conscience. It is useless to say that conscience is but a certain *habit* of thinking. Even in the assertion gives the conscience, the asserter, the lie. Conscience is a *majesty*; her mandates may be disregarded, but she will make herself heard. Conscience is not dependent on man's will. We cannot command her—she commands us. She stands not beneath, but above us. She is the offspring of the divine Lawgiver. The fact of man's conscience is a solid argument for the personal being of God.

Pantheism ignores the God of Christianity, and places something else in His place. Its fundamental idea is: A universal, consolidating, and perfecting *principle* animates the whole and minutest parts of the world. This principle is called God. But that is not a conscious, personal God; it is the universal life in all living—the universal being in all living—the soul of matter. God exists not personally; He is *in* the world—the world is His realization, and He the world's principle.

The contradiction of Pantheism lies in its practical consequences. It destroys all religion; for all religion is grounded in love, and love requires personality. But Pantheism, likewise, uproots all moral laws; for it abolishes the distinction between good and bad. So also does Pantheism blast man's hope; for it denies the personal continuance of man's spirit.

Pantheism is a threefold contradiction: to man's reason, conscience, and heart. To man's reason: Nature is conscious, spirit conscious. How then could the unconscious create the conscious? It is an old rule of logic that the effect cannot contain anything that was not contained in the cause. Through all the gradations of being, we discover a personalizing principle. In man, that principle is personified. But whence such universal principle, if it is not one of the world's unalterable laws? And whence these laws, if the principle of the world is not a personal one? To man's conscience: Our conscience demands the dominance of a moral law; but moral law requires a personal God. For law prerequires will, and will prerequires design, and design prerequires consciousness and personality. Lastly is Pantheism a contradiction to man's heart. The world, in its rapid flight, with its constant changes—man with his imperfections, can not be the highest objects of our love and hope. Only in the love to our Maker our heart's are fully satisfied—only that love gives to our frames a healthy pulse. But love is a personal relation. Man's love to God demands the existence of a personal God.

MISSISSIPPI CONFERENCE.

REPORT OF COM. ON VICKSBURG DEPOSITORY.

The Committee appointed by the last Annual Conference, which met at Lexington, Miss., to inquire into the Book and Tract Depository, have had the matter under consideration, and beg leave to make the following report, viz:

When the Federal army attacked the city of Vicksburg, in May, 1862, the whole stock of books, stationary, and store fixtures, was placed in the upper room of a large brick house in that place.

The accounts, notes, business correspondence and books were all deposited by the undersigned agent, with his private papers, in the Court House, when he left with his family to escape from the siege then threatened.

After the city surrendered to the Federal army, the agent visited the place to protect, if possible, his own property, and that of the depository. He then found, that all was either destroyed, removed or appropriated to the uses of the powers in authority there.

The assetts were, as far as recollected,

Books, stat. and store fixtures,	$10,000
Debts due (some unsett and disp),	5,000
Cash loaned Rev. W. Harrington,	1,800
Cash invested in bonds (Conf.)	1,300
Due agent and retained	1,500
Total,	$19,600

The Chaplain of the Federal army, Rev. W. Warren, states that the books were in good condition, when captured and thinks that A. Mygatt claimed ownership of them, and gave them to the Christian Commission of the army; this can be proven doubtless, and that they were carried away as trophies of the surrender of the city of Vicksburg, on the 4th of July 1863, by individuals of the army, to send to their friends at home.

The notes, accounts and Confederate bonds are all lost, supposed to be destroyed when the order was given to remove the contents of the desk, in order that the army officer could use it.

The amount loaned Rev. W. Harrington, was so disposed of to invest Confederate money in something that would be secure and return interest. The bonds, (one of $1000 and three of $100 each) were bought at the suggestion of the President, Wm. Crutcher, Esq.

The cash on hand was retained, as being the amount which would be allowed to the clerks and agent, for services for about fifteen months. There had been no meeting of the board for more than a year when the loss occurred.

Money was offered to the agent during the war, but declined as he had no purpose to which he could appropriate it, no debts to pay, nor could books be bought.

The Agent will not collect from any one now, as he knows of no use to which he could appropriate it. All of which is respectfully submitted.

E. G. Cook, Agent of Depository.
W. F. Camp, Chairman.

MONTGOMERY CONFERENCE.

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.

The Committee to whom was referred the Sunday School interest have given the subject careful and paticat attention. That they might the more correctly judge of the efficiency of the Sunday School as an agency for good, a survey of the condition of the Church, of society generally, was absolutely necessary. The survey was, of course, quite brief, but was at the same time very thoughtful. Such examination impressed the committee with the conviction that the following propositions will be found true:

I. The religious instruction is sadly neglected.

2. In many instances the homes of professed Christians present few signs of "*family religion.*"

3. Large numbers of the children of Methodist parents join other churches.

4. Many who were baptized in infancy, do, upon joining the church, ask and claim rebaptism by immersion.

5. Of the hundreds gathered annually into the church scores soon fall away.

6. Of those who are savingly converted, a large majority are converted in childhood and youth.

7. There is among the stable members of the church, too little doctrinal knowledge and religious culture.

The committee believe that Sunday school labor will promote whatever is good, and abate whatever is evil, in the condition of the church and society.

Success will depend upon two conditions

(A.) That parents be aroused, quickened, energized, and brought by a sense of highest obligations, to give the institution the heartiest endorsation and support.

(B.) That Pastors come to understand and realize that the richest, most promising field upon which they can enter—a field white unto the harvest, is the Sunday school, and, in humble imitation of the lowly Jesus, shall *love* the children, and teach them the Scriptures, and lead them to the kingdom.

The Committee feel profoundly that the changed *social* condition of the country demands that the Sunday school be put forward *very* prominently. For years to come thousands of children in this smitten and can look alone to this source for the rudiments of education. Shall the source fail them?

Where other and more extended educational advantages are enjoyed, the school is still needed as a conservator of public morals, and a potent auxiliary in the production and maintenance of a public sentiment in harmony with the doctrines and claims of a pure Christianity.

Meeting the wants of the country, fostering the best interests of society, promoting the spiritual development and growth of the church, and leading multitudes of children to the cross and to heaven, the Sunday school should be established everywhere, and every child be brought under its ennobling, saving influences.

With these views the committee recommend, first, That each pastor be urgently requested to organize a Sunday school in each congregation in his charge.

2nd, That each Sunday school be organized into a "Sunday School Association," to be auxiliary to a Quarterly Conference Sunday School Union.

3rd. That each Sunday School Association, so formed, be missionary in its character, and secure to all the territory within its reach, as far as practicable, Sunday school privileges.

4th. That each Sunday school association in each station or circuit, send delegates to each Quarterly Conference of the station or circuit, and these delegates form in connection with the members of the Quarterly Conference, a "Quarterly Conference Sunday School Union" for the station or circuit.

5th. That the Quarterly Conference Sunday School Union supervise all the Sunday school operations of the station or circuit; and incorporate the Missionary element to such extent as to provide Sunday schools for all the territory of the station or circuit.

6th. That each Quarterly Conference Union send Delegates to the District meeting, and these Delegates in connection with the members of the District meeting form a "District Sunday School Union," and take in charge the Sunday school interests of the whole District.

7th. That each Sunday school Association adopt at the recommendation of the District Sunday School Union, a general constitution, subject to such modifications as local causes require.

8th. That the General Constitution prescribe course of study, text-books, and plan of exercises.

9th. That each Sunday school be fully supplied with Text-books, Reading books, Periodicals, Pictures, and apparatus for object lessons.

10th. That the Methodist catechisms be taught constantly, and the children be thoroughly indoctrinated in the principles of Wesleyno theology, and in the Discipline of the M. E. Church, South.

11th. That very special efforts be made to teach the children to sing.

12th. That tune books and instruments be introduced wherever practicable, in order to improve the singing.

13th. That all Sunday schools be prompted by one Spirit and directed to one end: *That spirit, the spirit of love, and that end the salvation of souls.*

E. D. Pitts, Chairman.

For the N. O. Christian Advocate.

BROAD AND NARROW TIRES.

Said a Presiding Elder recently, in representing one of his preachers, "Bishop, he's a good man, and gets on pretty well for a year or so, but after that he seems to stick in the mud and can't go forward." Said a preacher who was listening, to one who was sitting by him, "his tire is too narrow." The narrow tire makes the road worse, cuts up and deepens the mud until it is impossible to pull through it. The narrow tire preacher, if he has mind, (and he often has,) won't improve his gifts, he neglects to read, to observe, to write, to think, his range of information is limited, he has no variety of matter or illustration He soon grows monotonous and wearisome, and by dullness exhausts patience, and disperses the congregation.

The narrow tire preacher does not visit the people, does not know the children, takes no hold upon outsiders. He exerts no social and pastoral power to draw to himself the affections of the people, does nothing to kindle and maintain the love that would hide a multitude of his faults. The narrow tire preacher so fills or rather fails to fulfill the duties of his office, that the state of things on his field of work grow steadily worse, congregations grow smaller, social meetings less interesting, Sunday schools decline, and ministerial support more and more meagre, until the road is so cut up by his narrow tire that further travel on that road becomes impossible to him, it requires greater strength than he possesses to pull through. The result is, he must be moved to another less cut up road where he can go forward, but here he begins the same destructive work. My unhappy narrow tire brother, put on something broader, or else you will always be ruining roads in this swampy country, and always be sticking by the way.

The broad tire preacher improves any road he travels on, he levels, crushes, and smooths. He cultivates his gifts, stores his mind with knowledge, he always instructs, admonishes or comforts you. His last sermon seems the best, he is ever looking about, and from nature, the times, or state of his people gathers various and apt illustrations. His congregations grow from month to month, and from year to year. He visits the people, and especially the poor, and those most likely to feel themselves slighted; he seems to extend acquaintance and draw about himself, (that he may draw to Christ,) an ever increasing and widening circle. He is known of the children, they feel that he is their special friend. They learn to love the Sabbath, and the house of God, through their love of seeing the pastor's familiar and kindly face. All social occasions of piety are cheered by his presence, and encouraged by his words and example. Under his well-applied labors, the membership increases, the finances improve, the longer he stays the better he is loved, the more he is wanted. When he is removed, his successor finds the road smooth and easy of travel. Oh that such may increase a hundred fold.

W.

The Foreshadowing of Rain.—Just before rain flowers smell stronger and sweeter because the vapors of the air prevent the scented particles of their perfume from ascending, as they would in a drier atmosphere. Instead of rising above the earth, the odor is disseminated by the moisture. Because the plants are stronger in fragrance just before a fall of rain, we see horses stretch out their necks and sniff the air in a peculiar manner. Animals are more observing than men, and nature speaks to them in a silent manner. They thus are able to prognosticate the coming storm with unerring signs, while man stands bewildered and lost in doubt. — *Turf, Field and Farm.*

Keeping Bacon Hams.—Make a number of cotton bags, a little larger than your hams; after the hams are well smoked, place them in the bags; then get the best kind of sweet, well-made hay, cut it with a knife, and with your hands press it well around the hams in the bags; tie the bags with good strings, put on a card of the year to show their age, and hang them up in a garret or some dry room, and they will keep five years, and be better for boiling than on the day you hung them up. This method costs but little, and the bags will last forty years. No flies or bugs will trouble the hams if the hay is well pressed around them; the sweating of the hams will be taken up by the hay, and the hay will impart a fine flavor to the hams. The hams should be treated in this way before hot weather sets in.

THE CHINA MISSION.

Mr. Editor:—In a previous letter, I promised you some particulars as to the Mission work in China. Since then, we have received a communication from Dr. Schon, Sec'y Board For. Missions, in which he assures us of increasing interest in the China Mission, but says, "we are heavily pressed with debt, and the future is dark and gloomy; but I am determined under the divine blessing to spare no effort for the full support of your Mission, and will, as soon as possible, make you another remittance."

In view therefore of the pressing wants of this work and an earnest desire to arouse and encourage the Church to meet them, as far as possible, by yet greater zeal and liberality, I propose to give you some statistics as to what the native converts, themselves, are doing to help forward the great work begun in their midst.

By reference to the general statistics forwarded you sometime since, you will see that the whole number of converts to Christianity in connection with the several Protestant Missions here, amounted in the aggregate to two thousand six hundred and seven, (2,607) and the amount of their contribution to $2,988, for the year 1864, or more than one dollar for each member—the membership and contribution of each respective station being as follows:

	Membership.	Contrib'ns.
Canton	160	Not noted.
Hong-Kong	340	$1,000
Sun-tow	68	100
Amoy	924	1,236
Foh Chow	197	125
Ningpo	482	142
Shanghai	273	209
Han Kow	36	30
Cheefoo & Tung Chow	54	107
Tien Tsin	27	35
Pekin	46	4
Total	2607	$2,988

Several Missions did not report the amount raised by their converts; otherwise the sum might have been been larger still.

Now, when it is remembered that the class of people most generally represented in our Churches are many of them poor indeed, and the most, if not all of them, dependent on their daily earnings for the necessaries of life, their liberality will appear as surprising as it is large; and viewed in reference to future operations and success here, is encouraging in the extreme.

Already, several Churches supply their native pastors and support them by their own contributions. Sometimes the converts express a desire and willingness to aid in support of the gospel which has brought glad tidings "without money and without price," and to extend its blessing to others in their midst and even beyond them; but they complain that they are not able. Convince them, however, of the possibility of economizing for that purpose, and they readily make the effort, and sometimes with surprising results.

This statement has been proven and beautifully illustrated in our own native Church, and as it may prove a valuable suggestion, perhaps reproof, to some of our brethren and members at home, I will tell them how our poor, (may I not call them rich too?) Church members managed to make a liberal monthly subscription for the promotion of the gospel, by helping to sustain a native assistant, during our severe trials, while separated from you and from all assistance from home.

I had just been spending an hour in conversation and prayer with two of our young men, one of whom we had recently set to work as an assistant, and before separating the condition of the Mission at that time (1864) was mentioned, and I told them I thought it would be well for them and their members generally to take more interest in its support, and especially in sustaining the native agency, which, at that time, I was exceedingly anxious should not feel the necessities and burdens that came upon us, lest it might cause faintness of heart or confusion of purpose. They mutually expressed themselves willing to make any contributions in their power, but seemed at a loss to ascertain their ability. After hesitating a moment, I inquired if either of them smoked, for nearly all Chinamen smoke, to which they responded in the affirmative, whereupon I proposed to relieve them of their embarrassment in reference to assisting the Mission, by suggesting that I smoked, also, (having contracted the habit in 1-62-3 as a sort of disinfectant, during the cholera season when I was in daily contact with it, and the fatal malaria of the filthy Chinese city)—but that I would be willing to leave it off now, as not necessary or indispensable as rice or tea, and asked if they would consent to do the same.

They evidently had not thought of such a method of giving aid as that; yet they consented cheerfully and we immediately proceeded to enroll our names and pledge the several amounts each was to pay per month, which resulted as follows: —I smoke segars, thought not constantly, hence I headed the list with two dollars per month as my subscription. They smoke the Chinese pipe, with very mild tobacco, which cost ten cash or mills per day, or thirty cents per month, which amount they each placed opposite their names. I then told them, it was perfectly optional whether they continued to smoke or left it off altogether, that if they continued they would have to economize, where they previously thought economy impossible, where help to the Mission was the object.

I afterwards brought the matter before the Church publicly, and acquainted them with the facts above noted and solicited their voluntary co-operation. I was not disappointed, but encouraged beyond measure. Those who formerly smoked thirty cents per month contributed that amount and learned to economize fifteen cents from other sources, wherewith they still indulged the luxury of the pipe.

Now, Mr. Editor, though I would not claim for myself or those above mentioned the character of the good Samaritan yet I hope the circumstances and the example may prove as no levites or pharisees, but challenge all whom it may concern to "go and do likewise." We have struggled hard to outlive our adversities and have so far succeeded, that should the Church come to our rescue at once, not only the life of the Mission will be preserved, but future usefulness and success will crown your gifts and our labors. Dr. Schon encourages us to believe that you have not and will not forsake us. The country is wide open now for the operation of native agents. There is a pressing demand for labors and laborers—the field is white unto the harvest. The country is old and decaying, superstition infests it; the people rush madly on to destruction and there is no hope, unless the Church claim the country as the Lord's possession and this heathen people for his inheritance.

SHALL I TELL THEM YOU ARE COMING?

This haughty land convulsions shake,
And revolution's direful change;
Contract, o'erturn and break:
Confusions rampant range;
Wild rumors of ten thousand ills
Spread consternations wide around;
The trembling nation reels,
'Tis toppling, falling —— down.
Shall I tell them you are coming,
That the signs of promise dawning
Reveal a better day?

Fast on this prostrate Empire feeds,
The stealthy monarch of decay;
Corruption sows its seeds;
Its life-blood ebbs away.
The "Son of Heaven" o'er it broods,
And strives in vain that power to stay,
To stanch the crimson floods,
Or pluck death's seeds away.
Shall I tell them you are coming?

More dark than Egypt's grossest night
The blindness of this heathen place,
Where goblin ghosts affright
And haunting horrors chase,
Gliding shades of superstition
Steal o'er each person, place and thing,
Nightly to their vision
Pale apparitions cling.
Shall I tell them you are coming?

The priests of Buddha and of Tow,
Prophets of Sinim's ancient race,
Before their dumb gods bow,
And vainly seek for grace,
And all these people everywhere,
As vainly bow to wood and stone;
They perish in despair,
For hope they can have none.
Shall I tell them you are coming?

Where the gulf of hell is yawning,
And its sulphurous currents flow;
Down, down without a warning,
These helpless heathen go.
Yea unsubstantial all their hope,
And all their aspirations vain,
They still la darkness grope,
Down —— but I must refrain,
And go tell them you are coming
That the signs of promise dawning
Reveal a better day.

Economize your treasures now,
Increase your faith and hope and prayer,
With richest gifts endow,
And aid Christ's Kingdom here,
Suffice the past for the flesh to've wrought,
Henceforth the senses' sway disown;
He labors not for naught,
Who prays "thy Kingdom come.'
And I'll tell them you are coming
That the signs of promise dawning
Reveal the better day.

More anon.

Yours truly,
Young J. Allen.

P. S.—You may say to the numerous friends of "Emory College" and the "China Mission" that I am now collecting a variety of articles, illustrative of Chinese art, ect., also a number of Chinese books, which I propose to send as contributions to the cabinet and library of my beloved Alma Mater, to arrive before the Commencement in July, 1867.

When ready for shipment, I will furnish you with a list of the articles and the name of ship, etc., by which they are forwarded.

Y. J. A.

Shanghai, Aug. 28, 1866.

THE LATE WM. M. BUNTING.

The following paragraphs, which we select from the funeral address delivered by Rev. William Arthur, President of the British Conference, will be read with interest.

HIS PERSONAL GIFTS.

Every one of us who has intimately known him that is gone must feel as if the world was somewhat less beautiful, the Church somewhat less lovable; as if there was one figure gone upon which our eye was accustomed to rest with a combination of blessed, gentle, profitable, brotherly feeling, that had in its total an individuality which will not be reproduced for us. We come to bury a man who bore God's mark in his person and his life. Providence put a stamp upon him, showing that he was not sent into the world merely to be a common man, or make upon his fellow-men an ordinary and average impression. We have known many, yet there are few whose personal communion will remain so distinctly outlined upon our recollections as that of our brother, now gone. The fragile grace of the form, the finished beauty of the head, and the well-lighted face, the voice so completely in harmony, always striking, in your own heart the three-fold chord—talent, culture, feeling; something there was in the whole that we know is not common, and that we must ever recognize, wherever it is found, as a token of the sovereign will of the Master who gives to his servants—to one man one pound, to another two, and to another five—just as he will, but who, whatever he gives, will require an account according.

HIS SPIRITUAL ENDOWMENT.

What would those gifts that he had have turned to without grace? Conceive him with all his literary taste, with all his poetical powers, and all his tendency to ruminate in thought, with his love of beauty and of solitude, his love of society and of man; conceive of him with all those contradictory qualities which were most strikingly combined in his nature, adrift upon the world of imagination and of impulse, without the saving grace of Christ! You might have had literary characteristics with a moral failure as complete as that of Hartley Coleridge, or some such other name. And if the result has been totally different, to God's great grace be the glory of all. Early the Lord converted him and brought him to himself. What gifts could never have done, grace added to what the gifts did, made that which by nature was intended to be beautiful, really beautiful. O how small a thing is the light of genius when it lights up nothing that is immortal! You pass down a stream on a dark night and see two ships floating in the darkness; one is all dark, but out of the other there is a brilliant light shining from the stern window. But both sink. One goes down with the light shining, the other does not. What is the great difference? Only that the wreck is a little more melancholy in the one case; that is all. But when the grace of God enters a soul that has natural illumination within it, then grace and nature do combine to make a total that is extremely beautiful.

HIS TRIALS.

He was appointed years of feebleness—very, very frequent suffering, great pressure, and much trial. One sometimes wondered how it was that powers such as he carried were not placed in a frame that could have wielded them with greater effect; but, in all that, the Master's will again appears, and those long years of constant feebleness and of frequent and intense pain, had in them a blessing, not only to himself, but for many others. We know that in sorrow he learned to think of the sorrowful; in sickness, to remember the sick; in pain, to feel for those hearts that were bleeding; and, if all the letters he wrote to comfort the bereaved, all the prayers he offered up on behalf of those who were troubled, all the counsels and visits and care that he gave, with a view, as God's minister, to comfort some in distress, could be put together, they would make a wonderful sum of lovely labor—labor carried on under a heavy weight, but under the animation of a blessed spirit, a spirit ever urging him on by its own comforts within to be the comforter of all that were suffering by his side.

HIS ESTIMATE OF RITUALISM.

I oftentimes thought he seemed near death, but the last time I saw him the impression on my mind was that he seemed as likely for life as I had ever seen him. It was at his own table, in company with Mr. Spurgeon and some other dearly beloved friends. He seemed happy, and, as I say, my impression was that he looked rather more likely for life than usual; and yet how very near he was to eternal life, to the full experience of that Scripture, "He hath abolished death, and brought life and immortality to light through the gospel." I was very much struck that day with one thing he said in conversation. I have a vivid recollection of the first discussion that ever passed between him and me in former conversation. It was at the house of a friend whom I see now present I was objecting to some practices which he saw no danger in, and which no one who had not been practically connected with Romanism would see danger in. I remember the discussion as well as if it had taken place yesterday. But in that last conversation some allusion was made to the state of vital religon among our own people and in our own families. He used some very strong expressions as indicating his own feeling that real religion was decaying in many quarters, and, turning to me, he said, "And especially where Ritualism is getting in among us."

I said, "Do you say that?"

"Yes," he said, "your speech at conference was directed to the opposite conclusion; but I say it is so; wherever Ritualism is coming in, living power in religion is decaying."

I do not pledge myself to the words, but I do to the sense. It made a deep impression on my own mind. I said to him, "I am glad to hear you say so." It marked a progress in his conviction on that point which I had been sensible of in my experience. Things that, twenty years ago, I thought were trifles; and they who set themselves against Popery were right in knowing that a form, a name, and a word have greater power for propagating an opinion and an impression than any mere abstract article of faith. I never received a deeper impression in my life than from that passing word, that it becomes more and more our duty, in the present state of our country and its Churches, to stand upon God's Book alone, and reject tradition of every kind that would interfere with that Book in any way. Whether they be ancient or modern, or however else they be accredited, the only institutions by which we can really stand, I feel, are those which are immortal by being founded upon the eternal Rock.

EVANGELICAL PREACHING.

I ought also to say that one of his last utterances had reference to the pain he had felt in preaching, and preaching in Methodist pulpits, in which there was comparatively little of the saving Gospel, little of Christ crucified, little of the grace of God in its practical aspects to the soul of man. I would take that sorrow, expressed by such a man as he, to my own heart, and would testify of it that every brother everywhere may take it to his. God give us grace to feel as if we were each one marching, we know not how rapidly, toward that moment when we shall stand before the great Master; when of all our work in the Church, whether as people or as ministers, nothing will remain but that which had in it Christ and Him crucified.

HIS NOBLE CHARITY.

The Lord never removes a man such as has been just taken, without meaning that the loss should be made up to the Church, and I should not do my own duty if I did not mark one particular part of his character in relation to us as a body. He stood a connecting link, aye, and a silken link, between us and other bodies. He had a permanency of residence in London, which gave him particular facilities for that. He loved his own, but he loved all who were Christ's, not with a love that is in word or in tongue, but in deed and in truth. I know there are people calling themselves Methodists, who think they are the better Methodists for scowling upon other bodies. The only thing to say to them is, that so far as that temper goes they are no Methodists at all. Time was when love to a man's own family and name showed itself by hatred of those bearing another name. As Christian influence pervades the land, the better a man loves his own family, the better he loves the family of his neighbor, and that is the spirit among the denominations of God's Church. The man who makes friends to his own body by true friendship to every one that loves Christ, is a better friend to that body than the man who narrowly scowls upon every one else. Our friend's departure is to all of us a whisper of charity, and a call of concord, to lead us to delight in whatever is admirable, to love whatever is lovely, to praise whatever is worthy of praise, to seek communion with whatever has communion with Christ and his truth; and, not merely in secret places of the heart, but in open places, or anywhere, to acknowledge the oneness of the body of Christ.

Gratitude for graces received, is one of the best ways of receiving new graces.

Small faults indulged, are little thieves that let in greater.

The Living Jewel Case.

There has recently arrived in Paris, a Pole whose life has been a long succession of misfortunes. His *odysee* would fill a volume, and its denouement is not the least remarkable feature.

This man—now fifty-eight years of age—was, in 1830, exiled to Siberia for political crimes, from whence he succeeded, after many hair-breadth escapes, in embarking at Okohtsk for Montreal, where he arrived in a state of complete poverty. He led a miserable life in Canada for eight years, then sailed for Brazil, where he obtained employment in the diamond mines of Tejuco; from thence he went to California, where he collected a small fortune in gold mining, and returned to Europe where he lived in comparative affluence until 1863, the year in which his compatriots endeavored to throw off the galling yoke of Russia.

Notwithstanding his advanced age, he returned to his native land, and joined in the struggle for its independence. Being captured, he was tried by a military commission and sentenced a second time to transportation for life. Nertchinsk, one hundred and eighty leagues north of Tobolsk, was fixed upon as his place of exile, and a small plot of land on the borders of a stream was given him from which to obtain his sustenance. During the summer of 1865, the river becoming nearly dry, he was not a little astonished to find one day in its bed, rounded masses of quartz, mixed and melted with iron ore. He knew this conglomerate, as a substance with which he had become familiar in the mines of Brazil, known there by the name of Cascalhao, and which indicated the vicinage of precious stones!

Improving his knowledge of this fact, he continued his explorations in the bed of the stream. Eight days of fruitless labor, but on the ninth, he discovered in a mass of quartz and oxide of iron, a single diamond—then ten more—and in the short space of two months had collected a number of the precious stones, weighing in the aggregate 180 carrats, and representing a value of $40,000 (forty thousand dollars.) Summer was drawing to a close and he determined to make his escape from his frigid prison. While waiting a favorable opportunity, he continued his search; and on the eve of the day fixed for his departure he picked up an enormous diamond, weighing 75 carrats, and in the form of an almost perfect octahedron. His joy at this good fortune overpowered his weary nature and he fell senseless to the ground.

No wonder, when we reflect that the value of the little toy was near $250,000 (two hundred and fifty thousand dollars.) On a return to consciousness, his great distress was what to do with this valuable stone, a fortune in itself. To escape himself from the country was next to impossible, but to attempt to pass through the Celestial empire—his only means of exit—with such a treasure concealed upon his person, would be sheer madness. But after long hours of anxious thought, his ingenuity found a hiding-place for his precious jewel. He forced out one of his eyes, and in the vacant orbit, carefully placed the more highly prized brilliant concealing it from sight by dropping the upper lid over it.

He then concealed the smaller stones in a belt about his person, and started on his weary journey across the immense steppes and over the road to Semipolatinsk, and reached the borders of the Celestial empire where he was searched and rubbed of his belt of diamonds by the Kirghiz—a wild and savage tribe inhabiting the steppes, who by their habits and indomitable courage, have more than once put in affinity with the Caucasians. The Kirghiz returned a few of the smaller diamonds to him, which he sold at Sonk-Tcheou, the Venice of China, to procure the necessaries of life.

After many dangers and escapes, he reached Shanghai, where he embarked as a seaman on a Swedish ship; and after touching at Hong-Kong, Macao, Touraine, Calontta, and Suez, finally arrived at Marseilles. He is to-day in Paris, and in the greatest misery and poverty, seeking to dispose of the gem, which, at much expense, he has caused to be properly cut. This poor man, who seems to have been the plaything of misfortune through his whole life, cannot find a purchaser at any price, as in developing the brilliant, it proved to be filled with crapuds—small black spots—which render it almost worthless.

The Confession of Surratt.

The statement which we published yesterday from our Montreal correspondent fully bears out the views which we recently expressed regarding the alleged complicity of Jeff. Davis and his Cabinet with the assassination plot. We never entertained a doubt of the falseness of the charge. No man in Mr. Davis position could possibly have lent a moment's attention to the consideration of such a plan, for the simple reason that it would have ruined him in the esteem and confidence of the very people whom it was intended to serve. The idea could only have originated in the brain of a fanatic, and been worked out by characterless and depraved instruments. The statements made by Surratt in Montreal, before his departure for Europe, are consistent with the conclusions of all unprejudiced minds, and are more to be relied on than any that he may have made since his arrest, seeing that the latter are, in all probability, influenced by the hope of pardon. His account of the original scheme was that it was intended to seize and carry off Mr. Lincoln to Richmond; and hold him as a hostage there for Southern prisoners. It was among the rebel conspirators stopping at St. Lawrence Hall, in Montreal, that the plan was changed to assassination, Wilkes Booth offering to perform the deed. Neither the names of Jefferson Davis nor Andrew Johnson were mentioned in connection with the plan, and Surratt protested that neither of them knew anything of their intentions. It seems absurd in couple Mr. Johnson's name with this statement; but such efforts have been made by his radical enemies to involve him in a previous knowledge of the conspiracy, that it is but right that this emphatic contradiction from one of the chief actors in the plot should have as wide a circulation as possible. For our own part, we repeat that the complicity of Mr. Davis was impossible.—*Herald.*

N. O. Christian Advocate.

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NEW ORLEANS:
SATURDAY, DECEMBER 29, 1866.

Notice to Subscribers.

On the printed direction which is pasted upon their papers, our subscribers will notice *the date* of the commencement of their subscriptions. This date indicates that the subscription year of many of them is about ended. All who wish to RENEW will please take notice.

Post Offices.—Notice to Preachers.

We have the addresses of Preachers of the Mississippi and Louisiana Conferences. Those of the Mobile and Montgomery Conferences will please forward. State distinctly *from* what *to* what place the change is to be made.

Vicksburg District — Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Port Gibson station, ...Dec 29, 30
Rocky Springs, ...Jan 12, 13
Fayette circuit, at Fayette. ..Jan 19, 20
Vicksburg station, ...Jan 26, 27
Warren circuit, at Bethel, ...Feb 2, 3
Cayuga circuit, at Bear Creek, Feb 9, 10
Raymond, ...Feb 16, 17
Bartonton circuit, at Zion....Feb 23, 24
North Warren circuit.....Mar 2, 3

A full attendance of the Official Board in each charge is earnestly requested.

Geo. H. Clinton, P. E.

Brookhaven District, Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Brookhaven, ...Dec 22, 23
Hazlehurst circuit, Hazlehurst, Dec 29, 30
Wesson & Beauregard, at B'd, Jan 5, 6
Crystal Springs, at C. Springs, Jan 12, 13
Holmesville, at Magnolia, ...Jan 19, 20
Bogue Chitto, at Bogue Chitto Jan 26, 27
Meadville, at Meadville.....Feb 2, 3
Scotland, at Sweetwater, ...Feb 9, 10
Pearl River, at Sartin's Church Feb 16, 17
Bayou Pierre, at Rehoboth... Feb 23, 24

W. G. Millsaps, P. E.

Homer District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Homer circuit, ...Feb 2, 3
Vernon circuit. .....Feb 9, 10
South Bossier, at Belleview...Feb 16, 17
Farmersville.....Feb 23, 24
Haynesville, at Haynesville,..March 2, 3
Sparta & Bienville, at Sparta, March 9, 10
Mount Lebanon, ...March 16, 18
Minden, at Minden, ...March 23, 24
Lewisville.....March 30, 31

Where it is not mentioned above, the preachers will please let me know at once the places at which their Quarterly Meetings are to be held. Address me at Minden, La.

Each circuit is earnestly requested to send a Steward to attend a District Steward's Meeting to be held at Homer, Thursday, 7th Feb., at 11 a. m.

John A. Miller, P. E.

Change of Name and Lay Delegation.

We compile from our exchanges the following vote on these subjects, and will continue to add from time to time until all the Conferences are heard from.

Conferences.	*Change of Name.* For	Against	*Lay Delegation* For	Against
Missouri	28	30	40	19
St. Louis	26	12	19	19
Arkansas	24	19	16	29
Louisville	35	31	57	10
Kentucky	45	7	47	4
W. Virginia	15	7	21	1
Holston	51	2	47	7
N. W. Texas	28	00	26	00
Tennessee	55	48	58	41
Memphis	78	43	65	51
N. Carolina	69	3	49	23
Pacific	37	8	40	1
Virginia,	64	47	73	26
Mobile	18	42	34	30
Mississippi,	36	52	32	45
Georgia,	109	3	116	16
Montgomery,	56	11	60	9
Louisiana	15	19	8	27
Florida	41	2	40	2
East Texas,	36	6	36	6
Texas,	27	0	26	1
West Texas,	23	0	23	

MARRIED.

On December 11th, 1866, by Rev John F Wynn, Rev W W Drake, of the Mississippi Conference, to Miss Allos, daughter of Joseph Gorton, Esq, of Waterpro

CHRISTMAS AMONG THE CHILDREN.

On Christmas eve the Moreau Street Sabbath School held a festival enlivened by speeches, songs, and gifts. We hear a good account of the performance of the children, that the whole affair was a delightful prelude to the time honored holiday.

Not capable of two celebrations at one time, we enjoyed that which transpired on the same eve at the Caronpelet Street Church. We had a grand time. There a stage was erected, and upon it a Christmas tree planted. A curtain stretched before the tree until after the speaking, lest the fruit thereof should distract the eyes and ears of the interested audience. At 7 o'clock the singing and speaking began, and as these alternated we highly commended the industry of the officers and teachers who had trained the children so well. The songs were for the most part new, and delightfully sung. There were several dialogues spoken. This had the advantage of giving life to the occasion; and we made a note, that action is more important than words when little children appear before a large audience. It is a pretty sight to see very little girls, all in white and pink, talking about the Savior.

A goodly number of lads represented Jacob and his sons, and acted the story of Joseph. They went through the whole without a single mistake or correction. The audience was deeply interested in that inimitable and pathetic history. We never had before reflected upon the great affluence and fitness of it for stage representation, and could but imagine it produced with all the proper accessories of scenery and costume. It is a wonder that some modern manager has not attempted to bring upon the stage this greatest story of human life—though we would not go to the theatre to see it, if it had a run of a thousand nights.

It was our misfortune to *be compelled* to leave this entertainment at the most critical moment, when the presents were distributed to the school. The teachers and children had prepared an agreeable surprise for the Pastor and the Superintendant; to one they gave some choice silver ware, and to the other an elegant writing desk. We were to have made a suitable speech on the occasion, but, not knowing the honor intended, left too soon. Else should have tried very hard to "find words to express" the good will embodied in those shining gifts.

The Dryades Street German Sabbath School and the Crap's Street German Sabbath School had their festivals on Christmas night. We had received a hearty invitation, and with a number of American ladies and gentlemen, visited Dryades street, and witnessed, at fountain head, a genuine Christmas "Fest." Germany has always seemed to us to be the great source of Christmasses. There all the toys are made, without which many of our readers will agree that Christmas would have been a very common place thing. The German imagination delights in the evergreens and holy traditions which belong to this venerable feast-day.

Upon entering the church we found the Sabbath school seated, and quite absorbed in gazing at the grandest Christmas tree one ever saw. It was belted with five rings of candles, rising from the lower limbs to the very top, which was surmounted by a single wick, while all over the tree were hanging a vast variety of cakes, fruits, frosted sweet meats and plums. Floating under its shade were birds with open wings depending by almost invisible elastic threads. All around the platform was a vast quantity of German toys duly numbered and arranged.

We shall not be able to convey to the reader any notion of the excellent singing which we heard during the evening. All the parts of a piece were sung with distinctness and in perfect harmony. The little children sang with propriety and spirit, while old ladies and gentlemen, wearing spectacles, sat with note book in hand and swelled in rich and varied tones the holy anthems. An organ would have disturbed the effect, certainly would have impaired the music. These old-country people have got entirely beyond the instrumental period in church music. An instrument is a great *help*, and valuable, where the congregation do not generally understand the art of singing; but so soon as that is acquired, the organ becomes a hindrance. No artificial sound can equal in freedom, sweetness, and soul stirring notes the human voice, especially when a thousand souls of Asaph unite as by a single inspiration in sacred hymn. When will our people imitate the Germans, and *make* their boys learn music. Why whip grammar into a boy that he may talk: why not rather whip music into him that he may sing! One is certainly as suitable as the other. And then as to grown-up people sitting in church without ever so much as attempting to sing—we doubt if one ought to be allowed to go to church more than once on Sabbath, who *will not* sing.

After the speaking and the singing, the toys and the good things were distributed to the children, and congregation. All came in for a share of "happy christmas."

At Craps street we hear everything went off grandly. The audience was large, the speaking good, the singing delightful, and all the surroundings were admirably adapted for impressing christmas upon both eye and ear, and the palate.

Thus in innocence among the children passed this festal day. A day which by common consent of christendom signifies the period of the divine birth, may, without Romish superstition, be observed profitably. The wonderful fact that God was "*with us*" is enhanced by the form in which he first appeared. The Savior thereby forever hallowed infancy—that sweet expression of dependent life, typing the true spiritual child of God. To little children the Holy Spirit revealed the King, and tuned their lisping tongues with hosannas. The children of his people came up before the mind and heart of the risen Savior in his last Episcopal charge. Our Heavenly Father has ordered that the angel's song over Bethleham shall be caught up by children, and by them be wafted to every plain and clime, and age: "Glory to God in the highest, and on earth peace, good will toward men."

ROME.

After holding Rome against Italy for sixteen years the French troops evacuated the Eternal City on the 11th of this month. We suppose that a form of power still remains with His Holiness—the black and yellow striped Papal Guard. The charmed circle of this "Vice Gerent" has been invaded by mortal bayonets, and "My Lord Pope" has been outwitted at his own game. It is high time, for the Society of Jesus now holds the Church of Rome by the throat. She falls down before the Virgin Mary as before God; and declares that not the Holy Scriptures, but the Church is the voice of God.

WITHDRAWAL OF THE FRENCH TROOPS.

The territory of Rome was thus left out of the realm of Victor Emanuel, as a sort of compromise made by Napoleon to allow the Pope an undisturbed possession of the "Eternal City," instigated to this act principally by the Empress Eugenie, who was deeply sympathetic with the interests of Papacy. The people of Italy were dissatisfied at this compromise, as they were anxious to have Rome as their capital, both on account of its natural adaptability to that purpose, and because of the halo which hovers around its record, bleuding as it does its ancient renown with most of what is glorious in Italian history. England remonstrated with the Pope, and Lord Palmerston, in behalf of England, urged the Emperor of France to evacuate Rome, on the ground that its further occupation was a violation of the existing and necessary balance of power in Europe. A secret convention was accordingly made and signed at Paris on September 15, 1864, between France and the Kingdom of Italy, concraing the evacuation of Rome by the French troops. The Italian Government engaged to respect the actual territory of the Holy See, and to prevent by force every outside attempt which might be made against it. France engaged to withdraw gradually its troops and to complete the evacuation of Rome within two years. The Roman Government was authorized to recruit the troops requisite for maintaining the authority of the Holy Father. The Kingdom of Italy declared its readiness to assume a portion of the debt of the Roman States; and the King of Italy, in a special protocol, pledged himself to transfer the seat of his government from Turin to some other city within a delay of six months from the conclusion of the treaty. Thus Florence became the capital of Italy, and Napoleon, according to his part of the contract, has been lately withdrawing his troops from Rome. The temporal power of the Papacy, no longer supported at Rome by French bayonets, seems to be on the verge of downfall in Italy. Church and State are virtually divorced. In recent issues of the *Herald* the specific facts of the evacuation of Rome have been given in cable dispatches from time to time, as the various regiments have been withdrawn from the garrisons of that city. And the cable dispatch of yesterday, Dec. 11, announced that the evacuation of Rome by French troops will be virtually completed to-day.

Meanwhile, "St. Peter's successor" opens his mouth and speaks great things:

The Pope has distributed to the cardinals two additional allocutions. In the first he deplores the persecutions of the Church by the Italian Government, the suppression of the religious orders, the secularization of the ecclesiastical property, and the law of civil marriage. All these acts he condemns, and declares to be null and void, and repeats the censures of the Church against their authors. Nevertheless, his holiness declares he records his benediction to Italy. The Pope further protests against the invasion and usurpation of the pontifical provinces, and against the revolutionary project of making Rome the capital of the new kingdom. He states that the temporal power is indispensable to the independence of the spiritual power, and declares that he is ready even to suffer death for the maintenance of the sacred rights of the Holy See, and if necessary to seek in another country the requisite security for the better exercise of his apostolic ministry. Finally, his holiness prays that Italy may repent of the evils which she has brought upon the Church.

BRITISH HONDURAS.

We shall publish, from time to time, extracts from some valuable letters which have appeared in the *N. O. Crescent*. We are acquainted with Mr. Putnam, and estimate highly his opinion of the resources and desirableness of Honduras. We saw specimens of cane, coffee, cacao and other products brought by him, and they fully confirm all that he says of that fertile region. Vessels leave here every few weeks for Balize. The voyage is about equal to twice the distance to Havanah, and costs $30 in gold. The country is entirely under the government of Great Britain, and has been exempt from the civil wars which, for more than quarter of a century, have distracted Mexico. Lands, fifty cents per acre. Mr. Putnam is at present in the city, and is busy answering the many letters of inquiry which pour in upon him daily.

Belize, British Honduras, Nov. 5, 1866.
Col J O Nixon, Editor N O Crescent.

Dear Sir—My last communication to you was under date of August 3d, (giving you little else than full copy of the laws of this colony,) since when I have enjoyed better opportunities of examining the different sections of this country, and consequently am much more competent to express an opinon as to, its climate, agricultural and other resources, people, etc., and the advantages it offers to immigrants.

It is not my purpose to enter into details in this letter; those I must reserve for subsequent communications; but I will briefly state my conclusions as to the leading points which have come under my observation.

First: The soil, varying in extent and depth in different sections of the country according to its geological conformation, is of almost inexhaustible fertility, and produces indigenously, sugar cane of most superior quality, two crops of rice per annum, two to three crops of corn per annum, (there being three different varieties, each maturing respectively in two, three, and four months from date of planting), coffee, tobacco, indigo; every variety of esculent and tuberous plants; every kind of vegetable ordinarily grown and used in the Southern States; every species of animal and fowl requisite for the agriculturalist, thrive and increase with the most ordinary care, particularly poultry of all kinds, which propagate with astonishing rapidity. Most of the woods valuable in commerce, mahogany, logwood, fustick, etc., etc.; and over fifty different kinds of tropical fruits, prominent among which are the orange, lime, lemon, pineapple, bananas, plaintains, pomegranates, etc., etc. Since the 9th of July last I have been in different parts of the country, exposed to all the changes of weather, and can say most truthfully, that I have not suffered as much from the heat as I have done in New Orleans or in New York in former days; while the prevalence of a sea breeze has made the weather more pleasant than I ever experienced in New Orleans at the same season of the year.

From the appearance and statements of the inhabitants in the localities which I have visited, I am convinced they are equally as healthy, if not more so, than those of the interior of Louisiana or Mississippi, which I have been in the habit of visiting in former years.

But, upon this or any other material point, I have been unwilling to rely upon my own judgment, and have sought that of others more competent, who have had greater experience and more thorough opportunities upon which to predicate a correct and impartial opinion, and will, therefore, refer to the letter of Dr. W. A. Howard (an experienced and successful physician of high professional skill and attainments, who has practiced several years in the United States), in response to one from me, asking his opinion upon this subject, especially:

Belize, British Honduras, Aug. 21, 1866.

James M. Putnam, Esq.—*My Dear Sir*:—Your note of the 18th inst., is at hand, and I take much pleasure in replying to your inquiries. In answer to your question "as to how the health of this place compares with that of places where I have resided in the United States?" I can answer very favorably. I have practiced medicine three years in Jackson county, Georgia; seven years in the parish of St. Mary, at Berwick's Bay, La., and two years and a half in Belize, British Honduras; and my experience is that the mortality from all causes in proportion to the number of cases is much less here than it is in the United States. In reply to your question as to "what character of diseases prevails here?" I may say that the prevailing diseases here are bilious, intermittent and remittent fevers, diarrhea, dysentry and rheumatism, prevail, to a certain extent, at some seasons of the year; billous and remittent fevers may be said to be endemic, as they prevail at all seasons more or less. As to the virulence of the diseases of this country compared with the same class in the United States, my experience is that they are much milder and consequently more amenable to treatment. I may mention that I have not seen typhus or typhoid fever here, nor that malignant form of bilious fever known in the Southern and Western States as congestive or pernicious fever. So far as I have been able to observe the climate and salubrity of this place will it compare favorably with any part of the Southern States where I have resided. I remain, very truly, your most obedient servant, (Signed,) W. A. Howard, M. D.

It is my intention to furnish you with the meteorological tables for this season since July last, which are kept here with much care, by which it will be shown, that while the residents of New Orleans, New York, and even St. Paul, Minnesota, were sweltering under the influence of oppressive heat, with the thermometer at ninety-six to one hundred degrees Fahrenheit in the shade, and the New York papers brought us accounts of some seventy odd cases of sun stroke per day, we were enjoying the balmy and invigorating influences of a sea breeze, with the thermometer not higher than eighty-seven to ninety degrees Fahrenheit at midday. During the months of July, August, September and October, I found it requisite for my comfort to use a blanket covering every night, with the exception of ten or twelve nights, when the land wind prevailed and brought with it mosquitoes, sandflies and heat: nor have I had occasion to use a musquito-bar at any time, excepting on those occasions. Nowhere, or at any time, have I found the annoyance from musquitoes or the disgusting house fly, with which I have been so steadily molested in Louisiana and Mississippi during the spring and summer months.

March—Dry from about the 15th; wind east, or east by north.

April Dry; wind east or east by north.

May Dry to the 15th, 20th, then light rains; wind east, or east by north, land winds at night, atmosphere charged with electricity.

August 15th—Like July from the 15th (sometimes) fine and dry, very hot; wind east, or east by north, land winds at night, atmosphere charged with electricity, squalls from all quarters.

August 15th to September—Light rains and dry days; wind east, or east by north, land winds at night, atmosphere charged with electricity—no more thunder storms.

October—Heavy rains and floods; wind N. and N. E., land winds at night.

November—Rains frequent but light; wind N. and N. E., land winds at night.

December—Light winds and fine days; wind N. and N. E., land winds at night, squally.

January—Light rains and fine days; wind N. N. E. and E.

February—Light rains and fine days; wind N. N. E. and E.

First half of March—Light rains and fine days, wind N. N. E. and E.

March, April, May, June—Dry season.

July, August—Rainy season.

October, November, December, January, February, first half of March—Middle season.

Notwithstanding the very many advantages which this colony offers in its almost primitive state to the industrious poor man, (for whom I can conscientiously say it is the best country I ever saw,) no one should come to it expecting to find an Elysium or Eldorado paved with gold and silver. On the contrary, they must make up their minds to find some things distasteful to them, (which I will certainly point out in subsequent numbers of my correspondence,) and that if they would attain independence and affluence, they can only do so by the same perseverance and industry, and overcoming of difficulties (which, owing to the bountiful gifts of nature, are much fewer than anywhere else I have ever been,) that they would exercise elsewhere. This is no place for the sluggard, but an industrious man will be a thousand fold repaid for his labor.

I am not attempting to induce any one who has a comfortable home to leave it, or to leave their country. My labor is given for the dissemination of intelligence, which is eagerly sought by thousands, who may be in search of a place wherein to build a new home for their families. Will write you again at first leisure.

Very respectfully your obedient servant,
Jas. M. Putnam.

NEW BOOKS.

Brazil.—The Home for Southerners. A Practical Account of what the Author and others who visited that country for the same objects, saw and did while in that Empire. By Rev. Ballard S. Dunn. New York, Geo. B. Richardson. Bloomfield & Steel, New Orleans, 1866.

Mr. Dunn seems to have possessed unusual facilities for visiting the Empire in the neighborhood of Rio. Juneiro. After several excursions he selected a tract of land on the Jugnia River in the Province of Jan Paulo. We cannot do better than present to our readers an extract, to give some idea of what he has accomplished:

The following is a literal translation from the Portuguese, of the terms upon which this land has been given into my hands.

Rio de Janeiro, June 30, 1866.

Directory of Public Lands.

By order of His Excellency, The Minister of Agriculture, I have to declare to Rev. Ballard S. Dunn, the following:

1st. The price of the land selected, is one real per square brace, (footing up forty-one and three-quarter cents per acre,) inclusive of the expenses of measuring and marking.

2d. The quantity of land that each emigrant can take, will be regulated by him, and the said Rev. Ballard S. Dunn, who will be held responsible for the respective payments to the government.

3d. The lands being selected, the said Rev. Ballard S. Dunn will receive a provisional title clearly indicating the respective limits; and this title will be exchanged for another definite one of the property, so soon as the value of the lands occupied is paid into the treasury.

4th. All implements of agriculture, manufactures, machines, and utensils which the emigrants bring with them, for their own use, will be exempt from import duties.

5th. The government will immediately make provisional housing, for the reception of the emigrants.

6th. As to transport, the government will pay the freightage of one vessel, for every two vessels freighted by Rev. Ballard S. Dunn, and bringing emigrants; or will advance the cost of the passage of such emigrants, after their arrival in Brazil, the said gentlemnn (Duan) becoming responsible for the reimbursement of the money within the term of three to four years. This responsibility will be made effective by a mortgage of the lands that he may purchase in the Empire.

7th. The emigrants will be able to disembark at Iguape, without passing through Rio de Janeiro, if the government receives a communication, through the intermediacy of the Brazilian consul, or vice consul, of their coming, in a mode to afford time to transmit orders for that purpose, seeing that said port has no custom house.

God have you in care.

[Signed]

Bernardo Augusto Nacente Azamurja
Reverendo, Ballard S. Dunn.

Life of Stonewall Jackson—From Official Papers and Personal Acquaintance. By a Virginian. New York, Charles B. Richardson. 1866.

The writer of this volume confines himself to the official Reports and newspaper narratives contemporaneous with the campaign of the illustrious Jackson. A large amount of valuable information is compressed in this twelve mo. book. For sale by Messrs. Bloomfield & Steele, No. 60 Camp street, New Orleans.

Fire at Vicksburg.—News of a terrible fire occurring in this doomed city, states that 12 lives were lost, 108 houses burned, $1,500,000 of property destroyed. The principal business street of the place lost 34 large stores by it.

THE FLORIDA CONFERENCE.

The Florida Annual Conference held its twenty-third session at Quincy, Florida, beginning Dec. 13th, 1866.

Bishop H. N. McTyeire was present, and by the dignity, kindness, and impartiality of his manner, impressed the Conference as favorably as any of those to whom the Church has committed the responsible office of Bishop, and whom it has been our pleasure to have with us heretofore. Indeed, none in the Conference speak of him but in terms of the highest praise.

We have lost our esteemed brother, S. P. Richardson, who was transfered to the Mobile Conference, and is appointed Agent for the American Bible Society in the State of Alabama. Our best wishes and prayers go with him.

We have also lost, by death, Dr. Thos. H. Capers, Francis M. Wilson, and Malton Bedell. The first named had been with us only three years, but in that short time had won the confidence and affection of all who knew him, both preachers and people, and who mourn his death as an irreparable loss to the Church and Conference.

We admitted on trial Nathan Talley and Ernest Crum. There remain on trial, John M Potter and Elijah S. Tyner. Alfred Holcombe, William S. Rice, Americus V. Mann and David L. Branning, were discontinued at their own request.

J. O. A. Sparks was admitted into full connection and ordained deacon.

Robert H. Rogers was readmitted on a certificate of location granted by the Georgia Conference.

The deacons of one year are Robert F. Evans, Oscar A. Myers and Marshall G. Jenkins.

Wm. C. Jourdan was elected and ordained elder.

There were ten white and two colored local preachers elected to deacon's orders of whom the Bishop ordained eight whites, and one colored.

There were six local preachers elected to elder's orders, and four were ordained.

Wm. F. Roberts, Joshua A. Carraway and George S. Johnston, were located at their own request.

Marshall G. Jenkins, Aaron W. Harris, John Peany, James M. N. Lowe, Andrew R. Byrd, George W. Fagg, Stephen W. Carson and G. W. Pratt, were granted a supernumerary relation.

The supernumerated preachers are—Wm. W. Griffin, Edwin L. T Blake, Thos. Taylor, Thos. C. Coleman, David Roberts, and Capel Raiford.

The name of Alexander Graham, who has gone to the Northern Methodist Church, was stricken from the roll. With this exception the characters were passed.

The condition and relation of the colored people to our Church received proper attention, and elicited many remarks from the preachers, who are earnestly desirous to aid them in all possible ways to improve their condition intellectually and religiously. The following resolution was adopted.

That for the present the preachers in charge be instructed to report their colored membership, and those who are sent to places where there have been apparent secessions, use their utmost endeavors to secure their fidelity to our Church.

The Conference concurred in the change of the name of the Church by a vote of 41 against 2. And on the question of lay-delegation the vote was 40 ayes to 2 nays.

The report of the committee on statistics shows a decrease of 857 whites, 16 local preachers, and 2,876 colored, which is accounted for by the fact that many appointments were set down in the report of last year at the figures reported the year before the war begon.

The Conference Stewards reported that they had settled with the claimants at 47 cents on the dollar.

The Bishop's assessment on this Conference was not quite paid up, but arrangements were made by which it will be met in full in a short time.

J. Blakely Smith was with us, and urged the claims of the Advocate, Macon Depository and the Wesleyan Female College with a warmth and earnestness evincing the deepest interests in those enterprises. We hope to meet him again in Florida. Our next session is to be held at Monticello, Fla.

APPOINTMENTS.

Brunswick District.—J M Hendry, P.E; Brunswick circuit, J L Williams; M G Jenkins, supernumerary; Centreville and St. Marys circuit, Jno W Simmons; Waresboro circuit, S G Childs; C P Jones, sup'y. Holmesville circuit, to be supplied by J A Lane; A R Byrd, sup'y; Doctortown mission, Matthew H Fielding; Ocmulgee circuit, J D Mauldin; Irwin circuit, to be supplied by——Jewell; Holmesville circuit, to be supplied by J H Wilkins; Milltown circuit, Nathan Talley; Quitman station, O L Smith; Grooversville circuit, Jas Harris. Valdosta circuit, J J Giles; G G Smith jr., sup'y; Grand Bay circuit to be supplied by E B Fendley; A W Harris; Moultrie circuit, to be supplied by Dr B Watkins; Little River circuit, to be supplied by John Ross.

Bainbridge District.—J W Mills, P. E.; Bainbridge and Fowlstown station, W A Parks; Decatur circuit, R H Bowren; Spring Hill circuit, R W Flournoy; Thomasville station, N B Ousley; Ochlockonee mission, to be supplied; Camilla circuit, M Kennedy; R F Evans, sup'y; Newton and Colquitt station, T B Harbin; Albany station, H D Moore; G W Fagg, sup'y; Flint River mission, to be supplied by R N Andrews; Morgan circuit, J M N Lowe, sup'y; Trinity and Blakely circuit, J G Worley, one to be supplied by G W Swan; Colquitt circuit, J B Wardlaw; Newton colored circuit to be supplied by Peter Colquitt and Conner Colquitt.

Ocala District—M A Clontz, P. E.; Ocala circuit, E S Tyner; Orange circuit, W P O'Calu; Volusia mission, to be supplied; Palatka and St. Augustine, to be supplied by D L White; Micanopy circuit, W K Turner; Crystal River circuit, F R C Ellis; Cedar Keys circuit, to be supplied by E J Knight; J Penny, sup'y; Gainesville circuit, J O A Sparks; Newnansville station, J J Sealy.

Tampa District.—Wm E Collier, P. E.; Key West station, S Gardner, Wm Davies; Manatee station, E F Gates; Pense Creek circuit, to be supplied by R Parson; Hillsboro circuit, W C Jourdan; Tampa station, R E Wiggins; Clear Water circuit, Josiah Bullock; Hernando circuit, E H Giles; Sumter circuit, W H Thomas.

Jacksonville District.—J B Jackson, P. E; Jacksonville station, F A Branch; Fernandina station, O A Myers; Woodsloch circuit, Ernest Crum; Nassau and Duval missions, to be supplied; Middleburg circuit, T R Barnett; Lake City station, J P DePass, to be transferred from S C Conference; Hamilton circuit, Wm Williams; Columbia circuit, J W Jackson; Houston circuit, Isaac Munden; Suwanee mission, A Johnson; Madison station, R H Rogers; Madison circuit, C P Murdock; Taylor and Lafayette mission, to be supplied.

Tallahassee District.—Wm F Easterling, P. E.; Tallahassee station, J O Branch; Tallahassee colored charge, to be supplied by James Smith; Leon circuit and colored charge, S Woodbery; Gadsden circuit, J C Ley; Wakulla circuit, R I McCoak; Liberty circuit, to be supplied by John Vallandingham; Wankenah circuit, McK Tydings; Aucilla mission, to be supplied; Union circuit, to be supplied by D Bryan; Monticello station, J Anderson; Apalachicola station, G H Bernheim; G W Pratt, sup'y; Quincy station, A J Woldridge; R H Luckey Agent of the American Bible Society, in Florida and South Georgia; E B Duncan, Superintendent of Freedmen's School in Florida; S P Richardson, transfered to Mobile Conference.

OREGON CONFERENCE.

Rev. L. B. Stateler writes as follows to the *St. Louis Christian Advocate*, from Albany, Oregon, under date of Nov. 13th, 1866: "We are sojourning here for the present, and expect early in the spring to return to our mountain home in Montana, and enter again on the duties of our mission. We arrived here just in time to be present at the Columbia Annual Conference, where we met Bishop Kavanaugh, and made the acquaintance of the preachers. They are a small band of earnest, faithful ministers of Christ. How greatly they need reinforcements. They have two districts, employing fifteen preachers. They ought, I think, to have double that number. At the earnest solicitation of the Bishop and Presiding Elder, I consented to take charge of a circuit during the winter, and in the spring return to my mission in the Rocky Mountains."

APPOINTMENTS.

Oregon District.—Arthur E Sears, P. E.—Oregon City mission, R D Ogilsby; Lafayette circuit to be supplied; Independence circuit, D C McFarland; Albany circuit, B Stateler; Brownsville, Thomas Brown; Eugene City Mission, R C Martin; Corvallis station, James Kelsay; Corvallis college, A Finley, President; College Agent, J Short, and member of Albany Quarterly Conference.

Jacksonville District.—C H E Newland, P. E.; Jacksonville circuit, D M Rice; Winnisburgh, A C Howlett; Roseburgh circuit, J W Craig; Oakland Mission, Lewis Vaoslyke.

South Western Bible Society.—The 17th anniversary of this society was held in Dr. Palmer's church on Sabbath night last. The Baptist, Presbyterian, Episcopal, and Methodist churches were closed and their congregations united in this annual celebration.

The speakers were Rev. Mr. Leland of the Presbyterian church and the Rev. Dr. Walker of the Methodist. The addresses were excellent in matter and manner, and were not too long. The collection amounted to nearly $800. The whole affair was successful, and we suppose satisfied the Board of Managers. If there was an exception it was in the singing. On such an occasion every soul that hath breath should praise God. It certainly was not the time for solos, in any form, or for sequestering holy song from the devout multitude.

NEWS BY TELEGRAPH.

Vicksburg, Miss., Dec. 27.—The Steamer Fashion from Vicksburg, bound to New Orleans, was destroyed by fire this evening about twelve miles above Baton Rouge. Twenty lives were lost. The officers were saved. Her cargo consisting of 2600 bales of cotton was lost.

Washington, Dec. 26.—It is stated that the majority opinion of the Court on the test oath, as applied to lawyers, is based upon the principle that the profession of law is a trade, and, therefore, an inalienable right not to be given by the Government, or taken away by the act of rebellion.

St. Louis, Dec. 26.—Christmas was generally observed by the Catholics. The services were very imposing.

The newspapers suspended to-day's publication.

Some mysterious influence has induced Gen. Grant to withdraw the troops sent to Lexington to protect the citizens, for the militia troops have returned to Leavenworth, and the outrages committed have been doubled. The Governor has sent another company to the town, and also a raid into Ray county has occurred. The editor of the *Freeman* being compelled to sign a humiliating retraction of the charge against the despoilers of his office.

U. S. Marshal Wallace, fearing resistance in serving warrants on the militia commander, has gone to Leavenworth to confer with Gen. Hancock.

Several leading Lexington citizens are exiles because of the threats of the militia.

It is reported that President Johnson refuses to interfere on the ground that the State government must regulate its own police, unless the United States laws are infringed.

There is considerable excitement concerning these movements in Lafayette and adjoining counties.

Washington, Dec. 26.—The Government has received no official information of the reported killing of Escobedo, nor is the story believed in official circles.

The Campbell-Sherman mission has not yet been abandoned. Owing to the delay in the departure of the French troops, it became necessary to delay the contemplated action.

Mr. Sherman goes to New Orleans for a few weeks, to await. At a proper time he will rejoin Mr. Campbell, and proceed to execute the duties of the mission.

The reported interview between Eggert and the President, is entirely misstated. The interview lasted but a very few minutes, and was confined mainly to mere commonplaces. The President made none of the admissions or concessions attributed to him in the report.

Paris, Dec. 24.—Ex-Minister Bigelow presented his successor, Gen. Dix, to

Emperor Napoleon, yesterday. Minister Dix, on presenting his credentials, referred to the ancient amity existing between France and the United States, and expressed in the name of his Government, his wish in the same continuance.

Emperor Napoleon thanked Gen. Dix for his agreeable manner of opening his mission, and added: "The historical reminiscences to which you allude as having, from early date, existed between France and the United States, constitute a sure guarantee that no misunderstanding will disturb the friendly relations which prevail between the two countries.

"The continuance of a loyal and sincere understanding between the Governments will advance industry and commerce in both countries, the inhabitants of which already astonish the world by marvels of enterprise."

The *Moniteur* says this morning: "Secretary Seward's dispatch, of the 23d of December, to which the action of the Emperor in evacuating Mexico is declared inconvenient and exceptionable, has never reached the Government of France."

ROME, Dec. 24, P. M.—The relation between the Italian and Papal governments continue in a critical condition, and M. Tarrell, the Italian ambassador, makes little progress in his negotiation with the Pope.

PARIS, Dec, 24, P. M.—The Empress Eugenie, contrary to all expectations, will not go to Rome.

FLORENCE, Dec. 24, P. M.—The budget submitted to the Italian Chambers by the Finance Minister, shows a large deficit in the receipts as compared with the expenditures.

LONDON, Dec. 24.—The trades' unions have agreed to place their organizations at the disposition of the Reform party, in the ensuing political contest

SUNDAY SCHOOL VISITOR.

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Our readers will be delighted to learn that this beautiful Sunday School Paper is to be resumed the first of January. It will be published by the S. M. Publishing House Nashville, Tennessee, and simultaneously at 112 Camp st., in this city.—THOSE DESIRING THE NEW ORLEANS EDITION should forward immediately to Rev. ROBT. J. HARP, Agt., Lock Box 814, New Orleans.

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Says the Richmond Whig: 'The writer is well known throughout the South as an author of finished excellence; a musical reputation rarely attained—at the head of Church Music, no one disputing the position with him, and besides is, and ever has been, one of us.'

Says the Spartansburg (S C) Express: 'After a careful examination of TABOR, we have no hesitation in pronouncing it a Musical Gem. Its original compositions give the work a distinctive character, while the selections embrace those good old tunes which have come down from our fathers as an invaluable legacy. Here, also, may be found a number of traditionary melodies, which, for half a century or more, have been sung throughout the South and Southwest, and never before in print. We can heartily recommend it to Classes, Choirs, and all lovers of Sacred Music.'

It has been largely introduced and highly recommended by many of the Churches in Richmond and Petersburg, where the author is best known. It embraces all the metres in use, in every key and variety of measure, with a full elementary department and fine collection of new anthems, set pieces, and sentences It contains nearly 300 closely printed pages, neatly and tastefully gotten up, well printed and bound

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MANUFACTURER & WHOLESALE DEALER

In Ladies' and Misses'

CLOTH AND SILK CLOAKS,

No. 76 Canal Street—Up Stairs.

NEW ORLEANS.

Don't trust to glaring advertisements in the newspapers, but go to THE FACTORY itself, if you want good Goods at fair prices. n10 2m

CLOTHING. CLOTHING.

For the Fall and Winter of 1866-67.

Now receiving and opening for inspection, at

R. PITKIN'S

FASHIONABLE

CLOTHING EMPORIUM,

Nos. 13 and 15 Camp Street,

The Largest, best selected and most Fashionable Stock of Superior

READY-MADE CLOTHING,

AND

GENTLEMEN'S FURNISHING GOODS

Of the season, all of which were manufactured under his personal supervision, and selected with the utmost care and taste, expressly for the Southern market. His stock consists of every article in his line of business, viz:

Superior Dress Frocks,
Sacks, Overcoats, Shawls,
India Rubber Goods,
Business Suits,
Walking Coats,
Black and Fancy Dress Pants,
Vests, Drawers,
Undershirts,
Collars,
Gloves,
Cravats,
Suspenders,
Pocket Handkerchiefs,

Linen and Linen Bosom Shirts of every description.

CLOTHS, CASSIMERES AND VESTINGS.

A large assortment of superior French Cloths, Cassimeres and Doeskins, Black and Fancy Vestings of the most fashionable styles,

FOR CUSTOM WORK.

He takes great pleasure in informing the citizens of New Orleans, and the public, that he has secured the services of that consummate Artist, and gentleman of skill, taste and experience, so favorably known in this community,

MR. E. M. HOUGHTON,

as Principal Cutter, who will superintend the manufacture of goods ordered from measure—a Perfect Fit Warranted.

WHOLESALE DEPARTMENT.

Merchants from the country visiting the city, will find his Wholesale Department well fitted up, and replete with the most desirable articles adapted to their trade. He would especially call the attention of

MERCHANTS AND PLANTERS

To his

Very Large Stock of Cheap Clothing

suitable for the laboring classes, made of strong material, with neatness and durability.

Also a large assortment of

YOUTHS' AND BOYS' CLOTHING,

TRUNKS,

VALISES,

CARPET-BAGS,

UMBRELLAS, ETC.

A call from the public is respectfully solicited.

R. PITKIN,

Fashionable Clothing Emporium,

13 and 15 .... CAMP STREET, ... 13 and 15

oct3 3m

ROBERT CLARK, ISAAC H. STAUFFER, WM. A. KENT, CHAS. MACKRADY

CLARK, STAUFFER & CO.,

No 71 Canal St., No 11 to 23 Dersiere St., and 52 to 56 Customhouse Street.

Importers and Dealers in

HARDWARE:

Iron, Steel, Nails, Hoes, Axes. Rope, Tin Plates, Copper, Block Tin, Spelter, Lead, Shot, Points, Oils, Glass, Hollow Ware, Circular Saws

MILL STONES,

INDIA RUBBER GIN BAND,

PLANTATION SADDLERY, Etc.

Constantly on hand a large assortment of

AGRICULTURAL IMPLEMENTS

Comprising PLOUGHS of the following celebrated makers: James H. Hall & Co., for Sugar and Cotton; Garrett & Cottman, for Sugar and Cotton; Calhoun and Atkinson, for Cotton; Hall and Speer, Wrought and Cast, for Cotton; B. F. Avery, Cast, for Cotton; John and Albert King, "Carey," for Cotton; Peoria Prewlun Steel, or "Prairie Plough;" Yost's Patent Ploughs and Scrapers.

Agents for the Vieills Montagne Co.'s SHEET ZINC and ZINC PAINTS, of Belgium. oct3 1y

GAINES & RELF, (Successors to HENDERSON & GAINES,)

Importers and Dealers, Wholesale and Retail, in

EARTHENWARE,
GLASS, CHINA,
JAPAN WARE,
PLATED WARE,
SILVER WARE,
FINE TABLE CUTLERY,
WATER PURIFIERS,
HOUSEKEEPING ARTICLES.

All articles carefully packed for shipment to the country.

No. 100 CANAL STREET, NEW ORLEANS.

NEW CARPETS.

L. ELKIN,

Carondelet Street, 3.

3, Has just received from England, per steamship Luxor, a large assortment of superior

WILTON, BRUSSELS, TAPESTRY & INGRAIN

CARPETS,

RUGS,
WINDOW SHADES,
CORNICES,
OIL CLOTHS,

And a complete assortment of Curtain Material such as fireonelles, Satin de Laines, all-Wool Damasks, etc., with corresponding Trimmings.

HARVEY, M'MAHON & CO.,

COTTON FACTORS,

Commission and Forwarding Merchants,

122 Carondelet street, Duvidson's Row,

NEW ORLEANS.

R H Harvey, New Orleans.
Thomas M'Mahon, Madison county, Miss.
Wm. Forstall, New Orleans. oct13 6m

H. F. ETHELL, New Orleans. NAT. H. THOMAS, Late of Alabama.

ETHELL & THOMAS,

FACTORS,

And General Commission Merchants,

For sale of Bagging, Rope and Twine, Pork, Lard, Beef, Flour, Grain, Hay and Western Produce generally.

Sole Agents for the celebrated brand, "Grey Jacket" Flour.

No. 105 Poydras street, New Orleans.

Will give personal attention to the purchase of Merchandize and Groceries for the country. Cash orders solicited. Instructions strictly obeyed. sep1 6m

J. W. BURBRIDGE. THOS. H. MILLER

J. W. BURBRIDGE & CO.,

Cotton Factors & Commission Merchants,

No. 100 GRAVIER STREET, NEW ORLEANS.

sep1 6m

Gen. James Longstreet. W M Owen. E Owen

LONGSTREET, OWEN & CO.,

COTTON FACTORS,

And General Commission Merchants,

37 UNION STREET, NEW ORLEANS.

aug25 6m

B. S. HARPER. N. J. THANTOM.

B. S. HARPER & CO.,

Cotton and Tobacco Factors,

AND GENERAL COMMISSION MERCHANTS,

No. 81 Carondelet street, New Orleans.

aug18 1y

JACOB BURCKETT,

GROCER,

And Dealer in Fine Wines & Liquors,

a15 6m 110 CAMP STREET, NEW ORLEANS.

CHENOWETH, CASEY & CO.,

COMMISSION MERCHANTS,

For sale of Pork, Bacon, Beef, Flour, and Western Produce generally,

53 Gravier street, New Orleans.

sep15 1y

H M WRIGHT C W ALLEN J HIDDLESTON (1st August, 1865)

WRIGHT, ALLEN & CO.,

Cotton Factors & Commission Merchants

169 GRAVIER STREET, NEW ORLEANS.

aug25 1y

THOS. H. ALLEN, Memphis, Tenn. JAMES M. ALLEN } PERRY SCANT, } New Orleans

T. H. & J. M. ALLEN,

(Successors to ROBSON & ALLEN),

Cotton Factors & Commission Merchants

192 COMMON STREET, NEW ORLEANS.

aug18 1y

F. FOLGER, L. FOLGER, W. H. THOMAS

FOLGER & CO.,

Dealers in

Hardware, Iron, & Ship Chandlery,

37 & 39 MAGAZINE STREET NEW ORLEANS.

(Opposite the St James Hotel)

Nails and Castings; Hoop, Sheet and Bar Iron, Shovels and Spades; Sheet Copper and Zinc; Plows, Axes and Hoes; Lead Pipe and Sheet Lead; India Rubber Belting, Hose and Packing; Circular, Mill and Cross Cut Saws. aug25 1y

WM. EDWARDS & CO.,

COMMISSION MERCHANTS,

27 Camp Street, New Orleans.

WM. EDWARDS } EDWD. J. GAY. } sep15 3m

W A VIOLETT. R Y BLACK. S H SNOWDEN.

VIOLETT, BLACK & CO.,

COTTON FACTORS,

And General Commission Merchants,

a15 6m 138 Gravier street, New Orleans.

W. S. LOTT, Madison County, Miss. C. W. WOOD, Canton, Miss.

LOTT, WOOD & CO.,

Wholesale Grocers & Commission Merchants

65 COMMON & 46 CANAL STS, NEW ORLEANS.

☞ Maj. G.C. Sebastian has charge of our sales Department. sep15 1y

E A BANKS, W W LORING, G W VENABLE

BANKS, LORING & CO.,

COTTON FACTORS,

And General Commission Merchants,

20 CARONDELET STREET, NEW ORLEANS.

sep22 6m

H ATKINSON & CO: New York. JAMES HEWITT & CO., Liverpool.

HEWITT, NORTON & CO.,

COTTON FACTORS,

And Commission Merchants,

188 COMMON STREET, NEW ORLEANS.

☞ Cash advances made on consignments to us by HEWITT, SWISHER & Co., Galveston, Texas. sep15 1y

WILLIAM FELLOWES, JUN.,

(Successor to FELLOWES & Co.)

Cotton Factor and Commission Merchant

186 COMMON STREET, NEW ORLEANS.

DAN. P. LOGAN, Agent. sep15 1y

OBER, NANSON & CO., New York. LEWIS, NANSON & CO., St. Louis.

OBER, ATWATER & CO.,

Cotton Factors & Commission Merchants

38 UNION STREET, NEW ORLEANS.

sep15 1y

S. M. SWENSON, N.Y., late of Austin, Tex. W. M. PERKINS, H. L. KERNION, } Of Perkins & Co., N.O.

PERKINS, SWENSON, & CO.,

GENERAL COMMISSION MERCHANTS,

No. 48 Carondelet, corner of Union street,

NEW ORLEANS.

SWENSON, PERKINS & CO.,

GENERAL COMMISSION MERCHANTS,

26 Exchange Place, New York.

a29 6m

EDW'D NALLE, W. C. DAY.

NALLE, DAY & CO.

Cotton Factors, Commission Merchants,

158 COMMON STREET, NEW ORLEANS.

oct3 1y

S. H. ABY & CO.,

Cotton Factors, Commission Merchants

186 GRAVIER STREET, NEW ORLEANS.

oct3 6m

E S KEEP. L. CAULFIELD.

KEEP & CAULFIELD,

Western Produce,

AND COMMISSION MERCHANTS,

Nos. 77 & 79 Poydras street, New Orleans.

oct3 1y

HENRY WARE, Of Texas. WM. H. WARE, Of Texas.

H. WARE & SON,

Cotton and Wool Factors,

AND COMMISSION MERCHANTS,

No. 63 Carondelet street, New Orleans.

oct3

JOB PRINTING.

COLLEGE CATALOGUES, CONFERENCE MINUTES

SUNDAY SCHOOL REPORTS,

PAMPHLETS, CIRCULARS, CARDS,

And everything else in the line of Job printing, executed in

The Very Best Style, & Shortest Notice,

Send your orders to J. WILKINSON, Christian Advocate Office, 112 Camp Street, New Orleans.

J. H. MASSEY,

(Formerly of Joseph H. Palmer & Co., and for the last ten years in the House of Townsend, Tompkins & Co.)

WHOLESALE DRY GOODS,

No. 100 Common Street,

Opposite City Hotel.

I am now receiving my Fall and Winter stock and respectfully solicit an examination, on your next visit to the city. Having twenty years' experience in my line in this city, I flatter myself it will not be hard for me to please my and all of my old friends and patrons, and also including new ones. My stock is new and fresh, and I will be in frequent receipt of all the new and desirable styles.

Very respectfully,

oct13 3m J. H. MASSEY.

E. GRUEL,

Wholesale and Retail Dealer in

FOREIGN, FANCY AND STAPLE

DRY GOODS.

Also, a large and varied supply of

HOUSEKEEPING and PLANTATION GOODS,

Constantly on hand, at

120 Canal Street,

sep1 1y NEW ORLEANS.

ST JAMES HOTEL,

MAGAZINE STREET,

Between Gravior and Natchez Streets,

NEW ORLEANS, LA.

CHAS. E. SMEDES.....*Manager.*

This establishment is now open for the reception of guests.

It is newly furnished from the Kitchen to the roof. Spring Beds, Hair Mattresses, Linen Sheeting, etc. The Furniture and Table Ware *all new*, of the latest style and most costly material. The Table is furnished with every luxury the Market affords. The Bars with Liquors equal to any used in private families, and the comforts and pleasures of a home, so far as possible, guaranteed to its Guests.

The House itself may be said to be entirely new and fresh. The undersigned will spare neither labor or expense to merit a continuance of the liberal support with which he has thus far been honored.

n3 1y CHAS. E. SMEDES.

AUSTIN & GOODWYN,

Wholesale Dealers and Manufacturers of

TINWARE,

Also,

COOKING AND HEATING STOVES

Of all kinds, for sale.

25 Peters, formerly Front Levee,

Corner Customhouse street,

oct20 1y NEW ORLEANS.

PAUL J. CHRISTIAN, Formerly of H. G. Stetson & Co. JOHN W. MARDEN,

P. J. CHRISTIAN & CO.,

General Mercantile Stationers,

AND

JOB PRINTERS,

BLANK BOOK MANUFACTURERS,

No. 73 Camp Street.

We beg to inform our friends and the public that we have established a complete BOOK BINDERY in connection with our business, and will hereafter be enabled to execute all orders with promptitude and dispatch.

We have secured the services of one of the most thorough workmen of this city, and our patrons can rely upon having their orders immediately and efficiently executed. o20 3m

D. H. HOLMES,

Direct Importation of

FANCY AND STAPLE DRY GOODS,

AT WHOLESALE AND RETAIL.

No. 155 Canal Street,

sep1 6m NEW ORLEANS.

PHILIP WERLEIN,

82.....*Baronne Street*,.....82

Successor of the well known music houses of PH. P. WERLEIN and P. P. WERLEIN & HALEY,

Dealer in

PIANO FORTES, MELODEONS,

GUITARS, VIOLINS,

And other musical Instruments. Also, Music and Instruction Books, Music Folios, Note Paper —in fact everything belonging to music trade.

The repairing and tuning of Pianos will be attended to, arrangements having been made with that well known Piano Maker, M. HURCHARDT, who will take charge of that department—charges will be reasonable and satisfactory.

Parties wishing can have their Pianos stored, sold on commission, boxed, or shipped to order.

Findings for repairing Pianos, such as Wire, Felt, Cloth, etc., constantly for sale.

Piano Stools, Covers of elegant patterns, etc., on hand.

Any information on musical matters cheerfully given. Teachers recommended.

Music neatly bound.

P.S.—P. P. WERLEIN will be found at times at the above place, and will aid in making selections. He recommends his son PHILIP WERLEIN to his former friends and customers, and solicits their patronage for him. oc20 6m

STOVES, GRATES, TIN WARE,

AND

HOUSEFURNISHING GOODS.

The undersigned offer for sale an assortment of COOKING STOVES, embracing among the lot the well known Charter Oak, the Brilliant, the Peerless, the American Home, and others of the latest improvement.

Also, a large lot of HEATING and PARLOR STOVES, a large variety of GRATES, and of COUNTRY HOLLOW WARE, etc.

We manufacture all our own Tin Ware, and sell cheap.

CAMPMAN & CO.,

p10 6m 115 Poydras st, bet. Camp & Magazine

CULINARY COLLEGE,

Jackson, Louisiana,

was established by the State of Louisiana in 1859, and transferred to the Methodist Episcopal South in 1862. It is now under the control of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war; but were regularly resumed after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.

Tuition, $75 per annum, payable semi-annually, in advance.

Boarding can be obtained at from $20 to $25 per month

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.

The old students, alumni, and friends of the institution, are requested to give publicity to the full reorganization and opening of the College, as stated above,

W. H. WATKINS, President.

SOUTHERN UNIVERSITY,

GREENSBORO, ALA.

The exercises of this institution will be resumed on the first Wednesday in October next. Instruction will be given in the Schools of Ancient and Modern Languages, Mathematics, Mental and Moral Philosophy, Chemistry, Natural Philosophy, and Biblical Literature. Civil Engineering and Analytical Chemistry will also be taught

TERMS:

Tuition fees per term.....$40 00
Contingent fee..... 5 00

Board can be obtained at $20 to $25 per month

aug4ft W M WIGHTMAN, Chancellor

COLLEGIATE INSTITUTE AT BATON ROUGE.

The ninth session of this school will begin on Wednesday, 3d October, 1866.

The object of the school has ever been to afford a good classical and practical education, or a complete preparation for any stage of a College or University course.

TERMS: Tuition and Board, per month, $40.—Payable $200 in advance; balance on the 1st of March.

Every student who enters the school is expected to remain to the close of the session in study, and will be held liable for the bills in all cases, unless protracted illness shall compel his removal.

Pupils are required to furnish their own bed clothing, towels, wash-basin, mosquito-bar, etc.

Circulars can be obtained by addressing me at Baton Rouge, or Rev. J. C. Keener, D.D., New Orleans, La.

As the number of students is limited, it is earnestly requested that application be made as soon as possible.

W. H. N. MAGRUDER,
Baton Rouge, La., August 2st, 1866.

MANSFIELD FEMALE COLLEGE

FACULTY:—Rev. Charles B. Stuart, A. M., President; Dr. W. S. Donaldson; Mr. Robert C. Martin, jun.; Mrs. Lizzie Lee Stuart; Miss Hattie G. Gilmer; Miss Jemima Constantine.

The Fall Session of this institution will open on the 26th day of September next.

This institution, owned by the Louisiana Conference, situated in a healthy and delightful section of the State, and possessed of extensive buildings and grounds, presents at least all the usual facilities for systematic and thorough female education. It has recently been supplied with new mattresses and pillows; and all the furniture, though plain, will be found to be fresh and substantial. The Boarding department will be managed by Mrs. John W. Stuart, while the President and his lady will reside in the buildings and have an immediate and constant supervision of the young ladies. All pupils boarding in the establishment will be required to attend Sabbath School and Church.

The terms are very moderate; indeed it is believed that there is no institution of equal grade and reputation in the Southern country at which an education can be obtained at prices more reasonable.

TERMS:

For a session of four and a half months, payable one-half in advance, and the remainder at the middle of the session—

Board, including Washing, Fuel, and Room Rent, payable in gold or its equivalent in greenbacks,	$67 50
Regular Tuition,	25 00
Incidental Fee,	2 00
Music on Piano or Guitar, with use of Instrument	37 50
French or Spanish,	15 00

Ornamental branches at usual prices.

☞ All fees for tuition payable in currency at par.

The daughters of traveling preachers belonging to the Louisiana Conference, will be charged no regular tuition.

After entrance no reduction will be made in either board or tuition, except in cases of protracted sickness. Each pupil desiring to board in the institution will furnish a pair of pillow slips, a pair of sheets, a pair of blankets, and a bed spread, and her own towels and lights; and will have every article of clothing distinctly marked with her name.

For other information address

CHARLES B. STUART, President,
Mansfield, La.

aug4ft

PORT GIBSON, MISS., COLLEGIATE ACADEMY—A College for Young Ladies, with a Preparatory and a Primary School.

Officers.	*Departments.*
A. J. Wright, A.M.,	President, Natural Science and Belles Lettres.
Mrs A. A. Wright,	Principal.
Rev. J. A. B. Jones,	Mathematics and Mental Science.
Rev. Corydon Chamberlin,	Classical Literature and Elocution.
Mrs. M. M. Dwight,	Music, French, Drawing.
Miss Anna M. Ross,	Preceptress of Primary School.
Miss Marie S. Maxwell,	Music and Elementary Branches.
To be announced,	Matron.

The course of study, successful completion of which secures a diploma, is a very full one; but daily exercises are continued throughout the whole in Orthography, Elocution, Penmanship Arithmetic, Grammar and Rhetoric.

Boarders are under special charge of the Lady Principal. They should furnish their own bedclothing.

Board, with English Tuition, at $35 per quarter.

The next session commences 10th September. Transportation from Grand Gulf is easy and regular. Apply to A. J. WRIGHT.

D. G. HUMPHREYS, Pres. Board of Trustees.

jy14 6m

GUSTAVE VOM HOFE,

Manufacturer of Upright Pianos,

807 MAGAZINE ST., NEW ORLEANS.

Pianos sold at moderate prices, with five years guarantee.

One of these Pianos has just been awarded a Medal at the recent Louisiana State Fair, for superior richness of tone and great durability.

dec1 6m

COAL OIL AND LAMPS.

HILL & VEAZIE,

Having removed from No 31 Chartres street to No 74 Camp street, have received large additions to their former stock, making their assortment of Coal Oil Lamps, and all the articles needful to use with them, very extensive; together with COAL OIL CHANDELIERS from two to six lights, suitable for lighting Churches, large Halls, Parlors, etc; and every variety of Lanterns from the small hand to the large Station. FISH'S PATENT COOKING LAMPS for coal oil and gas, very useful and economical; also EDDIE'S COOKING STOVES, assorted sizes, heated by coal oil; with many other useful and convenient articles.

Always on hand the best Kerosene and Coal Oil manufactured.

Call and examine.

HILL & VEAZIE,
No 74 Camp street,
n1y Between Natchez street and Times Office

SOUTH-WESTERN BIBLE SOCIETY.

Where is it located? Its Depository and Bible-House is at its own building, No. 162 Camp street, New Orleans.

When was it established? 1860.

Who is its General Agent to whom correspondence on its business should be addressed? Rev W H Baylis.

Where is the Society's field of labor? All of Louisiana, and all of Mississippi, south of the 33rd parallel of North latitude.

What is the object of the Society? To explore and supply (gratuitously where needed) the destitution of the Holy Scriptures.

What are the resources and whence the income of the Society? From the annual contributions of its members. Collections of Churches within its field, collections at public meetings and anniversaries. Appropriations of the surplus funds of its auxiliaries, the donations of generous individuals, testamentary bequests, and the annual donation in Books of the American Bible Society.

What is the Society's method of work? By cultivating its own local work in the city and district of New Orleans: then through Auxiliary Societies established or to be established in every Parish and County in the field, and the employment by them of such means as will accomplish the object of the Society.

What are the terms of membership?

The payment of $30 at one time constitutes a life member.

The payment of $150 at one time, constitutes a life Director.

The payment of $1000 at one time, constitutes a life Patron.

The payment of $3 annually, constitutes a member.

The taking up of a collection by a church constitutes the Pastor an honorary member.

Having thus briefly stated the main features of the Society's work, income and expenditure, the Board of Directors for the current year confidently ask the aid of all lovers of the Bible, whether professors of religion or not: to strengthen the hands of the S. W. B. S. by founding or reviving Auxiliaries, by donating and urging donations, by exploring and reporting the destitution of the Scriptures, by commencing or renewing memberships of all grades and by establishing connections with the Society as the Lord has prospered them: according to that Scripture which says: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." To ministers and professing Christians of every Orthodox Protestant Church, the Board of Directors, representing in its body all such within our bounds, appeals with confidence to aid them by judicious effort, a prompt performance of duty and a prayerful commendation of the Society to the blessing of Almighty God, for except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.

Our last thought is the heart-cry of the Great Reformation. No forbidding of the Word: no tampering with the text: no man's note or comment: God's Word: Christ's Word: the Holy Spirit's Word: Free: Free: Free. a25 1y.

SQUIER'S COMMERCIAL COLLEGE and Telegraph Institute, 60 Camp corner Natchez—open day and evening.

This is a full course Commercial or Business College, in all its departments perfect. Banks and stores are connected, goods actually bought and sold, the books regularly kept, and all the attendant duties of the clerk, Book-keeper, correspondent and merchant are practically performed by the student.

For catalogues containing full information, call at the office, or address

f3 1y GEO. SOULE.

J. W. BLACKMAN'S COMMERCIAL COLLEGE, New Orleans, corner of Canal and Carondelet streets, entrance on Carondelet. This institution is mainly devoted to qualifying young men as Clerks or Book-keepers in mercantile and other pursuits. It is open the entire year, both day and evening. Penmanship, Book-keeping, Mathematics, English, French, Spanish and German are practically taught by experienced professors. Persons from 12 to 50 years of age attend. The instruction is private to each student. A separate apartment for ladies. Young persons who have neglected their education, can here speedily perfect themselves in any branch they may wish. The Principal has been a practical teacher in New Orleans since 1851. For further particulars call at the College office, room No. 14, or address

f3-1y J. W. BLACKMAN, Principal.

TURNER & COHEN,

Photograph and Fine Art Gallery,

NO. 57 CAMP STREET.

Trusting that the liberal patronage of our friends and the public will continue, we have engaged the services of Mr. E M HOWELL, an operator who cannot be surpassed for skillful and artistic ability. Our artist, Mr. REICHMAN, is second to none in the country.

These gentlemen, with many others for our business, have lately arrived from New York, and we are now prepared to make pictures from the smallest miniature on your watch dial to full-life size portraits.

The public are invited to call and make a critical examination for themselves of the many specimens we have of well known citizens of this city. o13 1y

S. ANDERSON, PHOTOGRAPHER

And PHOTOGRAPHIC STOCK DEALER,

61 Camp street, New Orleans.

Cartes de Visite,

Hallotypes, Ambrotypes,

Pictures on Porcelain,

And every description of Pictures known to the Art.

All kinds of Photographic Materials at the lowest price for cash. sep1 1y

THOS. B. BODLEY & CO.,

No. 9 Perdido Street, New Orleans,

Dealers in all descriptions of

MILL AND PLANTATION MACHINERY,

AND AGRICULTURAL INSTRUMENTS.

Sole Agents in the Southwest for the celebrated Wood & Mann Steam Engines, 4 to 35 horse power; Coleman's Corn and Wheat Mills; Strahn's Corn and Wheat Mills, Smut Machines, Bolting Cloth; Todd's Circular Saw Mills; Wool Carding Machines, Flowary Machines; Stafford Sulky Cultivators; Stanley Gang Plows; Plows, Wheelbarrows, Belting, Saws, etc.

Send for descriptive circulars and price lists.

oct13 6m

GEO. W. RACE. W. H. FOSTER. E. T. MERRICK, *La's Chief Justice La.*

RACE, FOSTER & E. T. MERRICK,

Attorneys at Law,

CORNER OF CAMP STREET & COMMERCIAL PLACE,

sep15 1y New Orleans.

P. P. WERLEIN resumes teaching music, both Vocal and Instrumental; and is ready to take a limited number of pupils, either at his home, 85 Jackson street, or at the residence of pupils.

Apply at music store, 82 Baronne street, or at his residence. n17 1m

McCUTCHON & HUBBELL,

Importers and Dealers in

FOREIGN AND DOMESTIC HARDWARE,

Hoes, Axes, Nails, etc.,

NO 74 GRAVIER STREET, NEW ORLEANS.

n3 6

THE CHILD'S CORNER.

For the N. O. Christian Advocate.

LITTLE HALLIE.

Little children, do you love the child's corner? Do you not find some sweet word in it every week written especially for you? Do you know that God requires you to remember those sweet words and profit by them? That it is He who puts it into the hearts of the grown up people not to forget the little children, and that he who says "suffer the little children to come unto me and forbid them not," means for you to be a christian now? Are you a christian, my child? If the lightning from Heaven were to strike that tender frame and bring you into God's presence in a moment, would you be ready? or if the warm bright fire upon your mother's hearth should accidentally catch your clothes and burn you so badly that you would have to die, would you know how to trust Jesus? Or is your mind so filled with fine dressing, and dancing parties, and the fussy things the clown said and did at the circus that you have never taken time to think of your sins and learn how sweet it is to believe? Dear children, God is angry with the wicked every day and has said, "if he turn not he will whet his sword." And he is speaking to you my child, for he says "remember now thy creator in the days of thy youth," but you are saying "wait till I get big"—"till I am 16 or 21." All of this is wicked and sinful, and he might strike you down all unprepared while you are saying "wait." My dear children, let me tell you of a sad incident that happened at this once happy home. Darling little Hallie was a bright and joyous little girl, her eyes beaming with life and love, her cheek blooming with roses. Her mother had just kissed and embraced her, and commended her for her faithfulness and industry, and in ten short minutes she heard her screams, and ran to her rescue; but all in vain, the angry flames were roaring and curling all over her precious body, and she heeded not her frantic mother's screams to stop: stop my darling child! how did she cease to run until her clothes were almost entirely consumed — the very buttons being burned to a powder. When the flames were extinguished, she exclaimed, "mamma, I am dying." Her mother asked her if she could not pray, she then said with much fervency and composure "Oh Lord, bless my poor soul, because Christ died for my sins." Her mother said to her, "Hallie, you know Jesus says suffer the little children to come unto me, for of such is the kingdom of heaven," can you trust Jesus my darling?" With much emphasis she said, "yes, mamma, I can." Oh children, dear children, tongue cannot portray that scene nor the anguish of that mother's heart. Her child lay upon the naked ground without one particle of cloth: lay upon her tender, lovely frame, almost parched to a cinder. But her face was untouched, and her lovely countenance beaming with love and resignation. She first called for her sister who was away at school, and begged that she might be sent for; then called for her little sister and brother, and kissed them and told them how she loved them, and told them to meet her in heaven. She called for her other two little brothers who had just left home, for her aunt, little cousins, and friends. She was then carried into the house and laid upon the bed. In reply to her mother's question, "Can you trust Jesus, my darling?" she said, "Mamma, I know how to trust Jesus, you have read me so many good books; don't grieve after me, you need not do anything for me—go get my burying clothes ready; tell all my friends to meet me in heaven." Until now cold water had in some degree palliated her sufferings, but after this they became intense; but thanks be to God she had some moments of comparative ease, and then she would tell us how it happened, and call again for her brothers and sisters, and little friends. She called for her aunt, for whom she was named, again and again, and when she came, she said, "aunt Hallie, kiss me, I would hug you but my arms are too stiff," being parched to a crisp as were her bowels and other portions of her body. When her oldest brother came in, she kissed him and said, "may the Lord help you." She was wonderfully filled with love, and would say, "mamma, kiss me, kiss me in the mouth; hug me, mamma. I would hug you, but my arms are too stiff." Her tender hearted physician gave her morphene, and after this her mind was wandering, but when roused would say she had been dreaming, would again be filled with love, and express when questioned a perfect willingness to die. In a few short hours her spirit took its everlasting flight to the glory land. Do you know dear children, why she is in the glory land? because she knew how to trust Jesus. Do you think you would know how to trust him if you were just in from a dancing party, or from a circus, or disobedience to your mother? Take care, dear children! God says "at an hour ye think not ye may be called," Christ says "what I say unto one, I say unto all, 'Watch!'" B.

What a Child May Be.

Ella early loved the Saviour. In her every-day life she was an example to all, gentle and loving, at home and abroad, in work or in play, truthful and conscientious in doing what she believed to be right, seeming ever to remember those four words "Thou God seest me." Her Bible and her private devotions were never neglected; not a single morning or evening was permitted to pass without communion with her Saviour. Before twelve years of age she publicly professed her faith in Christ, and in all the varied circumstances of her brief life honored the Saviour she loved.

She is no longer in her accustomed seat by our hearthstone fire—no longer at her desk at school, where love and duty made study a pleasure. No longer do we see her upturned face at the Sabbath school, drinking in, as it were, the words of Jesus as they fell from her teacher's lips. No longer is her sweet voice heard in hymns of praise on earth. The Saviour, in whose word she had read, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also," has called for her.

When, in her thirteenth year, she was attacked by fatal disease, and inquiry was made of her feelings and hopes, she replied that she expected Jesus would be with her. Her simple faith in Christ never wavered. As friends were watching her fast fleeting breath, one repeated, "The Lord is my Shepherd." "Yes; yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me — yes, yes." Her weeping mother whispered in her ear, "Jesus is with you?" "Yes, and many more," she said; then gently her patient spirit passed from earth to dwell for ever with its Saviour.

Her chair is vacant, but one more place at Christ's right hand is filled, and heaven is brought very near to earth, as we look up and by faith catch the strains of sweeter melody of praise to Him who has washed us and redeemed us in his blood, which her glorified soul pours forth as she stands before the throne of the Lamb.

A large circle of friends and schoolmates assembled to drop the tear of affection, listen to an address from her pastor upon the importance of early seeking the Saviour, sing those beautiful lines, "Asleep in Jesus," and lay our Ella where the violets bloom, until the resurrection day.—*Child's Paper*

NEW ORLEANS MARKETS.

From the N. O. Price Current.

WEEKLY REVIEW.

Since our last publication there has been little movement. Sugar and Molasses have been quiet at declining prices, and Western Produce has evinced only moderate vitality, attended with further weakness in Flour, Corn and Pork; while operations in our leading staple have been of a restricted character and factors, to realize, have been obliged to submit to additional concessions.

COTTON.—After a limited business on Friday, the market closed weak. Since which little has been done, the market closing weak at our quotations.

Low	— to —
Ordinary	26 to 27
Good Ordinary	28 to 29
Low Middling	30 to 31
Middling	32 to —

TOBACCO—There are several buyers on foreign account in the market, but very little business is doing. Factors are very firm in their views and refuse to make the concessions sought for by buyers.

	Light.	Heavy.	
Low Refused	3½ to —	— to —	Currency.
Good do	4½ to —	— to 4½	
Common Leaf	5½ to —	— to 6½	
Fair	10 to —	— to 12	
Good	12½ to —	— to 14	
Fine	13 to —	— to 15	
Choice Selec'n	15 to —	— to 20	

SUGAR—The receipts are small but quite sufficient for the demand which is moderate, and the market has been quiet but steady. The sales on Saturday and Monday embraced about 900 hogsheads at 7¾ to 8c for Inferior, 8¼ to 8¾c for Common, 9¼ to 9¾c for Fair, 9¾ to 10c for Good Fair, 10¼ to 10¾c for Fully Fair, 10¾ to 11c for Prime, 11¼ to 11¾c for Choice, 10¾c for Secouds, and 12 to 12¼c for Yellow clarified.

MOLASSES—Has been in good demand, receipts have sold readily and prices have advanced 4 to 6c per gallon. The sales on Saturday and Monday embraced 1900 barrels at 40 to 45c for Inferior, 50 to 55c for Common, 55 to 60c for Good, 60 to 63 for Prime, 65c for Strictly Prime, and 66 to 68 per gallon for Choice, the inside prices ruling mostly on Saturday.

FLOUR—The stock on hand is small. Fine and Superfine, the grades most in request, are scarce and prices have ruled in favor of sellers. There were sales on Saturday and Monday of about 5000 barrels, mostly in small lots at $9 for Common, $11 to $11 25 for Superfine, $11 40 for Single Extra, $12 25 to $12 50 for Double Extra *and $14 25 to $14 50 for Choice Extra.*

PORK—Is in small supply. It is in good demand, but only in a small way. The sales have been confined to small lots to dealers at $23 50 per bbl for Mess.

BACON—Only a small retail business is doing, the demand being confined to dealers who have been supplied at 13c for Shoulders, 13½c for Ribbed Sides and 15½c for Clear Sides.

LARD—The market is quiet, with a fair demand for small or retail lots only, at 12¾c for tierces, and 12½c for kegs.

CORN—Is in fair supply and in good demand at full prices. About 10,000 sacks were sold on Saturday and Monday at $1 05 for Mixed, and $1 10 per bushel for Yellow and White.

OATS.—With a bare market, small receipts and an active demand, prices have advanced 5c per bushel. There were sales on Saturday and Monday of 6000 sacks at 80 to 82 and 85c per bushel.

BRAN—Is scarce and in good demand, and prices have advanced 15c per 100 lbs. The sales on Saturday and Monday comprised 3500 sacks at $1 45 to $1 50 and $1 60 per 100 lbs.

HAY—Is in good supply, but the demand is very limited and only in a small way at $25 to $26 per ton for Ordinary, $26 50 to $27 for Prime and $28 for Choice Ohio River and St. Louis.

BALE ROPE—The business is confined to dealers, who are doing a very small business at 12c per lb.

IRON COTTON TIES—Command 11 to 12c per lb.

INDIA BAGGING—The market is extremely dull. The demand for the country has been pretty much supplied, and only a few and small retail sales are making at 24 to 25c per yard in rolls, and 25 to 26c in bales.

GUNNY BAGS—They are selling slowly at 28½c a piece.

BUTTER—Northern is in good demand at 40 to 46c per lb as is in quality. Western is in fair demand at 20 to 25c for Common, and 30 to 35c for Choice.

CHEESE—Western is in good supply and in fair demand, and is selling at 16 per lb in lots, and retailing at 17c. Northern is in fair demand and is selling in lots at 15c for Skim, 21 to 22c for Cream, and 20 to 23c for English Dairy.

RICE—The stock of Louisiana is small. The demand is good, especially for the better description. It commands 9 to 11c per lb, as in quality. Carolina is scarce, and is held at 12c. India is quoted at 9 to 10c.

COFFEE—The stock in the city is light, and the demand is quite active in a retail way, at 25½ to 27c per lb, currency, for Fair Prime.

NAVAL STORES.—The market is well supplied, but is dull. Spirits Turpentine is selling in small quantities at 62½c per gallon. Rosin is held at $7 for No. 1, $5 to $5 50, No. 2, and $3 50 to $4 for No 3.

STAR CANDLES.—The trade is being supplied with the very best brands at — to 10c for 12 oz, — to 20c for 13 oz, and — to 23c for full weight.

WOOL.—Is in moderate supply and in fair demand. It is held at 12½ to 17c for burry, as in quality, 17 to 25c for that free of burs, and 30 to 35c for washed.

HOPS—There is a very good demand for the new crop at 65 to 70c. Bavarian is scarce at 80c per lb.

HIDES—Have not been much in demand, and prices have been drooping. The butchers are asking 9 to 9½c for Green, and Dry are selling at 12½ to 14c per lb, as in quality and quantity.

ESCULENTS.—Potatoes are selling at $2 75 to $3 00 per bbl; Onions at $2 75 to $3 25; Green Apples at $4 to $7 per bbl; and Cabbages at $15 to $25 per crate.

EGGS.—Sell on the landing at $40 to $44 per bbl.

POULTRY—Chickens sell on the landing at $6 to $9 per dozen, Geese at $10 to $12, and Turkeys at $22 to $24.

MONETARY.

The movement in Coin market has been of a restricted character, and rates have continued comparatively steady. Gold opened on Saturday at 133¾, and after the transaction of a moderate business, closed weak at 133¼ to 133½, and yesterday it closed heavy at 133

Cattle Market.

JEFFERSON CITY,
Wednesday evening, Dec. 25, 1866.

Western Beef, choice per lb net	— to 12¼
Western Beef, 2d quality, per lb net	8 to 10
Texas Cattle Choice per head	$35 to 45
Texas Cattle 2d qual, per head	$20 to 35
Texas Cattle 3d qual, per head	$7 50 to 20
Hogs per lb gross	7 to 9
Sheep in lots per head	$3 25 to $4 25
Creole Sheep, per head	— to —
Texas Sheep, per head	$1 50 to $3 50
Choice Sheep, per head	— to $9
Milch Cows, choice per head	$100 to $150
Milch Cows, per head	$50 to $80
Texas Cows, with Calves	$12 to $25
Yearlings, per head	$ 5 to $12
Calves per head	$7 00 to $12

HORSE AND MULE MARKET.

Saddle and light harness Horses	$250 to $400
Heavy draft Horses	200 to 400
Common do	60 to 125
Mules, 1st quality, broke	250 to 300
Do 2d do do	175 to 220
Do 1st do unbroke	200 to 245
Do 2d do do	150 to 180
Mexican Mules	40 to 80

DOLBEAR COMMERCIAL COLLEGE,

On the corner of Camp and Common sts.,

(In the Spacious and Elegant Story Building,)

Is constantly in session under able Professors. It was founded in 1832, and is chartered by the State. Its former students may be found as Principals or Book-keepers in a large portion of the old houses of this city and over the Southern States. Ladies or gentlemen can attend the COMMERCIAL COURSE; or Book-keeping, Penmanship, Mathematics, English, French or Spanish, separately. A business education, that enables one to earn $1000, $2000, or $3,000 annually, is the best fortune parents can give their sons. A DIPLOMA from this College is a passport in all Commercial communities. Ladies and Gentlemen are invited to call. We have ample arrangements for 1000 students the present year. Liberal arrangements made for Clergymen or their sons and crippled soldiers. Catalogues sent to all who desire them.

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nov 17 1y President.

HOMŒPATHIC PHARMACY.

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PURE AND FRESH MEDICINES,

Cases, Books, Cerates, &c.

Cbill Drops, the best curative known for Agne, Bilious Fever, &c.; Hardotto's Worm Drops, and other approved Remedies for domestic practice

DR. JOHN G. ANGELL,

(*Graduate of the Philadelphia Dental College,*)

Has established himself at No 109 Conondolet street, near Poydras, where he will perform all Dental Operations in a skillful and satisfactory manner. Teeth inserted upon Gold or Vulcanite base. Being familiar with all Anæsthetics, he will extract teeth without pain, by the use of such as best suits the case. Particular attention given to the medical and surgical treatment of diseases of the mouth and teeth. oc27 1y

ALEX. P. STEWART, Of Lobanon, Tenn — CHAS. S. STEWART, Of New Orleans, La

STEWART & BROTHER,

Cotton and Tobacco Factors,

General Commission, Receiving and Forwarding Merchants,

NO. 124 CARONDELET STREET, NEW ORLEANS.
o27 1y

J. R. POWELL,

COTTON FACTOR,

AND

COMMISSION MERCHANT,

190 Common Street,

W. R. STUART, *Late Stuart & James.* NEW ORLEANS

☞ Represented by CAPT. J. A. BINFORD, Duck Hill, Miss. oc20 1y

J. O. ELLIS. — W. O. CHAMBERLIN

ELLIS & CHAMBERLIN,

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42 UNION STREET, NEW ORLEANS,

Are prepared to make cash advances on Cotton, Sugars and other Produce consigned to them, and solicit the patronage of their friends and the public. jun20 1y

SPEED, SUMMERS & CO.,

46 Carondelet street, New Orleans,

COTTON AND TOBACCO FACTORS,

General Commission Merchants,

And COMMERCIAL AGENTS. aug25 1y

J. H. CARTER,

Wholesale Grocer,

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And 8 and 10 New Levee,

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Importer of Musical Merchandise, Wholesale and Retail Dealer in the "Knabe," "Nunns," "Guild" and "Raven & Bacon" Pianos, "Prince" Organs and Melodeons, &c

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R. M. DENMAN. — D. M. HOLLINGSWORTH

R. MARSH DENMAN & CO.,

CARRIAGE REPOSITORY,

Corner of Carondelet and Gravier Streets,

f3 1y NEW ORLEANS.

R. K. WALKER. — THOS. M'KNIGHT. — J. P JOHNSON.

R. K. WALKER & CO.,

COTTON FACTORS,

And General Commission Merchants,

75 CARONDELET STREET, NEW ORLEANS.

an20 1y

PEET, SIMMS, & CO.,

Importers and Wholesale Dealers in

DRY GOODS,

Nos. 23 & 25 MAGAZINE STREET, NEW ORLEANS

E PEET—S WILLIAMSON
P SIMMS—J HOWLISO } aug25 1y

BOOTH & CO., ARCADE HAT STORE, 32 Magazine street, corner of Gravier, New Orleans, the oldest Wholesale Hat House in the city—established in 1839.

HATS, CAPS, STRAW GOODS, UMBRELLAS, &c.

Manufactured expressly for the Mexican and Southern trade.

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Yard: Corner Magazine & Girod.

Pittsburg, Anthracite, and English Cannel Coal delivered at the lowest market rates to families, hotels, cotton presses, foundries, and steamboats. oc27 6m

A. HENDERSON PEALE & CO.

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aug18 6m

J. W. CARROLL. — JOS. HOY. — CHAS. HARDENBERGH

CARROLL, HOY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No. 36 Perdido Street, New Orleans,

aug18 1y

C. L. WALMSLEY & CO.,

COTTON FACTORS,

And General Commission Merchants,

No 31 Perdido Street, New Orleans.

aug18 1y

JOHN G. PARHAM, Of New Orleans. — BEVERLY BLUNT, Of Hinds Co., Miss.

PARHAM & BLUNT,

COTTON FACTORS,

Forwarding and Commission Merchants and Purchasing Agents,

No. 75 Carondelet street, New Orleans

aug11 1y

S. H. KENNEDY & CO.,

General Commission Merchants and

COTTON FACTORS,

57 Poydras street.

Cotton Office—192 Common street—in charge of RICHARD J. NUGENT. aug1f

SAM'L. BARRETT. — CHS. LESASSIER.

BARRETT & LESASSIER,

Cotton Factors & Commission Merchants,

118 CARONDELET STREET,

aug18 1y NEW ORLEANS.

JOHN A. STEVENSON. — A. H. MAY

STEVENSON & MAY,

COTTON FACTORS,

And General Commission Merchants,

No 40 Perdido Street, New Orleans.

aug18 6m

P. H. FOLEY,

Of the Firm of FOLEY, AVERY & Co.

Cotton Factor and Commission Merchant

No. 32 Perdido Street, New Orleans.

aug 18 6m

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HARLOW J. PHELPS & CO.,

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je23-1y

TOM HENDERSON, Late of Henderson, Terry & Co. — SAM HENDERSON, Late of Violett, Black & Co.

TOM & SAM HENDERSON,

COTTON FACTORS

AND

General Commission Merchants,

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je9 1y New Orleans

J. C. M'ALLISTER — E. M'NAIR

M'ALLISTER & M'NAIR,

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Orders for all descriptions of merchandise will meet prompt attention.

Liberal advances made on consignments of Cotton and Produce to our care. ap14-6m

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And General Commission Merchants,

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J. P. Harrison, (formerly of Payne & Harrison)
Edward Harrison,
J. P. Harrison, jun.,
Sidney Harrison,
John N. Harrison. july7 1y

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GIVEN, WATTS & CO., COTTON Factors & General Commission Merchants, No. 103 Poydras street, New Orleans. Parties shipping their Cotton to us, can make their election, and have their choice of this, the New York or Liverpool markets. Advances made on consignments to our houses, Watts, Crane & Co New York, and W. C. Watts & Co. Liverpool. feb3-1y

W. A. GELL, — FRED'K N. OGDEN, — H. E. WITHERSPOON

WM. A. BELL & CO.,

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And dealers in Bagging, Rope, Iron Ties, Gunny Bags, Coffee and Western Produce,

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Particular attention given to the filling of orders for Factors, for Country Merchants and for Planters. je30-1y

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sep22 6m

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We have in stock, and are constantly receiving some choice patterns of English and American Table and Pocket Cutlery, to which we invite the attention particularly of country merchants. Also, a large stock of Trace, Ox and Log Chains, English and American Hoes, Anvils, Vices and Bellows; Scales, manufactured by the Chains, Files, Rasps, Etc., Established by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, in 1852.

English and American.

COTTON AND WOOL CARDS, NOVA SCOTIA GRINDSTONES, PLOWS.

Hall & Speer's Peacock Plows, Nos. 1, 2 and 3; Hall & Speer's Cast Valley Plows, Nos. 1 & 2; King Cary (wood mould board) Plows.

GUNS, NAILS, TIN WARE, AXES, HOLLOW WARE, SAWS.

Of all patterns and brands. All the above is offered for sale at the lowest market quotations. Orders from the country are respectfully solicited by TAYLOR & CHURCHILL, 41 Magazine street, and 20 Bank Place, opposite St. James Hotel. Established in 1852.

zine street, and 20 Bank Place, opposite St. James Hotel. Established in New Orleans without intermission, by the present senior member of the firm, in 1852. aug25 1y

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Also, a large lot of Coffee, Sugar, Molasses, Tobacco, Pork, Beef, Bacon, Salt, suitable for Plantation supplies,—all of which will be offered at the

Most reasonable Rates.

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☞ *Sales guaranteed at New York prices.* a18 1y

A. B GRISWOLD. — W. M. GOODNICH

A. B. GRISWOLD & CO.,

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Established in New Orleans Fifty Years!

MANUFACTURERS OF JEWELRY & SILVER WARE;

Importers of Watches, Diamonds, Clocks, Bronzes, Porcelain, Plated Ware, Cutlery, Fancy Goods, Guns and Pistols.

The largest assortment in the South always on hand. aug25 6m

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DRUGS, MEDICINES, CHEMICALS,

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Surgical Instruments,

French, English, and American, of every variety

Also—

Medicine Chests and Medical Saddle-bags.

aug25 1y

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COMMISSION MERCHANT, AND DEALER IN SOUTHERN AND WESTERN PRODUCE,

48, 56 and 52 Old Levee st., corner Bienville st.,

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HAMMOND STATION, ON JACKSON RAILROAD

Established, August, 1861

Destroyed, May, 1863.

Re-established, January, 1866.

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C. E. CATE & CO.,

18 CAMP STREET, 18

Under the City Hotel.

We respectfully call the attention of all parties desirous of encouraging HOME MANUFACTURES to the various styles of

LADIES' SUPERIOR CALF WALKING SHOES AND DRESS BOOTEES, MISSES' HEAVY SCHOOL SHOES, CHILDRENS' STRONG SHOES AND MEN'S AND BOYS' CALF, AND KIP BROGANS,

Which we are now daily receiving from our Factory. These goods are made *here*, of Louisiana Tanned Leather, and we flatter ourselves fully demonstrate that manufacturing in the South is no longer an experiment, but with the proper encouragement from all who are interested in such enterprises, we promise *better stock, more faithful workmanship* and *superior goods* every way, to any Eastern goods, and for the same class of work at *as low prices.*

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